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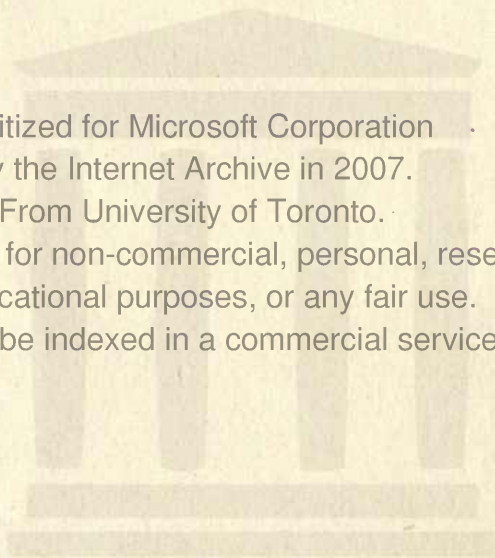
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• Et

Gesenius, Wilhelm

(GESENIUS'S)

HEBREW AND CHALDEE LEXICON

TO THE

OLD TESTAMENT SCRIPTURES,

TRANSLATED,

WITH ADDITIONS AND CORRECTIONS FROM THE AUTHOR'S
THESAURUS AND OTHER WORKS,

BY

SAMUEL PRIDEAUX TREGELLES.



427226
28.8.44

Multæ terricolis linguæ, cœlestibus una.

SAMUEL BAGSTER & SONS, LIMITED.

15, PATERNOSTER ROW, LONDON.

1857

P R E F A C E.

THE following work is a translation of the "Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros," of DR. WILLIAM GESENIUS, late Professor at Halle.

The attainments of Gesenius in Oriental literature are well known. This is not the place to dwell on them; it is more to our purpose to notice his lexicographical labours in the Hebrew language: this will inform the reader as to the original of the present work, and also what has been undertaken by the translator.

His first work in this department was the "Hebräisch-deutsches Handwörterbuch des Alten Testaments," 2 vols. 8vo., Leipzig, 1810-12.

Next appeared the "Neues Hebräisch-deutsches Handwörterbuch; ein für Schulen ungearbeiteter Auszug," etc., 8vo., Leipzig, 1815. Of this work a greatly-improved edition was published at Leipzig in 1823. Prefixed to it there is an Essay on the Sources of Hebrew Lexicography, to which Gesenius refers in others of his works. Another and yet further improved edition appeared in 1828.

In 1827, the printing commenced of a much more extensive work, his "Thesaurus Philologicus Criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti." The first part of this work was published in 1829: the second part did not appear till 1835 (other philological labours, which will presently be noticed, having occupied a considerable portion of the intervening years). The third part of the "Thesaurus" appeared in 1839; a fourth in 1840; and a fifth in 1842; bringing the work down as far as the root **נָּבַר**. On the 23rd of October, 1842, Gesenius died in his fifty-seventh year. His MSS., etc., were entrusted to his friend, Prof. Rödiger, in order to the completion of the work. Three years, however, have passed away without any further progress having been announced.*

Between the publication of the first and second parts of the "Thesaurus," appeared the

* The concluding part of the *Thesaurus* actually appeared in 1853: it completes the Roots in their alphabetical order; but the ample revision of the *earlier* part of that work which Gesenius had *intended* to publish, has not seen the light: his notes were probably often too rough and unfinished to be used with confidence: indeed it appears that Professor Rödiger, in completing the *Thesaurus*, had often rather to carry out the *plan* of Gesenius, than to *use* his fully prepared materials: it is well that so much was done by that distinguished scholar himself towards the completion of the work exhibiting his own matured views.

"Lexicon Manuale," in Latin, of which the present work is a translation; and also (in 1834) an edition of his German Lexicon, conformed to the "Lexicon Manuale."*

Of several of the above works translations have been made into English. In 1824, Josiah W Gibbs A.M., put forth a translation of the *second* of the afore-mentioned Lexicons, at Andover, in North America. This translation has also been twice reprinted in London.

The *first* of these Lexicons was translated by Christopher Leo, and published at Cambridge, in 2 vols. 4to., the former of which appeared in 1825.

In 1836 there was a translation published in America of the "Lexicon Manuale," by Edward Robinson, D.D.

This work of Dr. Robinson, as well as the translations of Gibbs, had become very scarce in England, and the want of a good "Hebrew and English Lexicon," really adapted to students, was felt by many.

The question arose, Whether a simple reprint of one of the existing translations would not sufficiently meet the want? It did not appear so to the present translator; and that on various grounds: Gibbs's work, having been based upon the earlier publications of Gesenius, was in a manner superseded by the author's later works; while, as regards the translation of Dr. Robinson, considerable difficulty was felt, owing to the manner in which the rationalist views, unhappily held by Gesenius, not only appeared in the work without correction, but also from the distinct statement of the translator's preface, that no remark was required on any theological views which the work might contain. Marks of evident haste and oversight were also very traceable through the work; and these considerations combined led to the present undertaking.

This translation was conducted on the following plan:—Each root was taken as it stands in the "Thesaurus," and the "Lexicon Manuale" was compared with it; such corrections or additions being made as seemed needful: the root and derivatives were at once translated, every Scripture reference being verified, and, when needful, corrected. A faithful adherence to this plan must insure, it is manifest, not only correctness in the work, but also much of the value of the "Thesaurus," in addition to the "Lexicon Manuale"

Every word has been further compared, and that carefully, with Professor Lec's Hebrew Lexicon; and when he questions statements made by Gesenius, the best authorities have been consulted. In Arabic roots, etc., Freytag's Lexicon has been used for verifying the statements of Gesenius which have been thus questioned. Winer's "Simonis" and other authorities were also compared.

In the situations and particulars of places mentioned in the Old Testament, many additions have been made from Robinson's "Biblical Researches." The "Monumenta Phœnicia" of Gesenius (which was published between the second and third parts of his "Thesaurus") has been used for the comparison of various subjects which it illustrates. It is a work of considerable importance to the Hebrew student; and it would be desirable that all the remains of the Phœnician language therein contained be published separately, so as to exhibit all the

* In 1847 the Lexicon Manuale was reprinted under the care of Professor A. T. Hoffmann of Jena.

PREFACE.

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genuine ancient Hebrew which exists besides that contained in the Old Testament.* A few articles omitted by Gesenius have been added; these consist chiefly of proper names. The forms in which the proper names appear in the authorised English translation have been added throughout.

When this work was ready for the press, a second edition of Dr. Robinson's translation appeared: this is greatly superior to the first; and it has also, in the earlier parts, various additions and corrections from the MSS. of Gesenius. The publication of this new edition led the translator to question whether it would not be sufficient for the wants of the Hebrew student: a little examination, however, proved that it was liable to various objections, especially on the ground of its neology, scarcely a passage having been noted by Dr. Robinson as containing anything unsound. This was decisive: but further, the alterations and omissions are of a very arbitrary kind, and amount in several places to the whole or half of a column. It was thus apparent that the publication of the new American translation was in no sense a reason why this should be withheld. The translator has, however, availed himself of the advantage which that work afforded; his MS. has been carefully examined with it, and the additions, etc., of Gesenius have been cited from thence. This obligation to that work is thankfully and cheerfully acknowledged †

It has been a special object with the translator, to note the interpretations of Gesenius which manifested neologian tendencies, in order that by a remark, or by querying a statement, the reader may be put on his guard. And if any passages should remain unmarked, in which doubt is cast upon Scripture inspiration, or in which the New and Old Testaments are spoken of as discrepant, or in which mistakes and ignorance are charged upon the "holy men of God who wrote as they were moved by the Holy Ghost,"—if any perchance remain in which these or any other neologian tendencies be left unnoticed—the translator wishes it distinctly to be understood that it is the effect of inadvertence alone, and not of design. This is a matter on which he feels it needful to be most explicit and decided.

The translator cannot dismiss this subject without the acknowledgment of his obligations

* The translator would here make a remark on the name *Shemitic*, which has been given by Gesenius and other scholars to that family of languages to which Hebrew belongs.

This name has been justly objected to; for these languages were not peculiar to the race of Shem, nor yet co-extensive with them: the translator has ventured to adopt the term *Phœnicio-Shemitic*, as implying the twofold character of the races who used these languages:—the Phœnician branch of the race of Ham, as well as the Western division of the family of Shem.

This term, though only an approximation to accuracy, may be regarded as a qualification of the too general name *Shemitic*; and, in the present state of our knowledge, any approach to accuracy in nomenclature (where it does not interfere with well-known terms which custom has made familiar) will be found helpful to the student.

The following remark of Gesenius confirms the propriety of qualifying the too general term *Shemitic* by that of *Phœnician*. He says of the Hebrew language—"So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity."—DR. B. DAVIES'S translation of the last edition of *Gesenius's Hebrew Grammar*, by Prof. Rödiger, p. 6.

† Other editions of Dr. Robinson's translation have since appeared: partly from stereotyped plates, and partly so printed as to admit of the introduction of Professor Rödiger's new arrangements and alterations.

to the Rev. Thomas Boys, M.A., for the material aid he has afforded him in those passages where the rationalism of Gesenius may be traced. For this, Mr. Boys was peculiarly adapted, from his long familiarity with Hebrew literature, especially with the works of Gesenius, both while engaged in Hebrew tuition, and whilst occupied in the Portuguese translation of the Scriptures.

All additions to the "Lexicon Manuale" have been enclosed between brackets []: those additions which are taken from the "Thesaurus," or any correction, etc., of the author, are marked with inverted commas also " ".

Nothing further seems necessary to add to the above remarks; they will inform the student as to the nature of the present work,—why it was undertaken,—and the mode in which it was executed. It has been the translator's especial desire and object that it might aid the student in acquiring a knowledge of the language in which God saw fit to give forth so large a portion of those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus." To him be glory for ever and ever! Amen.

S. P. T

ROME, February 24th, 1846.

* * The following are the more important MSS. which Gesenius consulted for his work, and which occasionally he cites:—

- I. The Book of Roots (كتاب الاصول) by *Abulwalid* (ابو الوليد) or *Rabbi Jonah*. This MS. is at Oxford. Uri. Catalog. Bibloth. Bodl. Nos. 456, 457.
- II. The Commentary of *Tanchum* of Jerusalem, in Arabic, on the Former Prophets. This MS. is also at Oxford; Gesenius used a copy of it made by Schnurrer.
- III. *Bar-Bahlul's* Syriaco-Arabic Lexicon; also at Oxford.

TO THE STUDENT.

IN issuing a new impression of this translation of Gesenius's Lexicon, there are a few subjects to which I may with propriety advert.

The accurate study of the Old Testament in the original Hebrew, so far from becoming of less importance to Christian scholars than heretofore, is *now* far more necessary. For the attacks on *Holy Scripture*, as such, are far more frequently made through the *Old Testament*, and through difficulties or incongruities supposed to be found there, than was the case when this translation was executed. Indeed, in the eleven years which have elapsed since the final proof sheet of this Lexicon was transmitted to England, there has been new ground taken or revived amongst us in several important respects.

We now hear dogmatic assertions that certain passages of the Old Testament have been misunderstood—that they really contain sentiments and statements which *cannot* be correct,—which exhibit ignorance or the want of accurate and complete knowledge of truth on the part of the writers; and this we are told *proves* that all the *inspiration* which can be admitted, must be a very partial thing. We are indeed asked by some to accept fully the *religious truth* taught “in the Law, the Prophets, and the Psalms,” while everything else may be (it is said) *safely* regarded as doubtful or unauthorised. It is affirmed that the Sacred writers received a certain commission, and that this commission was limited to that which is now defined to be *religious truth*: that is, that it was restricted to what some choose to consider may be exclusively thus regarded. To what an extent some have gone in *limiting* what they would own to be *religious truth*, is shown by their holding and teaching that *we* must judge how far the Apostles of our Lord were authorized in their applications of the Old Testament. Thus even in what is really religious truth of the most important kind, it is assumed that *we* are to be the judges of Scripture instead of receiving it, as taught by St. Paul, as “given by inspiration of God.” We are farther told that it is incorrect, or only by a figure of speech, that we can predicate inspiration as attaching to the *books* themselves; that inspiration could only properly be ascribed

to the writers; and thus the measure of the apprehension possessed by each writer, and the measure of his personal knowledge, is made to limit the truth taught in Scripture throughout. And these things are connected with such dogmatic assertions about the force of Hebrew words, and the meaning of Hebrew sentences, as will be found incapable of *refutation* on the part of him who is not acquainted with Hebrew, even though on other grounds he may be *sure* that fallacy exists somewhere.

Hence arises the peculiar importance mentioned above, of properly attending to Hebrew philology. A real acquaintance with that language, or even the ability of properly using the works of competent writers, will often show that the dogmatic assertion that something very peculiar *must* be the meaning of a Hebrew word or sentence, is only a *petitio principii* devised for the sake of certain deductions which are intended to be drawn. It may be seen by any competent scholar, not only that such strange signification is not necessary, but also that it is often inadmissible, unless we are allowed to resort to the most arbitrary conjectures.

Here, then, *obsta principiis* applies with full force: let the Hebrew language be known: let assertions be *investigated*, instead of assuming them to be correct, or of accepting them because of some famous scholar (or one who may profess to be such) who brings them forward. Thus will the *Christian scholar* be able to retort much of what is used against the authority of Holy Scripture upon the objectors themselves, and to show that on *their* principles anything almost might with equal certainty be affirmed respecting the force and bearing of any passage. And even in cases in which absolute certainty is hardly attainable, a knowledge of the Scripture in the original will enable the defender of God's truth to examine what is asserted, and it will hinder him from upholding right principles on insufficient grounds. Inaccurate scholarship has often detracted from the usefulness of the labours of those who have tried, and in great part successfully, to defend and uphold the authority of Scripture against objectors.

The mode in which some have introduced difficulties into the department of Hebrew Philology, has been by assigning new and strange meanings to Hebrew words,—by affirming that such meanings *must* be right in particular passages (although no where else), and by limiting the sense of a root or a term, so as to imply that some incorrectness of statement is found on the part of the Sacred writers.

Much of this has been introduced since the time of Gesenius, so that although he was unhappily not free from Neologian bias, others who have come after him have been far worse.

And this leads me to speak of one feature of this Lexicon as translated by me, to which some prominence may be given in considering these *new* questionings. *This Lexicon in all respects is taken from Gesenius himself*; all *additions* of every kind being carefully marked. The question is not whether others have *improved* upon Gesenius, but whether under his name they have or have not given *his* Lexicography. Students may rest assured that they have in this volume the Lexicography, arrangements, and divisions of Gesenius himself, and not of any who have sought to *improve* on him. For such things at least the translator is not answerable. It

would be as just to blame a translator of a Dialogue of Plato for the manner and order in which the interlocutors appear, as a translator of Gesenius for *not* having deviated from *his* arrangements.

That Rationalistic tendencies should be pointed out, that such things should be noted and refuted, was only the proper course for any one to take who really receives the Old Testament as inspired by the Holy Ghost: so far from such additions being in any way a cause for regret, I still feel that had they not been introduced, I might have been doing an injury to revealed truth, and have increased that laxity of apprehension as to the authority of Holy Scripture, the prevalence of which I so much deplore.

That any should object to these anti-neologian remarks of mine is a cause of real sorrow to me; not on my own account, but on account of those whose sympathy with the sentiments on which I found it necessary to animadvert, is shown too plainly by what they have said on this subject. If they consider that an excessive fear of neology haunts my mind with morbid pressure, I will at least plainly avow that I still hold and maintain the sentiments expressed in my preface to this Lexicon eleven years ago: I receive Holy Scripture as being the Word of God, and I believe that on this, as well as on every other subject, we must bow to the sovereign authority of our Lord Jesus Christ, and of the Holy Ghost through the Apostles. Thus are we sufficiently taught *how* we should receive and use the Scriptures of the Old Testament as well as of the New. To be condemned with the writers of the New Testament, and for maintaining their authority in opposition to some newly devised philological canon for the interpretation of the Old, is a lot to which a Christian need but little object as to himself: he can only lament for those who thus condemn, and he must thus feel the need of warning others, lest they, too, should be misled.

Sound Hebrew Philology will, then, often hinder difficulties from being introduced into the text of Scripture, and will guard us against the supposition that the writers of the Old Testament introduced strange and incongruous things incompatible with true inspiration, and against the theory that the purport and bearing of Old Testament passages were misunderstood by the writers of the New.

Thus a whole class of supposed difficulties and objections is at once removed out of the way of him who receives Scripture as the record of the Holy Ghost: and though it is quite true that difficulties do remain, yet let it always be remembered that the principle laid down by discriminating writers, such as Henry Rogers,* remains untouched, that nothing is really an insuperable

* "The objector is always apt to take it for granted that the discrepancy is real; though it may be easy to suppose a case (and a *possible* case is quite sufficient for the purpose) which would neutralise the objection. Of this perverseness (we can call it by no other name) the examples are perpetual. . . . It may be objected, perhaps, that the gratuitous supposition of some unmentioned fact—which, if mentioned, would harmonise the apparently counter-statements of two historians—cannot be admitted, and is, in fact, a surrender of the argument. But to say so, is only to betray an utter ignorance of what the argument is. If an objection be founded on the alleged *absolute* contradiction of two statements, it is quite sufficient to show any (not the real but only a hypothetical and possible) medium of reconciling them; and the objection is in all fairness dissolved: and this would be felt by the honest logician, even if we did not know of any such instances in point of fact. We do know however of many."—*Reason and Faith*, pp. 69—71.

difficulty if it be capable of a solution: even if we do not see the true solution, yet if we *can see* what would suffice to meet the circumstances of the case, we may be satisfied that if all the particulars were *known*, every difficulty would vanish. And farther, it may be said, that if we receive the Old Testament Scriptures on the authority of our Lord and His Apostles as being really and truly the inspired revelation and record of the Holy Ghost, then all the supposed discrepancies *must* be only *seeming*, and we may use all that is written for our learning, whether history, precept, or prophecy, well assured that its authority is unaffected by any such difficulties.

Objections will no doubt continue to be raised: but he who uses Holy Scripture as that from which he has to learn the grace of Christ, the glory of His Person, the efficacy of His blood as the propitiation for sin, and the glories as yet unmanifested, which are secured in Him to all believers, will increasingly feel that he stands on a ground of security which can never be *thus* affected. He alone who is taught by the Spirit of God can know the true use and value of Holy Scripture. Hosea xiv. 9.

S. P. T.

PLYMOUTH, Feb. 24th, 1857.

A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB- BINIC HEBREW	ARABIC.	SAMA- RITAN.	SYRIAC.	PHENICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph <i>a</i> 1	א	ا	א	ܐ ܐ	𐤀 𐤀	𐤀	Α
ב	Beth <i>b</i> 2	ב	ب ب ب	ב	ܒ ܒ ܒ	𐤁 𐤁	𐤁	Β Β
ג	Gimel <i>g</i> 3	ג	ج ج ج	ג	ܓ ܓ ܓ	𐤂 𐤂	𐤂	Γ Γ Γ
ד	Daleth <i>d</i> 4	ד	د د	ד	ܕ ܕ	𐤃 𐤃	𐤃	Δ Δ Δ
ה	He <i>h</i> 5	ה	ه ه ه	ה	ܗ ܗ	𐤄 𐤄	𐤄	Ε Ε Ε
ו	Vav <i>v</i> 6	ו	و و	ו	ܘ ܘ	𐤅 𐤅	𐤅	Φ Φ Φ
ז	Zain <i>z</i> 7	ז	ز ز	ז	ܙ ܙ	𐤆 𐤆	...	Ι
ח	Cheth <i>ch</i> 8	ח	ح ح ح	ח	ܚ ܚ ܚ	𐤇 𐤇	𐤇	Θ Θ
ט	Teth <i>t</i> 9	ט	ط ط ط	ט	ܛ ܛ ܛ	𐤈 𐤈	...	Ο
י	Yod <i>y</i> 10	י	ي ي ي	י	ܝ ܝ ܝ	𐤉 𐤉	𐤉	Ζ Ζ Ζ
כ	Caph <i>k</i> 20	כ	ك ك ك	כ	ܟ ܟ ܟ	𐤊 𐤊 𐤊	𐤊	Χ Χ Χ
ל	Lamed <i>l</i> 30	ל	ل ل ل	ל	ܠ ܠ ܠ	𐤋 𐤋 𐤋	𐤋	Υ Υ Υ
מ	Mem <i>m</i> 40	מ	م م م	מ	ܡ ܡ ܡ	𐤌 𐤌 𐤌	𐤌	Μ Μ Μ
נ	Nun <i>n</i> 50	נ	ن ن ن	נ	ܢ ܢ ܢ	𐤍 𐤍 𐤍	𐤍	Ν
ס	Samech <i>s</i> 60	ס	س س س	ס	ܣ ܣ ܣ	𐤎 𐤎 𐤎	...	Ξ Ξ
ע	Ain <i>e</i> 70	ע	ع ع ع	ע	ܥ ܥ ܥ	𐤏 𐤏 𐤏	𐤏	Ο
פ	Pe <i>p</i> 80	פ	ف ف ف	פ	ܦ ܦ ܦ	𐤐 𐤐 𐤐	𐤐	Ρ Ρ Ρ
צ	Tzade <i>tz</i> 90	צ	ص ص ص	צ	ܦ ܦ ܦ	𐤑 𐤑 𐤑	𐤑	Ζ
ק	Koph <i>k</i> 100	ק	ق ق ق	ק	ܩ ܩ ܩ	𐤒 𐤒 𐤒	𐤒	Φ Φ Φ
ר	Resh <i>r</i> 200	ר	ر ر ر	ר	ܪ ܪ ܪ	𐤓 𐤓 𐤓	𐤓	Ρ Ρ Ρ
ש	Shin <i>sh</i> 300	ש	ش ش ش	ש	ܫ ܫ ܫ	𐤔 𐤔 𐤔	𐤔	Μ Μ Μ
ת	Tau <i>t</i> 400	ת	ت ت ت	ת	ܬ ܬ ܬ	𐤕 𐤕 𐤕	𐤕	Τ Τ Τ

ARABIC VOWELS.

Fatta *a* in art.
Kesre *e* in bed, *i* in it.
Damma *o* in hot.

= an
= en } at the end of
= on } words.

HEBREW VOWELS.

Kamets *a* in psalm.
Tsere *a* in mate.
Chirek long *ee* in feet.
Cholem *o* in bone.
Shureq *oo* in fool.
Pathach *a* in Sam.
Seghol *e* in met.

Chireq short *i* in ft.
Kamets-Chatuph *o* in cot.
Kibbutz *u* in full.
Sh'va }
Chateph Pathach } very
Chateph Seghol } short.
Chateph-Kamets }

SYRIAC VOWELS.

𐤀 Petocho *a* in psalm.
𐤁 Revotzo *ea* in head.
𐤂 Chevotzo *ee* in feet.
𐤃 Zekopho *o* in bore.
𐤄 Etzotzo *oo* in food.

TABLE OF ALPHABETS.

ARABIC.					ETHIOPIC.					ARMENIAN.		COPTIC.		GREEK.			GERMAN.
Final.	Medial.	Initial.			*A. u. i. A. ā. ē, ŷ. o.					Ⲁ	a	Ⲁ	a	Α α	a	Ⲁ	a
ا	ا	a	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	p	Ⲁ	a	Β β	b	Ⲁ	b
ب	ب	ب	ب	b	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	k	Ⲁ	b, v	Γ γ	g	Ⲁ	c
ت	ت	ت	ت	t	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	t	Ⲁ	g	Δ δ	d	Ⲁ	d
ث	ث	ث	ث	thin	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	je	Ⲁ	d	Ⲁ	ē	Ⲁ	e
ج	ج	ج	ج	dj	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	e	Ⲁ	ē	Ⲁ	z	Ⲁ	z
ح	ح	ح	ح	h	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	ē	Ⲁ	ei	Ⲁ	th	Ⲁ	f
خ	خ	خ	خ	kh	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	th	Ⲁ	th	Ⲁ	η ē	Ⲁ	g
د	د	d	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	i	Ⲁ	i	Ⲁ	θ	th	h
ذ	ذ	then	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	l	Ⲁ	k	Ⲁ	ι i	Ⲁ	i
ر	ر	r	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	hh	Ⲁ	l	Ⲁ	κ k	Ⲁ	k
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غ	غ	غ	غ	gh	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	sch	Ⲁ	u	Ⲁ	ϣ sz	Ⲁ	sh
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و	و	و	و	w	ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	d	Ⲁ	sz	Ⲁ	ϣ sz	Ⲁ	h
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					ሀ	ሀ	ሀ	ሀ	ሀ	Ⲁ	p	Ⲁ	ti	Ⲁ	ϣ sz	Ⲁ	h

* VOWEL SOUNDS.

ā as in Sam.	ē as in met.	ō as in cot.
ā as in psalm.	ē as in feet.	ō as in bone.
ā as in mate.	ē as in fit.	ō as in full.

LEXICON.

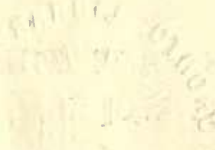
INDEX.

XIV

UNIVERSITY OF CHICAGO

THE LAW AND ETHICS OF MEDICINE

BY J. H. HARRIS, M.D.



B

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LEXICON.

א

THE name of this letter of the alphabet, which, like those of the other letters, is of Phœnician origin, signifies an ox, i. q. Heb. אֵלֶף, as we are told by Plutarch (Quæst. Symp. ix. 2), who says that Aleph is placed before the other letters διὰ τοὺς Φοίνικας οὕτω καλεῖν τὸν βοῦν. The name of this letter is derived from its figure in the most ancient alphabet, which represents the rude outlines of the head of an ox, which is still found in the remains of the Phœnician inscriptions א. א. א. As a numeral it stands for *one*; with two dots above it (א) a *thousand*.

Aleph has the softest pronunciation of the guttural letters, and it is uttered with a light breathing of the throat, or rather lungs, like the smooth breathing in Greek, and the French *h* in the words *habit*, *homme*, which we are accustomed wholly to pass by, because we cannot utter it correctly. And as there is a kind of common usage of languages, especially in the Phœnicio-Shemitic family (see on this subject the remarks of Ewald, Heb. Gr. § 31), that the stronger and harsher letters become somewhat softened in course of time, and give way to smoother sounds, it will be seen why in the Aramaean and the later Hebrew, as well as in Arabic the somewhat harsher letters ה and ע are often softened into א e.g. אֶמְצִיל, אֶמְצִיל, אֶמְצִיל; אֶמְצִיל Jer. 52:15, for אֶמְצִיל multitude; אֶל Arab. أَل etc. But on the contrary א also sometimes changes into ה and ע; and generally these letters, as being very nearly allied in pronunciation, are very often interchanged. Comp. in the later Hebrew אֶל for the common אֶל; אֶרֶב an ear of corn, compare Syriac אֶרֶב flower; אֶרֶב and אֶרֶב; אֶרֶב and אֶרֶב; also אֶרֶב and אֶרֶב; אֶרֶב and אֶרֶב to turn (both are also found in Æthiopic); אֶרֶב and אֶרֶב to pollute, to stain; אֶרֶב and אֶרֶב to abhor; אֶרֶב and אֶרֶב to suck

א

in, to drink; אֶרֶב suddenly, from אֶרֶב a moment of time, etc.

When this letter is to be yet further softened, it changes into the quiescents ו and י, as אֶרֶב and יֶרֶב to join; אֶרֶב to learn; אֶרֶב, אֶרֶב buffalo; אֶרֶב for אֶרֶב a well. Thus it is that many verbs אֶרֶב accord in signification with those אֶרֶב (comp. Gesen. Gr. § 76.

2, b), אֶרֶב and אֶרֶב; אֶרֶב Syr. أَم to be sick.

As to the form of words, it should be remarked—(1) that in Hebrew א without a vowel is very often rejected from the beginning of a word by *aphæresis*, as אֶרֶב, אֶרֶב we; אֶרֶב at a later period (שׁ) who, which, that; אֶרֶב and אֶרֶב one, Eze. 33:30; אֶרֶב for אֶרֶב Ecc. 4:14 (compare Lehrs. p. 135, 136 [and Nord. Gramm. § 76 A]). But also—(2) there is very often prefixed at the beginning of words a prosthetic א (compare Lehrs. § 35, 1 [and Nord. Gr. § 80]); see אֶרֶב, אֶרֶב, אֶרֶב. And this is chiefly the case when a word begins with two consonants, only separated by a moveable Sh'va, such as אֶרֶב arm; אֶרֶב Aram. אֶרֶב cluster (in which words both forms are in use), also אֶרֶב for אֶרֶב progeny; אֶרֶב for אֶרֶב fist; אֶרֶב for אֶרֶב gift; אֶרֶב for אֶרֶב lying. Compare the Greek χθες and χθες yesterday; and something of the same kind in words which the French has taken from the Latin; *spiritus*, *esprit*; *status*, *état*. In the Syrian manner א is also prefixed to the letter Yod, as אֶרֶב and אֶרֶב Jesse, 1 Ch. 2:12.

אֶרֶב construct אֶרֶב, with suffix אֶרֶב, אֶרֶב pl. אֶרֶב, const. אֶרֶב, with suff. אֶרֶב, אֶרֶב and אֶרֶב, m. FATHER; a primitive noun (see note 1), common to all the Phœnicio-Shemitic languages, (Arab. أَب const. أَب, أَب, أَب Chaldee and Syriac (אב, אב). But the word *father* has often a mact.

wider meaning (see Fesselii Adv. sacra, vi. 6); it is used:—(1) Of any *ancestor* (אֲבִי, אֲבִיחֶרֶם), 1 Ki. 15: 11; 2 Ki. 14: 3; 15: 38; 16: 2, etc., as of a grand-father, Gen. 28: 13; 31: 42; 32: 10; 37: 35; great grandfather, Num. 18: 1, 2; 1 Kings 15: 11, 24, etc.; Isa. 43: 24, אֲבִי הָרָאשׁוֹן הָקָא collectively, “thy remotest ancestors have sinned” [this should, however, be taken strictly]. So, very often in pl. אֲבוֹת ancestors, Gen. 15: 15; Ps. 45: 17. As to the phrase אֲבִי אֲבִי see under the word אֲבִי.

(2) Used of the *founder*, or *first ancestor*, of a nation, Gen. 10: 21; 17: 4, 5; 19: 37; 36: 9, 43; Josh. 24: 3. Here belongs Gen. 4: 21, “the father of all who handle the harp and pipe,” i.e. the founder of the family of music; inventor of the art of music.

(3) Of the *author*, or *maker*, of anything, specially of the Creator, Job 38: 28, “has the rain a father?” i.e. Creator. And in this sense God is said to be “the father of men,” Isa. 63: 16; 64: 7; Deut. 32: 6 [?] comp. Jer. 2: 27. [See note 2.] All these tropical uses come from the notion of origin; there are others taken from the love and care of a father, from the honour due to him, etc. For—

(4) Father is applied to a *bringer up*, *nourisher*, as bestowing his benefits like a parent, Job 29: 16, “I was a father to the needy;” Ps. 68: 6, “a father of the fatherless;” Isa. 22: 21, “a father to the inhabitants of Jerusalem” (said of Eliakim, the prefect of the palace); Isa. 9: 5, the Messiah is called אֲבִי עַד “eternal Father” (of the people); comp. *pater patrie* in Latin [?]. By the same metaphor God is called the Father of the righteous, and of the kings of the earth, both of whom are called sons of God, 2 Sa. 7: 14; 1 Ch. 17: 13; 22: 10; Ps. 89: 27, 28 [these passages refer to Christ the Son of God]. As it is a father's place to instruct his children—

(5) It is used of a *master*, or *teacher*, 1 Sa. 10: 12; and hence, priests and prophets, as being teachers endowed with divine authority, are addressed by the name of father out of respect, even by kings, 2 K. 2: 12; 5: 13 [this passage does not apply]; 6: 21; 13: 14 (comp. 8: 9); Jud. 17: 10; “be unto me a father and a priest,” 18: 19. So also the Rabbins were called אֲבוֹת; and so, too, we should understand the titles of honour, *the fathers* of the church; *papa*, pope; *most holy father*, etc. [But see Matt. 23: 9.] Nearly the same is—

(6) Specially the *father* of the king, a name given to his supreme counsellor, such as the Orientals now call [وزير, *Wezir*, vizier; Gen. 45: 8, לֹאֲבִי לְפָרְעֹה, “he hath made me a father to Pharaoh.” So Haman is

called δέυτερος πατήρ of Artaxerxes (Est. 3: 13, LXX). Compare 1 Macc. 11: 32, and Turkish ابا father-prince; also *Lala*, father, applied to the vizier; (see Jablonskii Opuscul. ed. te Water, tom. i. p. 206, and Barhebraei Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אֲבִי Gen. 41: 43, which they explain, “father of the king,” or of the land, or kingdom.

(7) It is further used to express *intimate connection and relationship*; Job 17: 14, אֲבִי אֲבִי “I have said to the pit [rather corruption, see אֲבִי], thou art my father;” in the other hemistich, “and to the worms, my mother and sister.” Comp. Ps. 88: 19.

(8) In Arabic and Æthiopic, the word father is also applied to a *possessor*, and is used of one who is endowed with any thing, or excels in it; e.g. ابو شام “father of odour,” i.e. an odoriferous tree. So in Hebrew, but only in pr. n.; e.g. אבִי שָׁלוֹם “father of peace,” i.e. peaceful.

Note 1. Although this word in its grammatical form follows the analogy of verbs אָבָה, so that it may be said to be for אָבָה (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אָב father, and אִמָּה mother, imitate the most simple labial sounds of the infant beginning to articulate; like πάπας (παππάω), *papa*, *pappus*, *avus*, Persic بابا. — For the usual const. state (the form אָבִי), there was also anciently אָב and even אָבִי (like אָבִי, אָבִי), though only found in compound proper names אֲבִי שָׁלוֹם, אֲבִי יִצְחָק, although in these also we very often find the form אָבִי, as אֲבִי יִצְחָק. Once, Gen. 17: 4, 5, in order more plainly to shew the etymology of the name אֲבִי, אָב is used in the text itself.

Note 2. The interpretation of this word in Job 34: 36, is uncertain; אָבִי יִצְחָק אִיב, Vulg. *pater mi probetur Jobus*, etc. [“my father let Job be tried”]. But by taking אָבִי for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, “I would that Job were tried,” rendering אָבִי or אָבָה as signifying wish or desire, from the root אָבָה, although there is no other trace of this form. Wilmott's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אָבִי יִצְחָק. [But conjecture is always unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. “others not inaptly make אָבִי i. q. אָבִי woe.”]

אָבִי Chald. with suffix אָבִי (1 pers.), אָבִי, אָבִי

pl. **אֲבָהוּ** (the letter ה inserted, comp. **אָמָה**) *father*, i. q. Heb. **אָב** Dan. 2:23; Ezr. 4:15; 5:12. Perhaps used of a grandfather, Dan. 5:2.

אָב (from the root **אָבַב** m. *greenness, verdure* of an herb; Job 8:12, **עֲרֹנִי בָאֵב** "while it (the grass) is yet in its greenness," i. e. is still verdant, flourishing; Cant. 6:11, **אָבִי הַנֶּחֱלֵל** "the greenness of the valley," Vulg. *poma*, from the Chaldee usage.

Arab. **أَب** ^{أَب} green fodder.

אָב Ch. (from the root **אָבַב**) *fruit*; with suff. **אֲבָהָה** (where Dagesh forte is resolved into Nun), Dan. 4:9, 11, 18. In Targ. often for **פָּרִי**.

אָבַב a root unused in Hebrew. In Chaldee, in Pael **אָבַב** to produce fruit, especially the first and early fruit; Syr. **أَبَّ** to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant, to germinate*; see the derivatives **אָב** greenness, **אָבִי** ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. *treiben*, whence **אָב** junger Trieb, young shoots; so that it is kindred to the roots **אָבַר**, **יָאֵב**, **אָהַב**, having the sense of desire, eager pursuit of an object; see **אָהַב**.

אֲבָגְתָּה [*Abagtha*], Persic pr. n. of a eunuch in the court of Xerxes, Est. 1:10. As to the etymology, see **בְּגִתָּה**. ["It seems to be the same as **בְּגִתָּה**, and may be explained from the Sansc. *bagadāta*, 'given by fortune,' from *baga*, fortune, sun. (Bohlen)."] —Ges. add.]

אָבַר, fut. **יָאֵבַר** and (at the end of a clause) **יֵאֵבַר** —(1) part. TO BE LOST, TO LOSE ONESELF, TO WANDER, sich verlieren, sich verloren haben, especially used of a lost and wandering sheep (Arabic **أَبْد** to flee away in the desert, as a wild beast, and there to disappear as it were, sich in der Wüste verlieren). **אָבַר** "a lost and wandering sheep," Ps. 119:176; comp. Jer. 50:6; Eze. 34:4, 16. Used of men, Isa. 27:13, **הַמְּאֲבָרִים בְּאֶרֶץ אַשּׁוּר** "those who wander in the land of Assyria" (are there exiled); Deut. 26:5, **אָבַר** "a wandering Syrian"; it is also used of things, such as rivers which disappear in the desert, Job 6:18; and metaph. of wisdom failing, Isa. 29:14. Hence—

(2) *to perish, to be destroyed* (Syr. Sam. id.

In Arabic, in this sense, the kindred **بَانَ** is used); used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition

of the words **מַעַל הָאָרֶץ**, Deut. 4:26; 11:17; Josh 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by ? of pers., 1 Sam. 9:3, 20; also followed by **בִּין**, Deut. 22:3; Job 11:20, **מְנוּס אָבַר מִנֶּהֱמָם** "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26, **תּוֹרָה תֵּאֲבַר מִפִּהוּ וְעֵצָה מִמְּקִנִּים** "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28, **נֹחַ אָבַר עֲצוֹת** "a nation whose counsel has perished," Vulg. *consilii expers*; Jer. 4:9, **יָאֵבַר לֵב הַמֶּלֶךְ** "the heart of the king shall perish" (for fear and terror); Job 8:13, **וְהַקִּוִּיֹּת הַקֶּה תֵּאֲבַר** "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

(3) *to be ready to perish, to be wretched, unfortunate*. Part. **אָבַר** wretched, Job 29:13; 31:19; Pro. 31:6.

PIEL **אָבַר**—(1) *to lose, to reckon as lost, give up as lost* (verloren geben), Ecc. 3:6.

(2) *to cause to wander, to disperse* (a flock), Jer. 23:1.

(3) *to cause to perish, to destroy*; Ecc. 7:7 **אֲבָר אֶת־לֵב מִתְּהַנֶּה** "a gift (bribe) destroys (i. e. corrupts) the heart." Followed by **בִּין**, *to extirpate* from anything, Jer. 51:55. Specially—(a) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deu. 12:2, **אָבַר הוּן** "to squander one's means of support" (substance); Pro. 29:3.—(b) of men, *to kill, to slay, to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

HIPHL **הֵאֲבִיר**, i. q. Pi. *to destroy, to cut off*, as men and nations, Deu. 7:10; 8:20; sometimes with addition of the words **מִיָּד** **הָעַם** Lev. 23:30; **מִתַּחַת הַשָּׁמַיִם**, Deu. 7:24; also, to lay a land waste, Zeph. 2:5; to take away hope, Job 14:19. Very rarely **אָבַר** in 1 fut. quiesces, **אֲבִירָה** for **אֵאֲבִירָה**, Jer. 46:8. The derivatives all immediately follow [**אָבַר**—**אֲבָרָה**].

אָבַר, fut. **יָאֵבַר**, Ch. *to perish*, Jer. 10:11.

APHEL **הוֹבִיר**, fut. **יְהוֹבִיר**, inf. **הוֹבִירָה** *to destroy, to slay*, Dan. 2:12, 18, 24.

HOPHAL (formed as in Hebrew) **הוֹבַר**, Dan. 7:11.

אָבַר m.—(1) *one who is wretched, unfortunate* see the verb, No. 3.

(2) A participial noun (see Lehrg. p. 488), *destruction*, Nu. 24:20, 24.

אֲבָרָה f. (with Tzere impure).—(1) *something lost*, Ex. 22:8; Lev. 5:22, 23.

(2) i. q. **אֲבָרוֹן** *a place of destruction, abyss* (used of Hades); Pro. 27:20 (כִּי).

אָבְרוֹן m.—(1) *destructi. n.*, Job 31:12.

(2) *place of destruction, abyss*, nearly synon. with אָבְרוֹן, Job 26:6; 28:22; Pro. 15:11.

אָבְרוֹן m. verbal of Pi. for אָבְרוֹן (for that reason it has the Daleth without dagesh lene), *slaughter, destruction*, Est. 9:5.

אָבְרוֹן, const. st. אָבְרוֹן id. *destruction, death*, Est. 8:6.

אָבַח, fut. יֵאָבַח prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, אָוַח, אָוַב, אָוַב, also אָוַב Lat. *aveo*; hence:—(1) *to be inclined, willing, prone, to wish*; except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an inf., either alone, Deu. 2:30; 10:10; 25:7; Isa. 30:9, or with the prefix לֵ, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, לֹא אָבַח לְשִׁלֹּהם “he would not let them go;” Job 39:9, הֲיֵאָבַח רִים עֲבָדְךָ “will the buffalo be willing to serve thee?” Found also with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, הֲיֵאָבַח וְשָׁמְעָתֶם “if ye shew yourselves willing and obey;” Pro. 1:10. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey* (often with the synonym לֵ, שָׁמַע), Ps. 81:12; Deu. 13:9; Pro. 1:30.

(2) *to desire, to long for, to be in want of*; a signification which is found, at least in the derivative nouns, אָבְיוֹן, אָבְיוֹן, אָבְיוֹן.

(3) In Arabic it has a power altogether the reverse—to be *unwilling, to refuse, to loathe*, so that it answers to the Hebrew אָבַח. It must not however be supposed that this signification is actually contrary. For the sense of inclining (נִיחַ neigen, geneigt fein) is used in the Hebrew, for propensity towards, and good will (Zuneigung); in Arabic, for turning away from (Abneigung), and a loathing mind; whence أباي stagnant, marsh water, prop. causing loathing, أباي a marsh reed (compare אָבַח, אָבַח); see אָבַח, and the other derivatives, No. 2.

אָבַח m., *reed, papyrus*, i. q. Arab. أباي collect. أباي (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, אֵינִית אָבַח “vessels of reeds,” made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Ethiopians (compare my Comment. on Isa. 18:2) on account of their very great swiftness on the water. Others, with Symm.

[ναυσι σπενδύσας], render *ships of desire*, i. e. hastening with very great desire to the port. The reading found in forty-four MSS. אָבַח, should no doubt be read (as was done by the Syriac translator) אָבַח, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for אָבַח we read אָבַח.

אָבְיוֹן (from the root אָבַח No. 2) *poverty, misery*, a word once found, Pro. 23:29, of the form אָבְיוֹן, no doubt formed for the purpose of paronomastically answering to the words אָבַח and הָיוּ; compare Lehrs. 374, note r, and Isa. 15:4; 17:1; 59:13; so Abulwalid, whom I unhesitatingly follow. Kimchi, who is followed by most of the moderns, takes it as the same as אָבַח and הָיוּ an interjection of grief. [“O, woe! Comp. Gr. αἰβοῖ, Arist. Pac. 1066.”—Ges. add.]

אָבְיוֹן (from the root אָבַח), by a Syriacism, for אָבְיוֹן; whence const. אָבְיוֹן, Isa. 1:3; pl. אָבְיוֹן m. a *place where cattle are fattened, a stable, stall*, Job 39:9, and in which provender is kept, Pro. 14:4. The signification of stable is also suitable in Isa. 1:3, where however LXX. and Vulg. render *præsepe*, manger, which both in this place, and Job loc. cit. is not less suitable and probable. Compare Arab. أري.

Ch. אָבְיוֹן stable and manger. So אָבְיוֹן is also used in the Talmud.

אָבַח a doubtful root, perhaps [i. q. אָבַח, אָבַח, *to turn, to turn about* (so Ges. corr.). In Manuale] i. q. Arab. أبع for أبع to rebuke, to threaten. Hence—

אָבַח or אָבַח f., once found; (if this be the true reading) Eze. 21:20, אָבַח הָרֶב “the threatening of the sword,” i. e. the threatening sword. [“a turning of the sword,” i. e. a sword turning itself; perhaps glittering; i. q. אָבַח הָרֶב, Gen. 3:24.”—Ges. corr.] Castell (Hept. p. 10), compares Arab. أباي destruction, referring to 2 Macc. 26:6;

but أباي (for so it should be written) is from the root أباي Inf. conj. IV. and denotes *permission*. [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read אָבַח הָרֶב “slaughter of the sword.” This conjecture is confirmed by LXX. σφάγια ῥομφαίας.

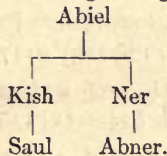
Ch. חֲבִילִי חֲבִילִי, and by the following context, "Lo! it is brightened and sharpened for slaughter (לְטָבַח)." Comp. Eze. 21:14, 15. The Greek words σφάγιον, σφαγή, are often used to express the Hebrew טָבַח, טָבַחָה.

אֲבִיטִיחִים m. (from the root טָבַח transp. for טָבַח, טָבַח to cook), pl. melons, Nu. 11:5. To this answers the Arab. بَطِيخ transp. for طَبَخَ from طَبَخَ to cook, to ripen, like the Gr. πέπων, pēpe, melon, from πέπω: comp. גִּשָּׁשׁ. In the Hebrew there is added a prosthetic. From the Arabic word above cited the Spanish budiecas, the French pastèques, are derived.

אֲבִי [Abi], pr.n. f., the mother of Hezekiah, 2 K. 18:2, in the parallel place, 2 Ch. 29:1, more fully and correctly אֲבִיָּה, which is also in some copies the reading in Kings.

אֲבִי-עֲלִבּוֹן ("father of strength," i.e. strong, from the root גָּלַב to be strong), [Abi-albon], pr.n. of one of David's heroes, 2 Sa. 23:31, called also אֲבִיאל, 1 Ch. 11:32.

אֲבִי-עֵל ("father of strength," i.e. strong), [Abiell], pr.n. m.—(1) 1 Ch. 11:32, see אֲבִי-עֲלִבּוֹן —(2) the grandfather of king Saul, 1 Sa. 9:1; 14:51. In the genealogy, as found 1 Ch. 8:33; 9:39, Ner is said to have been Saul's grandfather, but according to 1 Sa. 14:51, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—



אֲבִי-אַסָּף ("father of gathering," i.e. gatherer), [Abiasaph], pr.n. of a Levite of the family of Korah, Ex. 6:24, who is also called, 1 Ch. 6:8, 22; 9:19, אֲבִי-אַסָּף.

אֲבִיב (from the root אָבַב, m., an ear of corn, a green ear, Lev. 2:14; Ex. 9:31, הִשְׁעִרָה (בְּ)אֲבִיב, "the barley was in the ear," i.e. the ears were developed. Comp. as to the syntax, Cant. 2:13, הַרְשׁ הָאֲבִיב "the month of green ears," at a later period called נִסָּן, beginning at the new moon of April (of March, according to the Rabbins), the first month of the old year [as instituted on coming out of Egypt], Ex. 13:4; 23:15; Deu. 16:1.

אֲבִי-עֵל ("whose father is exultation"),

[Abigail], pr.n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. 25:3, 14, which name is also contracted אֲבִיגַיִל (comp. Arab. أَشْ for أَشَّ what?) verse 32, and 2 Sa. 3:3 (כִּי).—(2) a sister of David, 1 Ch. 2:16, also called אֲבִיגַיִל, 2 Sa. 17:25.

אֲבִידָן ("father of a judge"), [Abidan], pr.n. of a captain of the tribe of Benjamin at the time of the departure from Egypt, Num. 1:11; 2:22.

אֲבִידָע ("father of knowledge," i.e. knowing), [Abida, Abidah], pr.n. of a son of Midian, Gen. 25:4.

אֲבִיהוּ (i.q. אֲבִיהוּ "whose father is Jehovah"). [Abia, Abiah, Abijah], pr.n. (A) of men.—(1) the second son of Samuel, 1 Sa. 8:2.—(2) 1 Ch. 7:8.—(3) 1 K. 14:1.—(4) 1 Ch. 24:10; Neh. 10:8.—(5) i.q. אֲבִיהוּ king of Judah; see below. (B) pr.n. of a woman, 1 Ch. 2:24.

אֲבִיהוּ ("whose father is Jehovah") and אֲבִיהוּ (id.), pr.n. Abijah, king of Judah, the son and successor of Rehoboam, 2 Ch. 13:1, sqq. constantly written אֲבִיחָם in Kings: 1 K. 14:31; 15:1, 7, 8, "father of the sea," i.e. maritime man.

אֲבִיהוּ ("whose father He," i.e. God, is), pr.n. Abihu, son of Aaron, slain by God for offering incense contrary to the law, Lev. 10:1, sqq.

אֲבִיהוּד ("whose father is Judah," i.q. אֲבִי הַיְהוּדָה), [Abihud], pr.n. m. 1 Ch. 8:3.

אֲבִי-חַיִל (perhaps incorrectly for אֲבִי-חַיִל which is the reading of some copies), [Abihail], pr.n.—(1) the wife of Rehoboam, 2 Ch. 11:18.—(2) m., 1 Ch. 2:29.

אֲבִינִי adj.—(1) needy, poor, so called from the idea of needing (see the root אָבָה No. 2), Deut. 15:4; 7:11. Sons of the needy, for the needy, Ps. 72:4; see §2.

(2) oppressed, wretched, often with the addition of the synonym עָנִי; Psal. 40:18, וְאֲבִינִי וְעָנִי "and I (am) afflicted and wretched;" Ps. 70:6; 86:1; 109:22. Specially, like עָנִי, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. 2:6, וְצַדִּיק וְאֲבִינִי are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41:17; comp. 25:4. In the same signification the sect of the Ebionites adopted this name, as assuming that they were ἐκ τῶν πτωχῶν οὗ ἐστιν ἡ βασιλεία τῶν οὐρανῶν, Matt. 5:3.

אֲבִי-עֵל f., prop. appetite, desire (from the root

אָבָה No. 1), hence the *caper berry*, which is said to stimulate both appetite and sexual desire (Plut. Quæst. Symp. vi. 2; Plin. N. H. xiii. 23; xx. 15), Ecc. 12:5. It is rendered caper by the LXX., Vulg., Syr. The Rabbies use the pl. אָבִינִין as denoting not only capers, but also the small fruits of trees, as myrtles, olives, etc.

אָבִיחַיִל ("father of strength," bravery, i. q. brave), [*Abihail*], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

אָבִיטוּב ("father of goodness"), [*Abitub*], pr. n. m., 1 Ch. 8:11.

אָבִיטָל ["father of dew," *Abital*], pr. n. of one of the wives of David, 2 Sa. 3:4.

אָבִימַן [*Abijam*], see אָבִיהָ.

אָבִימַאֵל [*Abimael*], pr. n. m. of a descendant of Joktan in Arabia, Gen. 10:28; 1 Chron. 1:22, probably the father or founder of an Arab tribe called מַאֵל, a trace of which was pointed out by Bochart (Phaleg. ii. 24), in Theophrastus (Hist. Plant. ix. 4), who probably by the name of *Máli*, means the same wandering tribe in the neighbourhood of the modern Mecca, as in Strabo are called *Minæi*, Μινναῖοι.

אָבִימֶלֶךְ ("father of the king," or "father king"), [*Abimelech*], pr. n.—(1) of several kings in the land of the Philistines, living at different periods, Gen. 20:2, sqq.; 21:22, sqq.; 26:1, sqq.; Ps. 34:1. As the same king, who in the Ps. loc. cit. is called Abimelech, is in 1 Sa. 21:11, called *Achish* (אַכִּישׁ), this name or title appears to have been mostly common to them, like *Padishah* (پادشاه) of the Persian kings, and *Atalik* (اتالىق) (father, properly paternity) of the Khans of Bokhara.—(2) a son of Gideon, Jud. 8:31, seq.; 9:1, seq.; 2 Sa. 11:21.—(3) 1 Chr. 18:16, where indeed we probably should read אַחִימֶלֶךְ, as 2 Sa. 8:17.

אָבִינָדָב ("noble father," or "father of nobility"), [*Abinadab*], pr. n. m.—(1) a son of Jesse, 1 Sa. 16:8; 17:13.—(2) a son of Saul, 1 Sa. 31:2.—(3) 1 Sa. 7:1.—(4) 1 K. 4:11.

אָבִינֶם ("father of pleasantness," or of grace), [*Abinam*], pr. n. of the father of Barak, Jud. 4:6; 5:1.

אָבִנֶר ("father of light"), [*Abner*, marg. *Abiner*], pr. n. m., 1 Sa. 14:50; elsewhere אָבְנֶר, which see.

[אָבִיָּסָף *Ebiasaph*; see אָבִיָּסָף.]

אָבִיעֶזֶר ("father of help," like the Germ. *Helf* from *Atta*, father, and *Helf*, aid), [*Abiezer*], pr. n.—(1) a son of Gilead, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אָבִי הָעֶזְרִי [*Abiezrite*], Jud. 6:11, 24; 8:32. Hence is the shortened form אֶזְרֶי, Nu. 26:30, and the patronym. אֶזְרִי ibid.—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12.

אָבִיר (from the root אָבַר), subst. *strong one*, *mighty one*, only found in the phrase אָבִיר יִשְׂרָאֵל, אָבִיר "the mighty one of Israel, of Jacob:" used of God, Gen. 49:24; Isa. 1:24.

אָבִיר adj. (from the root אָבַר).—(1) *strong*, *mighty*, used of men commonly as a subst. as, a *mighty one*, Jud. 5:22; Lam. 1:15; Jer. 46:15; Ps. 76:6; אָבִיר לֵב "the strong of heart." Poetically used, *kar' élox* — (a) of a bull; Ps. 22:13, אָבִירֵי בָשָׁן "the strong ones, i. e. bulls, of Bashan;" Ps. 50:13; and metaph. of princes, Ps. 68:31.—(b) of the horse, only in Jeremiah 8:16; 47:3; 50:11 (comp. Gramm. § 104. 2, note).

(2) *powerful*, *noble*, Job 24:22; 34:20; אָבִירִים "food of nobles, or princes," i. e. more delicate, dainty food, Ps. 78:25; comp. Jud. 5:25; אָבִיר הָרָעִים "chief of the herdsmen," 1 Sa. 21:8.

(3) אָבִיר לֵב *obstinate*, *stubborn*, a man of perverse mind, Isa. 46:12; comp. הָקִי לֵב.

אָבִירָם ("father of loftiness"), [*Abiram*], pr. n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34.

אָבִישָׁג ("father of error"), [*Abishag*], pr. n. of David's concubine, 1 K. 1:3; 2:17.

אָבִישׁוּא ("father of welfare"), [*Abishua*], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5.

אָבִישׁוּר ("father of a wall"), [*Abishur*], pr. n. m., 1 Ch. 2:28, 29.

אָבִישִׁי ("father of gift" ["comp. נָשִׁי"—Ges. add.]), [*Abishai*], pr. n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, sqq.; 2 Sa. 2:18, 24; sometimes called אָבִישִׁי, 2 Sa. 10:10.

אָבִישָׁלֹם ("father of peace"), [*Abishalom*], pr. n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אָבִישָׁלֹם.

אָבִיתָר ("father of plenty," for אָבִיתָר), [*Abiathar*], pr. n. of a son of Ahimelech the priest, very closely joined in friendship to David, on whom, together with Zadok, the high priesthood

was bestowed by David, of which he was deprived by Solomon, 1 Sa. 22:20, sqq.; 23:6; 30:7; 2 Sa. 15:24; as to the passage, 2 Sa. 8:17, see אֲחִימֶלֶךְ.

אבך a root, ἀπαξ λεγόμεν. prob. TO ROLL, TO ROLL UP, also TC INTERTWINE, wälzen, wickeln, verwickeln. Kindred roots are בָּאָךְ to intertwine, to be entangled; בָּבֶךְ to boil up, aufwallen, aufquellen, ["בָּבֶךְ to interweave, to braid."—Ges. add.]; also the more harsh הָפַךְ אֶתְּכָּהּ to turn.

HITHPAEL, to be rolled together, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וַיִּהְיוּ כְּעָנָן עֹשֵׂן "and they shall be rolled together with the lifting up of smoke," daß es in Rauch aufwalle (daß Dichticht), comp. Vulg., Syr. **אבך** is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, רִיחַ fortwälzen.

אבל fut. יֵאָבֵל TO MOURN, followed by על, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LAGUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָפַל, אָמַל, also בָּלָה, נָבַל, קָפַל, all of which are from the bi-literal stock, *bal, ful*, having the sense of falling, comp. σφάλω, fallo, Germ. fallen), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see אָבַל). Poet. used of inanimate things; Am. 1:2, אָבְלוּ נְאוֹתֵי הָרְעִים "the pastures of the shepherds mourn;" Isa. 24:4, 7, אָבַל תִּירוֹשׁ אֲמַלְלָהּ "the new wine mourneth (i.e. the clusters mourn), the vine languisheth;" 33:9.

HIPHIL הֵאָבִיל to cause to mourn, to make to lament, Ezek. 31:15; used of inanimate things, Lam. 2:8.

HITHPAEL, prop. to act as a mourner, hence, to mourn, i.q. Kal, especially in prose, while Kal is appropriated to poetic diction, Gen. 37:34; Ex. 33:4; with אֵל אָנֹכִי of person, 1 Sa. 15:35; 2 Sa. 13:37. The derived nouns almost immediately follow. [אָבֵל No. I, אָבֵל.]

II. **אביל** Arab. أَبَلَ and أَبَلَّ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. حَا grass. Cognate is the Hebrew בָּלַל, בָּל to moisten, to water. Hence is אָבֵל No. II.

I. **אָבֵל** adj., mourning from the root אָבַל No. I), Gen. 37:35; Lam. 1:4, דְּרָבִי צִיּוֹן אָבֵלוֹר "the ways to Zion mourn." Const. state אָבֵל, Ps. 35:14. Pl. const. אָבֵלִי, Isa. 61:3, with Tzere impure; compare Arab. أَبَيْلٌ.

II. **אָבֵל** (from אָבַל No. II), apparently a grassy place, a pasture, meadow; Arabic أَبِلٌ fresh and long hay, sea weed. Used as an appellative, 1 Sa. 6:18, unless for הַנְּזִלָּה אָבֵל we should read אָבֵל הַנְּזִלָּה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(a) אָבֵל בֵּית־מַעֲכָה [Abel Beth-Maachah], i.e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבֵל־מַחֲ, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבֵל, 2 Sa. 20:18.

(b) אָבֵל הַשִּׁטִּים ("the meadow of acacias"), [Abel-shittim], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים.

(c) אָבֵל בְּרָמִים ("meadow of the vineyards"), Jud. 11:33, a village of the Ammoniter, which is stated by Eusebius to have abounded in vines even in his time.

(d) אָבֵל מְחֹלָה ("the meadow of dancing"), [Abel-meholah], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16.

(e) אָבֵל מִצְרַיִם Gen. 50:11 ("meadow of the Egyptians"), [Abel-mizraim], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אָבֵל מִצְרַיִם (mourning of the Egyptians). [But why may not אָבֵל be here taken in the sense of mourning; —mourner of Egypt?]

אָבֵל with suff. אָבֵלִי m. (from אָבַל No. I), mourning, Est. 4:3; 9:22; specially for the dead, Gen. 27:41, אָבֵל יְחִיד "mourning for an only (son)," Am. 8:10; Jer. 6:26; Mic. 1:8, וַיַּעֲבֵל בְּקִנּוֹת יַעֲנָה "and (I will make) a mourning like the ostriches," which make a wailing cry; עָשָׂה אָבֵל לְ "to make a mourning for any one," Gen. 50:10.

אָבֵל adv.—(1) in the more ancient Hebrew, affirmative, truly, indeed, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, nay indeed, Gen. 17:19; but nay, 1 K. 1:43. (To this

answers the Arabic particle of correcting, **בִּלְ** but indeed, but rather; taken from the root **בָּלָה**, prop. i. q. Heb. **בָּל**, so that its primary power lies in denying the contrary. The **א** is prosthetic.)

(2) in the later Hebrew, adversative; *but indeed, on the other hand*, Dan. 10:7, 21; Ezr. 10:13;

2 Ch. 1:4; 19:3; Arab. **بَلْ** but. Other particles of this kind, which are both affirmative and adversative, are **אֵלֶּם**, **אֵלֶּן**, **אֵלֶּם**, **אֵלֶּן** [these two latter words are omitted in Amer. Trans.]; comp. the Lat. *verum, vero*.

אָבֶל see **אָבֶל**.

אָבֶן an unused root, which had, I suppose, the force of *constructing and building*; comp. **בָּנָה** to build, and **אָבֶן** to prop, to found, whence **אָבֶן** *faber*, an artificer, *τέκτων*. Hence is —

אָבֶן with suff. **אָבֶנִי** pl. **אָבֶנִים**, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

(1) *a stone* of any kind, whether rough or polished, very large or very small. Collect. stones, Gen. 11:3. Used of the foundation stone of a house, Isa. 28:16; of vessels of stone, Ex. 7:19; Syr. **ܐܒܢܐ** id., but of rare occurrence. Æth. **አብነ** Metaph. 1 Sa. 25:37, “and he became a stone” stiff as a stone. **לֵב הָאֲבֶן** “a stony (i.e. hard) heart,” Eze. 11:19; 36:26; used also of a bold and intrepid mind, Job 41:16, **אָבֶן בָּרָד** “hail stone;” Isa. 30:30; whence Josh. 10:11, **אָבֶנִים גְּדֹלֹת** is used of great hailstones, called a little below **אָבֶנִי הַבָּרָד**.

(2) *kar-éloxhyn, a precious stone, a gem*, Ex. 28:9, 35:27; more fully **אָבֶן חֶסֶד**, Isa. 54:12; **אָבֶן חַן**, Pro. 17:8; **אָבֶן יִקְרָה**, Eze. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

(3) *stone ore, ore* (Erstein), Job 28:2. In Arabic they say in the dual **جَرَّتَانِ**, “both stones,” of gold and silver.

(4) *rock*, Gen. 49:24, **אָבֶן יִשְׂרָאֵל** “the rock of Israel,” i.e. Jehovah; comp. **צוּר**.

(5) *a weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. *Stein*, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; **אָבֶן וָאָבֶן** “divers weights,” Deu. 25:13; **אָבֶן אָבֶן** weights carried in a bag, Pro. 16:11; Zec. 5:8, **אָבֶן הַעֲוֵפָרָה** “a weight of lead,” Zec. 4:10; **אָבֶן הַבְּרִיל** also *a plummet*, Isa. 34:11; “He will stretch over it the line of wasting (**אָבֶן בְּרִיל**)”

and the plummet of desolation,” i.e. all shall be destroyed as if by rule and line. (As to the thing comp. Am. 7:8.)

(6) Sometimes stones serve to designate places geographically; thus — (a) **אָבֶן עֶזֶר** “stone of help” [*Eben-ezer*], placed at Mizpeh by Samuel, 1 Sa. 4:1; 5:1; 7:12. — (b) **אָבֶן הַדֵּחַל** “stone of departure,” 1 Sa. 20:19; compare **אָבֶן הַדֵּחַל**.

אָבֶן emphat. st. **אָבֶנִי** Ch. id. Dan. 2:34, 35.

אָבֶנִי 2 Ki. 5:12, in **כְּתִיב** for **אָבֶנִי** which see. Comp. the letter **ב**.

אָבֶן i. q. **אָבֶן** *a stone*, only in dual **אָבֶנִים** prop. *a pair of stones*, used —

(1) *of the wheel of a potter*. Jer. 18:3, of the potter, **הִנֵּה עֹשֶׂה מְלָאכָה עַל-הָאָבֶנִים** “behold he wrought a work upon his potter’s wheel.” [“It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments; see Rossellini, Monum. Civil.) (tab. L.; Wilkinson’s Manners and Customs of the Ancient Egyptians, iii. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone, afterwards of wood. A wooden wheel of this kind is called in the Talmud **פָּרָן** prop. trunk, stem; then *cippus*; then a potter’s wheel made of a trunk, and also the wheel of a cart made in like manner; hence, from the resemblance, it comes to signify —

[“(2) *A low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex. 1:16, ‘when ye do the office of midwife to the Hebrew women (**אִשְׁתֵּי בְנֵי הָאִשָּׁה**) then shall ye see (while yet) upon the stool, whether it be a boy,’ &c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents.” — Ges. add. *All the following part of the art. in Lex. Manuale being rejected in Amer. Trans.*] Abulwalid, in Lex. MS.: “The instrument is double upon which the potter turns earthen vessels. It consists of two wheels of wood, like a handmill, the one is larger, which is the lower one, the other is smaller, and this is the upper. This instrument is called **אָבֶנִים** i.e. a pair of stones, although not made of stone, because of their being like a hand-mill, which is generally made of stone

Amongst the people of this country (the Moors) it is not found, but it is used by the Oriental potters."

(2) Used for a *washing-vessel of stone*, in which they used to wash new-born infants, Ex. 1:16; such washing vessels appear to have resembled hand-mills, in being made of two stones, the lower of which was hollowed, the upper serving as a lid. Others, to reconcile these two passages, understand in the one the seat of a potter, in this, that of a parturient woman. So Kimchi, תוֹלֵדֶת, מוֹשֵׁב אִשָּׁה תוֹלֵדֶת, and so also Ch. and both Arabic versions.

אֲבֵנִת (for אֲבֵנִת with Aleph prosthet.), with suff. אֲבֵנִיתָ, pl. אֲבֵנִיטִים m., a *belt*, or *girdle*, such as priests wore, Ex. 28:4; 39:40; Lev. 16:4; and other nobles, Isa. 22:21; comp. Joseph. Arch. iii. 7, § 2. Ch. אֲבֵנִיטָא, אֲבֵנִיטָא a belt. Both words, the Hebrew and the Chaldee, come from the Persic, in which بَند (Sanscr. *bandha*, Germ. *Band*) signifies any band, also a girdle. [This word however is used in Pent. before the Hebrews had any Persian intercourse.]

אֲבִיר ("father of light"), *Abner*, pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אֲבִירָה 1 Sa. 14:50. LXX. Ἀβείρην.

אָבס as in Ch. and in the Talmud, to *FEED* largely, to *FATTEN* cattle. (Prop., as appears to me, to stamp in, comp. the kindred בּוֹס, hence to stuff, to cram, einpfropfen; comp. Gr. τρεφω pr. i. q. πηγνυμι.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אָבוּס, אָבוּס.

אֲבַעְבַּעַת pl. f., *pustules*, *boils*, rising up in the skin, Ex. 9:9, 10; verbal from the root Chaldee Pilpel אֲבַעְבַּעַת to boil up, to swell up; hence Syriac אֲבַעְבַּעַת pustules; in Hebrew אָבָה prosthet. was prefixed. Compare אֲבַעְבַּעַת, אֲבַעְבַּעַת.

אָבֵץ an unused root, perhaps, i. q. בִּיץ to be *white*, whence Ch. אֲבֵץ tin; hence—

אָבֵץ [*Abetz*], pr. n. of a town in the tribe of Issachar, perhaps so called from tin, Josh. 19:20.

אִבְזָן (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10.

אָבַק a root not used in Kal, which I suppose to have had the force of to *pound*, to *make small*, from the onomatopoeitic syllable בַּק, בַּר, בַּנ, פַּב, which, as well as דַּב, דַּק (see דַּבַּק, דַּבַּק), had the force of pounding; comp. דַּבַּק to drop, to distil; דַּבַּק, דַּבַּק, also πηγνυμι, πηγνυμι, Germ. pochen, beßen (comp. specially עָרַךְ pochen). Hence אָבַק dust.

NIPHAL אָבַק Gen. 32:25, 26, reciprocally to wrestle,

construed with עָם; denom. from אָבַק dust, because in wrestling the dust is raised. So in Greek παλαίειν, συμπαλαίειν, συγκονιούσθαι from πάλη, κόνις. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river יַבֵּק, verse 23.

אָבַק m., *dust*, specially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Eze. 26:10. It thus differs from עָפָר thicker and heavier dust, Deu. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. שָׁמַק.

אָבַקָה f. id., whence אָבַקָה רוֹבֵל "powder, dust of the merchant," i. e. aromatic powder, Cant. 3:6.

אָבַר—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR, אָבַר emporfwhngen, see Hiph., also the derivatives אָבַר אָבַר. Perhaps this is kindred to אָבַר, אָבַר, comp. Pers. ابر *eber*, *über* (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see אָבַר. It is applied—

(2) to any power, and ἐνέργεια, see אָבַר, אָבַר.

HIPHIL, to *mount upward* in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

אָבַר m., a *wing feather*, (Schwungfeder), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

אָבַרָה f. id., Job 39:13; Ps. 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4.

אָבְרָהָם *Abraham*, pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אָבְרָם, i. e. "father of elevation," Gr. Ἀβράμ [Abram]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אָבְרָהָם, i. e.

"father of a multitude," (comp. Arab. حَام, a large number), or as the context itself explains it, אֱלֹהֵי אָבְרָהָם—"the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; אֱלֹהֵי אָבְרָהָם, "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אָבְרָהָם, Mic. 7:20.

אָהַרְרֵךְ a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root **פָּרַךְ**) which is properly **הִפְרִיךְ** (compare **אֲשַׁפֵּימִי** for **הֲשַׁפֵּימִי**, Jer 25:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clamante præcone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it should sound like Hebrew, and might be derived from roots of their language; compare **רָמַץ**, **רָמַץ**, **פָּרַעַה**. And the Egyptian word which is concealed in **אָהַרְרֵךְ** is probably either *Au-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperék*, i.e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 4; Rossii Etymologiæ Ægypt. s. v. Luther, in the later German editions of the Bible, dieses ist der Vater. **אָה** he takes as *father*, and **רֵךְ** Ch. *king*; comp. **אָב** No. 6.

אָבִישׁ see אַבְשִׁי

[אַבְשָׁלוֹם ("father of peace"), *Absalom*, pr.n.
m.—(1) a son of king David, 2 Sam. 13; etc.—(2)
i. q. אֲבִישָׁלוֹם which see.]

𐤒𐤒 an unused root. Arab. ^فجأ to flee; hence—

𐤀𐤍𐤏 ("fugitive"), [*Agee*], pr.n. m. 2 Sa.23:11.

𐤀𐤍 an unused root. Arab. ^{وَسَّ}ع to burn, to blaze as fire. Hence—

𐤀𐤂𐤁 [Agag], pr.n. of the Amalekite kings, Num.
24:7; 1 Sa. 15:8, 9. 20, 32.

אָגאַיט [Agagite], gent. n. of Haman, Est. 3:1, 10; 8:3, 5; Joseph. Arch. xi. 6, § 5, explains it Ἀμαλκήτης.

צָבָא an unused root; in Chaldee *to bind*. Compare צָבָא, צָבָא, and my farther remarks on the root צָבָא. In Arabic some of its derivatives are applied to arched or vaulted work, edifices of firmly compacted structure, because of the strong coherence of all the parts, and the firm compactness; compare צָבָא and צָבָא No. 4. Hence—

אֲנָדוֹת f.—(1) *a knot, a band*; אֲנָדוֹת מוֹטָה
 “hands of the yoke,” Isa. 58:6.

(2) *a bundle*, as of hyssop, Ex. 12:22.

(3) a *band* or *troop* of men, like the German *Bande*, 2 Sa. 2:25; comp. חֶבֶל. Digitized by

(4) *arched, vaulted work* (Gewölbe), used of the vault of heaven, Am. 9:6; comp. Germ. *Gat, Gaben*, story of a building; from the verb *gaben, gatten*, which has the sense of binding together; see *Ade-lung Lex. hh. vv.*

נֹחַ m., a nut, Cant. 6:11; Arab. and Syr. جوز, ^{su}

נָזַר, Pers. نوز. This Hebrew word appears to be taken from the Persic by prefixing a prosthetic; compare נ.

אגור [Agur], pr.n. of a wise man, the son of Jakeh (יָכֶךְ), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), בעל אספה Ecc. 12:11.

אָגֶר f., a silver coin, so called from the notion of collecting, from the root אָגַר to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. ὀβολός, *nummus*. The Hebrew interpreters אָגֶר, which see.

אָנל an unused root, prop. *to flow together*, to be gathered together as water, cogn. to the root אָנל, which is used of the rolling of the waves. Arab. أَجَلَ Conj. II. to cause to flow together, hence, to gather water together, أَجَلَ a pool, a pond; compare also אָנל. Hence —

אֲנִי Job 38:28 אֲנִי "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. גִּלְגִּל); but the former is preferable.

בְּאֵימָן ("two pools"), [*Eglaim*], Isa. 15:8, pr.n.
 of a village in the land of Moab, called by Eusebius
 Ἀγαλλεῖμ. It can scarcely be doubted that this is
 the same as Agalla (Ἀγαλλα), which is mentioned
 by Joseph. Arch. xiv. 1, § 4.

זנ an unused root: Arabic —

(1) Med. A. *to burn, to be hot* (comp. מִמֶּנִּי, מִמֶּנִּי, whence is אֶנְמִי No. 1.

(2) Med. E. to be warm and corrupt, as water, whence מים and מים No. 2.

(3) Med. E. *to loathe, to abhor*, Ch. **ḏḏ** to be sad, to grieve, whence **ḏḏ**.

אֵלִים subst. [absol. Isa. 35:7, est. אֱלִים 41:18], אֱלִים אֱלִים

(1) *a pool, a marsh*, so called from the corrupt water, Isa. 35:7; 42:15; Ps. 107:35. Specially used of the pools of stagnant water left on the shores of the Nile after its inundation, Ex. 7:19; 8:1.

(2) ["i. q. אֲמִן *a reed, a cane*." Ges. add. omitting the following explanation], *a marsh overgrown with reeds, a reedy place*, Jer. 51:32.

R. Jonah explains it *strongholds*; comp. ^{אגם} אגם *a lion's den in a marsh*; hence refuge, stronghold.

אגם adj. once in pl. const. אֲמִי נָפִישׁ "sad of soul," Isa. 19:10; see the root No. 3.

אֲמִן and אֲמִן m.—(1) *a boiling caldron*, Job 41:12; see אֲמִן No. 1.

(2) *a rush, reed*, such as grows in marshes, from אֲמִן a marsh, and the termination ון, Isa. 58:5. As to Isa. 9:13; 19:15, comp. אֲמִן.

(3) *a rope of rushes, a muzzle of reeds*, like the Greek σχοῖνος, Job 40:26, compare Plin. N. H. xix. 2.

אֲמִן an unused root. Arab. ^{أجن} أجن is i. q. وجن (see 2), *to tread with the feet, to stamp*; hence *to wash clothes, to full*, as is done by treading them with the feet. [Hence the following word.]

אֲמִן m., prob. *a trough for washing*, λουτήρ, hence any laver, basin, or bowl; const. אֲמִן Cant. 7:3;

pl. אֲמִנוֹת Isa. 22:24; Ex. 24:6 (Arab. and Syr. ^{أجانة} أجانة, id.).

אֲמִנִים m. pl. (root אֲמִן), a word only found in Ezekiel, *forces, army*, Eze. 12:14; 17:21; 38:6, 9; 39:4; to this answers the Ch. אֲמִן, אֲמִן *a wing*, hence prop. the wings of an army, comp. אֲמִן Isa. 8:8; in the same manner is the word *wings* applied in Arabic and Chaldee: compare my Commentary on the passage cited.

אֲמִן fut. אֲמִן.—(1) TO COLLECT, TO GATHER IN (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. אֲמִן No. 2, and אֲמִן, also Gr. ἀείρω. (Prob. this root has the signification, *to scrape together*, comp. the kindred אֲמִן. By softening the roughness of the letter ר we have אֲמִן and אֲמִן, which are used of the rolling and confluence of water.)

(2) In the cognate languages the signification of *gain* and *profit* is found (from the idea of scraping together), also of *wages* as arising from that of gain; see אֲמִן. Other derivatives are אֲמִן, אֲמִן, according to most אֲמִן.

אֲמִן emphat. state אֲמִן Ch. *an epistle*, a letter, i. q. Heb. אֲמִן, which see. Ezr. 4:8, 11; 5:6.

אֲמִן m., for אֲמִן with Aleph prosthet. from the root אֲמִן No. 2, *the fist*, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification).

אֲמִן m., Ezr. 1:9; נָסֶף, LXX., Vulg., Syr. *pateræ aureæ, pateræ argenteæ, basins, chargers of gold, of silver*. In the Talmud of Jerusalem, this word is said to be compounded of אֲמִן to collect, and אֲמִן a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with א prosthet., and to signify *a slaughter-basin*; for אֲמִן (see under the letter ר). This I suppose to be for אֲמִן, אֲמִן (compare Nasor. אֲמִן for אֲמִן),

from אֲמִן to slay, אֲמִן to cut the throat. Some also have taken it for the Gr. κάσπαλος, κάσπαλλος, which is used in the Septuagint for *a basket, fruit-basket*, whence comes the Arab. ^{قراطيل} قراطيل, Rabb. אֲמִן, Syr. ^{كاسطال} كاسطال, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnicio-Shemitic origin, and to be from the root אֲמִן to plait.

אֲמִן, f. pl. אֲמִנוֹת a word of the later Hebrew, *an epistle*, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (ἀγγελος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אֲמִן, which denoted *one hired*, specially a courier (see the root אֲמִן), and which was also adopted in Greek under the form ἀγγαρος; see Schleusneri Lex. in N. T. h. v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lorscheid (Stäudlins Beytr. v. p. 20) regards this word as coming from the Persic; comparing the modern Pers. انگاریدن *engariden*, to paint, to write;

whence انگار *engare*, anything whatever written.

אֲמִן m., *exhalation*, or *vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a vail. [From the root אֲמִן No. 1.] This derivation is confirmed by the Arabic, in which ^{أبأ} أبأ from the root אֲמִן med. Ye, to surround (comp. אֲמִן No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere. To this answers the Ch. אֲמִן vapour. Gen. 2:6: Job 36:27.

אֲמִן see אֲמִן.

אֲדָב by transposition of letters, i. q. **אֲדָב** TO PINE
way, which see. Only found in Hiph. inf. **אֲדָב**
for **אֲדָב**, 1 Sa. 2:33. Compare especially Deu.
28:63.

אֲדָב (perhaps "miracle of God," from **אֲדָב**
miracle), [*Adbeel*], pr. n. of a son of Ishmael, Gen.
25:13.

אֲדָב an unused root. Arab. **أَدَب** = **أَدَب** to befall,
as misfortune, hence **أَدَب** misfortune. Hence **אֲדָב** and
אֲדָב [*Hadad*], pr. n. of an Edomite, 1 K. 11:17;
who is called **אֲדָב**, verse 14.

אֲדָב an unused root, prob. denoting the same
as **אֲדָב** and **אֲדָב** to pass by. Hence **אֲדָב**.

אֲדָב [*Iddo*], pr. n. m., Ezr. 8:17.

אֲדָב (from the root **אֲדָב**, which see. [See **אֲדָב** No. 2.])
Suff. and in pl. defect. **אֲדָב**, **אֲדָב**, pref. **אֲדָב**,
אֲדָב m. *lord, master*. It is used—(a) of a possessor,
owner, 1 K. 16:24, "the owner of the hill Samaria."
Whence used of a master of servants, Gen. 24:14, 27;
39:2, 7; of kings, as lords of their subjects, Isa. 26:
13; of the husband, as lord of a wife, Gen. 18:12
(comp. **אֲדָב** and Greek *κύριος γυναικός*, Germ. *Εἰςῆρ*),
hence of God as the possessor and ruler of the world;
Jos. 3:13, **אֲדָב** **אֲדָב**; called also, *κατ' ἐξουσίαν*,
אֲדָב, Ex. 23:17; and without the art. **אֲדָב**, Ps.
114:7; comp. **אֲדָב**.—(b) of a ruler, Gen. 45:8.
אֲדָב "my lord!" an address of honour to those
who are more noble, and to all to whom respect is
due; as a father, Gen. 31:35; brother, Num. 12:11;
royal consort, 1 K. 1:17, 18; especially to a prince or
king, as **אֲדָב** **אֲדָב**, 2 Sa. 14:9; 1 K. 3:17. Whoever
thus addresses another, generally says for the pro-
noun of the second person, "my lord;" for that of
the first, "thy servant;" Gen. 33:8, 13, 14, 15;
44:7, 9, 19, **אֲדָב** **אֲדָב** "my lord asked his
servants," i. e. thou askedst us. In a yet more lowly
adulation, the names of persons are spoken of with
the addition of **אֲדָב**, Gen. 32:5.

Pl. **אֲדָב** *lords*, Isa. 26:13 (with a pl. verb), and
so with suff. **אֲדָב** "my lords," Gen. 19:2, 18.
Elsewhere **אֲדָב**, **אֲדָב** (and with suff. **אֲדָב**,
etc.), is always pl. *excellētia*, having just the same
signification as the singular, Gen. 39:2 sqq., and on
this account it is joined to a singular adjective, as
Isa. 19:4, **אֲדָב** **אֲדָב** "a hard (cruel) lord;" Gen.
42:30, 33, **אֲדָב** **אֲדָב** "the lord of the land;"
אֲדָב "thy lord," 1 K. 2:3, 5, 16; **אֲדָב** "his
master;" Gen. 24:9; 39:2, 3; 40:7; Dan. 10:17.

אֲדָב "the Lord of lords," i. e. Jehovah
used of idols, Zeph. 1:9, comp. **אֲדָב**.

This word is not found in the cognate languages,
except in the Phœnician, in which "Αδων, Αδωνι
(Hesych. *κύριος*) is the name of an idol ["where it is
applied to princes, kings, and gods, see Monumen.
Phœnic. p. 346." Ges. add.], and the Chaldee, in
which some traces are preserved in the pr n. **אֲדָב**.

אֲדָב the Lord; only used of God, Gen. 18:27;
Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly
(in the Pentateuch always) where God is submis-
sively and reverently addressed; as in the phrases
אֲדָב Ex. 4:10, 13; Jos. 7:8; **אֲדָב** Neh. 1:11,
comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then
also where God is spoken of, 1 K. 13:10; 22:6; 2 K.
7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine
names are added, as **אֲדָב** **אֲדָב** (which the Masorites
write **אֲדָב** **אֲדָב**), Isa. 40:10; Jer. 2:22; **אֲדָב** **אֲדָב**
Dan. 9:13." Ges. add.] The termination **אֲדָב** is an
older form of *pluralis excellētia*, for the common
אֲדָב (as in **אֲדָב**) [see note]; but for **אֲדָב**, the lengthened
form **אֲדָב** has been put by the grammarians, so as to
distinguish it from **אֲדָב** "my lords." There are
some, and amongst them, of late, Ewald (Heb. Gram.
p. 299), who consider **אֲדָב** properly to signify "my
lord;" so that **אֲדָב** would be for **אֲדָב**, suff. 1 pers. pl.;
the signification of the possessive pronoun being
however commonly neglected, as in the Syr. **اَدَب**
and French *Monsieur*. In favour of their opinion
they can refer to Ps. 35:23, **אֲדָב** **אֲדָב**; however,
there is this hindrance—(a) that this word is never used
with this very suffix, 1 pers. pl., except in a plural
sense (**אֲדָב** is always "my lords").—(b) and that
Jehovah calls himself **אֲדָב**; Job 28:28; Isa. 8:7;
comp. verse 5; Lehrgeb. p. 524. [In Thes. Gesenius
adopts this opinion himself, and rightly; the difficulty
as to God calling himself **אֲדָב** is fully met by the
fact that in Job very many MSS. read **אֲדָב**, and ir.
Isa. eight do so: further, this word never takes the
art. even when it is almost needed, which is fully
explained by regarding the termination to include a
suffix.] The Jews, from an over scrupulous super-
stition and reverence for the name of God, when-
ever in the sacred text **אֲדָב** occurs, read it **אֲדָב**,
which in the writers of a later age is pretty fre-
quently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

אֲדָב ("two heaps"), [*Adoraim*], pr. n. of a
town in the tribe of Judah; 2 Ch. 11:9, comp.
"Αδωρα, Jos. Arch. viii. 10, § 1 [now called *Dura*
Rob. iii. 4].

אֲדָב see **אֲדָב**.

אָדָם Ch. adv. *afterwards, then*, i. q. Heb. אַחֲרָי, prop. times, from the singular אָדָם (from the root אָדָה = אָדָה, אָדָה to pass by); Dan. 2:15, 17, 19;—אָדָם prop. “at the same time,” i. e. immediately; Dan. 2:14, 35; 3:13, 19, 21, 26, מִן אָדָם “from that time forth;” Ezr. 5:16, i. q. Heb. מִן אָדָם. [But see אָדָם.]

אָדָם adj. (from the root אָדָה).—(1) *large, very great, mighty*, used of the waves of the sea; Ps. 93:4; of a large ship, Isa. 33:21.

(2) *powerful*, used of kings, Ps. 136:18; of nations, Eze. 32:18; of gods, 1 Sa. 4:8.

(3) *prince, leader*; pl. *chiefs, nobles*, 2 Ch. 23:20; Neh. 10:30; מִלְכֵי אֲדָרִים “a bowl of princes,” i. e. precious, Jud. 5:25; אֲדָרִי הַצֶּאֱן “leaders of the flock,” i. q. shepherds, רֹעִים Jer. 25:34, sqq.

(4) *magnificent, illustrious, glorious*. Ps. 8:2.

(5) Applied in a moral sense, *noble*, excelling in good qualities, excellent; Ps. 16:3, “the saints who are in the earth בָּם וְאֲדָרִי בְּלִיָּהֶם,” and the excellent (thereof), all my delight is in them.”

אָדָלִיָּה [Adalia], Persic pr. n. of a son of Haman, Est. 9:8.

אָדָם TO BE RED, RUDDY (Arab. med. E and O, and Æth. id. also, to be fair, handsome). Once found in Kal, La. 4:7, “Their princes” . . . “were whiter than milk, אָדָם עָצָם מִפְּנִינִים, their body was more ruddy than coral.” Whiteness and ruddiness belong to the description of youthful beauty; hence it is a mistake to apply the word אָדָם in this place as meaning clear whiteness, as Bochart in Hieroz. ii. p. 688, and Ludolf in Comment. ad Hist. Æth. p. 206, although in Latin *purpureus* is used of whiteness (Hor. Od. iv. 1, 10; comp. Voss ad Virg. Georg. p. 750). But those who defended this opinion would hardly have adopted it, had they not been rather too desirous to attribute to אָדָם the signification of pearls.

Pual part. מֵאָדָם *made red, dyed red*, Na. 2:4; Ex. 25:5, 35; 7:23.

HIPIL, *to be red* (probably to make oneself red), Isa. 1:18.

HITHPAEL, *to be red* (as wine in a cup), *to sparkle*, Pro. 23:31. The derivatives immediately follow; see also אָדָם.

אָדָם m.—(1) *man* (perhaps so called from the idea of redness, compare אָדָם [“The Arabs distinguish two races of men; one red, ruddy, which we call *white*, the other *black*.” Gesen. add. But both these races are sprung from Adam]). It has neither

const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; אָדָם “all men,” Job 21:33. Sometimes it is put as a genitive after adjectives, as אָדָם “the needy of men,” i. e. needy men, Isa. 29:19; comp. Hos. 13:2; and with בֵּין between, as אָדָם בֵּין אָדָם Pro. 23:28.—Specially used—(a) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, אָדָם, “in Israel and in other men,” Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(b) of common men, as opposed to those of better condition. So אָדָם nach ber (gem. meinen) Menschen Weise, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to אִישׁ *viri* (more noble), Isa. 2:9; 5:15; אִישׁ Ps. 82:7; comp. Isa. 49:21, and in pl. אִישׁ Ps. 49:3, Pro. 8:4.—(c) used of slaves, like אִישׁ Nu. 16:32.—(d) of soldiers, Kriegsmannschaft, Isa. 22:6; comp. אִישׁ No. 1, letter (h).

(2) *a man, vir*, i. q. אִישׁ Ecc. 7:28, “a man (i. e. one emphatically, worthy of the name) I have found one of a thousand, but a woman in all their number I have not found.”

(3) *any one*, Lev. 1:2; with a negative particle, *no one*, Job 32:21; comp. אִישׁ No. 4.

(4) [Adam], pr. n.—(a) of the first man made, Gen. 2:7, seq. 3, 24. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as אָדָם Baal, lord; אָדָם Satan (Lehrg. p. 653, 654). Hence LXX. Ἀδάμ, Vulg. Adam.—(b) a town on the Jordan, Josh. 3:16.

(5) אָדָם בֶּן אָדָם “son of man;” used poet. for *man*, Nu. 23:19; Ps. 8:5; 80:18. Job 16:21; 25:6; 35:8; and very often in Ezekiel where the prophet is addressed by God, אָדָם “son of man,” i. e. mortal, Eze. 2:1, 3; 3:1, 3, 4, 10; 4:16; 8:5, 6, 8. More frequent also is the pl. אָדָם men, Deu. 32:8; Ps. 11:4, etc.; with the art. אָדָם בֶּן אָדָם 1 Sa. 26:19; 1 Ki. 8:39; Ps. 145:12; Ecc. 1:13; comp. Syr. حَبْلُ “son of men,” for man. [See אָדָם.]

אָדָם & אָדָם adj., f. אָדָם, pl. אָדָם (of the form קָטָלָה, קָטָלָה, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (שֹׁמֵרֶה), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentiles, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

אָדָם pr. n.—(1) *Edom*, the son of Isaac, Jacob's elder twin brother, Gen. 25:25, more often called אֶדְוִי (עֶדְוִי) off®

(2) *the descendants of Edom*, i.e. the nation of the Edomites or Idumæans; and also the country [Idumæa]. The nation is called more fully בְּנֵי אֶדֶם, Ps. 137:7; and poet. בַּת אֶדֶם "daughter of Edom," La. 4:21, 22; the country is more fully called אֶרֶץ אֶדֶם Gen. 36:16; 21:31; אֶדֶם Am. 1:6, and אֶדֶם Gen. 32:4; Jud. 5:4. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20:20; of the feminine when it means the land, Jer. 49:17. The country of the Edomites consisted of the mountainous tract between the Dead Sea and the Ælanitic gulf of the Red Sea, afterwards called Gebalene, Γεβαλινή, now جبال Jebāl.

The gentile noun is אֶדְמִי *an Edomite*, an Idumæan, Den. 23:8; fem. אֶדְמִית, pl. אֶדְמִיּוֹת Idumæan (women), 1 Ki. 11:1.

אֶדֶם m., some *gem of red colour*, perhaps ruby, garnet, Ex. 28:17; 39:10; Eze. 28:13; LXX., Vulg. *Sardius*, *Sardius*.

אֶדְמָה f. אֶדְמָמָה, pl. f. אֶדְמָמוֹת; adj. *reddish*, *rotthich*. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being אֶדְמָמוֹת לְבָנוֹת "white, reddish."

אֶרֶץ f.—(1) *earth* (perh. so called from being red, or tawnyish ["see Credner on Joel, p. 125, seq." Ges. add.]), Ex. 20:24; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

(2) *the ground* which is tilled, *field, land*, Gen. 4:2; 47:19, 22, 23; Ps. 105:35; Isa. 28:24; אֶהָב אֶדְמָה "one who loves the ground," i.e. agriculture, 2 Ch. 26:10; used of the produce of the ground, Isa. 1:7.

(3) *land, region, country*, Gen. 28:15; אֶרֶץ הַיְהוָה "the land of Jehovah," i.e. Canaan, Isa. 14:2; pl. אֶרֶצוֹת *lands, regions*, once Ps. 49:12.

(4) *the earth*, Gen. 4:11; 6:1; 7:4.

(5) [Adamah], pr.n. of a town of the tribe of Naphtali, Josh. 19:36.

אֶדְמָה [Admah], pr.n. of a town destroyed together with Sodom and Gomorrah, Gen. 10:19; 14:2, 8; Den. 29:22; Hos. 11:8.

אֶדְמוֹנִי & אֶדְמוֹנִי adj. (of the form אֶדְמוֹנִי, *red*, i.e. red-haired, *rotthaarig*, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. *πυρρόακς*; Vulg. *rufus*).

אֶדְמִי (pr. "human"), [Adami], pr.n. of a town of the tribe of Naphtali, Josh. 19:33.

אֶדְמִי; see אֶדֶם.

אֶדְמָתָא [Admatha], pr.n. of a certain Persian noble, Est. 1:14.

אֶדֶן an unused root, prob. i. q. *Arab.* *دان* med. Waw, *to be lower*. Hence אֶדֶן.

[(2) "transit, i. q. *דָּן* to judge, to command, to domineer. Hence אֶדֶן lord, owner, master, and אֶדְנִי the Lord; also אֶדֶן." Ges. add.]

אֶדָן [Addan], pr.n. of a man who returned to Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, אֶדָן.

אֶדָן m. pl. אֶדְנִים; const. אֶדְנִי *a foundation*.—(1) of a column, *base, pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

(2) of a house, Job 38:6.

אֶדְנִי see above after אֶדָן.

אֶדְנִי-בֶזֶק ("lord of Bezek"), [Adoni-Bezek], the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

אֶדְנִי-צֶדֶק ("lord of justice"), [Adoni-zedek], pr.n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

אֶדְנִיָּהוּ ("Jehovah (is) my lord"), [Adonijah], pr.n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called אֶדְנִיָּה verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17. Also Ezr. 2:13, called אֶדְנִיקָם ("lord of enemies"), [Adonikam], comp. 8:13; Neh. 7:18.

אֶדְנִיקָם see אֶדְנִיָּהוּ No. 3.

אֶדְנִירָם ("lord of height"), [Adoniram], pr.n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into אֶדְוֹרָם, [Adoram], 2 Sa. 20:24; 1 Ki. 12:18; אֶדְוֹרָם [Hadoram], 2 Ch. 10:18.

אֶדֶר a root not used in Kal, prob. TO BE WIDE, (see אֶדְרָת, אֶדְרָת, comp. אֶדֶר to have hernia (prob. to

swell out); אֶדֶר inflated, *swelling* (of the belly). Kindred is הָרָר. Hence, to be great, magnificent (see אֶדֶר).

NIPHIL, *to be made great, glorious*, Part.; Ex. 15:11, and 6, יְיָנִיךָ יְהוָה נֶאֱדָר בְּכֶם, "thy right hand, O God, has become great (i.e. is rendered illustrious) in power." Yod in נֶאֱדָרִי is paragogic.

HIPHIL, *to render great, illustrious*, Isa. 42:21.

The derivative nouns see under Kal, also the compound words אֶדְרִיָּוִן and אֶדְרִיָּלָה.

אֶדָר Addar, pr.n. m., 1 Ch. 8:3.]

אֶדָר the twelfth of the Hebrew months, from the new moon of March, to that of April (according to

the Rabbins, from the new moon of February, to that of March); Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21. Greek Ἀδάρ, 1 Macc. 7:43; Syriac ܐܕܪ; Arab. ʾADAR and ʾADAR, the sixth of the Syro-Macedonian months. The etymology is uncertain. Perhaps this month is so called from the flowers and trees being so splendidly covered with leaves. [In add. this suggested derivation is omitted, and instead "perhaps from Pers. آذر fire."]

אָדֶר Ch. id. Ezr. 6:15.

אָדֶר see אָדֶר.

אָדֶר m. prop. *amplitude, wideness*, hence—(1) *a wide cloak*; Mic. 2:8, i. q. אָדֶרֶת.

(2) *magnificence*, whence Zec. 11:13, אָדֶר הַיָּסֵר, "magnificence of the price;" a magnificent price, said ironically.

אָדֶר Ch. *a threshing floor*, Dan. 2:35. Syr.

أَدَر, Arab. أَدَر. The root is ["according to some," Ges. add.] אָדֶר i. q. נָדַר to fall out, as applied to the grains which are beaten out from the ears in threshing ["but in Arabic أَدَر the *nd* seems to be for *dd*," Ges. add.].

אָדֶרֶן Ch. pl. m. *principal judges, supreme judges*, Oberichter, Dan. 3:2, 3, compound of אָדֶר i. q. אָדֶר magnificence, greatness, and אָדֶרֶן judges; comp. אָדֶר.

אָדֶרֶת Ch. adv. Ezr. 7:23, *rightly, diligently*, Vulg. *diligenter*. It can hardly be doubted that this is a Persic word, perhaps i. q. Pers. آدرست *rightly, truly, uprightly*.

אָדֶרֶן m., 1 Ch. 29:7; Ezr. 8:27; i. q. אָדֶרֶן *a daric*; a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word אָדֶרֶן also occurs amongst the Rabbinical writers. ["Compare also Syr. ܐܕܪܝܢ." This word is taken from the more ancient Persian language, in which *Dara*, *Darab*, signifies a king; *Darig*, *Dergah*, a royal court. If derived from the latter, it signifies *דרכון* of the court, with the addition of the syllable אָדֶר; but if from the former, it is compounded of *Dara* and ܐܕܪ image, although no such coins bearing the image of a king have come down to us. ["We can hardly doubt that the word is kindred to the pr. n. Darius ܕܪܝܬ. Others make it either—(a) a dimin. from ܕܪܝܬ daric, ܕܪܝܬܝܬ, if the common reading be correct in Strabo xvi. p. 5874;

or—(b) compounded of ܕܪܝܬ king (Darius), and ܐܕܪ appearance, figure," Ges. add.] In value, the Daric equalled the Attic χρυσός, in German money about a ducat and a half [13s. 6d. Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P. I. vol. III. p. 551.

אָדֶרֶלֶךְ (contr. from אָדֶר הַמֶּלֶךְ "magnificence of the king"), [*A drammelech*], pr. n.—(1) of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

(2) a parricide son of Sennacherib, king of Assyria, Isa. 37:38; 2 Ki. 19:37.

אָדֶרֶץ Ch. i. q. אָדֶרֶץ *an arm*, with א prosthetic, Ezr. 4:23; Heb. אֶרֶץ.

אָדֶרֶץ ("strong," from אָדֶרֶץ, [*Edrei*], pr. n.—

(1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius Ἀδραά, by Ptolemy Ἀδρα, by the Arabian geographers أدراعات, and now *Dráa*; see Relandi Palest. p. 547. [*Edhra*, Rob. app. p. 155.]

(2) of a town in the tribe of Naphtali, Josh. 19:37.

אָדֶרֶת — (1) prop. fem. of the adjective אָדֶר *wide, ample* (comp. אָדֶרֶת, f. אָדֶרֶת; Eze. 17:8, אָדֶרֶת, "a wide branching vine;" comp. אָדֶרֶת No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; אָדֶרֶת שֶׁנֶּשֶׂר "a Babylonish cloak," Josh. 7:21, i. e. variegated with figures, or interwoven with various colours; having the figures of men and beasts; comp. Plin. viii. 48. אָדֶרֶת שֶׁנֶּשֶׂר "a hairy cloak," i. q. a garment shaggy with hair (שֶׁנֶּשֶׂר), Gen. 25:25; Zec. 13:4.

(3) *magnificence, splendour*, Zec. 11:3.

אָדֶרֶשׁ i. q. אָדֶרֶשׁ to *thresh*, found in one passage, Isa. 28:28, אָדֶרֶשׁ יִדְשְׁנוּ "threshing he will thresh it."

אָהֶב & אָהֶב fut. אָהֶב and אָהֶב; 1 pers. אָהֶב Pro. 8:17; and אָהֶב Hos. 14:5; inf. אָהֶב Ecc. 3:8 and אָהֶב.

(1) TO *DESIRE*, TO *BREATHE AFTER* anything. (The signification of breathing *after*, hence of longing, is proper to the syllables אָהֶב, אָהֶב, and with the letters softened, אָהֶב, אָהֶב, comp. the roots אָהֶב, אָהֶב, אָהֶב to desire, to love; אָהֶב and אָהֶב to breathe after, to be inclined.) Construed with an accusative. Ps. 40:17; 70:5, seq.; י' Ps. 116:1.

(2) *to love* (in which signification it accords with $\alpha\gamma\alpha\pi\acute{\alpha}\omega$), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with ל Lev. 19:18, 34, and ב Ecc. 5:9; 1 Sa. 20:17, אהבת נפשו אהבו "he loved him as his own soul." Part. אהב *a friend*, i.e. one who is loving and beloved, intimate; different from רע a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8, וְרַע אַבְרָהָם אֱהָבִי "the seed of Abraham my friend."

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12:8, וְלַעֲשֵׂי אֱהָבִי "he delights in oppression," or to oppress; Isa. 56:10; Jer. 14:10.

NIPHAL part. נִאֲהָב *to be loved, amiable*, 2 Sam. 1:23.

PIEL part. מֵאֲהָב.—(1) *a friend*, Zec. 13:6.

(2) *a lover*, especially in a bad sense; one given to licentious intercourse, a debauchee, Eze. 16:33, seq.; 23:5, seq. Always thus used, metaph. of idolaters. [Hence the following words.]

אהב only in pl. אֲהֻבִּים.—(1) *loves*, specially in a bad sense; *amours, amourettes*, Eiebschaften. Tropically used, of fellowship entered into with foreign [idolatrours] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19, אֵינִילֹת אֲהֻבִּים "hind of delight," i.e. most pleasant, most lovely.

אהב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. οἱ ἡγαπημένοι;) pl. אֲהֻבִּים *loves*, especially, illicit, licentious, Pro. 7:18.

אהבה f.—(1) Inf. fem. gen. of the verb אהב. With Lamed pref. Isa. 56:6, וְהָיָה שֵׁם יְהוָה לְאֲהֻבָּה "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with ב 1 Ki. 10:9, בְּאֲהֻבַּת יְהוָה אֶת־יִשְׂרָאֵל "for the love of Jehovah towards Israel." In the same sense with the prefix ב Hos. 3:1; and כֵּן Deu. 7:8, כִּמְאֻהַבֶּת יְהוָה אֶתְּכֶם "because that Jehovah loveth you."

(2) *love*, specially as between the sexes, Cant. 2:4; 5:8; 8:6, 7; of God towards men, Hos. 3:1; of friends towards one another, 1 Sa. 18:3.

(3) *love, delight*, concr. of a beloved female, Cant. 2:7; 3:5; and so perhaps also verse 10 ["where others take it as an adj. *lovely*"].

אהד an unused root, i.q. אָהַד *to be joined together*, hence אֶהְדֵּךְ and —

אהד [Ohad], pr. n. of a son of Simeon, Gen. 46:10.

אהה interj. of lamentation, from the sound uttered, AH! ALAS! comp. Arab. أه , ألا , whence the

roots أه and أه to mourn, to grieve, like the German, *ah, ächzen*. Almost always in this connection, אָהַה אֶרֶץ "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אָהַה אֶרֶץ 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

אֶהָא [Ahava], pr. n. of a river, Ezr. 8:21, 31; and of a bordering region, verse 15, [But see below.] where Ezra gathered together the people about to return to their country. ["The same is probably meant in verse 15, where we may render, 'the river that runneth to the Ahava.' It is hardly doubtful that the word prop. signifies water, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called $\kappa\alpha\tau'\epsilon\lambda\upsilon\chi\eta\nu$ 'the river,' comp. הַנָּהָר. Ges. add.]

אֶהָד perhaps i.q. אֶהָד ("joining together"), [Ehud], pr. n.—(1) of a Hebrew judge, Jud. 3:15, sq. 4:1; LXX. Ἀῶδ.—(2) 1 Ch. 7:10.

אֶהָי Hos. 13:10. This word which is elsewhere, 1 fut. apoc. from the root הָיָה, is here the same as אֶהָי, *where?* unless perhaps there is a false reading from verses 7, 14, and we ought to read אֶהָי. Render it אֶהָי מֶלֶכְךָ אֶהָי "where then is thy king?" and join the words very closely, אֶהָי אֶהָי *where then*; [see also verse 14; where this word ought clearly to be taken as an interrog. part, see 1 Cor. 15:55. "Ewald regards this word (Gr. § 444) as compounded from הָ (i. q. הָ) and הָ i.e. *hic, here*; comp. *Æthiop* ሆ : there; ሆ : here, hither. So, too, Hupfeld." Ges. add.]

אֶהָל (1) perhaps i. q. הָלַל *TO BE BRIGHT, TO SHINE*, by interchange of the verbs פָּא & עָא. Hence אֶהָל so called from its shining vibrating appearance. See Hiph.

(2) denom. from אֶהָל, *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes removing them, Gen. 13:18, וַיֵּאָהֵל אַבְרָם; LXX. ἀποσκηνοώσας Ἀβράμ. Vulg. *movens tabernaculum suum*.

PIEL fut. יֵאָהֵל contr. יֵהֵל i. q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. מֵאָהֵל *to pitch*.

HIPHAL, i. q. Kal No. 1, *to shine*, probably Shan verbreiten, *to give light*; Job 25:5, וְלֹא־יֵאָהֵל "behold even the moon, and it shineth not," i.e. it is not pure, clean in the sight of God. Jerome *eccel luna etiam non splendet*. LXX. οὐκ ἐπιφάσκει. [Derivatives, the following words.]

אֶהָל with suffix אֶהָלִי, אֶהָלְךָ (*öhölchā*), with ה *parag*, אֶהָלְהָ, pl. אֶהָלִים (by a Syriacism, for אֶהָלִים,

Lehrg. p. 152, 572); with pref. בְּאַהֲלִים Jud. 8:11; Jer. 35:7, 10; const. אֶהְיֶה, with suff. אֶהְיֶה, אֶהְיֶה — אֶהְיֶה.

(1) *a tent, a tabernacle*, Gen. 9:27, etc.; אֶהְיֶה "the tent of the congregation," commonly called the tabernacle of the covenant, i.e. the moveable and portable temple of the Israelites in the desert, which is described Ex. 26 and 36; called also simply אֶהְיֶה K. 1:39. With regard to the tabernacle, when אֶהְיֶה is distinguished from מִשְׁכָּן, אֶהְיֶה is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place (מִשְׁכָּן), i.e. ten interior curtains which rested on the boards, Ex. 26:1, 7; 36:8, 14, 19.

(2) *a house, or habitation* of any kind; Isa. 16:5, אֶהְיֶה דָּוִד "the house of David;" 1 Ki. 8:66; Jer. 4:20; Lam. 2:4. Poet. Ps. 132:3, אֶהְיֶה אֶבְיִתִּי "I will not enter into the habitation of my house."

(3) Specially of the temple, Eze. 41:1.

(4) [*Ohel*], pr.n. of a son of Zerubbabel, 1 Ch. 3:20.

אֶהְיֶה [*Aholah*], pr.n. of a harlot, used by Ezekiel the prophet to denote Samaria, Eze. 23:4, seq. pr. "(she has) her own tent." אֶהְיֶה is written for אֶהְיֶה with the omission of Mappik.

אֶהְיֶה ("father's tent"), [*Aholiab*], pr.n. of an artificer, Ex. 31:6; 35:34.

אֶהְיֶה [*Aholibah*], pr.n. of a harlot, used Eze. 23:4, seq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," אֶהְיֶה for אֶהְיֶה.

אֶהְיֶה ("tent of the high place"), [*Aholibamah*], pr.n. of a wife of Esau, Gen. 36:2, 14, and of an Edomite tribe of the same name (verse 14).

אֶהְיֶה Nu. 24:6; Pro. 7:17, and אֶהְיֶה Ps. 45:9; Cant. 4:14; pl. a kind of odoriferous Indian tree, in Greek ἀγάλλοχον, in later writers ξυλαλόν, also called *lignum aloes*, by the moderns *aloes*, also *lignum paradisi* and *lignum aquilæ*: *Exocæcaria Agallocha*, Linn.; see Diosc. lib. i. 21. The Hebrew name of the tree, as well as the Greek, comes from its Indian name *aghul* ["the *r* being softened into *l*." Ges. add.], Sanscr. *agaru* and *aguru* ["also *agarukam*"]; see Celsius in Hierob. tom. i. p. 135—170; Wilson's Sanscrit Dictionary, p. 5. The Portuguese by mistake called it formerly *aquilæ lignum*. ["Hence they appear to have heard a form *agulu* or the like."] Digitized by Microsoft

אֶהְיֶה an unused and uncertain root. Hence ["perhaps"] —

אֶהְיֶה pr.n. (perhaps i.q. הָרֶן mountainous, comp. Arab. هَارُونَ), *Aaron*, the elder brother of Moses, Ex. 6:20; 7:7; consecrated high priest by his brother, Ex. 29; Lev. 8; — בְּנֵי אֶהְיֶה "sons of Aaron," Josh. 21:4, 10, 13; and poet. בֵּית אֶהְיֶה "the house of Aaron," Psal. 115:10, 12; 118:3; used for the priests, just as Aaron, Ps. 133:2, is used for any high priest.

אֶהְיֶה const. st. אֶהְיֶה (a noun of the form אֶהְיֶה, from the root אֶהְיֶה to will).

(1) prop. *will, desire*. It occurs once as a substantive, Pro. 31:4, in כְּחֵב, where it should be pronounced אֶהְיֶה אֶהְיֶה "and the desire of strong drink (does not become) princes." אֶהְיֶה אֶהְיֶה (it does not become to say) "where is strong drink?"

(2) *free will, choice* (Wille, Wahl), hence conj. that which gives the power of choosing this or that, or, like *vel* (and the word abbreviated from it, *ve*),

from *velle* (Arab. أَوْ). Deu. 13:2, אֶהְיֶה אוֹת אֶהְיֶה מִנִּפְחַת, "a sign or portent;" Job 3:15; 2 K. 2:16, בְּאֶהְיֶה הַהָרִים, "into some mountain or valley." When doubled, *whether, or*; Lev. 5:1, אֶהְיֶה אוֹ יָדַע, "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; or rather, 1 Sam. 29:3, "who has been with me now many days, אֶהְיֶה יָמִים or rather years;" (so أَوْ in Arabic,

which they explain بَل). Sometimes ellipt. used for אֶהְיֶה ober (es sey) daß, ober (es müßte sein) daß, or (be it) that, or (it must be) that, followed by a future subjunctive; when in Latin it may be rendered *nisi*

forte; (comp. Arab. أَوْ followed by fut. nasb., ellipt. for أَوْ أَوْ, which they explain أَوْ unless). Isa.

27:5, "I would burn them altogether; אוֹ יִהְיֶה בְּמַעֲוֵי or else let them (unless they) take hold of my strength," ober sie müßte brenn; Lev. 26:41; Eze. 21:15. Hence it becomes —

(3) a conditional particle, prop. *if one choose, if, if perhaps, but if*; (LXX. εἰ, comp. Lat. *sive*, in which *si* conditional is included. (Also the Arabic أَوْ is often explained by the Grammarians أَوْ.) So followed by a fut. 1 Sam. 20:10, "who will shew me, אוֹ מִהְיֶה יַעֲנֶה אֲבִירִי if thy father should answer thee

anything harshly; LXX. *éan*; Vulg. *si forte*. (Winer tries to show more than from the context can be correct in this passage, in endeavouring to defend the common disjunctive power, in Lex. p. 26.) Ex. 21:36, הוּא "if indeed it were known that the ox was apt to push;" LXX. *éan éé*; Vulg. *sin autem*. Lev. 4:23, 28; 2 Sam. 18:13. (Without a verb, Gen. 24:55, "Let the maiden remain with us, שְׂעוֹר some days (i. e. some time), if perhaps she wish to remain ten," eine *Anzahl Tage*, wenn sie *etwa* zehn wollte. LXX. *hμέρας ὥσπερ δέκα*; Vulg. *dies saltem decem*. In this example also, the proper power of choice remains, nor can it be well explained, "many days, or at least ten."

אוּל (prob. "will of God," from אוּ, root אוּרֹת), [Uel], pr. n., Ezr. 10:34.

אוּב or אוּב an unused root, Arab. أَوْب for أَوْب is—

- (1) to return, also to come to one's senses, whence أَوْب *resipiscens*.
- (2) to set, as the sun.
- (3) to come by night, especially to seek for water.

Conj. V, VIII, id., أَوْب (not أَوْب which misprint of the first edition of my Lexicon, has been copied by Winer); a water-bearer (Kam. p. 46; not *uter*, a bottle, as in Golius). In Hebrew, hence—

אוּ plur. אוּבֹת masc. (as to the gender of the pl. see Job 32:19).

(1) a bottle, so called from carrying water; see the root No. 3. Used of wine bottles; Job loc. cit. כְּאוּבֹת חֲדָשִׁים יִבְעַע "like new bottles" i. e. full of new wine " (which) burst."

(2) *νεκρόμαντις* or *νεκρόμαρτις*, i. e. a soothsayer, who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things; comp. 1 Sa. 28:7; Isa. 8:19; 29:4; Deut. 18:11; 2 Ki. 21:6; 2 Ch. 33:6. Pl. אוּבֹת Lev. 19:31; 20:6; 1 Sam. 28:3, 9; Isa. 8:19; 19:3. Specially, it denotes—(a) a python, or a soothsaying daemon, of which these men were believed to be possessed; Lev. 20:27, אוּשׁ אוּב "a man or woman when a python is in them;" 1 Sam. 28:8, בְּאוּב, "divine to me by the familiar spirit," whence such a sorceress is called בַּעֲלַת אוּב "a woman in whom is a soothsaying daemon," 1 Sa. 28:7, 8.—(b) the dead person himself raised up; Isa. 29:4, וְהָיָה כְּאוּב מִקְרָא קוֹלָהּ, "and thy voice shall be as of a dead man arising

from the earth." LXX. almost always render אוּבֹת by ἐγγαστριμύθοι, ventriloquists, and correctly; because ventriloquists amongst the ancients, commonly abused this art of inward speaking for magical purposes. How then could it be that the same Hebrew word should express a bottle, and a ventriloquist? Apparently from the magician, when possessed with the daemon, being as it were, a bottle or vessel, an sheath of this python. [See Acts 16:16.]

אוּבֹת ("bottles"), [Oboth], pr. n. of a station of the Israelites in the desert, Nu. 21:10; 33:43; to be sought about the land of the Edomites, not far from Moab.

אוּבִיל [Obil], 1 Ch. 27:30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. أَوْبِل from أَوْبِل camels. The form אוּבִיל is for אוּבִיל, like תוּבִיל for תוּבִיל, Ps. 16:5.

אוּבִיל (from the root אָבַל) and אָבַל m., a stream, a river; found in only one passage, Dan. 8:2, 3, 6.

אוּר & אוּר an unused root.—(1) to bend, to inflect (Arab. أَو med. Waw); hence, to turn, to turn about, to turn over, see subst. אוּרֹת; also to gird, to surround, see אוּר. With this agree עוּר and אֶתְרִי: [this last is omitted in Amer. Trans.]. Hence—

(2) to load, to press down, as a burden, whence أَوْد heavy, troublesome; أَوْد a load, a weight; مَأْوِد heavy, troublesome; with which any one is pressed down; see אוּר.

(3) i. q. أَوْد for أَوْد to be strong, robust, Conj. II. to strengthen, to aid; أَوْد and أَوْد strength, might, power, whence the Hebrew אוּר; comp. אוּרֹת and other verbs which have the notions of weight and strength conjoined.

אוּר m., a wooden poker, so called from the fire being stirred with it; see אוּר No. 1. ["hence, any burnt wood, a firebrand," Ges. add.]; Zec. 3:2; Isa. 7:4; Am. 4:11. Syr. and Ch. id. ["others make it, i. q. عود wood," Ges. add.].

אוּרֹת pl. prop. turnings; see the root No. 1, whence causes, circumstances, umstände, reasons, affairs; comp. سبب cause, from the root סָבַב to

turn, to turn round; **חַל** way, manner, cause, from **חָל** to be turned; Germ. um for wegen; **בְּגִלָּל** on account of, from **גָּלַל**. It is only used in the phrase **עַל-אֲדֹרֹת** i. q. **עַל דְּבָר**, on account of the causes, i. e. on account of, Gen. 21:11, 25; 26:32; Ex. 18:8, and with suff. **עַל אֲדֹרֹתִי** for my sake, Josh. 14:6. **עַל כִּלְאֹדֹת אֵשֶׁר** "for these very causes that," *gerade deshalb weil*, Jer. 3:8. As to the reading of the editions in 2 Sa. 13:16, **אֶל אֲדֹרֹת** it appears to have arisen from the blending of two readings, the one **עַל אֲדֹרֹת**, the other **אֶל אֲדֹרֹת**.

I. **אוה** a root not used in Kal. Properly, to BEND, TO INFLECT, comp. **עָנָה**; whence—

(1) to turn aside, to turn aside to lodge, to dwell, i. q. Arab. **أوى** Conj. I. II. **أوى** dwelling, see the derivative **أوى**.

(2) i. q. Arab. **أوى** to have an inclination, to desire, to long for; see Pi. Hithp., and comp. **הָפַץ**.

Cognate roots are **אָבָה** *aveo*, and Arab. **أوى** to desire.

PIEL **אוה** i. q. Kal No. 2, to desire, to wish for; Pro. 21:10, **נִפְשָׁה רָשָׁע אֶתְהָרָע** "the soul of the wicked desireth evil." Always applied to the soul (**נִפְשָׁה**), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9, **נִפְשִׁי אֶתִּידָךְ בַּלַּיְלָה** "my soul, i. e. I desire thee in the night." Comp. **עֲבַדְךָ** for I, followed by 1 pers., Gen. 44:32.

HITHPAEL **הִתְאוּה** fut. apoc. **יִתְאוּ**; (Pro. 23:3, 6), i. q. Pi.; but pr. to desire, wish, for oneself. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. **הִתְאוּה הִתְאוּה** prop. "to desire a desire," i. e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. **נִפְשָׁה**. The derived nouns, besides those which follow, are **או** constr. **או**, **או** No. I, **מְאוּה**.

II. **אוה** an unused root, but onomatop. to howl, to cry out; Arab. **أوى** to howl as a dog, wolf, or jackal; see **או**, **או**.

III. **אוה** It appears necessary to defend the power of, to mark, to designate, to describe, as belonging to this root, as found in **הָאוה** and **הָאוה**; comp. **אוה**, **אוה**, **אוה** to long for. This signification is manifest both in the noun **אוה** (for **אוה**) a mark, and in the words, Num. 34:10, **הַתְּאוּהָתָם לָכֵם** "ye

shall mark out for you (the borders);" comp. verser 7, 8, where in the same context there is found in the future **תְּתַאוּ לָכֵם** LXX. and Syr. in all three places, *καταμετρήσετε*, **تتأولون** ye shall bound, limit.

אוה f. (from the root **אוה** No. I, 2).—(1) *desire, lust*; used of desire of food, Deu. 12:15, 20, 21; 18:6; of sexual desire, Jer. 2:24.

(2) *pleasure, will*, 1 Sa. 23:20. Always applied to the soul (**נִפְשָׁה**), except Hosea 10:10.

אוזי (prob. i. q. **אֵזִי**, **אֵזִי** "robust"), [*Uzai*], pr. n. of a man, Neh. 3:25.

אוזל [*Uzal*], Gen. 10:27; one of the descendants of Joktan, but here taken in a geographical sense, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen. See Bocharti Phaleg. ii, 21; J. D. Michaelis, Spicil. Geogr. Hebr. ext. tom. ii. p. 164, sqq. [*"Autger's Hist. Jemenæ, p. 217."*]

אֵזִי ("desire," or "habitation," i. q. **אֵזִי**), [*Evi*] pr. n. of a Midianitish king; Num. 31:8; Josh. 13:31.

או (comp. **אוה** No. II).—(1) subst. *lamentation*, Prov. 23:29, **לֹא אוֹ לִמִּי אָבִיו** "who hath lamentation, who hath misery?" [*"want"*].

(2) interj.—(a) of lamentation, *alas!* with a dat. 1 Sa. 4:8; Isa. 3:9; 6:5; rarely with an acc. Eze. 24:6, 9; and absol. Num. 24:23.—(b) of threatening and imprecating, Num. 21:29. Cognate is **הוֹי**.

אוה i. q. **או**, Ps. 120:5, const. with a dat.

אויל pl. **אוילים** m. (root **או**).

(1) *a fool, foolish*, either as an adj. **אִישׁ אוֹיִל** Pro. 29:9; Hos. 9:7, or as is more often the case, as a subst. Job 5:2; Isa. 19:11; 35:8; Pro. 7:22; 10:14; 11:29; 14:3; 15:5; opposed to the prudent (**עָרוֹם**), Pro. 12:16, and to the wise (**חָכָם**), Pro. 10:14; sometimes—

(2) it includes the notion of *impiety*, Job 5:3.

אויל id. with the termination belonging to adj as if *nārrīsh, thbdrīcht, foolish*, Zec. 11:15.

אויל מֶרֶדַךְ [*Evil-merodach*], pr. n. of a king of Babylon, who at length liberated Jehoiachin king of Judah, who had been long held in captivity by Nebuchadnezzar, 2 Ki. 25:27; Jer. 52:31. He succeeded Nebuchadnezzar in his dominion, and held it, according to Berosus (in Jos. c. Ap. i. 20) for two years. As to the signification, **מֶרֶדַךְ** (which see) is the name of a Babylonian idol, and **אוֹיִל** in Hebrew signifies *fool*; but it may be taken for granted that

some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language; perhaps pleasing themselves in calling, for the sake of derision, the king of their oppressors, "the fool (worshipper) of Merodach."

אָל with Vav moveable; an unused root, i. q. **אָל** to be foolish, prop. to be perverse, (comp. the kindred **אָל** and even **אָל**), whence **אָלִי** foolish, **אָלִי** folly.

אָל & **אָל** a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred **אָל**, **אָל**, **אָל**, **אָל**; comp. **αἰλέω**, **εἰλάω**, **ἄλλω**, and the remarks below under the root **אָל**; whence **אָל** a ram, so called from its twisted and curled horns. Also **אָל** belly, abdomen. Applied —

(2) to strength and power (comp. **אָל** & **אָל**), whence **אָל** strong, God; **אָל** terebint (as if "robust tree"); also **אָל** oak; also **אָל** strength, aid. The notion of strength and power is applied —

(3) to pre-eminence, whence Arab. **أَلَّ** to precede, to go before, **أَلَّ** first (properly *princeps*, like **אָלִי**), comp. Hebr. **אָל**. Hence **אָלִים**, **אָלִים** powerful ones, leaders; **אָלִים** the front, adv. in front, subst. vestibule; **אָל** No. 2, and **אָלִים** a projection of a building; **אָלִים** No. 3, pre-eminence.

אָל m. — (1) belly, body, abdomen, so called from its roundness; see the root No. 1; Arab. **أَلَّ**, **أَلَّ**. Ps. 73:4.

(2) pl. powerful ones, i.e. leaders, 2 Ki. 24:15; in **אָלִי** **הָאָרֶץ** "the leaders of the land." **אָלִי** has the common form **אָלִי**. The root **אָל** No. 2 and No. 3, both significations of the verb being united in this word.

I. **אָלִי** comp. of **אָל** and **לִי** = **לִי**, **לִי**, **לִי** not, comp. **אָלִי**.

(1) if not, unless; so once in a passage with which Winzer has of late rashly meddled, Num. 22:33, **אָלִי** **נִטְחָה כַּפִּי וְנָרִי** "unless she had turned from my face, I would have slain thee;" LXX. **εἰ μή**; Aben Ezra rightly **אָלִי**.

(2) whether not, ob nidiť, hence ellipt. (who knows, it may be) whether not, i.e. perhaps. Used to express doubt, fear, Gen. 24:5; 27:12; Josh. 9:7; also hope, Gen. 16:2; Am. 5:15; Hos. 8:7, "the stalk shall yield no meal, **אָלִי** **יִשְׂרָאֵל** perhaps 't shall yield (if by chance it yield), the enemies

shall devour it; Jer. 21:1. In like manner, **אָלִי** and **אָלִי** perhaps, prop. is ob nidiť, ellipt. As to its etymology, for **אָל**, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles **אָלִי** and **אָלִי** prop. whether or no, also whether perhaps, if perhaps, e.g. Pirke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (אָלִי) thou wilt not have leisure." Berach. 2:1, 9; also **אָלִי** "what if?" "perhaps," which is read for the Hebr. **אָלִי** Isa. 47:12.

II. **אָלִי** *Ulai*, pr.n. of a river of Susiana, emptying itself into the Euphrates and Tigris, after their junction. Gr. Choaspes, now called Kerah; Dan. 8:2; see Herod. v. 49; Plin. N. H. vi. 27, § 31; Ker Porter's Travels, vol. ii. p. 412, and map.

אָלִים (with Kametz impure), pl. **אָלִים**, root **אָל** No. 3, prop. front; hence — (1) vestibule, portico (Vorhalle), 1 Ki. 7:6, seq.; Eze. 40:7, sqq. Specially applied to the porch erected to the east of Solomon's temple; Gr. **ὁ πρόναος**, 1 Ki. 6:3; Joel 2:17; more fully **אָלִים**, 2 Ch. 15:8; 29:17. As to the height of this porch, which is said to have been a hundred and twenty cubits high, 2 Ch. 3:4, see the treatise of A. Hirt (Der Tempel Salomo's, Berlin, 1819, p. 26).

(2) adv. prop. in front, hence opposite, and tropically strongly adversative particle; but, but indeed, **οὐ μὴν δὲ ἀλλά**, as well given by the LXX., Job 2:5; 5:8; 13:3. More often also **אָלִים**; LXX. **οὐ μὴν δὲ ἀλλά**, Gen. 43:19; Ex. 9:26; Job 1:11; 12:7; 33:1. Where two adversative propositions follow each other, as in Germ. *aber...und*, in Hebrew an adversative particle is repeated **אָלִים...אָלִים**, Job 13:3, 4; comp. **אָלִי...אָלִי**. Once, Job 17:10, it is written **אָלִים**, where some copies incorrectly have **אָלִים**. It may be inquired by the learned, whether this particle may not, as well as **אָלִי**, be regarded as compounded of **אָל** = **אָל** whether, and **לִי** = **לִי** not, in this sense — "but I do not know whether or not," vielleicht aber. This conjecture certainly seems to be confirmed by the Syriac word **ܐܠܝܢܐ**, prob. to be read **ܐܠܝܢܐ**, which Castell. (Lex. Syr. p. 16, ed. Mich.) explains, "**ܐܠܝܢܐ**, forsan, verum." I have not, however, found instances of it.

(3) [*Ulam*], pr.n.m. — (a) 1 Ch. 7:16. — (b) 8:39, 40.

אָלֶת f.—(1) *folly* (from the root **אָל**). Very frequently in the Proverbs, as, 5:23; 12:23; 13:16; 14:17, 18, 29; 15:2, 14, 21.

(2) *impiety*, Ps. 38:6; comp. **נָבִלָה**, 69:6.

(3) perhaps *power, pre-eminence*; as from the root **אָל** No. 2, 3, Pro. 14:24, **אָלֶת בְּסִילִים אָלֶת** “the pre-eminence (or great honours) of fools are folly,” i.e. a fountain of foolish actions. The writer appears to have played on the double signification of the word **אָלֶת**.

אֹמֶר (perhaps “eloquent, talkative,” Syr. [ܐܡܪ]), [*Omar*], pr.n. m., Gen. 36:11.

אֵין & אֵין unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. [“Like **נִין** and its cognate forms, as **נָא** **נִין** to hinder, **כִּנֵּעַ**, **כִּנָּן**,” Ges. add.] This, in very many languages is expressed by the letter *n*; comp. Sanser. *na, no, an*, and *a* privative; Pers. **ن**, **ن**; Zend and Copt. *an*; Gr. *νη* in *νήπιος*, *νημερής*, and *ἄνευ*; Lat. *ne, nemo, non*; also *in*, privative, prefixed to adjectives; Germ. *nie, nein*, and vulgar *ne*; also *ohne* and *um*, privative, prefixed to adjectives; Eng. *no*; also the Phœnicio-Shemitic and Greek verbs **כִּנָּן**, **כִּנֵּעַ**, **נָנֵה** [given above, and Gr.] *ἀναινομαι*; somewhat more rarely by the cognate letters *m* (Sansk. *ma*, Gr. *μη*) and *L* (**לֹא**, **לֹא**, **לֹא**, **לֹא**, **לֹא**, **לֹא**). Hence **אֵין**, **אֵין** *nothing, not*, **אֵין** emptiness. The idea of nothing is applied—

(1) to *vanity*, hence to *falsehood* and *wickedness*; see **אֵין** No. 2, 3; it is said in Germ. *es ist nichts daran, nichts an ihm*; compare Lat. *homo nequam*.

(2) to *lightness* (comp. **הֵן**) and *easiness*;

(3) these are applied to *living at ease* (Arab. **عَاس** ease, rest, **آس** to live easily, smoothly), *riches, wealth* (see **הֵן**, **הֵן**), and on the other hand a troublesome life is called *gravis*, heavy (beſwerlich); comp. **קָשֶׁה**, **בְּקָשִׁי**; also—

(4) to *ease, ability* of doing anything; see **אֵין** No. 2.

[Also (5), “to be deficient in strength, debilitated, exhausted. Arab. **عَاس** med. Ye, to be weak, exhausted; **عَاس** weariness, trouble, sorrow. Hence **אֵין** No. 4, **אֵין** labours,” Ges. add.]

אֵין m. with suff. **אֵינִי**, **אֵינִי** Jer. 4:14; Ps. 94:23; pl. **אֵינִים** Pro. 11:7; from the root **אֵין** which see.

(1) *emptiness, vanity*, also something empty and

vain, Isa. 41:29; Zec. 10:2; specially used of the vanity of idols, and of all things pertaining to idolatry (comp. **הָבֵל**), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city **בֵּית-אֵל** “house of God,” as being devoted to idols, is called in contempt **בֵּית-אֵלִים** “house of idols,” Hos. 4:15; 10:5. To this should also be referred—(a) **בְּקֵעַת אֵלִים** “the valley of the idol,” Amos 1:5; i.e. some valley near the city of Damascus.—(b) **אֵין** for **אֵין** Heliopolis, Eze. 30:17, with the notion of city of idolatry. Specially it is—

(2) *vanity of words, falsehood, fraud* (**גַּלְטִיכְהַיִּת**) Ps. 36:4; Pro. 17:4.

(3) *wickedness*, **גַּלְטִיכְהַיִּת**, *iniquity*, Num. 23:21; Job 36:21; Isa. 1:13; **אֵין-אֵין**, “wicked men,” Job 22:15; 34:36; **אֵין**, “workers of iniquity,” Job 31:3; 34:8, 22. In pl. **אֵינִים** Pro. 11:7, probably for **אֵין** according to LXX., Syr., Arab., Chald.

(4) *misfortune, adverse circumstances, calamity*, **אֵין**, *unſeit*; Psa. 55:4, “they cast calamity upon me.” Pro. 22:8, “he who sows iniquity, shall reap calamities.” Ps. 90:10; Job 15:35; Hab. 3:7. Specially, sorrow, Gen. 35:18, **בֶּן-אֵינִי** “son of my sorrow,” **לֶחֶם אֵינִים** “bread of sorrow,” i.e. the food of mourners, which was unclean, Hos. 9:4; comp. Deu. 26:14. Care must be taken by learners not to confound **אֵין** with suffixes with **אֵין** with which it corresponds in form.

I. **אֵין** m. (from the root **אֵין** No. 3, 4), *faculty, ability*, hence—(1) *strength, power*, Job 18:7, 12; 40:16; Hos. 12:9; specially of virile and genital power, **רֵאשִׁית הָאֵין** “first fruits of strength,” first-born, Gen. 49:3; Deu. 21:17; Psa. 105:36; pl. **אֵינִים** Isa. 40:26, 29; Ps. 78:51.

(2) *substance, wealth* (**Вѣрмѣген**), Hos. 12:9; Job 20:10.

(3) [*On*], pr.n. m. Num. 16:1.

II. **אֵין** [*On*], Gen. 41:50, and **אֵין** Gen. 41:45; 46:20; a domestic pr.n. of an ancient city of Egypt, Eze. 30:17, written **אֵין** (see that word, No. 1. b); called also by the Hebrews from a translation of the name **בֵּית שֶׁשֶׁשׁ** Jer. 43:13; by the Greeks, Heliopolis; by the Arabs, **عين شمس** i.e. fountain of the sun. In the Coptic books it is constantly called **ωη**, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare **o renu, orenu, o'ronu**, light; [“see Peyron, Lex. p. 273.”] This city stood on the eastern shore of the

Nile, a few miles to the north of Memphis, and was celebrated for the worship and the temple of the sun (Diod. i. 85; Herod. ii. 59), and the obelisks, which in part are even now in existence. Traces of the ancient city, are now called **عين شمس** ["'Ain Shems"], and the modern adjacent village, Matarie; comp. Description de l'Egypte, Antiquités, vol. v. pl. 26, 27.

אונו ("strong," for **אונן**), [*Ono*], pr.n. of a town of the Benjamites, Ezr. 2:33; Neh. 7:37; 11:35; 1 Ch. 8:12; with a valley of the same name, Neh. 6:2.

אוניית f. pl., 2 Ch. 8:18, in **כתיב** for **אניית** *ships*; with Vav, redundant mater lectionis.

אונם ("strong"), [*Onam*], pr.n. m.—(1) Gen. 36:23.—(2) 1 Ch. 2:26.

און (id.), [*Onan*], pr.n. of a son of Judah, Gen. 38:9; 46:12; Nu. 26:19.

אופז *Uphaz*, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ו and ז are also elsewhere interchanged (as in **קזק** and **קרק** lightning, **נזר** and **נזר** to boast, to glory), **אופז** seems to be corrupted from **אופיר**.

אפיר, אופר, אופיר pr.n. *Ophir*, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phœnicians, from the ports of the Ælanitic gulf, and brought thence every three years, gold, precious stones, and sandal wood, 1 Ki. 9:28; 10:11; 2 Ch. 8:18; 9:10. According to 1 Ki. 10:22 (where *Ophir* is also to be understood, although not mentioned by name), silver also, ivory, apes, and peacocks were brought thence. "The gold of *Ophir*" is very often mentioned in the Old Testament, as Job 28:16; Ps. 45:10; Isa. 13:12; 1 Ch. 29:4; once even **אופיר** is put for the *gold of Ophir*, Job 22:24.

As to the situation of *Ophir*, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, *India*, or some part of *Arabia*. And that we should seek for *Ophir* in *India*, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitranga, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in *India*: and the words used for apes and peacocks, altogether agree with those used in *India* on the Malabar coast, and they are no doubt taken thence (see **קוף**, **תפיים**). Also, the LXX. translators have put for **אופיר** always (except one place, Gen. 10:

29) **Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρα, Σωφηρα** Now **σοφίρ** is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for *India*. Further, there is found a place in *India*, from the name of which both *Ophira* and *Sophira* may be easily explained; namely **Σουφίρα**, called by Arrian **Οὐππαρα**, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa: this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for *Arabia*, which has been the opinion held by many of the moderns, as Michaelis (Spieil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Unders. ii. 253); Th. Chr. Tychsen; U. H. Seetzen, and others. And, in the first place, *Ophir*, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between *Sabæa* and *Havilah*, both of them rich in gold. It cannot however be denied, that even though *Ophir* were more remote, and were situated in *India*, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in *Arabia*, and that country is now wholly destitute of gold. But some particular regions of *Arabia* formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word **בוקז**; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mines may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, *Ophir* is expressly mentioned as an island of *Arabia* by Eupolemus (ap. Euseb. præp. evang. ix. 30); and there is now a place called *el Ophir*, in the district of Oman, two miles inland of the city Sohar.

However it may be (for we cannot here exhaust the whole discussion), either of these opinions has much more appearance of correctness than that of those who understand the *eastern part of Africa*, viz. *Nigritia* and *Sofala* of the Arabs (now Zanguebar, Mozambique, where there is a region that produces gold called *Fura*), which after Grotius and Huet has been so held by d'Anville, Bruce, Schulthess and others.

אופן m. const. **אופין**; pl. **אופנים** *a wheel*, Ex. 14:25, etc.; Pro. 20:26, **וְיִשָּׁב עֲלֵיהֶם אֹפֶן**, "and he treads the wheel (of his threshing wain) upon them," i e n

treads on the— and tramples them small; comp. דָּוֵשׁ. רָסַן רָסַן.

אָרִיץ—(1) TC URGE, TO PRESS any one ON (comp. Ch. אָרִיץ. Cognate roots, both in sound and in signification, are אָרַץ, אָרַץ; comp. Gr. πείω), Ex. 5:13.

(2) to urge oneself, to hasten, Josh. 10:13; Pro. 19:2; 28:20. Followed by כִּן it is, to hasten backward, to withdraw oneself; Jer. 17:16, מִיָּדִי לֹא אֶחְרִיף “I have not withdrawn myself, that I should not be a shepherd (prophet) after thee.”

(3) to be narrow, strait, Josh. 17:15.

HIPHL, i. q. Kal No. 1, to urge, to press on; construed with a gerund of the verb, Isa. 22:4; followed by אֶ of pers., Gen. 19:15.

אֹצֵר const. אֹצֵר, pl. אֹצְרוֹת m. (root אָצַר).

(1) [“properly, what is laid up, a store, stock,”] treasure, store, as of corn, food, provision (magazine), 2 Ch. 11:11; 1 Ch. 27:27; especially of gold, silver, and other precious things, hence used of the treasury of the temple, 1 Ki. 7:51; of the king, 1 K. 14:26; 15:18; אֹצֵר, בַּיִת “a treasury,” Neh. 10:39.

(2) i. q. אֹצֵר בֵּית a storehouse, Joel 1:17; a treasury, 2 Ch. 32:27.

אֹר TO BE OR BECOME LIGHT, TO BECOME BRIGHT, Gen. 44:3. Used of the eyes of a faint person when he begins to recover, 1 Sa. 14:27, 29. Pret. impers. אֹר “it is light,” 1 Sa. 29:10. Imperat. אֹרִי sa. 60:1, “shine, be bright;” [“i.e. be surrounded and resplendent with light”].

NIPHAL אֹר, fut. יֵאֹר. i. q. Kal 2 Sam. 2:32; Job 33:30; לְהֵאֹר for לְהֵאֹר to be made light. Part. נֹאֵר “bright, glorious,” Ps. 76:5.

HIPHAL הֵאִיר—(1) to lighten, to make light, followed by an acc. Ps. 77:19; 97:4; 105:39—(a) הֵאִיר “to enlighten any one’s eyes” (which were involved in darkness), i.e. as it were to recall him to life, Ps. 13:4; hence, “to refresh, to gladden,” Pro. 29:13; Ps. 19:9; Ezr. 9:8; comp. Sir. 31:17.—(b) הֵאִיר “to lighten any one’s countenance,” i.e. to make cheerful, Ecc. 8:1; comp. the synon. נִהַר. הֵאִיר “to make one’s own face to shine;” “to cause one’s face to shine” is especially used of God as being propitious, Ps. 80:4, 8, 20; followed by אֵל Nu. 6:25; על Ps. 31:17; אֵל Ps. 119:135; אֵל Ps. 118:27; אֵל Ps. 67:2. Once without אֵל Ps. 118:27.—(c) to enlighten, i.e. to imbue with wisdom, Ps. 119:130.

(2) to shine, to give light (leuchten, scheinen), absol. Gen. 1:15; with a dat. Ex. 13:21; Isa. 60:19.

(3) to kindle, Mal. 1:10; Isa. 27:11 (comp. Eng. to light and אור fire). Arab. أَرَّ to kindle. Hence are derived the following words, and also אֹר and אֹרֶה.

אֹר m. (once f., Job 36:32; comp. Lehrs. 546), light, Gen. 1:3—5; Job 3:9; 12:25. Wherein it differs from אֹרֶה is shown by Gen. 1:3; comp. verses 14, 16. Thus אֹר is light everywhere diffused, such as that of the day, and the sun, while אֹרֶה is properly that which affords light, a luminary, and thus it can take the plural number, which אֹר does not admit, except in one example, Ps. 136:7, where אֹרֶה stands for אֹרֶה. Specially it is—(a) morning light, light of day; Neh. 8:3, מִן־הָאֹר עַד מִחְצֵית הַיּוֹם “from morning light unto mid-day;” Job 24:14.—(b) the light of the sun, and the sun itself, Job 31:26; 37:21; Hab. 3:4; Isa. 18:4; comp. φάος, used of the sun, Odyss. γ’, 335.—(c) light of lightning, and lightning itself; Job 36:32, אֹרֶה כִּפָּה “he covers the light of lightning upon his hands,” i.e. he covers his hands with lightning, his hands are red with lightning; Job 37:3, 11, 15.—(d) light of life, Job 3:16, 20; more fully אֹרֶה חַיִּים Ps. 56:14. Metaphorically—(e) light furnishes an image of good fortune, prosperity, sometimes with the proper sense of light retained, Job 22:28; Isa. 9:1; sometimes that of prosperity itself, Job 30:26; Psal. 97:11. Isa. 10:17, Jehovah is called “the light of Israel,” as being the author of their prosperity; comp. Isa. 60:1, 3.—(f) light for doctrine, teaching; Isa. 49:6, אֹרֶה נְוִים “a light of the Gentiles,” i.e. teacher; Isa. 51:4; 2:5, “let us walk in the light of Jehovah” (verse 3); compare Pro. 6:23, “for the commandment (of God) is like a luminary, and the law is as a light.”—(g) אֹרֶה light, or brightness of countenance, cheerfulness of countenance, a serene countenance, Job 29:24 (comp. Ps. 104:15); Pro. 16:15, כָּהֹר פְּנֵי מַלְכוֹ “when the king’s face shineth,” i.e. when it is cheerful and pleasant; Ps. 4:7; 44:4.

אֹרֶה m.—(1) i. q. אֹר light. Hence in pl. אֹרֶה—(a) lights, i.e. lucid region, the East; comp. Hom. πρὸς ἡν ἡελίον τε (Il. υ’. 239; Od. ι’. 26), Isa. 24:15.—(b) lights, metaph. revelations, revelation, used of the sacred lot of the Hebrews, Nu. 27:21; 1 Sa. 28:6; generally more fully called אֹרֶה וְהַאֲרִיץ “revelation and truth,” Ex. 28:30; Lev. 8:8; once אֹרֶה וְהַאֲרִיץ Deu. 33:8; LXX. excellently, δῆλωση καὶ ἀληθεια: Luther, sieht und macht. These sacred lots, which were only consulted by the high priest in matters of great moment, were borne by him in or upon his

breastplate, as appears from Ex. 28:30. It was a matter of dispute what they were, even in the time of Philo and Josephus. Josephus, indeed (Arch. iii. 8, § 9), supposed that the augury was taken from the twelve stones on the outer part of the breastplate, and from their brightness; but Philo (tom. ii. p. 152, ed. Mangey) teaches that Urim and Thummim were two little images, put between the double cloth of the breastplate, one of which symbolically represented *revelation*, the other *truth* [!:]. The Hebrews seem in this symbolic manner to have imitated the Egyptians, amongst whom the supreme judge wore a saphire "image of truth," hung from his neck; see Diod. i. 48, 75; Ælian. Var. Hist. xiv. 34 [This idolatrous notion of Philo is not to be regarded as throwing any light on the subject].

(2) *brightness of fire, flame*; Isa. 50:11, אִשׁ; and *fire* itself, Isa. 44:16; 47:14; Eze. 5:2; comp. אִשׁ Hiphil No. 3.

(3) [Ur], pr. n.—(a) of a town of the Chaldees, more fully, אִשׁ בְּשִׁירִים, Gen. 11:28, 31; 15:7; Neh. 9:7, the native place of Abraham. Its traces remained in the Persian fortress Ur, situated between Nesibis and the Tigris, mentioned by Ammianus 25:8; ["but *ur*, as an appellative, may perhaps have signified a *fortress, castle*; so at least, Pers. اورو castle; Zend and Sansc. *pura*, a fortified city, after the analogy of *pemar*, Pracrit. *unar*, etc. See F. Bernary, in Berliner Jahrb. 1841, p. 146." Ges. add.] LXX. χώρα τῶν Χαλδαίων; Alex. Polyh. ap. Euseb. de Praep. Evang. ix. 17, explains it, Χαλδαίων πόλις.

(b) m. 1 Ch. 11:35.

אִשׁ f.—(1) *light*, Ps. 139:12; metaph. of prosperity, Est. 8:16.

(2) plur. אִשׁוֹת *herbs, green herbs*, 2 Ki. 4:39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. Comp. نَار, Arab. اَنوار lights and flowers. In the cognate languages it may be compared with the Samarit. אִשׁוֹת Gen. 1:11, 12, for אִשׁוֹת herb. So Isa. 26:19; בִּיטָל אִשׁוֹת "for the dew of herbs, is thy dew," i.e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants. Compare Sir. 46:12; 49:10; others explain it "dew of light," i.e. of life, or lifegiving dew, comp. אִשׁ letter (d).

אִשׁוֹת trans. for אִשׁוֹת (which see), *stables, managers, stalls*, 2 Ch. 32:28.

אִשׁ ("fiery," or perhaps a shorter form for אִשׁוֹת), [Uri], pr. n. m.—(1) Ex 31:2.—(2) Ezr. 10:24.—(3) 1 Ki. 2:19.

אִשׁוֹת ("flame of God"), [Uriel], pr. n. m.—(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.

אִשׁוֹת ("flame of Jehovah"), [Uriah, Urijah], pr. n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 5:2; 2 Ki. 16:10.

אִשׁוֹת (id.), [Urijah], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, sqq.

אִשׁ see אִשׁוֹת under אִשׁ.

אִשׁוֹת (for אִשׁוֹת from אִשׁ No. III; comp. אִשׁ or אִשׁ sign for אִשׁ from אִשׁ), Pl. אִשׁוֹת m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:

אִשׁ), a sign (Ch. אִשׁ, Syr. اِسْم pl. اِسْم). Exod. 12:13; Josh. 2:12; Gen. 1:14; וְהָיוּ לְאִשׁוֹת וּלְמוֹעֲדִים "and they shall be (the lights of heaven) for signs and times," i.e. by εἰν δὲ δὲ οὐρανῶν, signs of times. It is—

(1) a *military ensign*, and specially that of each particular tribe, differing from אִשׁ standard, which belonged to each camp of three tribes, Num. 2:2, seq.

(2) a *sign of something past*, which serves to keep it in memory, Ex. 13:9, 16; Deu. 6:8, hence a *memorial*, monument, Isa. 55:13; Eze. 14:8.—

(3) a *sign of something future, a portent*, τύπος τοῦ μέλλοντος [?] (Rom. 5:14), i. q. מִוִּפְתָּה. Isa. 8:18; "behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts," i.e. by the names divinely bestowed upon us, all of which are of good omen (אִשׁוֹת "the salvation of God," אִשׁוֹת "God with us," Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius does not understand the true reference of the passage; we know, from Heb. 2:13, that Christ is speaking of himself and the Church, God's children given him for redemption, brought into blessing while the nation of Israel continues in unbelief.] Comp. Isa. 20:3; Eze. 4:3.

(4) the *sign of anything which cannot itself be seen*, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument*, Kennzeichen, Beweis; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. τεκμήριον, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. מִוִּפְתָּה Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic sign Gr ["token of the truth of a prophecy

viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 10:7—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12." Ges. add.]

אות or **אֹת** a root not used in Kal.

NIPHAL **נִאֲתָה** 1 pl. fut. **נִאֲתֹתִי** TO CONSENT, 2 Ki. 12:9; with a dat. of pers. to consent to any one, Gen. 34:15, 22, 23. In Arabic this power belongs to **أَتَى** i. q. **أَتَاهُ** to come, Conj. III. **أَتَى** Heb. **אֹתָהּ**, whence a new root **אֹת** appears to have arisen; unless it be better, by changing the points, instead of **נִאֲתָה** to read **נִאֲתָה**, **נִאֲתָה**, which forms may be referred to Poël of the root **אֹתָהּ**.

אֹת or **אֹת** only with suff. **אֹתִי**, **אֹתְךָ** etc. i. q. **אֹת** No. 1, pronoun demonstr. commonly a mark of the accusative.

אֹת ["a demonstrative particle originally of place, in that place, there, kindred with **אֵל**; Arab. **أَل**, behold!" called in Man.]; subst. *time* (from the root **אֹתָהּ**, comp. **עַתָּה**), hence in accusat. *at that time, then*, specially—(1) *bamâf, then*, of past time; Arabic **أَل** then, and **أَل** *tunc*, then, thereon; Germ. *da*; in apodosis, behold! *siehe da so*; Chald. **אֲלֵךְ**; Gen. 12:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:12; 2 Ch. 6:1; 8:12, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrs. p. 773.

(2) *then, after that*, of future time. Construed with a fut. which retains its own power; Ps. 96:12, **אֲזִי יִרְנְנוּ** "then shall they rejoice;" Zeph. 3:9; Job 3:13; sometimes also with a preterite in the signification of the future, where a future precedes, Jud. 5:11; Ex. 15:15.

(3) *then, after that*, for *therefore, because of that*, Jer. 22:15; Ps. 40:8.

מִמָּזֶן & **מִמָּזֶן** prop. *from that time*; hence—(a) adv. *from of old, formerly, long since*, 2 Sa. 15:34; Isa. 16:13; 44:8; 45:21; 48:3, 5, 7.—(b) prep. and conj. *from (any) time, from when, since; depuis, dès-lors, seit*; const. with an inf. Ex. 4:10, **מִמָּזֶן יִבְרָךְ** "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, **מִמָּזֶן הַבֶּקֶר** "from the time of morning," i. e. since morning. ["In the same sense as **מִמָּזֶן בֶּקֶר**, Ruth 2, there is also use of **מִמָּזֶן בֶּקֶר**, 2 Sa. 2:27,

which ought, perhaps, to be transposed; comp. **לֵבָן** **כִּי עַל בֶּן**. Some consider **אֹת** to be kindred to the pronoun **אֵל**, so that it would properly have a demonstrative power; which is not unsuitable." Append. Ps. 76:8, **מִמָּזֶן אֲרָף** "from the time of thy anger," i. e. from when once thy anger is kindled. With a finite verb (for **מִמָּזֶן אֲרָף**), Ex. 5:23, "מִמָּזֶן אֲרָף" "from the time when I came unto Pharaoh." Gen. 39:5.

[Note. Fuller forms from **אֹת**, are **אֹתִי** (which see), and Ch. **אֹתִי**; the latter seems to have come by softening the letters from **אֹתִי** **הֵרִי**, **הֵרִי** here, also there; so that its ending seems to be plural, while in fact it is not so. Compare **עֲרֵהוּ** for **עֲרֵהוּ**. See for these particles and their etymology, Hupfeld in Zeitsch. f. d. Kunde des Morgenl. ii. p. 434."—Ges. add.]

אֹתָהּ & **אֹתָהּ** Ch. TO KINDLE. Comp. Arab. **أَز** to be hot, to kindle a fire; part. pass. **أَتَاهُ** by a Syriacism for **אֹתָהּ**, Dan. 3:22; inf. **מִמָּזֶן** for **מִמָּזֶן**; with suff. **מִמָּזֶן**, 3:19.

אֹתָהּ an unused root; whence **אֹתָהּ**.

אֹתָהּ [Ezba], pr. n. m., 1 Ch. 11:37.

אֹתָהּ Ch. i. q. **אֹתָהּ** TO GO AWAY, TO DEPART, (comp. *δάκρυον, lacrima*; *الأسى, addamas*). Hence Dan. 2:5, 8, **מִלְּתָהּ מִנִּי אֹתָהּ** "the word has gone out from me," i. e. what I have said is ratified, and will not be recalled; comp. 9:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase **אֹתָהּ** **לְטַעֲמִיהּ** "to go to one's opinion," i. e. to follow one's own opinion. As to the form, **אֹתָהּ** is part. fem. from the masc. **אֹתָהּ** (of the form **אֹתָהּ**, **אֹתָהּ**).

אֹתָהּ an unused root which seems to have had the sense of *to pass by*, like **אֹתָהּ**, **עָנָה**. Hence are derived **אֹתָהּ**, **אֹתָהּ** time, then. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

אֹתָהּ (by a Syriacism for **אֹתָהּ**) m. *ὑσσωπος, hyssop* of the ancients, which was used by the Hebrews in sacred purifications, Ex. 12:22; Lev. 14:4, 6, 49; Ps. 51:9; 1 Ki. 5:13. Like the names of several eastern plants, so the word *hyssop* was borrowed by the Greeks from the Orientals themselves. The Hebrews appear not to have applied this word merely to *hyssopus officinalis* of the moderns, but to have also included under it other aromatic plants, especially *mint, organum* (Doffen). Some derive it from the root **אֹתָהּ**, which they regard as the same as **אֹתָהּ** to be hairy; but the plants mentioned can hardly be called hairy

אָזֵר (by a Syriacism, i. q. אָזֵר) m.—(1) *a girdle*, Isa. 5:27; Jer. 13:1, *סֶסֶר*.

(2) *a bond*, Job 12:18; Vulg. *funis*. Root אָזֵר.

אָזֵר i. q. אָזֵר adv. *then, at that time, thereupon*, Ps. 124:3—5. Similar is the Ch. אָזֵר. As to the final אָ, it belongs to the root according to the analogy of the form אָזֵר. [But see Ges. corr. in אָזֵר.]

אָזֵר f., a verbal noun of the conj. Hiphil, from the root אָזֵר, in the signification of sacrificing, Isa. 66:3; properly *a memorial* (offering), that which calls to memory. LXX., Vulg. *μνημόσυρον*, *memoriale*. This was the name of that part of the meat-offering [מִנְחָה] which was burned with frankincense upon the altar; the sweet savour of which ascending to heaven, was regarded as commending to God the remembrance of the worshipper. [But it must be borne in mind that this, as well as every other part of the law, was ordained by God himself.] Lev. 2:2, 9:16; 5:12; Nu. 5:26. Lev. 24:7, the frankincense also put on the loaves of shew-bread is called אָזֵר.

אָזֵר fut. אָזֵר (whence אָזֵר for אָזֵר, Jer. 2:36), properly, if I judge aright, to ROLL, rollen, hence—

(1) *to spin*, from the idea of rolling. So in the Talmud אָזֵר, whence אָזֵר weaver, Arab. *غزل* Conj.

I. IV., *غزل* something spun; Syr. and Ch. *حَال* id., comp. the kindred *גָּזַל* to spin and to flow, both from the idea of rolling. See PUAL.

(2) ["intrans. *to roll off*, i. e."] *to go away, to depart*, especially quickly, as if fortrollen, fortfabren, compare the Germ. *fid* trollen; Eng. to troll, to trowl. [These supposed English illustrations given by Gesenius do not make the matter much clearer.] Gr. *réω*, *neo*, and med. *réouai* to depart, to flee. So in Ch and Syr. In Arabic we may compare *عزل* to separate, to take away. Prov. 20:14 (followed by a dat. pleon. *לוּ*, like *הָלַךְ*); Jer. 2:36. Metaph. *to fail*, as water, Job 14:11; food, 1 Sa. 9:7; strength, Deu. 32:36.

PUAL part. *מְאָזֵר* *what is spun*, yarn, thread, *Ge-spinnenes*, *Ge-spinnt*, *Garn*, Eze. 27:19.

אָזֵר Ch. i. q. Heb. No. 2.—(1) *to depart*, Dan. 6:19. So also in the Syr. and Samarit.

(2) *to go, to journey*, Ezr. 4:23; 5:8, 15.

אָזֵר departure, see אָזֵר No. 6, letter (b).

I. אָזֵר a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, to BE SHARP, ACUTE, POINTED, whence אָזֵר ear (which may indeed, especially as to animals, be so called from

the pointed form), and אָזֵר (sharp) weapons. (Compare *ἀκοή*, *ἀκούω*, and *ἀκή*, *acies*, *acuc*.) A cognate root apparently is אָזֵר, which see.

HIPIIL אָזֵר (as if *Shren* machen, to make ears) to prick up the ears; die *Shren* *spitzen*, *erwriszen* (Arab.

أذن id.), hence to listen. Construed, followed by an accus., Gen. 4:23; Job 33:1; Job 34:2; אָזֵר Ps. 77:2; אָזֵר Pro. 17:4; אָזֵר Num. 23:18, of person and thing. Specially, *to hear and answer*, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; *to obey*, *to hear and obey*, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. אָזֵר for אָזֵר Job 32:11; Part. אָזֵר for אָזֵר Pro. 17:4.

II. אָזֵר Arab. وزن *to weigh*, whence אָזֵר scales. It only occurs in—

PIEL אָזֵר *to weigh, to ponder*, Ecc. 12:9. Followed by the syn. אָזֵר. Rabbin. אָזֵר to be weighed, proved.

אָזֵר m. *utensil, implement, prop. weapon* (comp. Ch. אָזֵר arms), see the root No. I. Deu. 23:14: "and thou shalt have a spade אָזֵר on thy implement;" many copies read אָזֵר "among thy utensils," which I prefer. The same notion both of utensil and weapon is found in the word אָזֵר.

אָזֵר dual (which is also used as plural) אָזֵר, const.

אָזֵר f. *the ear*, from the root אָזֵר No. I. (Arab. أذن, أذان).

Æth. አዝረ: Ch. אָזֵר, אָזֵר, contr. אָזֵר, Syr. أذن, أذان Ex. 29:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs אָזֵר אָזֵר Hiph., אָזֵר, אָזֵר. "to speak in any one's ears," i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, אָזֵר אָזֵר "in my ears (said) Jehovah." Compare 22:14. "שום אָזֵר" "to place in any one's ears," to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. "שמע אָזֵר" "to hear with one's ears," emphatically, Ps. 44:2; Job 28:22.

אָזֵר אָזֵר ("ear," or rather "corner of Sheerah"), [Uzen-Sherah], pr. n. of a little town built by Sheerah, the daughter of Ephraim, 1 Ch. 7:24.

אָזֵר אָזֵר (prob. "ears," i. e. "summits of Taber"), [Aznoth-tabor], pr. n. of a town of the tribe of Naphtali, Josh. 19:34.

אָזֵר ("hearing"), [Ozni Oznites], pr. n. of a son of Gad, the patriarch, Nu. 26:16. [Also patronymic, ibid.]

אֲזַנְיָה ("whom Jehovah bears"), [Azaniah], pr. n. m., Neh. 10:10.

אֲזַנְיָה *chains, bonds*, Jer. 40:1, 4, i. q. אֲזַנְיָה with Aleph prosthetic, which some MSS. omit in verse 1. Root אֲזַנְיָה. [In Thes. root אֲזַנְיָה in the sense of *to bind*.]

אֲזַנְיָה fut. אֲזַנְיָה Jer. 1:17, with suff. אֲזַנְיָה Job 30:18, TO BIND AROUND, TO GIRD, also, TO BE GIRDLED, TO GIRD ONESELF. Arab. ^{أَزَّرَ} to be strong, robust, and

perhaps, also, prop. to be girded, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, אֲזַנְיָה, אֲזַנְיָה, אֲזַנְיָה, אֲזַנְיָה, אֲזַנְיָה, אֲזַנְיָה. It is used—(a) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(b) with an acc. of the member girded, Job 38:3, אֲזַנְיָה "gird up thy loins;" Job 40:7; Jer. 1:17.—(c) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, אֲזַנְיָה "they are girded with strength."

NIPHAL part. אֲזַנְיָה girded, Ps. 65:7.

PIEL, to gird, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, אֲזַנְיָה חֵלֶל לְמַלְחָמָה "thou hast girded me with might for the war;" Ps. 30:12, אֲזַנְיָה שְׂמֵחָה "thou hast girded (i.e. surrounded) me with gladness;" Isa. 50:11, אֲזַנְיָה וְיָקוֹת "girded (i.e. armed) with burning darts." As to the construction of verbs of this kind with two accus. compare Lehg. § 219, 1.

HITHPAEL, to gird oneself (i.e. arm oneself), to prepare for battle, Isa. 8:9; with an accus. Ps. 93:1 (with strength).

אֲזַנְיָה i. q. אֲזַנְיָה an arm (with Aleph prosthetic, compare p. 1), Jer. 32:21; Job 31:22.

אֲזַנְיָה m. (for אֲזַנְיָה with Aleph prosthetic) —

(1) a native tree, not transplanted into another soil, Ps. 37:35. The root is אֲזַנְיָה, in the sense of shooting forth.

(2) a native, used in speaking of men, Lev. 16:29; 18:26, etc.

אֲזַנְיָה patron. n. [Ezrahite], a descendant of Ezrah (אֲזַנְיָה); used of Ethan, 1 Ki. 5:11; Ps. 89:1; and of Heman, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of Zarah (אֲזַנְיָה) the son of Judah; and thus אֲזַנְיָה is to be taken only as another form of the same name, used only in its patronymic. As to the family of these men, see my arguments against Bertholdt (Einleit. p. 1974); Allg. Lit. Zeit. Ergänzungsbl. 1816, p. 646.

I. אֲחִי construct אֲחִי, with suff. אֲחִי ("my brother"), אֲחִי, אֲחִי pl. אֲחִים (with dag. occult), const. אֲחִי, with light suff. אֲחִי, with grave suff. אֲחִי, with suff. 3 pers. אֲחִי for אֲחִי (comp. Lehg. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. ^{أَخ}, const. st. أَخُو, أَخِي, أَخَا, Syr. ^{أَخَا}, Chald. ^{أَخَا}.

It follows sometimes the analogy of verbs, ^{أَخَا}, sometimes that of verbs, ^{أَخَا}; comp. Lehg. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42:15; 43:3), or vice versa to brothers by the same mother but by different fathers (Jud. 8:19), who when greater exactness is used, are called אֲחִים, אֲחִים; see אֲחִים. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44:20), comp. Gen. 49:5, אֲחִים, אֲחִים "Simon and Levi are (true) brethren," i. e. not only children of one mother, but brethren truly in disposition also.

The word brother is also of wider use amongst the Hebrews, and is used for—

(1) any relative, kinsman, Gen. 14:16, "his brother Lot," prop. his brother's son, Gen. 13:8; 29:12, 15.

(2) a man of the same tribe, 2 Sa. 19:13; e.g. used of the Levites, Num. 8:26; 16:10; Neh. 3:1.

(3) one of the same people, Jud. 14:3; Ex. 2:11; 4:18; used even of cognate peoples, e.g. of the Edomites and Hebrews, Gen. 9:25; 16:12; 25:18; Num. 20:14.

(4) an ally, confederate; used of people that were allied, as of the Tyrians and Hebrews, Am. 1:9; or of the same religion, Isa. 66:20 [here of the same nation].

(5) any friend; thus used of the friends of Job, Job 6:15, perhaps also Job 19:13, and of Solomon, who calls Hiram his brother, 1 Ki. 9:13; comp. Neh. 5:10, 14.

(6) any other man, united to us only by the tie of the human race, i. q. אֲחִי Lev. 19:17. Hence when preceded by אֲחִי, one...another. Gen. 13:11, אֲחִי וְאֲחִי "and they separated the one from the other," Gen. 26:31; and indeed in this phrase it is even used of inanimate things resembling each other. if they be of the masculine gender (of feminines, in the same sense is used אֲחִי—אֲחִי, Ex. 25:20, אֲחִי "and their faces (of the cherubim) shall be turned one to another" (gegeneinander), Ex. 37:9.

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, "I am become a

brother of the jackals," i.e. I am forced to howl like a jackal; Pro. 18:9. Comp. fem. אָחֹת [also אָחֹתָהּ], and many compound proper names, as אָחֹת־יִצְחָק and the like [which follow almost immediately].

II. אָח interj. of lamentation (from the sound made), AH! ALAS! const. with a dat. Eze. 6:11; 21:20.

In Arabic there is a root derived from this, ^{أح}أح to cry out, ah! again and again: see below, under אָחֹת.

III. אָח f. Arab. ^{أخ}أخ A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers.

and Turk. ^{تور}تور They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root is אָחֹת No. II.

אָח Ch. brother; pl. with suff. אָחִירֵי Eze. 7:18.

אָח only in pl. אָחִים prop. *howlings*; hence *howling animals* (comp. אָ No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. ^{Uhu}Uhu, ^{Scubut}Scubut, French *hibou*; see אָח No. II. and the root אָחֹת.

אָחָב ("father's brother"), *Ahab*, pr.n.—(1) king of Israel, B. C. 918—897, a man remarkable for his uxoriousness and idolatry, 1 K. 16:28 to 22:40. —(2) m., Jer. 29:21.

אָחִי ("brother of the prudent," or for אָחִי "fraternal"), [*Ahban*], pr.n. of a man of the tribe of Judah, 1 Ch. 2:29.

אָחֵר a root, derived from the numeral אָחֵר, not used in Kal, its place being supplied by אָחֵר to unite.

HITHPAEL, to unite, to join oneself together, to collect oneself; Eze. 21:21, אָחֵרֵי prob. "unite thyself (a sword of three edges)," i.e. ravage with united powers, or (according to the laws of parallelism), "gather thyself together," i.e. attend! nimm dich zusammen. The opinion of a very acute interpreter, Chr. Bened. Michaëlis, is not to be despised, who regards the four first words of the verse as being those of a military commander: "Conjunge te, dextrorsum! (aciem) strue, sinistrorsum! Sammelt euch, rechts! stellt euch (Achtung!), links!" Fall together! right! to your post! left!

אָחֵר const. אָחֵר ["and so before אָחֵר Lev. 13:2 before אָחֵר Gen. 32:23; and elsewhere, Gen. 48:22; 2 Sam. 17:22; Zec. 11:7"]; f. אָחֵר (for אָחֵר); in pause אָחֵר; a numeral having the power of an adj.

ONE. Arab. ^{أحد}أحد (not ^{أحد}أحد, as in Winer); f. ^{أحدى}أحدى, Æth. ^{አሐድ}ahadu (not ^{አሐድ}ahad, as in Winer also), Ch. and Syr. ^{ܐܚܕ}ܐܚܕ. The same radical letters are found in the Pehlevi *advek*, one, and without the third radical Daleth, Sansc. *eka*, and Pehlevi *jek*.

One has often the force of—(1) i. q. the same, Gen. 40:5; Job 31:15.

(2) *first*, but only so used in counting the days of the months, Eze. 10:16, 17, ^{ביום אָחֵר}ביום אָחֵר "on the first day of the month." ^{בְּאַחֵר הַיּוֹם}בְּאַחֵר הַיּוֹם "on the first day of the month," Gen. 8:5, 13; comp. ^{μία τῶν σαββάτων}μία τῶν σαββάτων, Act. 20:7. In counting years, the expression is ^{שְׁנֵי אָחֵר}שְׁנֵי אָחֵר, just as in Germ. ^{das Jahr Eins}das Jahr Eins, etc., for ^{das erste Jahr}das erste Jahr, etc., Dan. 9:1, 2; Eze. 1:1. In other places, as Gen. 1:5; 2:11, אָחֵר does not lose the common idea of a cardinal, and the numbers follow one another as in Lat. *unus, alter, tertius* (Suet. Octav. 101).

(3) *some one*, אָחֵר הָעָם "some one of the people;" אָחֵר לֹא, לֹא "no one." Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20:13, ^{נְבִיא אָחֵר}נְבִיא אָחֵר "a certain prophet," ^{προφήτης τις}προφήτης τις; Dan. 8:3, ^{אֵל אָחֵר}אֵל אָחֵר "a ram," ein Widder; 1 Ki. 19:4. So also when אָחֵר precedes, e.g. ^{אָחֵר קָדוֹשׁ}אָחֵר קָדוֹשׁ "a certain holy one," i.e. angel, ^{τις ἁγγέλος}τις ἁγγέλος, Dan. 8:13. Sometimes also in the older books, Ex. 29:3; 1 Sa. 1:1; and followed by a genitive ^{אָחֵר הַבְּרוֹת}אָחֵר הַבְּרוֹת "one of the cisterns," i.e. some cistern, Gen. 37:20; comp. Job 2:10.

(5) *one only* of its kind, Job 23:13; Eze. 7:5; Cant. 6:9 (Arab. ^{واحد}واحد only one, incomparable; ^{وحيد}وحيد id A. Schultens on Job loc. cit. and 9:5).

(6) When repeated אָחֵר—אָחֵר it is *one...another*, Ex. 17:12; 18:3. It even occurs three times repeated, 1 Sa. 10:3; 13:17, 18. Also distributively of individuals, Nu. 13:2, ^{אִישׁ אָחֵר אִישׁ אָחֵר}אִישׁ אָחֵר אִישׁ אָחֵר "ye shall send one man to a tribe," Nu. 34:18.

(7) ^{בְּאַחֵר}בְּאַחֵר as *one man*, i.e. together. Eze. 2:64, ^{בְּכָל־הַקְהָל}בְּכָל־הַקְהָל "the whole congregation together;" Eze. 3:9; 6:20; Ecc. 11:6, ^{שְׁנֵיהֶם בְּאַחֵר}שְׁנֵיהֶם בְּאַחֵר "both alike," alle beyde. Also i. q. "together, unitedly," Isa. 65:25; in the same sense is said ^{בְּאַחֵר אָחֵר}בְּאַחֵר אָחֵר Jud 20:8; 1 Sa. 11:7; Ch. ^{בְּאַחֵר}בְּאַחֵר.

(8) f. אחת ellipt. for פעם אחת *one time, once*, 2 Ki. 6:10; Ps. 62:12.

(9) גִּזְזִית — (a) i. q. גִּזְזִית No. 8, Num. 10:4. — (b) suddenly (mit einem Male), Pro. 28:18. — (c) i. q. גִּזְזִית *altogether*, Jer. 10:8.

(10) אחת אחת *one after another, one by one*, Isa. 27:12, and Ecc. 7:27, אחת אחת "one after another."

Note. In the passage which has been unnecessarily discussed, Isa. 66:17, we should retain the common signification. It should thus be rendered, "who sanctify and purify themselves . . . אחד אחד after one," i. e. following one; the hierophant who presides over the rest in sacred rites. Comp. my Comm. on the passage.

אֶחָד. — (1) *the same*, Gen. 11:1; comp. Lat. *uni*, as *unis moribus vivere* (Cic. pro Flacco 26; Terent. Eun. ii. 3, 75).

(2) *joined in one, united*; Eze. 37:17, וְהָיוּ לְאֶחָד, "and they shall be (the two sticks) joined in one."

(3) *some, a few*, Germ. einige, einzelne, Gen. 27:44; 29:20. Deriv. the verb אָחַד, also pr. n. אֶחָד.

אָחוּ (Milél), an Egyptian word denoting *marsh grass, reeds, bulrushes*, and any verdure growing in a marsh, Gen. 41:2, 18; Job 8:11. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written ἄχι, ἄχει; see the LXX., Gen. 41:2, 18; Isa. 19:7; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quum ab eruditis quererem, quid hic sermo significaret, audiui ab Aegyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari.*" The word is retained by the Coptic translator, who for the Greek ἄχι wrote ⲙⲓⲗⲉⲗ. Compare the same, Num. 11:5 ["kindred are אֶכֶּ, אֶכֶּ bulrush, reed,"]; de Rossii Etymolog. Aegypt. p. 24; Jablonskii Opusc. ed te Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing واخى *res pascuales*, from the root اخی to join together, as *juncus a jun-gendo*, and the Gr. σχοῖνος denotes both *rush* wrought into a cord, and *a cord* itself; but the former derivation is preferable.

אָחוּד (for אחיד "joining together"), [Ehud], pr. n. of a son of Benjamin, 1 Ch. 8:6, written in the parallel place, Gen. 46:21, אחי.

אָחוּה f. a declaration, a shewing of opinion, Job 13:17. It is a verbal noun, conj. Hiph. from the

root אָחוּ, used in the Hebrew only in Piel, but in Chaldee in this conjugation likewise.

אָחוּה f. brotherhood, Zec. 11:14, denom. from אח brother, which see.

אָחוּה [Ahoah], pr. n., 1 Ch. 8:4, for which there is verse 7, אָחוּה. Patronymic is אָחוּה [A hokite], 2 Sa. 23:9, 28.

אָחוּה Ch. a shewing, declaration, Dan. 5:12; prop. Inf. Aph., from אָחוּה.

אָחוּמִי ("brother of," i. e. "dweller near waters"), [Ahumai], pr. n. m. 1 Ch. 4:2.

אָחוּר m. — (1) *hinder part, rear, end*. Arab. آخر id. Hence — (a) מֵאָחוּר *from behind, behind, opp.*

to מִפְּנֵים 2 Sa. 10:9. Arab. مِنْ آخِر — (b) לְאָחוּר *backward*, Ps. 114:3, 5; with averted face (abgewandt), Jer. 7:24. — (c) מֵאָחוּר *backward*; Pro. 29:11, "a fool uttereth all his anger, וְחָכֹם מֵאָחוּר but a wise man keepeth it back," drives it back, so that it returns to himself. — (d) אָחוּר in acc. adv. Arab. آخراً *behind, on the back*, opp. to מִפְּנֵים and מִלְּפָנֵים. Eze. 2:10, "and it (the roll) was written וְאָחוּר before and behind," within and without; 1 Ch. 19:10; Ps. 139:5. Also, *backward*; Gen. 49:17, וְנָפַל רֹכְבוֹ מֵאָחוּר, "and his rider falleth backward," Jer. 15:6. So often pleon. after verbs of returning, Ps. 9:4; 56:10; of turning back, 2 Sa. 1:22; Psa. 35:4; 40:15; and others of the same kind. Pl. *hinder parts*, Ex. 33:23; 26:12; 1 Ki. 7:25; Eze. 8:16.

(2) *the west* [the east being the quarter towards which one is supposed to look], Job 23:8; Isa. 9:11, וְנִפְּלְשָׁתִים מֵאָחוּר, "and the Philistines on the west." Compare מִמִּזְרָח, מִמִּזְמַל, and C. B. Michaëlis, Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

(3) *latter time, the future*. אָחוּר hereafter, Isa. 41:23; 42:23.

אָחוּת f. (for אחות, from the masc. אחי, which in Arab. and Chald. is the same as אחי), pl. with suff. אחותי Eze. 16:55 (sing. אחת), and אחותיך Eze. 16:52 (sing. אחת, which is from the masc. אחי), comp. Lehrs. p. 602.

A sister (Arab. أُخْت, Syr. أُخْت for أُخْت), Ch. אחת id.). It properly signifies an own sister, born

of the same parents, but (where accuracy of expression is not important) used also of a sister, *ἀδελφή*, Gen. 20:12; 2 Sam. 13:2, 5, or *ὀμωμήτρια*, *uterine*, Lev. 18:9, 11; 20:17. The Hebrews also called *sister*—

(1) *a female relative, kinswoman*, Job 42:11; Gen. 24:60, where the mother and brother say to Rebecca, אָחוּתִי אַתְּ "thou art our sister."

(2) *one of the same tribe or people*, Nu. 25:18.

(3) *an ally*, a confederate city or state, Eze. 16:46; 23:31.

(4) *after אָחַד, one...another*; used also of inanimate things of the feminine gender, Ex. 26:3, "five curtains shall be joined אָחַד אֶל אֶחָדָה one to another;" verses 5, 6, 17; Eze. 1:9; 3:13.

(5) *metaph. sister* is used of anything very closely connected with us; Pro. 7:4, "say to wisdom, Thou art my sister;" Job 17:14. Compare the rest of the words which bear the signification of *propinquity*, especially אָב No. 6, אָמָּה No. 7.

(6) *a spouse* is lovingly so called, Cant. 4:9, seq. Compare Tibull. iii. 1, 26.

אָחַד fut. אָחַד (more rarely יִאָחַד 1 Ki. 6:10; Ecc. 7:18).

(1) *TO TAKE HOLD OF, TO SEIZE*, specially with the hand. (Arab. أَخَذَ, Ch. and Syr. אָחַד.) Const. with an accus. of pers. or thing, Ps. 56:1; Jud. 12:6; also very often followed by אָ, Ex. 4:4; Job 23:11; 2 Sa. 20:9. (Winer has made a mistake with regard to this passage, p. 46; it should be rendered, "and Joab's right hand took hold of Amasa's beard.") Metaph. it is ascribed to terror, fear (like λαμβάνειν), Ex. 15:14, אָחַד יִשְׁבִּי פֶלַעַת "terror seizes the inhabitants of Philistia;" verse 15; Ps. 48:7. It is also said vice versa, *to take fright* (comp. Germ. die Angst ergreifen), Job 18:20, בְּרִמּוֹתַי אָחַדוּ שָׁעַר "the ancients took hold of horror," for "horror took hold of them;" Job 21:6; Isa. 13:8, אָחַדוּ יְבָלִים יִבְלִיִּים "they (the Babylonians) take hold of pangs and sorrows," for "pangs and sorrows take hold of them."

(2) *to take*, e.g. by hunting, fishing, Cant. 2:15.

(3) *to hold* something taken, followed by an acc. 1 Ch. 13:9; 2 Ch. 25:5; and אָ, Gen. 25:26. Metaph. to embrace anything, with an acc., Job 17:9 (comp. κρατέω, Apoc. 2:25); with אָ, 23:11. Part. pass. in an active signification, Cant. 3:8, אָחַד־רֶבֶב "holding the sword." Compare as to this deponent use of passive participles, Lehrs. p. 309, 310 [Heb. Gram. § 49, 3. 2], and in this very verb Syr. أَمَس holding, Aeth. ለካዝ: *chūs*, taken and holding.

(4) *to join*, and in pass. *to be joined, to adhere*. Verbs of *taking* and *holding* are very often thus applied in the sense of *adhering*, and *joining*, as things firmly joined together hold and sustain each other firmly; compare אָחַד and אָחַד in Hithp., and ἔχομαι τινός, I hold, depend on any thing; ἔχόμενος joined to any thing; and αἰρέω, whence Lat. *hæreo*. Eze. 41:6, וְלֹא יִהְיֶי אֲחֻזִּים בְּקִיר הַבַּיִת (that) they should not be joined (inserted) in the wall of the temple;" 1 Ki. 6:6. Hence —

(5) *to shut*, as the Syr. أَسَم Neh. 7:3.

(6) *to cover* with timber, beams and boards, from the joining together of the beams and planks; 1 Ki. 6:10, "and he covered the house with cedar wood;" comp. חָפֵץ Hab. 2:19.

(7) *to take out, away* (from a great number), whence part. pass. *taken*, sc. by lot (like the synonymous word נִלְכַּד, Nu. 31:30, "from the half which belongs to the children of Israel thou shalt take one אָחַד part taken out of fifty;" verse 47; 1 Ch. 24:6, אָחַד אָחַד וְאָחַד אָחַד לְאֵלֶיךָ, (where it should again be read with many copies אָחַד אָחַד) "one family (by lot) being taken for Eleazar, one for Ithamar," i. e. in casting lots they so arranged as to draw first a lot for a family of Eleazar, and then for a family of Ithamar.

NIPHAL—(1) pass. Kal No. 2, Eccl. 9:12.

(2) pass. No. 3, Gen. 22:13.

(3) *to make oneself possessor of any thing, to have possession of it*, Gen. 34:10; 47:27; Josh. 22:9, 19. Comp. Syr. أَسَم to possess, and deriv. أَسَمَة.

PIEL, *to shut*, like Kal No. 5, Job 26:9, "shutting (vailing with clouds), the face of his throne."

HOPHAL, *to be joined, fastened*, pass. Kal No. 4, 2 Ch. 9:18.

The derived nouns immediately follow.

אָחַד ("possessing, possessor"), pr.n.—(1) *Ahaz*, a king of Judah, cotemporary with Isaiah, Hosea, and Micah, who reigned from the year B.C. 744—728; a weak man, and devoted to idolatry, 2 Ki. 16:1, seq.; 2 Ch. 28:16, seq.; Isa. 7:1, seq.; 38:8; LXX. Ἀχαζ.—(2) 1 Ch. 8:35; 9:42.

אָחַד f. *possession*; see Niphal No. 3; especially used of the possession of lands and fields, Lev. 27:24, לְאִשֵּׁר לוֹ אָחַד הָאָרֶץ "whose is the possession of the land," who possesses that land. Verses 16, 21, 22. אָחַד "possession of a burying place," i. e. a burying place belonging to a family, Gen. 23:4, 9, 20; 49:30. In connection אָחַד נִחֲלָה Nu. 27:7, and אָחַד נִחֲלָה Nu. 35:2. Used of slaves, Lev. 25:45, 46.

אַחַי [*Ahasai*], pr.n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 **יְהוֹרָה**. Perhaps we should read in both places **אַחַי**.

אַחֲזִיָּהּ & **אַחֲזִיָּהוּ** ("whom Jehovah upholds"), pr.n.—(1) *Ahaziah*, king of Israel, son of Ahab and Jezebel (B.C. 897—895), 1 Ki. 22:40; 2 Ki. 1:2. LXX. *Ὁχοζίας*.—(2) *Ahaziah*, son of Jehoram, king of Judah (B.C. 884), 2 Ki 8:24; 9:16.

אַחֲזָם ("their possession"), [*Ahuzam*], pr.n. of a man, a descendant of Judah, 1 Ch. 4:6.

אַחַזְזָת ("possession"), [*Ahuzzath*], pr.n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

אַחַח an unused root.—I. Arab. **أَحَّحَ** onomatop. from the sound **אח**, to cry out *ah!* repeatedly. In Hebrew perhaps, to groan (*ἀσπέν*), to howl, whence **אָחִים**. The Arabs have under the same root—

II. the signification of *heat, burning, anger*, in the word **أَحَّحَ**, **أَحَّحَ**, whence, perhaps, may be derived **אֶחָה**, a pot, a furnace. I had rather however take the signification of furnace, from the root **אָחַ** to burn, to kindle as fire; Conj. II. to set on fire, **أَحَّ** heat, etc. See 1.

אַחִי [*Ehi*], see **אַחֲזָה**.

אַחִי (perhaps contracted from **אַחֲזִיָּהּ**), [*Ahi*], pr.n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

אַחִיָּאָם (for **אַחֲזָאָם** "father's brother"), [*Ahi-am*], pr.n. m., 2 Sa. 23:33; 1 Ch. 11:33.

אַחֲזִירָה Ch. i. q. Heb. **הִירָה**, with Aleph prosthetic, an *enigma*, Dan. 5:12. Root **חָרַר**.

אַחִיָּהּ ("brother," i.e. "friend of Jehovah"), [*Ahiah, Ahijah*], pr.n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called **אַחֲזִיָּהוּ** 1 Ki. 14:6, 8; 2 Ch. 10:15.

אַחֲזִיָּהוּ ("brother," i.e. "friend of the Jews," for **אַחֲזִיָּהוּ**), [*Ahikud*], pr.n. m. Nu. 34:27.

אַחִיו ("brotherly"), [*Ahio*], pr.n. m.—(1) 2 Sa. 6:3, 4.—(2) 1 Ch. 8:14.—(3) 1 Ch. 8:31; 9:37.

אַחִיְהוּד ("brother," or "friend of union"), [*Ahikud*], pr.n. m. 1 Ch. 8:7.

אַחִיטוּב ("brother," or "friend of goodness"), [*Ahitub*], pr.n. m.—(1) 1 Sa. 14:3; 22:9.—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11.

אַחִילוּד ("brother of one born," for **אַחֲזִיָּהוּ**), [*Ahilud*], pr.n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

אַחִים; see **אָחִים**.

אַחִימוֹת ("brother of death"), [*Ahimoth*], pr.n. m. 1 Ch. 6:10; for which there is in the parallel places **מִתָּה**.

אַחִימֶלֶךְ ("brother of the king"), [*Ahimelech*], pr.n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) *Ahimelech*, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "*Ahimelech*, the son of Abiathar," we should read, "*Abiathar*, the son of *Ahimelech*;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles.

אַחִימָן ("brother of gift"), [*Ahiman*], pr.n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14, Jud. 1:10.—(2) 1 Ch. 9:17.

אַחִימָעִז ("brother of anger"), [*Ahimaz*], pr.n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15.

אַחִין ("brotherly"), [*Ahian*], pr.n. m., 1 Ch. 7:19.

אַחִינָדָב ("liberal," or "noble brother") [*Ahinadab*], pr.n. m., 1 Ki. 4:14.

אַחִינוֹעַם ("brother of grace"), [*Ahinoam*] pr.n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3, 30:5; 2 Sa. 2:2; 3:2.

אַחִיסָמַךְ ("brother of support," or "aid"), [*Ahisamach*], pr.n. m., Ex. 31:6; 35:34.

אַחִיעֶזֶר ("brother of aid"), [*Ahiezer*], pr.n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3.

אַחִיקָם ("brother of the enemy"), [*Ahikam*],

pr.n. m., the father of Gedaliah, whom the Chaldees appointed governor of Judæa, 2 Ki. 25:22; Jer. 39:14; 40:5, seq.

אֲחִירִים ("brother of height"), [A*hira*m], pr.n. m., Nu. 26:38; patronym. אֲחִירִי ibid.

אֲחִירֵעַ ("brother of evil"), [A*hira*], pr.n. m., a captain of the tribe of Naphtali, Nu. 1:15; 2:29; 7:78, 83; 10:27.

אֲחִישָׁחַר ("brother of the dawn"), [A*hisha*-har], pr.n. m., 1 Ch. 7:10.

אֲחִישָׁר ("brother of a singer," or for אֲחִישָׁר "brother of the upright"), [A*hisha*r], pr.n. m., 1 Ki 4:6.

אֲחִיתָפֵל ("brother of folly"), [A*hithophel*], pr.n. of a friend of king David, who conspired against him with Absalom, 2 Sa. 15—17.

אֲחִלָּב ("fatness," "fat;" hence, "a fertile place"), [A*hlab*], pr.n. of a town in the tribe of Asher, Jud. 1:31.

אֲחִלִּי Ps. 119:5, and אֲחִלִּי 2 Ki. 5:3, an optative particle, *oh that! would to God!* followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root אָחַל; Pi. הִלָּה פָּנִים *to stroke the face, to caress, to beseech*. But perhaps it is rather compounded of אָחַ and לִי = לוֹ.

אֲחִלִּי ("oh that"), [A*hlai*], pr.n. m. and f. 1 Ch. 2:31; comp. 11:41.

אֲחִלְמָה f., Ex. 28:19, the name of a precious stone; LXX. Vulg. *ἀμείθυστος*. Josephus (in whom there appears however some confusion in the order of words), *ἀχάρης*. This word appears to be a verbal of the conj. IIiph. from חָלַם to dream, perhaps from [the superstitious idea of] its causing dreams to those who wore it. An idea of a similar kind gives its rise to the name *ἀμείθυστος*, because of its [having the supposed power of] keeping away drunkenness from the wearers; compare Braun. de Vestitu Sacerdot. Heb. (ii. 16).

אֲחִמְתָּח Ezr. 6:2 [A*chmetha*], Ecbatana. ["The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *acvādhana*, i.e. *ἁποστασία*; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Ges. corr.—In Manuale]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is

Hamedan (همدان), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (Veteris Mediæ et Persiæ Monumenta, page 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as מִקְּצָה (from the root חָצַה, and denotes *citadel, fortress*; if it be Persic, it is i. q. آبادان a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

אֲחַסְבַּי [A*hasbai*], pr.n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from אֲחַסְבָּה בָּהִי "I flee to the Lord." [So Ges. in corr.].

אֲחַר TO BE AFTER, BEHIND, TO STAY BEHIND (hinten seyn, hinten bleiben), hence *to tarry, delay*. In Kal it occurs once, 1 fut. וְאַחֲרָי Gen. 32:5. (Arab. -أَخَّرَ Conj. II. to defer, to delay. Syr. Aphel and Shaphel, اَمَّسَ & اَمَّسَ id.)

PIEL אֲחַר Pl. אֲחֲרֵי for אֲחֲרֵי Jud. 5:28, fut. וְאַחֲרָי — (1) *to retard, to delay* any one, Gen. 24:56; *to defer* any thing, Ex. 22:28, and by ellipsis, Deu. 7:10, "He will not delay (punishment) to him that hateth him."

(2) intr. i. q. Kal (Germ. *lange machen*), Jud. 5:28. "why do the wheels of his chariot tarry;" Ps. 40:18, אֲלֵ-תֵּי אֲחֲרָי "tarry not; Ps. 70:6; Gen. 34:19.

(3) *to tarry at any thing*, with עַל, Pro. 23:30, מְאַחֲרִים עַל הַיַּיִן "who tarry long at the wine," i.e. who drink till late at night. Comp. Isa. 5:11; Ps. 127:2.

The derivatives immediately follow, except אֲחִיר.

אֲחֵר (with Dag. forte occult) f. אֲחֵרֶת, Plur. אֲחֵרִים (from the unused sing. אֲחֵר with Kametz pure). — (1) adj. properly *following, another*, specially one who follows a first, second, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, בִּשְׁנֵה הָאַחֲרֶת "in the following year, next year," folgendes Jahr; 1 Ki. 3:22. Hence generally, *another*,

Gen. 4:25; 8:10, 12; 29:19 etc. etc. (Arab. آخِر id. Syr. آخِر, Pl. آخِرِينَ, Ch. אֲחֵרִין. אֲחֵרִים אֲחֵרִים "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. אֶל אֲחֵר Ex. 34:14, and without אֶל Isa. 42:8, וְנִכְוִי לְאֲחֵר לְאֵלֵינוּ "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere*, Psa. 16:4, (אֲחֵרִי

אחר מקורו "who hasten elsewhere," sc. from the true God to idols. [In Ges. corr. this passage is taken as "another (god)."]

(2) [Aher], pr.n. of a man, 1 Ch. 7:12.

אחר prop. *what is behind, hinder part, extremity*. Hence—

(1) adv.—(a) of place, *behind*, in the background; Gen. 22:13, וְהָיָה אֵיל אַחֵר נֶאֱחָז בְּקַרְנָיו "and behold a ram behind," i.e. in the background (im hintergrunde) "caught by its horns in a thicket." Not that Abraham beheld the ram *behind his back*, as it is commonly thought, with the Vulgate, but at a distance in the part which lay before his eyes, im hintergrunde der Scene, and there is no occasion to read with the Sam., LXX., Syr. and 42. MSS. אַחֵר.—(b) adv. of time, *afterwards, then*, Gen. 10:18; 18:5; 24:55; 30:21, etc.

(2) prep.—(a) of place, *behind*, Cant. 2:9; Ex. 3:1, "behind the desert," i.e. to the west of the desert ["see in אַחֹר No. 2"]; also *after*. הָלַךְ אַחֵר בְּ "to follow anyone, Gen. 37:17; Job 31:7; מֵאֲחֵר pregn. prop. *from behind* (hinter [etwas] weg). Ps. 78:71, מֵאֲחֵר עָלוֹת וְבָיִאוּ "from after the milch cattle he brought him," i.e. he brought him who had followed the cattle.—(b) of time, *after*, Gen. 9:28. אַחֵר הַדְּבָרִים "after these things," i.e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, אַחֵר כֵּן prop. *after so*, i.e. after that it had so happened, i.e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. אַחֵר אַחֵר *after that*, Eze. 40:1; and without אַחֵר Lev. 14:43; Job 42:7.

Note. Instead of אַחֵר there occurs far more frequently Pl. אַחֲרֵי, for which see just below, and it is constantly used when suff. are joined with this word.

Pl. אַחֲרֵי only in const. state אַחֲרֵי; with suff. אַחֲרֵי. אַחֲרֵיהֶם, etc.—

(1) subst. *the hinder parts*, 2 Sa. 2:23, אַחֲרֵי הַתְּנִית "the hinder end of the spear."

(2) Prep.—(a) of place, *behind*, Jud. 18:12 (here i. q. to the west); more frequently *after*, hinter, hinter (jem.) חֵר, Lev. 26:33; 1 Sam. 14:37; 2 Ki. 19:21; אַחֲרֵיהֶם (אֲשֶׁר) "those who follow them," i. e. their flatterers, and parasites, Ps. 49:14. Hence it is joined to verbs of *going*, = *to follow*; הָיָה אַחֲרֵי בְּ "is to follow any one's side, Exod. 23:2; 2 Sa. 2:10; comp. 1 Ki. 1:7; Pro. 28:23, מוֹכִיחַ אַחֲרֵי חֵן יִמְצָא "he who following me (i. e. my precepts) rebukes a man, shall find favour."—(b) of time, *after*, Gen. 16:13; 17:8; followed by an inf. *after that*, Gen. 5:4.

(3) For conj. *after that*, commonly אַחֲרֵי אַחֲרֵי, Deu.

24:4; Josh. 9:16; 23:1; more rarely אֲשֶׁר is omitted, Lev. 25:48; once אַחֲרֵי בְּ אֲשֶׁר Josh. 2:7.

(4) אַחֲרֵי prop. *after* that things had so happened, i. e. afterwards, Gen. 15:14; 23:19; 25:26, etc. Comp. Syr. حَلًا; وَحَلًا. With the addition of אֲשֶׁר it becomes a conj. i. q. אַחֲרֵי אֲשֶׁר, like the Lat. *posteaquam* for *postquam*, Gen. 6:4; 2 Sa. 24:10. In the later [?] Hebrew there also occurs אַחֲרֵי זֶה "after this," Job 42:16; Eze. 9:10; compare Chald. אַחֲרֵי דָּנָה Dan. 2:29, 45.

Comp. with other prep.—(1) אַחֲרֵי, once אַחֲרֵי 1 Chr. 17:7, prop. *from after, from (being) after* (any thing), hinter (etwas) weg. It is used especially when one leaves what he has before followed, Num. 14:43; Deu. 7:4; 2 Sam. 20:2, also *from behind, after* (compare כֵּן No. 3); Josh. 8:2; Ex. 14:19; Jer 9:21; used of time, Eccl. 10:14. In Neh. 4:7, for this is מֵאֲחֵרֵי. Hence, מֵאֲחֵרֵי כֵּן *afterwards*, 2 Sa. 3:28; 15:1.—(2) אַחֲרֵי אַחֲרֵי *after*, with verbs of motion, 2 Ki. 9:18, כֵּן אֶל אַחֲרֵי "return after me." 2 Sam. 5:23.—(3) אַחֲרֵי Eze. 41:15, i. q. אַחֲרֵי. Comp. על.

אחר pl. const. אַחֲרֵי also Ch. (but by a Hebraism), Dan. 2:29, 45; 7:24. In the more pure Chaldee is used the prep. בְּחֵר.

אחרון fem. אַחֲרֹנָה (from אַחֵר with the adj. termination ון) —(1) *hinder, latter*, opposed to former, foremost, ראשון, Ex. 4:8; Deu. 24:3; Gen. 33:2, תֵּימָם אַחֲרֵי "the hinder (i. e. the western) sea," the Mediterranean, Deu. 11:24; 34:2; Joel 2:20.

(2) *after, later, following*, דּוֹר אַחֲרֵי "after generation," Ps. 48:14; יוֹם אַחֲרֵי "after-time," Pro. 31:25; Isa. 30:8. Pl. אַחֲרֵינִים *those who come after, posterity*, Job 18:20.

(3) *last*, Neh. 8:18; Isa. 44:6, "I (God) am the first and I am the last," Job 19:35. Fem. אַחֲרֹנָה adv. *at last, last*, Dan. 11:29. Also אַחֲרֹנָה Deut. 13:10, and אַחֲרֹנָה Num. 2:31; Eccl. 1:11, *at last, lastly*.

אחרא (for אַחֲרָא "after a brother"), [Aharah], pr.n., 1 Ch. 8:1.

אחרהל ("behind the breastwork," wall, sc. born), [Aharhel], pr.n., 1 Ch. 4:8.

אחרי Ch. adj. fem. *another*, Dan. 2:39; 7:5, 6, for the common אַחֲרִית, Tav of the feminine gender being cast away by apoc., as מִלְכּוֹ for מִלְכֻּתָּהּ.

אחרי Chald. adj. ["for אַחֵר הֵן"], Dan. 4:5, אַחֲרֵי properly, *at the last*, i. e. lastly, at length. אַחֲרֵי is pleonastic, see this particle A, 1. ["אֲחֵרִי קרי"]

אֲחֵרִית f.—(1) *the latter part, extreme part*, Ps. 139:9. More frequently used of time.—(a) *end*, Deu. 1:12; *issue, event*, latter state, Job 8:7; 42:12; Pro. 5:4, **אֲחֵרִיתָהּ** “her end (the adulterous woman’s) is bitter,” i.e. the latter state of those whom she seduces; comp. Pro. 23:32. Sometimes used of a happy issue or event, Pro. 23:18; 24:14.—(b) *latter time, future time*. The prophetic phrase should be noticed, **בְּאַחֲרֵית הַיָּמִים** “in future days” [prop. the end of the days, or latter days], Isa. 2:2; Gen. 49:1; Mic. 4:1; Nu. 24:14; Dan. 10:14.

(2) [“concr.”] *posterity*, Ps. 109:13; Am. 4:2; 9:1; Dan. 11:4.

אֲחֵרִית f. Ch. i. q. the Hebrew **אַחֲרִית** No. 1 *b* Dan. 2:28.

אֲחֵרָן Ch. adj., *another, other*, Dan. 2:11.

אֲחֲרָנִית adv. *backward*, Gen. 9:23; 1 Sa. 4:18.

אַחֲשֶׁרְפָּנִים m. pl., Esth. 3:12; 8:9; 9:3, etc., *satraps*, the governors of the greater provinces amongst the ancient Persians, who held both civil and military power, and were, in the provinces, the representatives of the kings, whom they rivalled in magnificence. The particular parts of these provinces were governed by procurators (**פְּחוֹת**), while the satraps ruled the whole province. See Brisson, *De Regio Pers. Principatu*, i. § 168; Heeren, *Ideen*, tom. i. p. 489, seq. ed. 4. As to the etymology, many suppose this word to be compounded of the Persian **آخش** *akhesh* i.e. price, value (perhaps, excellence), **سترب** *satrap*, and the Chald. termination **ִת**. However, I have no doubt that the Hebrews expressed by this word the ancient and harsher Persian word itself, *Kshatrap*, (since, for *s* and *sh*, in the Zendish and Sanscrit *ksh* was often used; comp. *khshetrao*, *shetrao*, king, *khshesh* **שֵׁשׁ** six), with the addition at the beginning of Aleph prosthet. and the termination **ִת**. In resemblance of the same harsher form, the Greek *ἐξαρπάτης* is formed in Theopompus. See **אַחֲשֶׁרְפָּנִים**: [The etymology of the Persian word **אַחֲשֶׁרְפָּנִים** has been excellently unfolded by Silv. de Sacy (*Mémoires de l'Institut*, Cl. d'Histoire et de Littérature Ancienne, ii. p. 229); he regards it to be compounded of the *Kshetr* empire, province, and *ban*, **בָּן**, keeper, prefect, lord. Ges App.] [“The genuine form of this word, which has lately been found in an ancient Indian inscription, is *kshatrapa*, i.e. warrior of the host; see Gütt. *Gel. Anz.* 1839, p. 805, seq.; Lassen, *Zeitschr. f. d. Morgenl.* iii. 161. To this harsher form corresponds the Greek *ἐξαρπάτης*, *ἐξαίρπατης* (Boeckl. *Corp. Inscr.* No. 2691, c.),

whence arose by degrees the softer *σαρπάτης*.” Ges add.]

אַחֲשֶׁרְפָּנִין Ch. m. pl. i. q. Heb., Dan. 3:2, 3, 27; 6:2, 3.

אַחֲשֶׁרְשׁ *Ahasuerus*, apparently the Hebrew form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyzes must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persian **آخش** prize (see **אַחֲשֶׁרְפָּנִים**), the syllable **war**, denoting possessor, and the termination **esh** (e.g. *Darab Darabesh*, **דָּרַבֵּשׁ**). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyars-shá*, or *Khshwarshe*. This appears to be for **شهرشاد**, i.e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshéliúh* = *Shah*, king, *khshatrap* = *Satrap*. See St. Martin in the *Journal Asiatique*, iii. p. 85; Champollion, *Précis du Système Hieroglyph. tableau général*, tab. vii. 2, p. 24; Grotefend, in Heeren *Ideen*, ed. 4, i. 2, p. 348, seq.; and my remarks in *Thes.* p. 75. [“Lassen, *ib.* d. Keilschrift, p. 167.”]

אַחֲשֶׁרְשׁ Est. 10:1, *for* **כְּחִיב**.

אַחֲשֶׁרְיָר (no doubt, “muleteer,” a word apparently of Persian origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6.

אַחֲשֶׁרְרִנִּים pl. m. *mules*. Persian **استر** *estar*, *ester*, mule, from the old and harsh form *ekhshter*. [“Sansc. *agwatara*.”] See the remarks a little above. There is added, by epexegetis, sons of mares, Est. 8:10. **ִת** is put as a termination, as in **אַחֲשֶׁרְפָּנִים**.

אַחֲרָ see **אָחֵר**.

אָם (from the root **אָמַט**) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. coner. **אָמִים** *whisperers*, i.e. *εσφομάρτες*, ventriloquists, by the murmur of an artificial voice imitating the voice of the spirits of the dead (see under **אָוֵב**), Isa. 19:3.

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence **אָמַט**, **לָאֵט**, commonly adv. *gently, slowly*, used of the gentle and slow pace of one mourning, 1 K. 21:27; used of water flowing gently,

Isa. 8:6.—אָסאָ prop. "at my slow pace," nach meiner Gemächlichkeit, allgemach, Gen. 33:14.—Used of acting and speaking, 1 Sa. 18:5, אָס לי זיך "deal gently for me with the youth;" Job 15:11, אָס זיך "and a word gently spoken to thee."

אָס an unused root. Arab. *to be firm*, Conj. II. *to make firm, to establish*.

אָס m., *buckthorn* (*Rhamnus paliurus* Linn.), so called from the firmness of its roots, Jud. 9:14, 15;

Fs. 58:10 (Arab. ^{س-ع} اَط, i. q. the more frequent ^{ع-س} عوسج).

אָס (by a Syriacism for אָס) m., *thread, yarn*, of linen or cotton, Arn (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (Συρϊσίδες Arn) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. ὀθόνη, ὀθόνιον (linen garment). Root אָס.

אָס an unused root.—(1) ^{ع-س} اَط *to utter a gentle sound*, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry (ροῦζειν). Compare my remarks on Isa. 19:3.

(2) *to go gently*; see אָס No. 2.

אָס TO SHUT, TO CLOSE UP, TO STOP, e. g. the mouth, the ears, Pro. 17:28; 21:13; אָסות, Eze. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. θυρίδες δακτυλαί. Symm. τοῦκαλ.

Comp. 1 K. 6:4. Comp. Arab. ^{ع-ط} اَط, to put a curtain over a window.

Hiphil id., Ps. 58:5.

אָס r. not used; perhaps *to bind, to bind together*; kindred to the root אָס. Arab. ^{ع-س} اَص, the cords of a tent. Hence אָס.

אָס fut. אָס. TO SHUT, once Ps. 69:16. Arab. ^{ع-ط} اَط to make a hedge, to inclose with a hedge. Kindred roots are אָס, אָס, אָס. Hence—

אָס ("shut," "bound," perhaps "dumb"), [Ater], pr. n. m.—(1) Ezr. 2:16; Neh. 7:21.—(2) Ezr. 2:42; Neh. 7:45.

אָס m. adj., *shut, bound*, i. e. impeded; Jud.

3:15; 20:16, אָס יד ימינו "bound in the right hand," i. e. who could not well use the right hand, left-handed; Arab. ^{ع-ط} اَط V. to be hindered; compare ^{ع-ط} اَط to bind, which is applied to an impediment in speech. [So in Eng. *tongue-tied*.]

אָס constr. אָ—(1) adv. of interrogation, WHERE? with suff. אָיָה "where art thou?" Gen. 3:9; אָי "where is he?" Ex. 2:20; אָיָם "where are they?" Isa. 19:12. More often with ה parag. אָיָה which שָׁא.

Arab. ^{ع-ط} اَط is pron. interrog. *who?* f. ^{ع-ط} اِط. So also the Æth. ለ። Comp. Germ. *wo*, and Engl. *who*.

[This appears to have been formed by the rejection of Nun from אָ (whence אָיָה *whence?*), and this appears to be the same word as אָ negative; just as many negative words are applied afterwards to the sense of interrogation (compare Lat. *ne*; Germ. *nicht wahr?*). אָ is therefore, properly, *there is not present* (i. q. אָיָה, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?* אָ No. I. and II. are in this manner very closely joined. Comp. Heb. Gram. § 150. Ges. App.]

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as אָ gives them a relative sense. Comp. Germ. *wovon?* for von wem? Hence—(a) אָיָה *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, אָיָה הִרְדָּךְ הָלַךְ "by what way did he go?" (or *ubi viā? quorsum viā?* See אָיָה under (b); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Eccl. 11:6. In other places it is *where?* (from אָיָה here), Job 28:12; Est. 7:5. Sometimes written together אָיָה, see below. —(b) אָיָה *whence?* (from אָיָה, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, אָיָה עִם אָתָה "from what people art thou?" 2 Sa. 15:2, אָיָה עִיר אָתָה "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, ποθεν ἀρροῶν.)—(c) אָיָה לָמָּה *why? wherefore?* (from אָיָה therefore), Jer. 5:7.

Note. Some other particles have אָ very closely joined to them, so that they coalesce into one word, אָיָה, אָיָה, אָיָה, which see. This particle is used in the same manner by the Syrians, in اَحْبَلْ

hcv? اَحْبَلْ whence? اَحْبَلْ who? what? So in Ch. אָיָה who then? f. אָיָה. So in Æth. ለ። where? how? With Nun parag. אָיָה where? and contr. אָ, which see. [But see above.] Pro. 31:4, the reading, in אָיָה is אָיָה, to be rendered

"and (it is not) for princes (to say) where is strong drink?" [See א No. 1.]

I. א contr. for א (as ב for ב, ר for ר, comp. Lehrs. p. 510), m. (f. perhaps, Isa. 23:2), pl. אים, once אים, Eze. 26:18.

(1) pr. *habitable*, or *inhabited land* (from the root א No. I, 1), as opposed to water, the sea, and rivers; Isa. 42:15, נַחֲמִיתִי נְהָרוֹת לְאֵיִם "I will turn the rivers into habitable land;" compare Isa. 43:19; 50:2. Hence—

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian Dsib, which denotes both shore, and also an island. Specially—(a) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אֵי אֶלְיָשָׁה "the coasts of Elishah," i.e. Peloponnesus, or Greece.—(b) *an island*; Jer. 47:4, אֵי כַפְתֹּר "the island of Capthor," i.e. Crete; אֵי כִתִּים "the islands of the Chittim;" Eze. 27:6; Jer. 2:10; comp. Esth. 10:1, where אֵי הַיָּם are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by expegegesis, אֵי אֶשְׁרֵי בְּעֶבֶר הַיָּם), and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אֵי הַיָּם Isa. 11:11, and אֵי הַנָּחַלִּים Gen. 10:5; Zeph. 2:11. Eze. 27:15, the Indian Archipelago is to be understood.

II. א contr. for א from the root א No. II, compare above א island;—(1) pr. *howling*, *cry*. Hence as a concrete, a *howler*, i.e. a jackal; Arab. ابن آوى pl. بنات آوى son, daughters of howling, Pers. شغال *Shakal*. It is so called from its nocturnal cry, which is like the scream of an infant. Damiri in Bochart. Hieroz. tom. i. p. 843. It only occurs in pl. אים Isa. 13:22; 34:14.

(2) interj. i. q. *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, אילו "woe to him."

III. א adv. *not*. It occurs in Job 22:30, and in proper names אִי-כָבוֹד ("inglorious"), 1 Sa. 4:21, and אִי-בָל. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification (just as in Germ. un, *un* [Eng. *in*, *un*], for the same purpose), and in the Æthiopic, in which א is also prefixed to verbs. I have no doubt that it is shortened from א (see the root א), like a privative in Greek, and in Sansc. from *an*.

אִי-כָבוֹד ("inglorious"), [*I-chabod*]; see א No. III

אִיב TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. (The original idea I believe to be that of breathing, blowing, puffing, an idea often applied to anger and hatred, prop. *anfehauben*; compare my remarks on the letter ה. ["Kindred is אִיב in which the idea of breathing after passes over into that of desire and love"]). The finite verb occurs once, Ex. 23:22. But of very frequent use is the part. אִיב *an adversary, an enemy, a foe*, Gen. 22:17; 49:8; sometimes it retains the proper construction of a participle, 1 Sa. 18:29, אִיב דָּוִד "an enemy of David."—f. אִיבָה *a female enemy*, collect. used of enemies (comp. Lehrs. 477), Mic. 7:8, 10. Hence אִיב and—

אִיבָה (contr. for אִיבָה, as אִיבָה for אִיבָה) f., *enemy, hostile mind*, Gen. 3:15; Nu. 35:21.

אִיב m., prop. *a burden, load*, by which one is oppressed, or crushed; (root אִיב No. 2); whence—

(1) *heavy misfortune, calamity*, Ps. 18:19; Job 21:30.

(2) *destruction, ruin*, Job 18:12; 21:17; 30:12. אִיב "destruction of God," i.e. sent by God.

אִיב f. (for אִיבָה, from the root אִיב No. II.), prop. *cry, clamour*, hence—

(1) some unclean *clamorous bird* of prey, Lev. 11:14, Deu. 14:13, to which very great acuteness of sight is attributed. Job 28:7. LXX. and Vulg. sometimes render it *vulture*, sometimes *kite*. Nor is the opinion of Bochart improbable (Hieroz. ii. p. 193, seq.) that it is a kind of falcon, called by the Arabs *يويو* ["i.e. *falco asalon*"] now called *smirle, emerillon* [Eng. *merlin*]. However, the Hebrew word may perhaps be more comprehensive, and include all the hawk or falcon tribe, whence Lev. and Deu. locc. cit. there is added *מִיֵּנֶה*.

(2) [*Ajah, Aiah*], pr. n. m.—(a) Gen. 36:24.—(b) 2 Sa. 3:7; 21:8.

אִיב i. q. *where?* with הִיב parag., as in הִיבָה, Gen. 3:9; 18:9, etc., and without an interrogation, Job 15:23, "he wanders for bread אִיב where (it may be)".

אִיב pr. n., Job, an Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; mentioned only [in the Old Test.] in the book that bears his name,

and in Eze. 14:14, 20; LXX. Ἰώβ, Arab. أَيُوب. The name properly signified a man *persecuted* (from the root אִיב, as *לִיב* one born, from *לָבַד*), and it

appears to refer to the calamities which he endured.

Others take it as *serio resipiscens*, i. q. Arab. ^سأواب

(from the root ^אאב, to return); comp. Kor. Sur. xxxviii. 40—44, but see against this opinion in Thes. p. 81, col. 1.

^אאיזל f. (prob. "without cohabitation," i. e. *ἀλοχος*, Plat. p. 249, B, chaste, modest; comp. Agnes, a very suitable female name, and not to be estimated from the conduct of the celebrated Jezebel of Tyre): *Jezebel, Isabella*, pr. n. of a celebrated woman, daughter of Ethbaal, king of Tyre, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets, 1 Ki. 16:31; 18:4, 13; 21:5, seq.; 2 Ki. 9:7, seq.

^אאיזה where? Job 38:19, 24; comp. of the interrogative particle ^אאי (see under that word, No. 2,) and ^הה this.

^אאיך how? abbreviated from ^אאיךה, Gen. 26:9. Often of lamentation, (*alas*) how! Ps. 73:19; Isa. 14:4; Ecc. 2:16; without an interrogation, Ruth 3:18; 2 Ki. 17:28.

^אאיכה (from ^אאי No. 2, and ^הפה i. q. ^הפה so, here), —(1) how? Deu. 1:12.

(2) where? Cant. 1:7. Often used in lamenting and deploring (as ^אאיך), Isa. 1:21; Lam. 1:1; without an interrogation, Deu. 12:30.

^אאיכה where? without an interrogation, in one passage, 2 Ki. 6:13, where in ^אאיך there is ^אאיכו.

^אאיכבה (Milél), how? Cant. 5:3; Est. 8:6; from ^אאי and ^בבה=^בבה so.

^אאיל; see the root ^אאיל.

^אאיל m., a stag, hart, Deu. 12:15; 14:5; Isa. 35:6; pl. ^אאילים Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form ^אאילה, ^אאילת.

Ch. and Syr. id.; Arab. ^سأيل wild goat, mountain

goat, chamois; Æth. ^{አዳል}አዳል; an orthography which confirms the relation of the roots ^אאיל and ^ההיל. As to the etymology, ^אאיל is as it were intensive of the word ^אאיל, prop. therefore it denotes a great ram, ^אאילה a large she-goat. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, great rams, or wild rams, as in German they are called Bergziegen,

wilde Ziegen, and in Latin they are called *caprea*, from their likeness to a goat, *capra*. LXX. always *ἐλαφος*.

^אאיל m.—(1) a ram, from its curved and twisted horns; see the root ^אאיל and ^אאיל, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. ^אאילים Ex. 25:5, and ^אאילים Job 42:8. Intensive of this is ^אאיל.

(2) a term in architecture, *crepido portæ*, or the projecting ledge surrounding a door at the top and the two sides, often adorned with columns on each side, with a frieze above, with a projection below, die verzierte Einfassung der Thür mit Säulenposten, Fries und Sockel. 1 Ki. 6:31; Eze. 41:3; compare Eze. 40:9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In pl. ^אאילים *crepidines*, or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41:1; 40:10, 14, 16, 38; comp. verses 26, 31, 34, 37. The ancient versions sometimes render it *posts*, sometimes *columns*; Aquila *κρίωμα*, as if ram's-horn-work, i. e. the volutes of columns, especially those of the Corinthian order, elsewhere called *κρίως*; see the copious remarks in Thes. p. 43—45. As to the etymology, it is either prop. a projection, prominence, *Worprung*, from the root ^אאיל No. 3, or else, following Aquila, we must regard ^אאיל prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp ^אאילים.

^אאיל m, strength, might. Once found Ps. 88:5. Root ^אאיל No. 2.

^אאיל pl. ^אאילים m., prop. strong, robust.

(1) pl. mighty ones, leaders, nobles of a state, Ex. 15:15; Eze. 17:13; 2 Ki. 24:15 (in ^אאיל). See ^אאיל No. 2, 3.

(2) a strong, robust tree, like *δρῦς*, specially, the oak or terebinth; sometimes the palm, i. q. ^אאלה. ^אאילן which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. ^אאילן פארן; LXX. *τερέβινθος τῆς Φαράν* Pl. ^אאילים, ^אאילים Isa. 1:29; 57:5; 61:3.

^אאילה f., a hind, and perhaps also *caprea*, wild she-goat; two kinds of animals, which are hardly distinguished in the common use of the language, Gen. 49:21. Pl. ^אאילות, const. ^אאילות 2 Sa. 22:34; Cant. 2:7.

^אאילן (from ^אאיל, "of" or "belonging to a stag"), [*Ajalon, Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. *Hirschau, Hirschfeld*. This was the name—(1) of a town of the Levites, in the tribe of Dan, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 63.]—(2) a town in the tribe of Zebulun, Jud. 12:12.

אֵילֹן ("oak," see אֵילָן), [*Elon*], pr. r. -- 1) of a town in the tribe of Dan, Josh. 19:43; 1 K 4:9.

(2) masc.—(a) Gen. 26:34; 36:2.—(b) Gen. 46:14.—(c) Jud. 12:11.

אֵילֹת ("trees," "a grove," perhaps, of palm trees, see under אֵלָה, 1 Ki. 9:26; 2 Ki. 16:6, and אֵילָת (for אֵלָה Lehrs. p. 467, used coll. for אֵילֹת), Deu. 2:8; 2 Ki. 14:22; 16:6 (*bis*) *Eloth, Elath*, pr. n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uzziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, *Εἰλάρι*: *Ἐλαρα*, by Ptolemy; *Ælana*, by Pliny, vi. 32, § 38. See Relandi *Palæst.* p. 217, 554, seq.; Le Quien, *Oriens Christ.* tom. iii.

p. 758. In Arabian writers it is called ^{كربلاء} كربلاء. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called Gelena. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called عَقَبَة i.e. mountain. See v. Zach, Correspondence Astronom., vii. 464.

אֵילֹת f. i. q. אֵיל prop. *fortitude, strength*, hence
aid, Ps. 22:20. Root אָל No. 1.

אֵילָם pl. אֵילָמִים and אֵילָמוֹת, a term in architecture which it is very difficult to define. It appears to have signified *the projection of a pediment*, Gesimse. It is clearly distinguished from אֵוֶלָם, with which many confound it, in Eze. 40:7, seq. The אֵילָמִים were carried round a building, and they are almost always joined with אֵוֶלָם. See Eze. 40:16, 22, 26, 29. ["Compare Boettcher, Proben, p. 319."]

אֵילִם ("trees," perhaps, palm grove), [*Elim*], pr. n. of a station of the Israelites in the desert, their second station after they came out of Egypt, "where were twelve wells and seventy palm trees," Ex. 15: 27; 16: 1; Num. 33: 9. With הּ parag. אֵילִםהּ Ex. 15: 27. Geographers compare a valley of that region, called Garendel [*Wady Ghüründel*], but Ehrenberg informed me that he found a valley, called وادي الميم, in that neighbourhood, in which word it is very probable that there is a trace of the ancient name.

חֲלִי Ch. m., *tree*, Dan. 4. 7, 8, seq. Syr. ܠܚܝܝܐ
id. It answers to the Hebrew חֲלִי; but the Chaldean
word has a wider use.

אֵילֹת see אֵילֹת.

אֵילָה f. i. q. אֵלָה (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, עַל־אֵילַת הַדָּוָן "on the hind of the dawn." These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. קִשְׁטָה 2 Sa. 1. "Hind of the dawn," prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing, according to the use of the language, the rays to horns (see קֶרֶן). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163.

פח an unused root. Ch. and Talmud. **פח** to frighten. The proper sense of the root appears to me to be to *stupidify* (verstimmen machen), comp. the root **חמח**. Perhaps we should also compare **עח**, which see. Hence —

אֵים f. אֵימָה adj. *terrible, formidable*, Hab. 1:7; Cant. 6:4, 10, and —

אַיִמָּה (for **אַיִמָּה**), *f. terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, **אַיִמַת מֶלֶךְ** "terror of a king," which the royal majesty causes. Job 33:7, **אַיִמָּתִי** "my terror," i.e. which I cause. With ה *parag.* **אַיִמָּתְהָ** Ex. 15:16. Pl. **אַיִמֹת** Ps. 55:5.

Pl. יָסִים — (1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. Comp. מַפְלֵצָה.

(3) *Emim*, pr.n. of a very ancient people, who are mentioned as having occupied the land of the Moabites before them, Gen. 14:5; Deu. 2:11.

אָ an unused root, signifying the same as אָן, which see. Hence —

I. לֵא const. st. לֵא prop. subst. *nothing, emptiness, vacuity*. Isa. 40:23, הַנְּתִין לְיָמִים לֵא "who bringeth princes to nothing." Hence adv.—

(1) *nothing*. Often including the verb subst. 1Ki. 8:9, אֵין בָּאֵרוֹן רַק שְׁנֵי לַחֹת הַהַבָּנִים "there was nothing in the ark besides the two tables of stone," Ps. 19:7; Ex. 22:2.

(2) *not*, including also the verb subst. *is not*, *was not*, *are not*, *were not*, etc. i. q. לֹא יֵשׁ, Arab. ^{لَا}لَمْ يَكُنْ

Aram. **חַיִּי**, לִי, לִי, **חַיִּי**. Num 14:42, 'אִי

because Jehovah is not among you." Jud. 21:25, "in those days **אין** **מלך** **בְּיִשְׂרָאֵל** there was not a king in Israel." Gen. 37:29, **אין** **יוסף** **בְּבֹר**, "Joseph was not in the cistern." Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which **יש** is used affirmatively, in the same when negative, **אין** is used, as **אין** **לֹאֵל** **יְדִי** Gen. 31:29, and **אין** **לֹאֵל** **יְדִנִי** Neh. 5:5. Moreover, it should be observed—(a) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as **אִינִי** "I (am), was, will be), not;" **אַיְנְךָ** "thou (art, wast, wilt be) not;" **אִינֶנּוּ**, **אִינָה**, **אִינֶם**, **אִינִים**, and in the pl. form (as if from **אִינִים**) **אִינִימוּ**, **אִינִימוּ**, Ps. 59:14; 73:5.—(b) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, "behold a he-goat came from the west upon the face of the whole earth **אין** **לֹאֵל** **נָגַע** **בְּאַרְצָא** and did not touch the ground," i. q. **לֹאֵל** **נָגַע**. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, **אין** **לֹאֵל** **נָתַן** "straw was not given," i. q. **לֹאֵל** **נָתַן**. Thus often as a circumlocution, **אין** **יֹצֵא**, Josh. 6:1, **אין** **יֹצֵא** "there (was) no one going out, nor (was there) any one coming in," i. e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:5, **אין** **הַמֶּלֶךְ** **יִכְלֵל** **אֶתְכֶם** **דָּבָר**, "for the king avails nothing against you." Job 35:15: and even the particle **יש**, Ps. 135:17, **אין** **יֵשׁ** **רִיחַ** **בְּפִיהֶם**, "there is no breath in their mouth." It would be more correct to write in both places **לֹאֵל**. In like manner, however, the more modern Arabs write **ليس** for **لا**—(c) **אין** **לֹאֵל** **there is not to me**, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. **ليس لي**. Followed by a gerund it is often equivalent to *non licet*, it is not allowed, like **οὐκ ἔστιν** for **οὐκ ἔξεστιν**, and Arab. **ليس لي** "there is to me," for, "it is permitted to me," Koran iv:94, x. 100; Est. 4:2, **אין** **לְבֹאֵ**, "it is not lawful to go in." Ruth 4:4; Ps. 40:6, **אין** **עֲרֵךְ** **אֵלַיְךָ**, "there is nothing to be compared with thee," where **עֲרֵךְ** poet. is used for **עֲרֵךְ**.—(d) It is joined with various words; **אין** **אִישׁ** "no one (is, was)," Gen. 31:50; Ex. 2:12; **אין** **דָּבָר** Ex. 5:11, and **אין** **מְאֻמָּה** 1 Ki. 18:43, "nothing whatever (is, was);" **אין** **כֹּל** "nothing at all (is, was)," Eccl. 1:9.

(3) since **יש** is often equivalent to *there is present*, *there is ready*, so **אין** *there is not present*, *there is not ready*, etc. *il n'y a pas*; Nu. 21:5, **אין** **לָהֶם** **יָמִים**, "for there is no bread here: or water." 1 Sa. 9:4; 10:14, "and we saw **אין** **לָהֶם** **יָמִים** they were not here." Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, **אין** **לָהֶם** **יָמִים**, 1 Ki. 20:40,

"behold he had disappeared." Of death. Ps. 39:14.

(4) It may be rendered *without*, i. q. **אין**. But properly the examples must be referred to No. 2. Joel 1:6, "mighty and without number," prop. "and there is not a number;" Deu. 32:4.

(5) with prefixes—(a) **אין** prop. *in not*, *in defect of*, (a) "when there was not;" Pro. 8:24, **אין** **תְּהוֹמוֹת**, "when there (were) not yet any waves," i. e. before the waves were created, comp. **בְּתוֹכָם**. (β) often i. q. *without*, **בְּלֹא**; Eze. 38:11, **אין** **חוֹמָה**, "without a wall." Pro. 5:23; 11:14.

(b) **אין** *almost*, *well nigh*, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. **בְּקִשָּׁט** "there was little wanting from," i. e. almost.

(c) **אין** **לְאִשֶּׁר** **אֵין** "to him, to whom (it is) not," Isa. 40:29; "to him, to whom nothing (is)," Neh. 8:10. (β) for **לֹאֵל** **הָיָה** **שָׁם** "at there (was) not," Ezr. 9:14.

(d) **אין** (a) *so that not* (with a double negation. See Lehg. § 224, note 2); Isa. 5:9, **אין** **יֹשֵׁב**, "so that there is not an inhabitant." Isa. 6:11. Also *because that* (there is) *not*, Isa. 50:2. (β) i. q. **אין** with **כִּן** pleonastic (comp. **כִּי** No. 1, d), *no one*, Jer. 10:6, 7; 30:7.

Note. **אין**, the absolute state of the noun, only occurs at the end of a sentence; **אין** const. state, is always so used that it belongs to what follows, e. g. Num. 20:5, **אין** **מֵיִם** "there is no water," for which also **אין** **מֵיִם** may be said.

II. **אין** adv. interrog. *where?* Arabic **أَيْنَ** i. q. **אין**, with **י** added, as in **אין** **יִשְׂרָאֵל** [but see the note added on that word]. It occurs only with **כִּן** pref. **אין** *whence?* Gen. 29:4, and frequently.

אין 1 Sa. 21:9, i. q. **אין**, but interrogatively for **אין**.

אין see **אין**.

אֵיפָה, more rarely **אָפָה** f., a measure of grain, specially *modius*, containing three seahs (**סָאָה**), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic medimnus, or six Roman modii, i. e. $\frac{1}{6}$ of a Berlin modius, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, "Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) metretres, or 199.94

Paris cubic inches, about $1\frac{1}{2}$ bushels English; see Boeckh, Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony." Ges. add.] **אִיפָה** **אִיפָה** **אִיפָה** a double measure (the one just, the other too small), Pro. 20:10; Deu. 25:14; Amos 8:5. This word has not any Phœnicio-Shemitic root from which it may be conveniently derived, unless from **אָפָה**=**אָפָה** to surround, as though a measure were so called from its round form. It very probably must be referred to the Egyptian language; LXX. render it *oipi* or *oipei*, which was a very ancient Egyptian measure, and is written in Coptic **ⲟⲓⲡⲓ**, which contained four *χοῖνικας* according to Hesychius. Also there is in Coptic the verb **ⲟⲓⲡ**, **ⲟⲓⲡⲓ** to number, whence is **ⲟⲓⲡⲓ** a measure ["whence LXX. *oipi*, Arab. **وَيْبَة**, an Egyptian measure; see Rödiger in Allg. Encyclop. art. Ephā"].

אִיפָה (from **אִי** and **פָה** "here"), where? Isa. 49:21; Ruth 2:19; how? Jud. 8:18; in indirect interrogation, Jer. 36:19.

אִיפּוֹא i.q. **אִיפּוֹא** wholly, so, therefore, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write **אִיפּוֹא**, which see.

אִישׁ with suff. **אִישׁי**, **אִישֶׁךָ**, **אִישֶׁהוּ**; in pl. found only three times, Psal. 141:4; Pro. 8:4; Isa. 53:3; **אִישִׁים**; in the place of which the use of the language has substituted **אֲנָשִׁים** (from the unused sing. **אֲנָשׁ**); const. state **אֲנָשִׁי**; with suff. **אֲנָשָׁי**, **אֲנָשֶׁיךָ**; and periphrastically **אִישׁ בְּנִי**; comp. No. 6.

(1) A MAN. Specially—(a) opposed to woman, a male; Gen. 4:1, "I have acquired a man with God," i.e. male offspring. 1 Sa. 1:11. Used even of brutes, Gen. 7:2; comp. 1:27; 6:19. So in Latin, *vir*, of animals, Virg. Ecl. vii. 7.—(b) a husband, opposed to a wife, Ruth 1:11; Gen. 3:6; 29:32, 34; with suff. **אֲנָשָׁי** "our men," i.e. husbands, Jer. 44:19; so in Greek *ἀνὴρ*, Il. xviii. 291; Lat. *vir*, Hor. Sat. i. 2, 127.—(c) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(d) it denotes *manly mind, valour*; (comp. verb in Hithp.) 1 Sa. 4:9, **אֲנָשִׁים וְהָיוּ הַתְּהַלְּמוּ וְהָיוּ לְאֲנָשִׁים** "be strong and be men;" 1 Ki. 2:2; comp. Hom. Il. v. 529. It is—(e) *homo*, man, opposed to God, Job 9:32; 12:10; Isa. 31:8; especially in pl. Gen. 32:29; Isa. 7:13; comp. Hom. *πατὴρ ἀνδρῶν τε θεῶν τε*. Opposed to beasts, Ex. 11:7; Gen. 49:6.—(f) by apposition it is joined to other substantives, as **אִישׁ כָּרִים** "a eunuch," Jer. 38:7; **אִישׁ כֹּהֵן**, as a priest," Lev. 21:9; especially with Gentile nouns, **אִישׁ עֲבָרִי** "a Hebrew," Gen. 39:14; comp. *ἄνδρες Γαλιλαῖοι, ἄνδρες Ἰσραηλῖται*, Act. 1:11; 3:12.

—(g) followed by a genitive of city, land, and people it denotes an *inhabitant*, or *citizen* of it; **אִישׁ יִשְׂרָאֵל** "an Israelite," **אֲנָשִׁי יִשְׂרָאֵל** 1 Sa. 7:11; **אֲנָשִׁי הַיּוֹדָה** 2 Sa. 19:42; also **אֲנָשִׁי הָעִיר** Gen. 24:13. Especially in this signification sing. **אִישׁ** is put collectively; **אִישׁ יִשְׂרָאֵל** for **אֲנָשִׁי יִשְׂרָאֵל** Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(h) followed by a genitive of king, leader, military commander, lord, etc., *the men of any one* are his *companions, followers, soldiers, intimate*. 1 Sa. 23:3, 12; 24:5, 8; 28:1. Once perhaps used of relatives and near friends, as the Syriac **لَحَمَ اَنْشِيسَ**, viz. Eze. 24:17, 22, where **לֶחֶם אֲנָשִׁים** is food which relations and near friends were accustomed to send to mourners. In like manner—(i) **אִישׁ אֱלֹהִים** and with art. **אִישׁ הָאֱלֹהִים** a man of God, i.q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(k) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. **אִישׁ תָּאֵר** "a man of form," i.e. handsome; **אִישׁ דָּמִים** "bloody;" **אֲנָשִׁי לֵבָב** "intelligent," etc.; **אֲנָשִׁי הַשֵּׁם** "celebrated," Gen. 6:4; comp. **אִישׁ הָאֲדָמָה** "a husbandman," Gen. 9:20.—(l) it is used coll. of *soldiers*, Germ. *Mannschaft, Kriegsmannschaft*, Isa. 21:9; comp. **אֲרָם** Isa. 22:6.—(m) **אִישׁ אָדָם** denotes a man of more noble quality; opposed to **אָדָם** a man, or men, of the common people; see under **אָדָם** No. 1, letter (b).—(n) when joined to numerals, after numbers below ten is put **אֲנָשִׁים**, as **שְׁלֹשָׁה אֲנָשִׁים** Gen. 18:2; between ten and twenty commonly **אִישׁ** Nu. 1:44; above twenty, always **אִישׁ** 1 Sa. 14:14; 22:2, 18, etc., etc.

(2) followed by **אֶחָד** or **אֶחָד** one another; see **אֶחָד** and **אֶחָד**.

(3) *any one, some one*, Gen. 13:16; Ex. 16:29; Cant. 8:7; so Syr. **اِنْسَان** for *etc.* e.g. **اِنْسَان** a certain Jew. ["Pl. **אֲנָשִׁים** men, certain men, like Syr. **اِنْسَان** 1 Ki. 20:17; Jer. 37:10."]

(4) *each, every one*; 1 Ki. 20:20, **וַיַּכּוּ אִישׁ אִישׁ** "and they slew every one his man." **אִישׁ וְאִישׁ** Ps. 87:5; Est. 1:8 (*männiglich*). Once like **כָּל** it is prefixed to another substantive, Gen. 15:10, **כָּל בְּהֵמָה רְעוּהוּ** "and he set each of the several (animals) part over against part." **אִישׁ-בְּתָרוֹ** is i.q. **כָּל-בְּתָרוֹ**, but the sacred writer has put **אִישׁ** for **כָּל**, so as to answer to the following **רְעוּהוּ**.

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (one says

men say), 1 Sa. 9:9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i.e. one used to say.

(6) *sons of men* pl. is periphrastically for *men* simply, like אָדָם; see אָדָם No. 5, Ps. 4:3. Sometimes used ἐμψυχωδός of noble men, opposed to אָדָם Ps. 49:3; Pro. 8:4; see אָדָם No. 1, letter (b).

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אִשָּׁה *ensh*, which see; whence אִשָּׁה for אִשָּׁה, and pl.

אִשָּׁה. In like manner the Arabs have *إنسان* and *أيسان*. To this answers the Sansc. *isha* master,

ishi, mistress; and perhaps we should compare Gr. *ἴς*, Lat. *vis* and *vir* (comp. *honor*, *honos*, *παῖς*, Lac. *παῖς*, *puer*). Derivatives אִשָּׁה, אִשָּׁה, אִשָּׁה and

אִשׁ denom. verb only in —

HITHPALEL הִתְאֲשִׁיט *to shew oneself or act as a man* (ἀντὶλεῖσθαι), *fidy* ermannen; Isa. 46:8, הִתְאֲשִׁיטוּ "shew yourselves men," i.e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, seyß Männer. (Ch. הִתְאֲשִׁיט and הִתְאֲשִׁיט id.)

אִישׁ-בֹּשֶׁת ("man of shame," i.e. shaming himself, perhaps bashful), [*Ish-bosheth*], pr.n. of a son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. 2—4.

אִישׁ-הוֹד ("man of glory"), [*Ishod*], pr.n. m. 1 Ch. 7:18.

אִישׁוֹן (dimin. from אִישׁ) m.—(1) *a little man*, and followed by עֵין "little man of the eye," i.e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in many languages, as Arab. *إنسان العين* little man of

the eye, Gr. *κόρη*, *κοράσιον*, *κορασιδον*, Lat. *pupa*, *pupula*, *pupilla*, Pers. *مردک*, and compare the instances collected in Thes. p.86; more fully, Ps. 17:8, אִישׁוֹן בֶּת עֵין "pupil daughter of the eye." (See בֶּת.)

(2) Metaph. *the middle, midst of any thing* (as Arab. *بؤبؤ* pupil, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i.e. in the middle of the night; 20:20, "in the pupil of darkness," i.e. in the middle of the darkness; which passage is in אִישׁוֹן בֶּת עֵין "in the darkness of the night."

אִישׁ Ch. for יֵשׁ 1 Ch. 2:13.

אִתּוֹ for אִתּוֹ m. Eze. 40:15. קרי, *entrance*, from the root אָתָה i. q. בּוֹא to come, to enter. In כתיב, the letter Yod being transposed, it is read יאִתּוֹ.

אִתּוֹ Ch. i. q. Heb. יֵשׁ *there is*, from which it is

formed. (Arab. *أيس*, only in a few phrases, Syr. *آيس*), in Targg. אִתּוֹ, Talmud. אִתּוֹ Dan. 5:11, אִתּוֹ "there is a certain man in thy kingdom;" 2:28, 30; 3:25. With a negative particle אִתּוֹ Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. אִתּוֹ "he is," Dan. 2:11; אִתּוֹ "we are," 3:18; אִתּוֹ "thou art," 2:26; אִתּוֹ "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, אִתּוֹ פִּלְהִין "we are not worshipping," i.e. we do not worship. When used absolutely, it should generally be rendered *there exists, there is, it y a*; Dan. 2:10, 11. אִתּוֹ "there is to any one," *he has*, Ezr. 4:16.

אִתּוֹ pr.n. see אִתּוֹ.

אִתּוֹ pr.n. [*Ithiel*], (for אִתּוֹ "God is with me"), Prov. 30:1. *Ithiel* and *Ucal* seem to have been the children or disciples of Agur, to whom he addressed his instructions.

אִתּוֹ ("land of palms"), [*Ithamar*], pr. n. of the youngest son of Aaron, Ex. 6:23; 28:1.

אִתּוֹ & אִתּוֹ (for יִתּוֹ with Aleph prosthetic, from the root יָתָה to be perennial), adj.—(1) *perennial, constant*, especially used of water. אִתּוֹ "a perennial stream," constantly flowing, Deu. 21:4; Am. 5:24; and without אִתּוֹ 1 Ki. 8:2, אִתּוֹ "the month of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in Thes.] *continuance*. Ps. 74:15, אִתּוֹ "rivers of continuance," i.e. continually flowing. Used of the continuance, i.e. the flow of the sea. Ex. 14:27.—Job 33:19 in כתיב, אִתּוֹ, "with continual war in his bones," sc. הוֹכַח he is chastened.

(2) *firm, valid* [*firmness, strength*, see Thes.], Jer. 5:15, אִתּוֹ "a mighty nation;" Job 12:19, אִתּוֹ "the potent" (Vulg. *optimates*), (33:19); Gen. 49:24, אִתּוֹ "his bow will remain firm;" in which passage ב is Beth essentia.

(3) *hard, hence pernicious, terrible*. Pro. 13

15, "the way of the wicked is pernicious." Rendered aptly enough by Luther, bringt *Weg*; Jerome, *worago*. [Explained in Thes. "the way of the wicked is a perennial stream," see No. 1.] Hence —

(4) poet. a rock, a crag, from hardness. Mic. 6:2, אֶרֶץ הַיְּסוּדִים מוֹכְרֵי אֶרֶץ "the rocks, the foundations of the earth;" Jer. 49:19; 50:44, גִּבְרֵי אֶיֶתֶן "a stony dwelling" (comp. 49:16, הַגִּבְיָה קָלַע); Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

(5) [Ethan], pr.n. of an Ezrahite (see אֶתְנָן), a wise man (1 Ki. 5:11), to whom Psalm 89 is attributed in its title.

אָדָּם (shortened from אָדָּם, from the root אָדָּם; comp. Ch. הָדָם, הָדָם, and אָדָּם, which is taken from the fuller אָדָּם: [Derivation given in Ges. corr.: "kindred are אָדָּם, אָדָּם, see Hupfeld in Zeitschr. f. d. Morgengl. ii. 143."]) — (1) affirmative part. *surely, certainly, no doubt*. Gen. 44:28, אָדָּם כִּרְחֵם בָּרָה "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 15:21. Hence —

(2) adv. of limitation, *only*. Exod. 10:17, אָדָּם הַפֶּעַם "only this once;" Lev. 11:21, אָדָּם תֹּאכְלוּ "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i.e. anger is often the cause of crime; Prov. 14:23, "vain words אָדָּם only (lead) to want;" Pro. 11:24; 21:5. Specially it is used — (a) before adjectives, where *only* is i. q. *quite, altogether*. Deu. 16:15, וְהָיִיתָ אֶתְּמִילָה "and thou shalt be only joyful," i.e. altogether joyful. Isa. 16:7, אָדָּם נִכְאִים "altogether contrite;" Isa. 19:11. — (b) before substantives, *nothing but*, which may often be rendered *solus, merus*, Germ. *tauter*; Engl. *merely*. Ps. 139:11, אָדָּם חֹשֶׁךְ "nothing but darkness," i.e. merely darkness. Ps. 39:12, אָדָּם הֶקֶל "nothing but vanity," i.e. mere vanity. — (c) before adverbs and verbs, *quite, altogether*. Ps. 73:13, אָדָּם רֵיק "altogether in vain." 1 Sa. 25:21; Job 19:13, אָדָּם יָרִי מִמֶּנִּי "my acquaintances are quite alienated from me." Jud. 20:39; Job 23:6. Comp. Ex. 12:15, אָדָּם בְּיוֹם הָרִאשׁוֹן "altogether in the first day," is, on the first day itself, nur gleich am ersten Tage.

(3) an adv. of exception, *only, but*. Gen. 20:12, אָדָּם לֹא בַת אִמִּי "but not (*μὴ οὐκ*) the daughter of my mother." Lev. 11:4; Nu. 26:55; Deu. 18:20; Josh. 3:4.

(4) an adverb of time, *only now, for just now, scarcely*. Gen. 27:30, אָדָּם יָצָא יַעֲקֹב... "Jacob was but scarcely gone out... when Esau his brother came in." Jud. 7:19. Comp. Cic.

ad Fam. viii. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ reddita sint*;" Vellej. ii. 117.

אָבַד an unused root, i. q. אָבַד, אָבַד to bind; hence to fortify, strengthen a city. Hence —

אָבַד ("band," i.e. fortress, citadel, castle), [Ac-cad], pr.n. of a city built by Nimrod, Gen. 10:10; LXX. Ἀρχάδ: comp. אָבַד and אָבַד. Targg. and Jerome understand *Nesibis*, a city of Mesopotamia. Other conjectures, which are however very uncertain, are given by Bochart in Phaleg. iv. 17, and Le Clerc, on the passage.

אָבַד (for אָבַד with Aleph prosthetic), adj. *lying, false, deceptive*. Specially for אָבַד "a deceiving river," i.e. soon drying up and disappointing the traveller, Jer. 15:18; Mic. 1:14. Opposed to אָבַד a continual river; comp. *fundus mendax*, Hor. Carm. iii. 1, 30.

אָבַד (i. q. אָבַד), [Achzib], pr.n. — (1) of a town on the sea coast in the tribe of Asher, situated between Acco and Tyre, called by the Greeks *Ecdippa*, now *Dsib*; Josh. 19:29; Jud. 1:31.

(2) of a town in the tribe of Judah, Josh. 15:44; Mic. 1:14; comp. אָבַד and אָבַד.

אָבַד (from the root אָבַד prop. to break), adj. [*"violence, but always used as a concr."*] — (1) *bold, brave, daring*, Job 41:2. — (2) *harsh, cruel*, Lam. 4:3; hence, "an enemy," Job 30:21. — (3) *fierce, virulent*, used of poison, Deu. 32:33.

אָבַד, i. q. אָבַד (with the adjectival termination יָ). — (1) *harsh, cruel*, Pro. 5:9; 17:11; Jer. 6:23. — (2) *fierce, savage*, Pro. 17:11, "a savage messenger," i.e. one who brings grievous tidings, such as a sentence of death, Isa. 13:9; Jer. 30:14.

אָבַד f. (from אָבַד with the termination יָ, see Ges. Grain. § 85, 4), *cruelty, fierceness* (of anger), Pro. 27:4.

אָבַד f. *food, a meal*, 1 Ki. 19:8. Root אָבַד.

אָכַל (from the root אָכַל), [Achish], pr.n. of a king of the Philistines in the city of Gath, 1 Sa. 21:11; 27:2; 1 Ki. 2:39.

אָכַל inf. const. אָכַל, with pref. אָכַל, with suff. אָכַל, fut. אָכַל, in pause אָכַל, once אָכַל, Eze. 42:5.

(1) TO EAT, TO DEVOUR (kindred root is אָכַל). It is put absolutely, Deu. 27:7; 1 Sa. 9:13; more often with an acc. of the food, rarely followed by לַאֲכֹל.

4:5; Ex. 12:43—45; Lev. 22:11, and ^ל Lev. 7:21; 25:22; Nu. 15:19; comp. *ἐσθίειν τινός*. It is used not only (and that very frequently) of men, but also of beasts, Isa. 11:7; whence ^ל Jud. 14:14, *the eater*, in Samson's enigma, is *the lion* (compare

אלל). The following phrases should also be noticed:

—(a) *to eat a land, a field, a vine*, is used for *to eat its produce or fruit*, Gen. 3:17; Isa. 1:7; 36:16; (comp. 37:30). —(b) *to devour sacrifices*, is said of idols, a phrase taken from *lectisternia*, Deu. 32:38; Eze. 16:20. —(c) ^ל is *to take food*, 1Ki. 21:7; Ps. 102:5; and when ^ל is added, not to take food, to fast, 1Sa. 28:20; 30:12; the former is especially, *to take a meal, to dine or sup, to feast*, Gen. 31:54; 43:16; Jer. 41:1; 52:33; comp. *φαγεῖν ἄρτον*, Lu. 14:1. Sometimes ^ל is simply *to live*, Am. 7:12. —(d) ^ל is used of *sacrificial banquets* held at the temple, Deu. 12:7, 18; 14:23; Ex. 18:12. —(e) *to devour any one's flesh*, Psa. 27:2, used of cruel and fierce enemies who thirst for one's blood. Different from this is —(f) *to eat one's own flesh*, Eccles. 4:5, of a foolish person devoured by envy. Compare Hom. Il. vi. 202: *ὃν θυμὸν κατέδων*. —(g) ^ל is *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Ps. 14:4; Pro. 30:14; Hab. 3:14. Comp. *δημοβόρος βασιλεύς* (Iliad i. 231). Similar is *to eat the flesh of a people*, Mic. 3:3. In other places, *to eat* is i. q. to destroy by war and slaughter, Hos. 7:7; Isa. 9:11; Deu. 7:16; Jer. 10:25; 30:16; 50:7, 17; 51:34. Comp. Judith 5:24. —(h) *to eat any one's words*, is to receive them eagerly, Gr. *φαγεῖν ῥήματα*, *dicta devorare* (Plaut. Asin. iii. 3, 59). Jer. 15:16, ^ל ^ל ^ל “thy words were found, and I did eat them,” i. e. I eagerly devoured them, made them my own. (Compare on Carm. Samarit. iv. 16.) Hence is the vision to be explained of the roll given to the prophet to be eaten, Eze. 2:8; 3:1, seq.; Apoc. 10:9, 10. [But the vision presents an actual eating.]

(2) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; 21:28; 26:10; Job 1:16, etc.; followed by ^ל Zec. 11:1 (comp. *ignis edax*, Virg. Æn. ii. 758; *πάντας πῦρ ἐσθίει*, Il. xxiii. 182); of the sword, 2Sa. 2:26; 18:8; Deu. 32:42; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of too much longing and desire, Ps. 69:10.

(3) *to enjoy any thing, as good fortune*, Job 21:

25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17; *et vesci voluptatibus*, Cic. Fin. 5:20).

(4) perhaps, *to taste*, to have the sense of taste, Deu. 4:28.

(5) *to diminish, to lessen, to take from*, Eze. 42:5, “the upper chambers were shorter, ^ל ^ל ^ל for the beams or columns took away from them,” i. e. occupied their place.

NIPHAL ^ל, fut. ^ל, *to be eaten*, Ex. 12:46; 13:3, 7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

PIEL ^ל i. q. Kal, like the Arab. ^ل *to eat up, to consume*. Job 20:26, ^ל ^ל (read *l'ächlēhu*) “fire shall consume him,” for ^ל. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read ^ל. Comp. Lehrs. § 72, note 2, p. 251.

PUAL, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

HIPHAL ^ל, fut. ^ל, once 1 pers. ^ל (Hosea 11:4), inf. ^ל for ^ל (Eze. 21:33) to cause to consume, to devour (of the sword, Eze. 21:33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16:32; Nu. 11:18; Deu. 8:16; Isa. 49:26; with ^ל of the food, Ps. 81:17.

Besides the derivatives which immediately follow, see ^ל.

^ל fut. ^ל. Ch. i. q. Heb., *to eat, to devour*, ^ל ^ל ^ל *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3:8; 6:25. So in Targg. ^ל for Heb. ^ל ^ל (Syr. ^ل ^ل for the Gr. *διαβάλλω*, Lu. 16:1; whence part. ^ל ^ל ^ל devil, Arab. ^ل ^ل id.) [See Ch. ^ל.]

^ל with suff. ^ל n. act. —(1) *an eating, a devouring*, i. q. *to eat*. Exod. 12:4, ^ל ^ל “every one according to his eating;” 16:16, 18, 21; Job 20:21.

(2) *food*, especially —(a) *corn, grain, meal, provision*, Gen. 14:11; 41:35, seq.; 42:7, seq.; 43:2, seq.; 44:1 —(b) *prey*, Job. 9:26; 38:29.

^ל [Ucal], pr. n. of a man, Pro. 30:1.

^ל f. *food*, Gen. 1:29; 6:21; of the food of wild beasts, Jer. 12:9; food of fire, i. fuel, Eze. 15

אֶכְּן (proj. inf. abs. Hiphil, from the root אֶכְּן, for אֶכְּן, אֶכְּן, אֶכְּן *establishing*, Ch. אֶכְּן, אֶכְּן ["Others i. q. אֶכְּן with א prosthetic."]) adv.—

(1) of affirming strongly, *surely!* Gen. 28.13; Ex. 2:14; Jer. 8:8.—(2) adversat. *but, yet*, Ps. 31:23; Isa. 49:4; 53:4. Hence, by abbreviation, is אֶכְּ, which see. [This obs. is omitted in Ges. corr.]

אֶכְּ—(1) TO PUT A LOAD ON (a beast of burden), prop. apparently to *bend, to make to bow down* under a load, kindred to the root אֶכְּ, which see. Arab.

أَكْف II. to tie, to bind on a pack saddle, IV. to put on a pack saddle. In the verb this signification does not occur, but in the noun אֶכְּ; whence—

(2) to urge to work, to impel on, like the Syr.

أَكْف. In the Old Testament only found Pro. 16:26, אֶכְּ בִּי אֶכְּ עָלָיו פִּיהוּ "for his mouth urgeth him on," i.e. hunger impels him to work. Its being construed with עָל, must be explained from its primary signification of *laying on a burden*.

אֶכְּ m. a load, a burden, and metaph. weight, authority, dignity, like אֶכְּ Job 33:7, אֶכְּפִי וְאֶכְּפִי "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. ἡ χεῖρ μου, and so Kimchi, regarding אֶכְּ as i. q. אֶכְּ in a similar place, 13:21. The former explanation is however preferable.

אֶכְּ an unused root, i. q. Arab. أَكْر Conj. V. to dig, especially the earth (whence أَكْرَة, أَكْرَة a pit, a ditch, kindred to the roots אֶכְּ, אֶכְּ, אֶכְּ. Hence—

אֶכְּ m. a digger, a husbandman; Jer. 51:23; Am. 5:16. Pl. אֶכְּרִים, with suff. אֶכְּרִים 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab. أَكْر; Arab. أَكْر. Perhaps from the same source have sprung Gr. ἀγρός; Lat. ager; Goth. akr; Germ. Acker. [Engl. acre.])

אֶכְּשָׁף ("enchantment," from the root אֶכְּשָׁף, [Achshaph], pr. n. of a town in the tribe of Asher, Josh. 12:20; 19:25.

I. אֶכְּ a word which has a negative power like the kindred אֶכְּ, אֶכְּ, אֶכְּ, אֶכְּ (comp. under the root אֶכְּ p. xxi).

(1) subst. NOTHING; Job 24:25, "who shall bring my speech to nothing?"

(2) adv. [referred in Ges. corr. to its use as a conj.]

of negation, i. q. μή, ne.—(a) put absol. like the Gr. μή for μή τοῦτο γένηται (Arist. Acharn. 458); Germ. nicht doch, nicht also; nay! not so! Ruth 1:13, אֶכְּ בְּנֹתַי "nay! my daughters (do not so);" nicht so, meine Tochter. 2 Ki. 3:13; Gen. 19:18, אֶכְּ אֶתְּךָ.—(b) it has sometimes simply a negative power, but like the Gr. μή, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from אֶכְּ. 2 Ki. 6:27, אֶכְּ יְהוָה מֵאֵין יִשְׁעֶךָ יהוה מֵאֵין יִשְׁעֶךָ "(if) Jehovah help thee not, how can I help thee?" (יִשְׁעֶךָ) אֶכְּ must be rendered, "God will not help thee." Well rendered by LXX. μή σε σώσει Κύριος, "I fear the Lord will not help thee". Gen. 21:16, אֶכְּ אֶתְּךָ אֶכְּ אֶתְּךָ ich fürchte nicht mit ansehen, "I cannot look on." Ps. 50:3, אֶכְּ אֶתְּךָ אֶכְּ אֶתְּךָ "Our God will come, and will not keep silence," prop. und er möchte wohl nicht schweigen, he may be expected not to keep silence. Ps. 34:6; 41:3; Pro. 3:25, אֶכְּ אֶתְּךָ "thou shalt not fear," there shall be no cause that thou shouldst fear, du brauchst dich nicht zu fürchten. Job 5:22; Gen. 49:6, "into their counsel אֶכְּ אֶתְּךָ my soul will not enter," in solchen Rath würde nie meine Seele willigen. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, "seek good, אֶכְּ and (seek) not evil." 2 Sa. 1:21, אֶכְּ אֶתְּךָ "let there not (be) dew nor rain upon you." Pro. 12:28, where it should be rendered, "the way of righteousness (giveth) life, and the right way אֶכְּ (giveth) not death," or calamity; or, "a right way never leads to death."

(3) By far the most frequently it is a conj. of prohibiting, dehorting, deprecating, wishing that anything be not done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16:29, אֶכְּ אֶתְּךָ אֶכְּ אֶתְּךָ "let not any one go out;" 1 Sam. 26:20. In the second person, Gen. 22:12, אֶכְּ אֶתְּךָ אֶכְּ אֶתְּךָ "stretch not forth thy hand." אֶכְּ אֶתְּךָ "fear ye not," Gen. 43:23; Jer. 7:4. In the first, Ps. 25:2, אֶכְּ אֶתְּךָ אֶכְּ אֶתְּךָ "let me not be ashamed!" sc. may God so grant that I be not ashamed. It is rarely separated from the verb, Psa. 6:2, אֶכְּ אֶכְּ אֶתְּךָ "not in thy wrath chasten me." Also used in imprecation, Gen. 49:4, אֶכְּ אֶתְּךָ "excel thou not," du sollst keinen Vorrug haben. In petitions there is added אֶכְּ Gen. 13:8, אֶכְּ אֶתְּךָ אֶכְּ אֶתְּךָ "let there not be now." Gen. 18:3, 30, 32. (אֶכְּ with a future is strongly prohibitory; אֶכְּ lest perhaps, is more mildly dissuasive.)

(4) used interrogatively, like Gr. μή (see Passow, Lex. Gr. h. v. litt. C. ["Butman Gr. Gram. § 148, 5."]), for num, whether; used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, אֶכְּ

אל *ih*r seib doch nid.: ausgezogen in dieser Zeit? "ye have not the made any excursion to-day?" Here the answer is, "No, we have not gone out, for the Hebrews, my countrymen, live all around." [?] From this stock is derived אל; whether the verb אל was ever used is uncertain.

אל Ch. i. q. Heb. No. 3; but only in the Biblical Chaldee. Dan. 2:24; 4:16; 5:10.

II. אל the Arabic article i. q. Heb. ה, prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see אלמנזר, אלמנזר, אלמנזר. Cognate is the pron. pers. pl. אל, אל, which see.

אל m.—(1) prop. part. of the verb אל No. 2, *strong, mighty, a mighty one, a hero* (comp. note), comp. אל No. 1. In sing. Eze. 31:11, אל נזים "the mighty one of the nations," used of Nebuchadnezzar. LXX. ἀρχων ἐθνῶν. (Many copies have אל נזים, for instance, those of Babylon.) Isa. 9:5, אל נבור "mighty hero" [prop. mighty God, see No. 3], of the Messiah; ibid. 10:21, of God. [The same person is clearly meant in both places, even "God with us."] Nearly connected with this is the phrase in plur. Eze. 32:21, אל נבורים (23 copies אילים) prop. "the strong among the mighty," i.e. the mightiest heroes; comp. Lohrg. p. 678. Job 41:17, אל, where many MSS. and editions אילים.

(2) *might, strength* ["compare אל נבורים"], prop. that which is strong. So in the phrase אל יד "it is in the power of my hand." Gen. 31:29, אל יד "there is nothing in the power of thy hand," i.e. thou canst avail nothing; Neh. 5:5. Lamed in this phrase marks state or condition. The nature of this phrase has been but little understood by those who would here render אל by *God*, and give the whole phrase: "my hand is for God;" comparing Job 12:6; Hab. 1:11; and Virg. *Æn.* x. 773, *Dextra mihi Deus*, etc. These passages are indeed connected amongst themselves, but have nothing to do with the one before us. See under אל.

(3) *God*. More accurately to illustrate the usage of the synonymous Hebrew names of God, as אל, אל, אל, I make the following remarks on the use of this word.—(a) In prose it is scarcely ever applied to God *kar' ḥēḥ*, without some adjunct or attribute, אל עז, אל ח, אל נז, אל שד, אל עז, or without some cognomen, אל אל. Gen. 33:20; אל

אל Gen. 46:3; אל אל Josh 22:22; 1s. 50:1, which is rightly rendered "Jehovah, God of gods." Comp. Dan. 11:36, אל אל; or without the addition of a genitive of place or person, "whose tutelary deity God is" [This is heathenish; rather, whose God, God really is], אל בית אל Gen. 31:13.—(b) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. אל Ps. 18:31, 33, 48; 68:21; Job 8:3.—(c) It takes the suffix of the first person, אל "my God!" Ps. 18:3; 22:2, 11. It never occurs with other suffixes, and for "thy God," "his God," are used אל, אל.—(d) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אל "another god," Ex. 34:14; אל "a strange god," Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be of *God*; as it was customary for men anciently to refer whatever is excellent to the gods themselves [to God himself]; hence אל Ps. 80:11, "cedars of God," i.e. the highest, planted as it were by God (compare עצי יהוה Ps. 104:16, אל Gen. 13:10); אל "mountains of God," Ps. 36:7. Compare *ἀλς δία, δία Δακεδαίμων*.

Plur. אל—(1) *heroes, mighty ones*, see sing. No. 1.

(2) *gods*, in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אל אל "the God of gods," i.e. the supreme God. Ps. 29:1; 89:7, "sons of gods," by an idiom of the Hebrew and Syriac syntax, poet. for "sons of Gods," i.e. angels.

Note. Following most etymologists, I have above derived אל from the root אל; but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root אל; so that to Hebrews this word would present the notion of strength and power. However this may be, it should be observed that in the Phœnicio-Semitic languages—(1) from the form אל (Arabic

أل & آل), as from a stock, are formed several other derivative words, as אל to invoke God, espe-

cially in swearing; אל, אל to worship God; and אל, אל God (compare אל to be a father, fathers, from אל).—(2) besides אל, which follows the analogy of verbs ע, two other forms are

of frequent occurrence, according to the analogy of verbs אל, which are used in pr. n. אל, אל, compare אֶלְיָם, אֶלְיָם, etc. ["Among the Phœnicians 'H', 'Ilog, was used κατ' ἐξοχὴν of Saturn; see Monum. Phœnic. p. 406."]

II. אל pron. pl. i. q. אֵלֶּה *these*, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article הַל, אֵל.

III. אל only const. אל (almost always followed by Makkeph), more rarely and poet. in pl. const. אֵלֵּי

Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. اِلَى),

with suff. pl. אֵלַי, אֵלֶיךָ, אֵלָיו, אֵלֵינוּ, אֵלֵיכֶם, אֵלֵיהֶם and אֵלֶּה, once אֵלֵיהֶם Eze. 31:14, poet. אֵלֵינוּ Ps. 2:5; prop. a noun indicative of *motion*, *direction* to any place. It is by the usage of the language—

(A) Prep., signifying in general, *to tend to anything*, *to verge to* or *towards any place*, whether it be reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought; Lat. *ad, versus, adversus, in*; Germ. zu, gen. nach (etwas) hin; Gr. πρὸς, *eis, to, into, towards*. (As to its difference from ל, which is shortened from this word, see below, under that part.) Specially then it is used—

(1) of motion to a place; *to, towards*. It is joined to verbs of going (הָלַךְ, בָּוֹא, שָׁב Gen. 8:9; לָךְ 2 Ki. 1:15; עָלָה Deu. 17:8; רוּץ Gen. 24:29; קָרַב Ex. 14:20), of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle à, to). Sometimes the construction is pregnant, as לָךְ לְזָנָה to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; דָּרַשׁ אֵל to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is מִן, as מִן הַקֶּצֶה אֶל הַקֶּצֶה "from end to end," Ex. 26:28; מִפֶּה אֶל פֶּה Ezr. 9:11. Used of time, מִיּוֹם אֶל יוֹם Nu. 30:15; 1 Ch. 9:25.

(2) used of *turning* or *direction* to anything.—(a) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; Ex. 3:6; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(b) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; *adversus, contra* (as *eis, πρὸς*, more often *ἐπὶ*), *against*. Gen. 4:8; וְקַיִן מִן אֶל הָבֶל אָחִיו "and Cain rose up against Abel his brother;" Isa. 3:8, וְעַתָּה מִן אֶל הָבֶל אָחִיו

אל "their tongue and their deeds were against Jehovah;" Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, הִנְנִי אֵלֶיכֶם "behold, I am against you" (Targ. "behold, I send mine anger against you"); Eze. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Eze. 36:9. And so the part. אל is also in other places used in a good sense for *erga, towards*, 2 Chr. 16:9, לְבָרֶכְךָ שְׁלָם אֵלָיו "their heart was perfect towards him;" 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; *usque ad, even to*, i. q. עַד. Jer. 51:9, "her judgment has reached אֶל פִּי הָיָה" "even to his mouth," Job 40:23 Metaph. Hos. 9:1, "rejoice not, O Israel, אֶל עֲלִיָּה even to exultation;" Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that اِلَى includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(a) its use in denoting measure, as אֶל אַמָּה Gen. 6:16, "even to the length of a cubit," bis zur Länge einer Elle, eine Elle lang (not as it is generally explained, to the standard of a cubit), comp. Gr. εἰς ἐνιαυτόν, bis zur Vollenbung eines Jahres, ein Jahr lang, εἰς τρίτην ἡμέραν, Bast, ep. crit. page 12, 13; Schaef. ell. page 108.—(b) Compos. אֶל מִן *even out of*. Job 5:5; וְאֵל מִצְּבָנִים יִקְחֶנּוּ "and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it." Compare the similar use of the part. ל Deu. 24:5, and עַד

Jud. 4:16. (In Arabic we might compare اِلَى Koran, xxvi. 41, prop. even out of. Indeed ل seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; *in, eis, in* (etwas) hinein; Engl. *into*, i. q. the more full, אֶל תִּיךָ. Deu. 23:25, אֶל כַּלְדָּי לֹא תִתֵּן "thou shalt not put (grapes) into thy vessel." בּוֹא אֶל הַתֵּבָה "enter into the ark," Gen. 6:18; 7:1; 8:9. אֶל הַבַּיִת "into the house," Gen. 19:3; 2 Sa. 5:8. אֶל הַיָּם " (to cast) into the sea," Jon. 1:5. אֶל הָאֲרֶץ "into the earth," Deu. 11:29. When used of a number or multitude, into which one enters, i. q. *inter* (with acc.), *among*; it may be expressed more explicitly, אֶל בֵּין. Jer. 4:3, "sow not אֶל קִרְצִים amongst thorns;" 1 Sa. 10:22, "behold, he had hid himself אֶל הַבָּגָדִים amongst the baggage."

(6) as seen above (No. 1), אל is a particle of giving; so also is it used in adding, superadding (comp. הוֹסִיף

אָל 1 Ki. 10.1. ; *hinsu, prater, una cum, besides, together with* (comp. Gr. *ἐν τοῖσι*, besides these; and Arab. *الى* for *ع* Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (אֵל) unto her sister." Lam. 3:41, נִשָּׂא לִבְנֵי אֵל "let us lift up our hearts with our hands to God" (LXX. *ἐν χερσῶν*; Arab. *ع*). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle אֵל. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(a) *as to, in respect to*, Ex. 14:5 (compare Gr. *εἰς μὲν ταῦτα*); *because of, propter*. Eze. 44:7, אֵל-קִלְתֹּעֲבוֹתֶיכֶם "because of all your abominations." (Comp. verse 6, where in the same context there is *בְּ*; and verse 11, where is *בְּ*.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So בָּכָה אֵל to weep on account of. 2 Sa. 1:24, שָׁחָם אֵל הַנָּחִים Jud. 21:6.—(b) *de, concerning*, after verbs of speaking, narrating, telling, as אָמַר Gen. 20:2; דָּבַר Jer. 40:16; קָבַר Ps. 69:27 (inasmuch as the discourse relates to something); also of hearing, Eze. 19:4; אָל שְׂמִיעָה a report concerning anything, 1 Sa. 4:19. (Compare in N. T. *εἰς*, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, אֵל-הַנֶּנֶר הַזֶּה הִתְפַּלֵּלְתִּי "concerning this child I prayed," um diesen Knaben habe ich gebeten; where אֵל indicates the object or end of the discourse (den Zweck).

(8) Metaph. it is also as expressive of rule or standard; *secundum, according to*. אֵל *"according to the command,"* Josh. 15:13; 17:4. אֵל-יָבוֹן "according to the certainty," für gewiß, 1 Sa. 26:4. אֵל-הַנְּחִילֹת "according to the pipes," Ps. 5:1; 80:1. And so after the verbs of likeness, as דָּמָה, נִשְׁוֶה, which see.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as לְ מִחוּץ without (außerhalb, draußen vor), out of doors; אֵל לְ מִחוּץ to without, forth without (hinaus vor), Lev. 4:12; compare *foris* and *forus*; בֵּין אֵל in between (zwischen hinein), Eze. 10:2; 31:10. Comp. אֵל אַחֲרֵי Josh. 15:3; אֵל-מִנְּבִית, אֵל-פֶּתַח.

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at, or in a place*, to which one tends (comp. ? let B.), as the Gr. *εἰς*, *εἰς* for *ἐν*, *εἰς δόμον μένειν*, Soph. Aj. 80; *οἰκαδε μένειν* (see Passow Lex. No. 6; Bernhardt Synt. Ling. Gr. page 215, 216); Germ. zu Hause, zu Leipzig, zu der Zeit,

and in some parts, bis Montag (for Monday itself), (as vice versa part. *בְּ* used of quiet tarrying at a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near*; Germ. an. אֵל-הַשֻּׁלְחָן "to sit at the table," zu Tische sitzen, 1 Ki. 13:20 (comp. *εἰς θρόνον* *ἐζορτο*, Od. iv. 51). Jer. 41:12, וַיִּמְצְאוּ אוֹתוֹ אֶל-מֵיִם רַבִּים "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, אֵל-הָהָר by a mountain (am Berge) on this side." In the same sense there might be said מִן-הָהָר, see No. 3. אֵל-הַגִּבְעָה am Hügel, "at the hill," Josh. 5:3. Eze. 7:18, אֵל-כָּל-פָּנִים "blushing shall be on all faces," a little after בְּכָל-רֵאשִׁיתָם. (We must not refer to this, Gen. 24:11, אֵל-בְּיָאֵר מֵיִם... where Winer inaccurately renders, "he gave to drink at the well of water;" it should be rendered, "he made to kneel down at"—er ließ sie hinknien an das Wasser.)

(2) *in, among*, as in Sophocles, *εἰς δόμον μένειν*. Deu. 16:6, שָׁם תִּנְבַּח אֶת-הַפֶּסַח... בִּי אִם-אֵל-הַמָּקוֹם "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. במקום). 1 Ki. 8:30, וְשָׁמָּה תִשְׁמַע אֶל-קוֹלִי שְׁבֹתָךְ אֶל-הַשָּׁמַיִם "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, אֵל actually follows a verb of rest.) Gen. 6:6, וַיִּתְעַב אֵל "and he was grieved in his heart," er empfand Schmerz in seinem Herzen (not as taken by Winer, es schmerzte ihn in die Seele hinein, for הִתְעַב as being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) אֵל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, יָדִי אֵל-פֶּתַח יָרֵי "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, unter meine Hand); also אֵל-מוֹל for מוֹל, which see.

Note. It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

אֵל ("terebinth"), [Elah], pr n. m. 1 Kings 4:18.

אֶלְגַּבִּי m. *hail*, Eze. 13:11, 13; 38:22, i. q. **אֶלְגַּבִּי** ice, *κρύσταλλος*, whence **אֶלְגַּבִּי** stones of ice, i.e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, **الجبس** what is frozen; ["**الجمد** *concretum*, specially *congelatum*."] See also Freytag's Lexicon, i. page 240.]

אֶלְגַּבִּי see **אֶלְגַּבִּי**.

אֶלְדָּד ["whom God loves," "Theophilus"], [*Eldad*], pr. n. m. Num. 11:26, 27.

אֶלְדָּה ("whom God called," see **דָּעָה**), [*El-daah*], pr. n. of a son of Midian, Gen. 25:4.

אֶלֶה an unused root. Arab. **أَلَّه** to worship a deity, to adore; med. Kesr. to be stunned, smitten, with fear. See the note on **אֶל** I. Comp. **אֶלֶה**.

אֶלֶה I. prop. to be round; hence to be thick, fat; cogn. root **אֶלֶה** (comp. especially **אֶלֶה** abdomen, belly, Ps. 73:4). Arab. **أَلَّه** to have fleshy buttocks, to have a fat tail (as a ram). Hence **אֶלֶה**. II. denom. from **אֶל** (see the note on **אֶל**).

(1) to swear; Arab. **أَلَّه** for **أَلَّه** Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Hiphil].

(2) to curse, Jud. 17:2; Hos. 4:2.

(3) to cry out, to lament (Germ. *Gotterbarmen*, Gott um Erbarmen anrufen), Joel 1:8.

(I should not oppose the idea of this root being onomatopoeitic, comp. **אֶלֶל**, and the signification which I have put in the third place would then be primary.)

אֶלֶה, to cause any one to swear, to bind him by an oath, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 Sa. 14:24. Fut. apoc. **אֶלֶה** from **אֶלֶה** for **אֶלֶה** 1 Sa. l. cit. Derivatives **אֶלֶה** and **אֶלֶה**.

אֶלֶה f. (with Kametz impure, from **אֶלֶה** No. II., for **אֶלֶה** and that for **אֶלֶה**, **אֶלֶה**, Arab. **أَلَّه**, see **Lehrg.** 509.

(1) an oath. **אֶלֶה** **בְּאֶלֶה** to enter into an oath, i.e. to bind oneself by oath, Neh. 10:30; hence **אֶלֶה** **בְּאֶלֶה** to bind any one by an oath, Eze. 17:13. Compare Virg. *Aen.* iv. 339, *hæc in fœdera veni*. **אֶלֶה** "an oath imposed on me," Gen. 24:41.

(2) a covenant confirmed by an oath, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) imprecation, curse, Nu. 5:21; Isa. 24:6,

שְׁבַעַת־אֶלֶה an oath joined with imprecations; Nu. 5:21. **אֶלֶה** **הָיָה** to become a curse, Jer. 44:12. **אֶלֶה** to make to be an execration, Jer. 43:18. Plur. **אֶלֶה** curses, Nu. 5:23; Deu. 29:11.

אֶלֶה f. an oak, Josh. 24:26, i. q. **אֶלֶה**. Root **אֶלֶה** No. III.

אֶלֶה f. i. q. **אֶלֶה** No. 2 (from the root **אֶלֶה**), a strong hardy tree, specially the terebinth (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it *terebinth*, sometimes *oak* (see the further remarks in Thes. page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. *δρυς*. [The modern name of the terebinth is *butm*, Robinson, iii. 15.]

אֶלֶה emphat. st. **אֶלֶה** m. Ch. i. q. Heb. **אֶלֶה** God, generally, Dan. 3:28; 6:8, 13; emphat. st. specially used of Jehovah, Dan. 2:20; 3:32. With pref. **אֶלֶה** Dan. 2:19; but also with suffixes, contr. **אֶלֶה** Dan. 6:24. Pl. **אֶלֶהִים** gods, Dan. 2:11; 5:4, 11, 23. **בֶּרֶךְ אֶלֶהִים** "son of gods," Dan. 3:25.

אֶלֶה pron. pl. comm. *these*, used as the pl. of the sing. **אֶלֶה**. The simple and less frequent form is **אֶלֶה**, which see. **אֶלֶה** has a demonstrative power, compare **הֵנָּה** (Arab. **هَـٰؤُلَاءِ**, f. **أُولَـٰئِكَ**; Ethiop. **ሕወሓት** hi

አሳ hae; Ch. **እነ**.) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as **אֶלֶה** **הַדְּבָרִים** Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used *δεικτικῶς*, Ps. 73:12. Comp. **אֶלֶה**. When twice or three times repeated, **הִי, הִי, הִי**, Isa. 49:12. ["Like **אֶלֶה** it refers also to space, **אֶלֶה** i. q. **עֲרֵא** Lev. 26:18. Some suppose **אֶלֶה** to be used also for the sing., as 2 Ch. 3:3; Eze. 46:24; Ezr. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in *Zeitschr. f. d. Morgengl.* ii. 161" Ges. add.]

אֶלֶהִים see **אֶלֶהִים**.

אֶלֶה Ch. *behold! lo!* a softened form for **אֶלֶה** (which see), Dan. 2:31; 4:7; 7:8. Compare the letter **ל**.

אֶלֶה (contr. from **אֶלֶה** and **לֵי** ["According to Hupfeld (*Zeitschr. f. d. Morgengl.* ii. 130), it is i. q. **לֵי** with

the demonst. אָן prefixed." Ges. add.], like the Syr. אֱלֵהּ, if, but if, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

אֱלֹהִים (with prefix and suffix אֱלֹהִים Dan. 11:38; אֱלֹהִים Hab. 1:11), m. *God* (Arab. الله, with art.

الله of the true God; Syr. ܐܠܗܐ; Chald. ܐܠܗܐ). In imitation of the Aramæan usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים, occurs, on the other hand, more than two thousand times. The singular is used —

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. 'There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, זֶה כְּחֹזֵק לֵאלֹהֵי "whose own strength is as his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6; אִשָּׁר הִבִּיחַ אֱלֹהִים בְּיָדוֹ "who bears his god in his hand." Arms are intended. Comp. Virg. Æn. vi. 773, "Dextra, mihi deus, et telum ... Nunc adsint."

(2) mostly of *the true God*, κατ' ἐξοχήν, for אֱלֹהֵינוּ, אֱלֹהֵינוּ. Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים (with pref. contr. בְּאֱלֹהִים, בְּאֱלֹהִים) used in Hebrew —

(A) in a plural sense — (1) of *gods* or *deities* in general, whether true or false. אֱלֹהֵי מִצְרַיִם "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנִּגָּר "strange gods," Gen. 35:2, 4; Deu. 29:18. אֱלֹהִים "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called לֹא-אֱלֹהִים 2 Ch. 13:9.

(2) once applied to *kings*, i. q. אֱלֹהִים Ps. 82:1, especially verse 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Ps. 8:6, the LXX. and Ch.; Ps. 82:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in Thes. page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the pl. *majestatis* or *excellencie*, Lehrs. page 662, 664), Heb. Gram. § 106, 2, b. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים 2 Ki. 19:4, 16; אֱלֹהִים צָדִיק Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. [This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, הִתְעַי אֱתִי אֱלֹהִים as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 58:12. Compare my Comment. de Pent. Sam. page 58. It is used also —

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Eze. 28:2; Ps. 8:6, "thou madest him a little lower than God" [than the angels, see Heb. 2:7]. Very often —

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i. e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of a *god-dess*, 1 Ki. 11:5.

(3) the *god of any one* is the god whom any one worships, whom he has as his domestic god, ἐπιχρῆστος, tutelar. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called אֱלֹהֵי יִשְׂרָאֵל Ex. 5:1; Ps. 41:14; אֱלֹהֵי יַעֲקֹב Ps. 20:2; 46:8; and conjoinedly אֱלֹהֵי יְהוָה Ps. 18:29; אֱלֹהֵי יְהוָה in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24:3; אֱלֹהֵי הַצִּבְאוֹת "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אֱמֶן "God of truth," Isa. 65:16.

(5) אֱלֹהִים is used for a *divine, godlike appearance or form* [?] (Götter-, Geistergestalt), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. הָאֱלֹהִים is *GOD*, κατ' ἐξοχήν, the one and true God; Arab. الله, in the well-known phrase בִּי יְהוָה הוּא הָאֱלֹהִים Deu. 4:35, אֱלֹהֵינוּ אֱלֹהֵי אֲבוֹתֵינוּ.

"for Jehovah is the (true) God;" 1 Ki. 18:21, "if

Jehovah is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence *הַיְהוָה* is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is *אֱלֹהִים* without the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for *יְהוָה*, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find *בְּנֵי אֱלֹהִים*, and on the other hand, *נָאֻם יְהוָה*, *כְּשִׁיחַ יְהוָה*; in other expressions this use is altogether promiscuous, as *עֶבֶד יְהוָה* and *רֹחַ יְהוָה* Dan. 9:11; *עֶבֶד הָאֱלֹהִים* and *רֹחַ הָאֱלֹהִים* Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be *of God*; whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (*τὸ θεῖον*), as "mount of God," Ps. 68:16; "river of God," Ps. 65:10; *חֶמֶת אֱלֹהִים* "terror suddenly sent by God," a panic terror, Gen. 35:5. 2 Ki. 1:12, *אֵשׁ אֱלֹהִים*, is used of lightning, etc.; compare אל page XLV. B. Similar is the principle of the phrase *of God*; Gr. *τῷ Θεῷ*, added to adjectives. Jon. 3:3, *עִיר גְּדוֹלָה לְאֱלֹהִים* pr. "a city divinely great." Acts 7:20, *ἀστέρος τῷ Θεῷ*.

Compare the Arab. *الله* pr. *from God, divinely, exceedingly*. Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, *אֵשׁ אֱלֹהִים*, *אֵשׁ אֱלִי*, and the other words from which they spring.

Note. Some regard *אֱלֹהִים* to be also used in a singular sense (for as to the plural see A, 2), of one King, for *בְּנֵי אֱלֹהִים*, and they especially refer to Ps. 45:7, where they render *עֶבֶד עוֹלָם* *בְּנֵי אֱלֹהִים* "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt (?) be construed by ellipsis, *בְּנֵי אֱלֹהִים* "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrs. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

אֱלִיל m.—(1) i.q. *אֶלִיל* *vain*, Jer. 14:14, in כתב.

(2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem.

6:15; Syr. *ܐܠܘܠ*, Arab. *أيلول*. Etymology unknown.

אֱלֹן m. (1) i. q. *אֶלֶה* *an oak*, Gen. 35:8; Eze. 27:6. Root *אֱלֹן* No. III.

(2) pr. n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. 19:33].

אֱלֹן m.—(1) a strong and hardy tree (from the root *אֱלֹן* No. 2), specially *the oak*, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards *אֱלֹן* as well as *אֶלֶה* to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30.

(2) pr. n. m.—Gen. 46:14.

אֱלִי adj. m.—(1) *familiar, intimate, a friend*, (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; *אֱלִי הַנְּעָרִים* a husband is called "a friend of youth," Jer. 3:4 (comp. *נַעַר* Jer. 3:20).

(2) *gentle, tame*, Jer. 11:19, "and I was as a tame sheep."

(3) *an ox*, i. q. *אֶלֶי* No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, *אֶלְיָאֵנוּ מִסְבָּלִים*.

(4) *the leader of a family or tribe*, *φύλαρχος*: especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

אֱלִישׁ (according to the Talmud, "a crowd of men"). [*Alush*], pr. n. of a station of the Israelites, Num. 33:13.

אֱלִזְבָּד ("whom God gave") *Θεοδωρος*. [*Elzabad*], pr. n. m.—(1) 1 Ch. 26:7.—(2) 12:12.

אֶלֶח a root not used in Kal. Arab. Conj. VIII. *أَيْتَلَخَ* to become sour, as milk.

NIPHAL *נִאֲלַח* metaph. to be corrupted, in a moral sense, Ps. 14:3; 53:4; Job 15:16.

אֱלְחָנָן ("whom God gave"), [*Elhanan*], pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word *לָחַם*). The person mentioned 2 Sa. 23:24, does not appear to be different.

אֱלִיאָב ("whose father is God"), [*Eliab*], pr. n.—(1) a leader of the tribe of Zebulun, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13, 28.—(4) 1 Ch. 16:5.

אֱלִיֶּלֶל

("to whom God strength," sc. gives) [*Eliel*], pr. n.—(1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11.—(2) of a leader of the tribe of Manasseh, 1 Ch. 5:24.—(3) of a leader of the Benjamites, 1 Ch. 8:20.—(4) 1 Ch. 8:22.—(5) 1 Ch. 15:9, 11.—(6) 2 Ch. 31:13.

אֱלִיָּאתָה

("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4.

אֱלִידָד

("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21.

אֱלִידָע

("whom God cares for"), [*Eliada*], pr. n.—(1) a son of David, 2 Sa. 5:16, called, 1 Ch. 14:7, גְּעַלְיָדָע.—(2) 1 Ki. 11:23.—(3) 2 Ch. 17:17.

אֱלִיָּה

(from the root אָלָה No. 1), i. q. ^{أَلِيَّة} *أَلِيَّة*, the thick and fat tail of a sheep, such as that of the peculiar kind of oriental sheep (*ovis laticauda*, Linn.), the smallest of which, according to Golius, an eye-witness (page 146), weighs ten or twelve pounds. Comp. Herod iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, *altes und neues Morgenland*, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone."

אֱלִיהוֹ & אֱלִיהוֹ

("my God is Jehovah"), [*Elijah*], pr. n.—(1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2:6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23).—(2) m. 1 Ch. 8:27.—(3) m. Ezr. 10:21, 26.

אֱלִיהוּ

("whose God is He"), [*Elihu*], m.—(1) 1 Ch. 26:7.—(2) 1 Ch. 27:18.—(3) אֱלִיהוּא No. 1.

אֱלִיהוּא

(id.) pr. n.—(1) [*Elihu*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute, Job chaps. 32—35. Sometimes written אֱלִיהוּ Job 32:4; 35:1.—(2) m. 1 Sa. 1:1.—(3) m. 1 Ch. 12:20.

אֱלִיהוֹנִי

("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m.—(1) Ezr. 8:4.—(2) 1 Ch. 26:3.

אֱלִיהוֹנִי

(id.) [*Elioenai*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 4:36.—(3) 1 Ch. 7:8.—(4) Ezr. 10:22.—(5) Ezr. 10:27.

אֱלִיהָבָא

("whom God hides"), [*Eliahba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32.

אֱלִיהֶרֶף

("to whom God is the reward," from ^{أَلِيْهَرَف} *أَلِيْهَرَف* Conj. III. to recompense), [*Elihoreph*], pr. n. m. 1 Ki. 4:3.

אֱלִי

(1) adj. of nothing, of nought, empty, vain, 1 Ch. 16:26; Ps. 96:5. Pl. the vain, empty, i. e. idols, Lev. 19:4; 26:1; (comp. ^{אֱלִי} *אֱלִי*).

(2) subst. ^{אֱלִי} *אֱלִי*

vanity, weakness, Job 13:4, רִפְּאֵי אֱלִי "vain physicians," i. e. vain comforters, compare Zec. 11:17. Root אָלַל No. I.

אֱלִימֶלֶךְ

("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1.

אֵלֶן & אֵלִין

Ch. pron. pl. comm., these, i. q. Heb. אֵלָה Dan. 2:44; 6:7.

אֱלִיסָפָה

("whom God added"), [*Eliasaph*], pr. n. m.—(1) a leader of the tribe of Gad, Num. 1:14; 2:14.—(2) 3:24.

אֱלִיעֶזֶר

("to whom God is help"), pr. n. m., *Eliezer*.—(1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house.—(2) a son of Moses, Ex. 18:4.—(3) 1 Ch. 7:8.—(4) 1 Ch. 27:16.—(5) 1 Ch. 15:24.—(6) 2 Ch. 20:37.—(7), (8), (9) Ezr. 8:16; 10:18; 23:31.

אֱלִיעֵנִי

(perhaps contr. from אֱלִיעֵנִי, [*Elieni*], pr. n. m., 1 Ch. 8:20.

אֱלִיעֶם

(i. q. אֱלִיעֶם, אֱלִיעֶם, [*Eliam*], pr. n. m.—(1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 עֲמִיָּאל.—(2) 2 Sam. 23:34.

אֱלִיפָז

("to whom God is strength"), pr. n. m. *Eliphaz*.—(1) a son of Esau, Gen. 36:4, sq.—(2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc.

אֱלִיפָל

("whom God judges," from ^{אֱלִיפָל} *אֱלִיפָל*), [*Eliphal*], pr. n. m., 1 Ch. 11:35.

אֱלִיפָלֶהוּ

("whom God distinguishes," i. e. makes distinguished), [*Elipheleh*], pr. n. m., 1 Ch. 15:18, 21.

אֱלִיפָלֶט

("to whom God is salvation"), [*Eliphalet*, *Eliphelet*, *Elpalet*], pr. n. m.—(1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, אֱלִיפָלֶט.—(2) 2 Sam. 23:34.—(3) 1 Ch. 8:39.—(4), (5) Ezr. 8:13; 10:33.

אֱלִיצוּר

("to whom God is a rock"), [*Elizur*], pr. n. m. Num. 1:5; 2:10; 7:30, 35; 10:18

אֵלִיִּצְפָן ("whom God protects"), [*Elzephān*, *Elizaphan*], pr. n. m.—(1) Num. 3:30, called אֵלִיִּצְפָן Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

אֵלִיקָה [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown.

אֵלִיָּקִים ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to יְהוֹיָכִים ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

אֵלִישֶׁבַע ("to whom God is the oath," "who swears by God," i. e. worshipper of God, comp. Isa. 19:18), [*Elisheba*], pr. n. f. Ex. 6:23. LXX. Ἐλισαβέτ, as Lu. 1:7.

אֵלִישָׁה [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written אליש). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. יִי. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, Phaleg. iii. 4. Others explain אלישה by Hellas, Greece; see Michaëlis, Spicil. Geogr. Hebr. t. i. p. 78.

אֵלִישׁוּעַ ("to whom God is salvation"), [*Elishua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

אֵלִישִׁיב ("whom God restored"), [*Eliashib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Ezr. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Ezr. 10:24, 27, 36.

אֵלִישָׁמַע ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

אֵלִישָׁע pr. n. m. (for אֵלִישָׁע "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. Ἐλισσαῖος, Lu. 4:27.

אֵלִישָׁפָט ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

אֵלִיָּהָה see אֵלִיָּהָה.

אֵלֶּה Ch. pron. pl. *these*, i. q. אֵלֶּה, Dan. 3:12, 13, 21, 22; Ezr. 4:21; 5:9, etc.

I. **אֵלֵל** an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from אֵל ["but this is very doubtful"] (which see, and compare the remarks under the root אֵל), whence אֵלֵל vain, powerless.

II. **אָלֵל** to cry out, onomatop. i. q. יָלֵל and Arab. أَلَّ Kam. p. 1391. Comp. ἀλαλάζειν. Hence is אָלֵל.

III. **אָלֵל** kindred to the roots אָלֵל & אָלֵל No. I, prop. to roll, hence to be round, thick; whence אָלֵל, אֵלֵל oak, prop. thick tree.

אֵלֵלִי interj. of lamenting, *væ, woe!* Gr. ἐλεεῦ, followed by לִי, Job 10:15; Mic. 7:1. Root אָלֵל No. II.

אָלֵם a root not used in Kal.—(1) TO BIND, comp. PIEL and אָלֵם.

(2) passive, to be bound, sc. the tongue, i. e. to be dumb, to be silent; see NIPH. and the nouns אָלֵם, אָלֵם, אֵלֵם. To be silent, dumb, as if tongue-tied (δεσμός τῆς γλώσσης, Mark 7:35), comp. Pers. زبان بستن to bind the tongue, for to be silent, and Gr. φημοῦσθαι.

(3) to be solitary, forsaken, widowed, for a solitary person is silent as he has no companion with whom to talk; comp. בָּקֵם to be mute, to be unmarried. Hence are derived אֵלֵם, אֵלֵם, אֵלֵם, אֵלֵם.

NIPHAL.—(1) to be dumb, mute, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) to be silent, Eze. 33:22.

PIEL, to bind together, Gen. 37:7.

אָלֵם m. *silence*, Ps. 58:2, אָלֵם אֵלֵם אֵלֵם אֵלֵם "do ye indeed speak out the silence of justice?" i. e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether אָלֵם should not be dropped, having sprung perhaps from a careless repetition of אמנם." This conjecture is wholly needless. ("Manner gives to אָלֵם the signification of league, law, from the sense of binding; as عقد league, from עָבַד to bind." Ges. add.) Ps. 56:1, יִנֹּחַ אָלֵם רְחֻקִים "the dumb dove among foreigners" (i. e. perhaps the people of Israel in exile, comp. תֹּרַר Ps. 74:19), the title of a poem, to the

tune of which Psalm 56 was sung. Comp. my remarks on the word אֶלֶת.

אלם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. אֶלְמִים Isa. 56:10.

אלם Job. 17:10, in some editions incorrectly for אֶלֶם, which see, *but, indeed*.

אלְמִינִים m. pl. 1 Ki. 10:11, 12, and with the letters transposed אֶלְנוּמִים 2 Ch. 2:7; 9:10, 11, *a kind of precious wood*, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. ["It seems to correspond to Sanscr. *mīcāta* (from simpl. *mīcā*, so Bohlen), with the Arab. art. ^{أَل}; *sandal wood*, *pterocarpus sandaliorus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular אֶלְמוֹנִי is used in the Talmud; but this is not wood (עֲצִים); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood*; *Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. البقم which the Europeans call *בראזיל* Brazil wood.

אלְמוֹדָד Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for אלמורד), we might compare *Morad* مراد or *בני מרא* the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

אלְמָה pl. אֵים and אִת—f. *a bundle* of grain, *a sheaf*, Gen. 37:7; Ps. 126:6. Root אָלַם No. 1.

אלְמֶלֶךְ (perhaps "the king's oak" for אֶלֶת הַמֶּלֶךְ), [*Alammelech*], pr. n., a town in the tribe of Asher, Josh. 19:26.

אלְמָנִי m. adj. *widowed, forsaken*, Jer. 51:5, from the root אָלַם No. 3.

אלְמָנוּת m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

I. אלְמָנָה f. *a widow*. (Arab. أرملة Aram. [אֶלְמָנָה]) Gen. 38:11; Ex. 22:21, etc. Root אָלַם

No. 3. Metaph. used of a state bereft of its king Isa. 47:8. (Compare verse 9, and 54:4.)

II. אלְמָנוּת f. pl. Isa. 13:22, *palaces*, i. q. אֶרְמוֹנוֹת (which is itself the reading of some copies), the letter ר being softened into ל as is frequently the case. Compare אֶרְמוֹן. Others retain the idea of *a widow*, and understand *desolate palaces*.

אלְמָנוּת pl. אֶלְמָנוּתִים f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אלְמִי m. *a certain one*, ὁ δαίμα, pr. *one kept silent* (from אָלַם No. 2), whose name is concealed. There is always prefixed to this word פְּלִי which see.

אלְנִי i. q. אֶלֶנִּי *these*.

אלְנָעַם ("whose pleasure or joy God is") [*Elnaam*], pr. n. m. 1 Ch. 11:46.

אלְנָתָן ("whom God gave," compare יִנָּתֵן, as i: *Theodorus, Adeodatus*), [*Elnathan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

אלְסָר Gen. 14:1, 9 [*Ellasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between שְׁנֵעַר and אֵלִם). Symm. and Vulg. *Pontus*; Targ. Jerus. *תִּלְאֵשֶׁר* (Isa 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyriaco-Babylonian name of the king אֶרִיִּיךְ; compare Dan. 2:14.

אלְעָד ("whom God praises," from עִיד compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

אלְעָדָה ("whom God puts on," i. e. fills, comp. לָבַשׁ Job 29:14), pr. n. m. 1 Ch. 7:20.

אלְעֻזִי in other copies אֶלְעִזִּי (pr. "God is my praises," i. e. my praises are directed to God), [*Eluzai*], pr. n. m. 1 Ch. 12:5.

אלְעָזָר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14:1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8:33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. Ἐλεάζαρ. From Ἐλεάζαρος there was afterwards formed the contracted name Ἀάζαρος.

אלְעָלָה & אֶלְעֵלָה ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,

one mile from Hesbon, where there are now the ruins called *el-Al* [see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:14; 16:9.

אלעשה ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m. — (1) 1 Ch. 2:39. — (2) 1 Ch. 8:37; 9:43. — (3) Jer. 29:3.

אלר or **אלר** future **אלר** (Proverbs 22:25)

i.q. Arab. **ألف**.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence **אלף** and **אלף** a friend, companion, associate, Heb. **אלוף** No. 1.

(2) *to be tame, gentle*, used of beasts, compare **אלף** No. 1, **אלוף** No. 3.

(3) *to learn*, from the idea of being accustomed, compare **למך**. In Syriac and Chaldean, id. In the Old Testament, in one passage, Pro. 22:25.

(4) *to join together, to associate*. Arab. Conj. f. III. IV., whence **אלף** a thousand, a family.

PIEL, *to teach*, like the Syr. **ألف**, with two acc. the one of pers., the other of thing. Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. **אלפני** for **אלפני**, compare **אלפ**.

HIPHIL (denom. from **אלף**) *to bring forth or make thousands*, Ps. 144:13. (Arab. **ألف** to make a thousand).

אלף — (1) *an ox, or cow*, comm. gen., like *βοῦς* and *bos*, Germ. Rind. It only occurs in pl. **אלפים** Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, *Alph, Alpha*. As to the etymology, see **אלף** No. 3.

(2) *a thousand* (Arab. **ألف**, Syr. **ألف** id.; but Aeth. **ለልፋ**: signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as **אלף** Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as **אלף** 1 Ch. 19:6, and **אלפים** 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. Lehrs. p. 695, 697, 699. The principle is different of the phrase **אלף אלף** "a thousand (shekels) of silver," as to which see Lehrs. p. 700. It is not unfrequently put for a round num-

ber, Job 9:3; 33:23; Ps. 50:10. — Dual **אלפים** "two thousands," Jud. 20:45; 1 Ch. 5:21. — Pl. **אלפים** *thousands*, e.g. **אלפים** **אלפים** Ex. 38:26. Far more often used of a round number, **אלפים** **אלפים** "thousands of myriads," Gen. 24:60.

(3) *a family*, i.e. **משפחה**, many of which constituted one tribe (**שבט**, **מטה**), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr. n. a town of the Benjamites, Jos 18:28.

אלר, **אלר** Ch. *a thousand*, Dan. 5:1; 7:10.

אלפל see **אלפל**.

אלפל ("to whom God is the reward," comp. **פעל** used of reward), [*Elpaal*], pr. n. m., 1 Ch. 8:11; 12:18.

אלץ a root not used in Kal, i.q. **אניץ**, which see. and **לחץ**.

PIEL **אלץ** TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

אלץ see **אלץ**.

אלקום i. q. Arab. **ألقوم** *the people*. [The noun with the Arab. art.] Pro. 30:31, **אלקום** **עמו** "a king with whom is the people," i.e. who is surrounded by his people, who is amidst them. See

Pocock, ad Spec. Hist. Arabum, 207. (Arab. **ألقوم** *people*, appears to be so called from the idea of *living*, compare Sam. **אצץ** to live, Heb. **אקום** that which liveth, **אקום** people, from living). LXX. *δημιουργῶν ἐν ἑθνεῖς*. The Hebrew interpreters regard **אלקום** as compounded of **אל** particle of negation, and **קום** to arise (compare **אלקום** Pro. 12:28); in this sense, "a king against whom to arise (i.e. whom to resist) is impossible." But this has but little suitability to the context.

אלקנה ("whom God created" [rather, "possessed," see **אלקנה**], [*Elkanah*], pr. n. m. — (1) 1 Sa. 1:1, seq.; 2:11, 20. — (2) Ex. 6:24. — (3) 2 Ch. 28:7. — (4) 1 Ch. 12:6. — (5) 1 Ch. 6:8, 10, 11, 20, 21:15:23.

אלקשי gent. noun, *Elkoshite*, used of Nahum the prophet, Nah. 1:1. ["LXX. and Vulg. without *o*, *Ἐλκεσίους, Elcesaius*."] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesi* (or *Elcesi*), "*sibique a circumducente monstratum*." Pseudepiphanius contends that *Elcesi* was a village of Judea, see Relandi Palæst. p. 627. However this may be, it would seem to have been a town of Palæ-

tine, not Assyria, although even now the Orientals make *الكوش* [*el-kûsh*] near Mosul, the native place of the prophet. ["Both are very doubtful," see *Thes.*]

אלתולד (perhaps, "whose race or posterity is from God"), [*Eltolad*], see **תולד**.

אלתקנה & **אלתקנה** ("to which God is fear, or object of fear"), [*Eltekeh*], pr.n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

אלתקן ("to which God is the foundation"), [*Eltekon*], pr.n. of a town in the tribe of Judah, Josh. 15:59.

אם constr. st. אם with suff. אםי pl. אםות f.

MOTHER (Arab. أم and أم, Æth. አሙ, Aram.

אמי id.) אם ואם "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.—אמי "my brother, by the same mother," Gen. 43:29. Poet. בני אםי "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called אםת. But the name of mother has a wider use, and is applied also —

(1) to a *grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of her who bestows benefits on others, Jud. 5:7.

(3) used as denoting intimate relationship or intimacy, Job 17:14 (compare אם No. 7).

(4) of a nation, as opposed to the children, i.e. persons springing from it, Isa. 50:1; Jer. 50:12; Eze. 19:2; Hos. 2:4; 4:5.

(5) mother of the way, a *parting* of the road, prop. source and head of the way (elsewhere ראש דרך),

Eze. 21:26. Arab. أم is the root, beginning of a

thing, but أم الطريق is a royal way, and perhaps

in Eze. loc. cit. it may be taken in this sense.

(6) i. q. אם metropolis, a great and leading city, even though not the capital; 2 Sa. 20:19, עיר ואם "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab.

أم metropolis; Greek μέτηρ, Callim. Fr. 112, and mater, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the earth as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like אם (see p. II. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek μάμα, μάμη, μαμαία, μαίη, Copt. mau, Germ. Mama, Amme [Eng. mamma, Welsh mam]. A fem. form used metaphorically is אםה. In Arabic there is hence formed a verb אם to be a mother; hence, to be related, to set an example, to teach.

אם (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the

more copious Arabic by different forms ان, ان, ان, while, on the contrary, in Æthiopic and Syriac one only is used አሙ; J; traces of this word are also found in Western languages, as in the Greek ην, i. e. lo! if; Lat. en; Germ. wenn, wann.

(A) Its primary power I regard as demonstrative,

lo! behold! kindred to ان (ην, en), Arab. ان truiy,

certainly, ان id.; see de Sacy, Gramm. Arabe, i. § 889,

ان behold! lo! in the phrase جاء وان he came and lo!—Hos. 12:12, אם גלעד "lo! Gilead is wickedness," i. e. most wicked. In the other member there is אם; Job 17:13, נשאל ביתי, אם "behold! I wait for Hades, my house," verse 16; Pro. 3:34. Preceded by ו in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this אם which they rightly notice to be affirmative, by אםת, and they consider it shortened from אםת; I should prefer from אםת, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes —

(B) adv. of interrogation (compare ו No. 2, and the remarks there, also ה, ה, interrogative formed from ה, אל demonstrative).

(1) in direct interrogation, num? an? (To this answers the Arab. أم); 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders ob? oder etwa, which is more suitable in the passage in Isaiah, than in 1 Kings.) ["Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between

the interrogative power of אם and its conditional sense in letter (C), since, between sentences beginning with אם interrog. are interposed others beginning with אם conditional, followed by an apodosis; see ver. 7, 9, 13, 19, 20, 21, 25." Ges. add.] It is far more frequent in disjunctive interrogation where there precedes א: *utrum... an? whether... or*; Arab. ^{أَمْ}...أَمْ; Josh. 5:13, הֲלֹנִי אִתָּה אִם-לְעֹרֵינִי "whether art thou for us, or for our enemies?" 1 Ki. 22:15, הֲנִחֵל אִם-נִחֵל "whether shall we go... or not?" The same is אם... Job 21:4, and אם... Job 34:17; 40:8, 9. Both are also used in a double interrogation, although not disjunctive, as אם... Gen. 37:8, אם... Gen. 17:17. (Where two questions follow each other, but without closely cohering, א is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num*, Germ. *ob*, Engl. *if, whether*. After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1, 2; in a two-fold disjunctive question, אם... Gen. 27:21; Nu. 13:20. The phrase אם יִדַּע מִי Est. 4:14, accurately answers to the Latin, *nescio an, haud scio an, wer weiß ob nicht*, = perhaps.

(C) conj.—(1) especially conditional *if; si, ei*, Germ. *wenn* (als wahr gesetzt daß), compare אן *ecce, num? si*, Syr. ܐܢ *lo!* and i. q. ܐܢ *if*. It answers in this signification to Arab. ^{أَنْ}, Sam. 𐤀𐤏, 𐤀𐤏, Æthiop. አጽ:

Followed according to the sense, by a preterite, Est. 5:8, אִם מָצָאתִי הֵן בְּעֵינֵי הַמֶּלֶךְ "if I have found grace in the eyes of the king;" Gen. 43:9; 18:3; and fut. Jud. 4:8, אִם תֵּלֶכְנִי עִמִּי וְהִלַּכְתִּי "if thou wilt go with me, I will go;" Gen. 13:16; 28:20; Job 8:4, seq.; 11:10; more rarely by a participle, Jud. 9:15; 11:9; infinitive (for a fin. verb), Job. 9:27. It also stands without a verb, Job 8:6; 9:19. This word differs from the conditional particle א, in אם being used in a real condition, where it is left uncertain whether something exists or will exist, or be done (*si fecisti, si fecturus es*): while א is used to imply that something does not exist, is not done, or will not be, or at least that it is uncertain, and not probable (*si faceres, fecisses*, Greek *εἰ εἴχευ*); see א, and as to the similar use of the part.

א and א de Sacy, Gramm. Arabe, i. § 885. It is an

ingenious and subtle usage, that in execrations and imprecations, when conditional, instead of א (which perhaps might have been expected), there always is אם Ps. 7:4—6, אִם עָלַי בְּכַפִּי: אִם עָשִׂיתִי וְזֹאת אִם יֵשׁ עָלַי בְּכַפִּי: אִם יִדַּע... זִמְלֹתִי "if I have done this, if there be in-

quity in my hands, if I have injured one at peace with me... let him persecute me," etc. The Psalmist here denies (if we look at the object of the discourse) that he has done such things, but as though the cause had to be tried, he leaves it as undecided, and as it were, assuming it, he invokes on himself the heaviest penalty, thus wonderfully increasing the force of the execration; compare Ps. 44:21; 73:15; 137:5, 6; Job 31:7, seq. Other examples in which for אם there might have been more accurately א, are Ps. 50:12, אִם אֶחְרַב "if I were hungry;" Hos. 9:12; but however אם is not here wrong, because its usage is more widely extended. Specially to be observed—(a) when a condition or supposition is modestly to be expressed, אם... is used, see א.—(b) אם... is put disjunctively, *if... if=whether... or; sive... sive* (εἴτε, εἴτε, εἴαν τε, εἴαν τε); compare *si... si*, Gell. ii. 28. Ex. 19:13, אִם-אִם "whether it were beast or man;" 2 Sa. 15:21; Lev. 3:1; Deu. 18:3; and with a preceding negation *neither... nor; neque... neque*, 2 Ki. 3:14. The same is אם... Josh. 24:15; Ecc. 11:3; 12:14 (Arabic

أَمْ... وَأَمْ... and أَمْ... وَأَمْ).—(c) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:7; 2 Sa. 3:35, אם becomes a *negative* particle, especially in oaths. 2 Sa. 11:11, "by thy life (may God heap all manner of evils upon me) אִם אֶעֱשֶׂה אֶת-הַדָּבָר I will not do this thing;" 2 Sa. 20:20; 1 Ki. 1:51; in adjurations, Cant. 2:7; 3:5; Neh. 13:25, rarely elsewhere; especially poet. Isa. 22:14; 62:8; Jud. 5:8; Pro. 27:24. (The use is similar of the Arab.

أَنْ, more fully أَمْ... for *not*.)

(2) part. of conceding, *though, although* (Arab.

أَنْ, Gr. *ἐὰν καί, καὶ*), followed by a pret., to express "though I am," Job 9:15; commonly a fut. to express "though I were," Isa. 1:18; 10:22; Ps. 139:8; Job 20:6 (compare however, 9:20). Also followed by a verbal noun, Nah. 1:12.

(3) part. of wishing, *oh that! would that!* (εἰ γάρ). Followed by a fut., Ps. 68:14; 81:9; 95:7; 139:19. There is an Anacoluthon Gen. 23:13, אִתָּה אִם לֹא יִשְׁמְעֵנִי "would that thou—would that thou wouldst hear me." It becomes—

(4) a particle of time, *when* (compare the Germ. *wenn* and *wann*, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, אִם פִּלָּה בְּצִיר "when the harvest is ended;" Am. 7:2, אִם פִּלָּה לְאָכֹל

"and when it had consumed;" Isa. 4:4, **אם רחץ ארני**, "when the Lord shall have washed the filth of the daughters of Zion;" Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as **אם עד** until when, until, Gen. 24:19; **אם עד אשר** Gen. 28:15; Num. 32:17; Isa. 6:11.

(5) It is rarely *that, quum* causal, *quandoquidem*, *since*, Arab. **أَن**. Gen. 47:18, "we will not hide it from my lord, that **אֵל אֶרְנִי לֹא נִשְׂאָר**... **אֵל כֶּסֶף**... nothing is left for my lord," etc.; Isa. 53:10.

Note. Winer has of late (in his addenda to Heb. Lex. p. 1054) altogether denied the affirmative or demonstrative power of this particle (letter A), (and Rosenm. is not consistent with himself; see him on Job 17:13, and Hosea 12:12). Winer defends, in the passages cited, the common signification, *si, ob, if, whether*; but his reasons are not convincing. That the primary power was demonstrative, is strongly supported by the passage in Hosea, a very early [?] writer,

and by the cognate particle **אֲנִי, אַן, אֵן**; and to

this should be added the authority of the ancient versions, which is not to be lightly esteemed (see Noldii Vindiciæ, p. 408).

It is compounded with other particles—

(1) **אִם**, twice at the beginning of a question, when put affirmatively: *nonne? ecce? is not?* Num. 17:28; Job 6:13.

(2) **אִם-לֹא**—(a) *nonne? is not?* (where there precedes **הֲלֹא**), Isa. 10:9.—(b) *if not, unless*, Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, c), Num. 14:28; Isa. 14:9; also in adjurations, Job 1:11; 2:5; 17:2; 22:20; 30:25; Isa. 5:9.—(c) It is put for *but, sed, sondern* (compare *εἰ μὴ, unless*, Ch. **אִם-לֹא** from **אִם-לֹא**), Gen. 24:37, 38.

אָמָה pl. **אֲמָהוֹת** (by insertion of the letter ה, comp. Ch. **אֲמָהָת** and Lehrs. p. 530), f. A HANDMAID, FEMALE SLAVE; **אֲמָהָתְךָ** *thy handmaid* (for *I*), used even by a free woman when speaking to her superiors, Jud. 19:9; 1 Sam. 1:11, 16; 25:24, seq.; 2 Sam. 14:15 (comp. **אֲדָרְוֹ**). **בֶּן-אֲמָהָ** "son of a handmaid," i.e. a slave, Ex. 23:12; Ps. 116:16. (Hence is derived

the Arab. verb **أَمَّ** to be a handmaid. Utterly unworthy of attention is the idea that **אָמָה** handmaid, is

derived from the root **אָמַם**, **أَمَمَ** *initio pacto indixit*.)

אָמָה prop. i. q. **אִם**, but always metaph. of the

beginning, head, and foundation of a thing. Specially—

(1) it is *the mother of the arm*, i.e. the fore-part of the arm; *cubitus, ulna, the fore-arm*, Deut. 3:11. Hence—

(2) The name of a measure, *a cubit, an ell*. Comp. the Lat. *cubitus, ulna*, also Germ. *Elle*, whence *Ellenbogen*,

Gr. *πῆχυς* and *πυγών*, Arab. **ذِرَاع**, Egypt. **uaci**.

The method of numbering cubits is this: **אֲמָתַיִם** "two cubits," Ex. 25:10, 17; **שְׁלֹשׁ אֲמָתוֹת** 2 Ch. 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, **חֲמִשִּׁים אֲמָה** Gen. 6:15; in the later, **חֲמִשִּׁים אֲמָתוֹת** Eze. 42:2, or **עֶשְׂרִים אֲמָתוֹת** 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by **בְּ** **אַרְבַּע בְּאֲמָה** "four by cubit," i.e. four cubits; **מֵאָה בְּאֲמָה** "a hundred cubits," Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms, nor should the opinion be heeded which makes it only four; a larger cubit of seven palms *επταπάλαιστος*, is mentioned Eze. 40:5; 43:13, comp. 2 Ch. 3:3 ["this agrees with the royal cubit of the Babylonians (Herod i. 178) and Egyptians; see Böeckh, Metrol. Untersuch. p. 212, seq. 265, seq." Ges. add.] and the remarks in Thes. p. 110, 113.—Metaph. Jer. 51:13, "thy end is come, the measure of thy rapine," i.e. the time when God setteth bounds and measure to thy wicked gain.

(3) i. q. **עָם** No. 6, *metropolis*. 2 Sam. 8:1, "and David took the bridle of the metropolis from the hand of the Philistines," i.e. he subjected the metropolis of the Philistines to himself. Comp. the Arabian proverb "to give one's bridle to any one," i.e. to submit to his will. Schult. on Job 30:11, and Har. Cons. iv., p. 24. See Geschichte der Hebr. Sprache, p. 41.

(4) *foundation*. Isa. 6:4, **אֲמָתוֹת הַסָּפִים** "the foundations of the threshold." Comp. **أَمَاتٌ, أُمَاتٌ** roots, beginning.

(5) [*Ammah*], pr. n. of a hill, 2 Sam. 2:24.

אָמָה pl. **אֲמָיִן** f. Ch. *a cubit*, Dan. 3:1; Ezr. 6:3; Syr. **أَمَّاحُ, أَمَّاحُ**, pl. **أَمَّات**.

אָמָה i. q. **אִימָה** which see, *terror*.

אָמָה (from the root **אָמַם**) f. *people*, Arab. **أَمَّة** Aram. **אֲמָתָא, אֲמָתָא** id. Only found in pl. **אֲמָתוֹת** Gen. 25:16; Num. 25:15, and **אֲמָיִם** Ps. 117:1. Syr. **أَمَّات** psoft®

אִמָּה Ch. f. id., Dan. 3:29. Pl. **אִמָּוֹת** emphat. **אִמָּוֹת** Dan. 3:4, 7; 5:19; 7:14; Ezr. 4:10.

I. **אִמָּן** m.—(1) *workman, architect*, i. q. **אִמָּן**, Prov. 8:30. used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*, whence Plin. ii. 1, *Artifex omnium natura*. Quint. ii. 15, *retorica persuadendi opifex*. Others understand *son*, or *foster-child* (from **אִמָּן** No. 1) [which is a better rendering].

(2) [*Amon*], pr. n.—(a) of a son of Manasseh, king of Judah, 644—642 B.C. 2 Ki. 21:18—26; 2 Ch. 33:20, seq.—(b) 1 Ki. 22:26.—(c) Neh. 7:59, called in Ezr. 2:57, **אִמָּי**.

II. **אִמָּוֹן** i. q. **הָמוֹן** *multitude, crowd*, Jer. 52:15. Root **הָמָה**.

III. **אִמָּוֹן** *Amon*, pr. n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see **נֹאֵ אִמָּוֹן**), Jer. 46:25, called *Ἀμμων* by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Amn*; more fully, *Amn-Re*, i. e. Amon the sun; see the citations in Thes. p. 115. See also Kosegarten, *De Scriptura Vett. Ægyptiorum*, p. 29, seq. ["Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."]

אִמָּוֹן (from the root **אִמָּן**), m. (by a Syriacism, for **אִמָּן**), *faithfulness*, Deu. 32:20. Pl. **אִמָּוֹנִים** prop. fidelities, Ps. 31:24. **אִישׁ אִמָּוֹן** a faithful man, Pro. 20:6.

אִמָּוֶה (from the root **אִמָּן**), f.—(1) *firmness*. Ex. 17:12, **יְדֵי יִרְמְיָהוּ אִמָּוֶה** "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. **أَمَان** **أَمَان** id.), Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. **אִמָּוֶה** Pro. 28:20.

אִמָּוִן ("strong"), pr. n. *Amoz*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

אִמִּי [*Ami*], pr. n. m. Ezr. 2:57. It seems to be a corruption for **אִמָּוִן** Neh. 7:59.

אִמִּים see **אִמִּים**.

אִמָּוִן ("faithful"), pr. n. i. q. **אִמָּוִן**. 2 Sa. 13:10, of Amnon the son of David.

אִמָּן (root **אִמָּן**), m. adj. *firm, strong*, Job 9:4,

19; more fully with the addition of **נָחַ** Nah. 2:2 Isa. 40:26.

אִמָּר m. (root **אִמָּר** No. 1 ["and see Hithp."]), *the head, top, summit*—(a) of a tree (**אִמָּר**), Isa. 17:6, **בְּרֹאשׁ אִמָּר** "on the highest top."—(b) of a mountain (**אִמָּר**), id. verse 9; on which see the remarks in the notes to my German translation, second edition. ["See under the art. **עֵוֹרָה**."]

אִמָּל or **אִמָּל** TO LAUGH, TO DROOP, prop. to hang down the head. Kindred is **אִמָּל** which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

אִמָּלֵל ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where **אִמָּלֵל** is for **מִאֲמָלֵל** ["so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is —

אִמָּלֵל m. *languid, feeble*, Neh. 3:34.

אִמָּם an unused root, which like **אִמָּם**, **אִמָּם** (which see), appears to have had the power of *to join together*. (Arab. **أَمَّ** to be near, related.) Hence is the noun **אִמָּה** i. q. **אִמָּה** people, and —

אִמָּם [*Amam*], pr. n. of a town in the south of the tribe of Judah, Josh. 15:26.

I. **אִמָּן**—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, *stützen, unterstützen*, specially—(a) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. **אִמָּן** *παῖδαγωγός*, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare **אִמָּן**); Arab. **أَمَّنَ** to sustain, to nourish, f. **أَمَّانَة** nurse, Ruth 4:16; 2 Sa. 4:4.—(b) *to found, to build up* (kindred to **בָּנָה**, **בָּנָה**). Hence **אִמָּן** architect, workman, *Baumeister*; **אִמָּנָה** column, *Stütze*.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely lean on. Metaph. *to be faithful*. Part. pass. **אִמָּוִן** faithful ones, *πιστοί*, Ps. 12:2; 31:24. Compare **אִמָּוִן**

Isa. 26:3. Arab. **أَمَّنَ** to be faithful; **أَمَّنَ** is to lean and confide on any one; **أَمَّنَ** to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms, as children*, Isa. 60:4. Compare Kal No. 1.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a **firm** place where a nail is driven in, Isa. 22:23, 25; of a **firm** and **stable** condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to זָרָה), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon* (auf den man bauen kann); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 12:1.—Ps. 78:8 רחוק לא נאמנה אֶת־אֱלֹהִים “their spirit was not faithful with God.” Part. נאמן *upright*. Pro. 11:13; 27:6, אֱמָנִים בָּעֵץ אֶחָד “upright are the wounds of a friend,” i.e. proceeding from sincerity of mind, *frank-gutement*. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*. Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Ps. 19:8; also, to be found true, confirmed, Gen. 42:20; 1 Ki. 8:26.

HIṢḤIL יִסְדֵּן—(1) *to lean upon, to build upon* (auf etwas bauen), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) figuratively *to trust, to confide in* (like the Arab. أَمِنَ with ب). Job 4:18, הֵן בְּעֶבְרֵי לֹא יֵאֱמִין, “behold he trusteth not in his servants;” Job 15:15; 39:12; Ps. 78:22, 32; 119:66. הֵאֱמִין בַּיהוָה, “he trusted in the Lord,” Gen. 15:6; בָּחַנְתִּי לֹא הָא, “to have no confidence for one’s life,” i. e. to fear for one’s life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by ? of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by ? Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii.83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. אֱמוּנָה, אֱמוּן, אֱמוּןָה, אֱמוּנָה—אֱמוּנָה.]

II. **שׁוּב** HIPHIL **שׁוּבָה** i. q. **שׁוּבָה** to turn to the right, Isa. 30:21.

אִמֵּן Chald. APHEL, אִמֵּן *to trust*, construed with
 Dan. 9:24; like the Syr. ܐܡܢ. Part. pass.

מֵהִימִן *faithful, trusty*, Dan. 6:5; 2:45. Syr
ܡܚܣܬܐ.

מֵן m. a *workman, an artificer*, Cant. 7:2; compare the root No. 1, b. Syr. ܡܢܐ, Chald. מֵן id., and there is an inclination to this Aramæan form in the reading, מֵן *oman*, which was in the copies of Kimchi, and Judah ben Karish.

אֱמִינָה—(1) verbal adj. *firm*, metaph. *faithful*
(Arab. *أَمِين*, Syr. *أَمِين*). Compare Apoc. 3:14.
Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. מִן
מִן Ps. 41:14; 72:19; 89:53. Its proper place
is where one person confirms the words of another,
and expresses a wish for the issue of his vows or pre-
dictions: *fiat, ita sit*; "Amen, so be it," LXX. well,
γένοιτο. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu.
27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

מִן *m. faithfulness, truth*, Isa. 25:1.

אִמָּנָה f.—(1) a covenant ["prop. a confirmation, a surety"], Neh. 10:1; (Arab. امانة⁵⁻¹).—

(2) *something set, decreed*, i. q. $\pi\eta$ Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

(3) [*Amana, Abana*], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: ["most interpreters understand the river to be the *Chrysorrhoas*, now *el-Bürada*"].

אֲמֵנָה f. pr. supporting; hence, a *column, post*.
Pl. אֲמֵנוֹת 2 Ki. 18: 16.

נָסַח f.—(1) *bringing up, tutelage*, Est. 2:20.
—(2) *truth*; *adv. in truth, truly*, Josh. 7:20;
Gen. 20:12. [Root נָסַח.]

אֲמֹנִן ("faithful"), *Amnon*, pr. n. — (1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called אֲמִינִן which see. — (2) 1 Ch. 4:20.

וַיִּשְׁמַע adv. (from **שָׁמַע** with the adverbial termination **וַיִּ**), *in truth, truly, indeed*, Job 9:2; 19:4, 5; Isa. 37:18. **וַיִּשְׁמַע** "it is true that," Job 12:2; Ruth 3:12.

אָמַן id. Gen. 18:13; Nu. 22:37.

2 Dan. 9:24; like the Syr. ܕܡܢܢ. Part. pass. מִנֵּן fut. מֵנֵן, TO BE ALERT, FIRM, STRONG

(kindred to קָמץ, קָמֵץ to be eager); prop. of the alertness of the feet, rüftig, rasch auf den Füßen seyn, to be strong in the feet, swift-footed (compare PIEL No. 1, קָמֵץ and the Arabic use); figuratively used of an alert and strenuous mind, opp. to פָּרַע (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by יָד to prevail over any one, Gen. 25:23; Psa. 18:18; 142:7. יָמֵץ יָדוֹק "be strong and alert," i.e. of a strong and undaunted mind, Deu.

31:7, 23; Josh. 1:6—18. (Arab. ^{أبص} to be alert, nimble, used of a horse; whence ^{أبوع} ^{أبوع} a nimble horse.)

PIEL פִּיל—(1) *to make strong*, prop. *failing feet*, Job 4:4; Isa. 35:3. Hence, *to make the mind active and strong*, Deu. 3:28; Job 16:5.

(2) *to strengthen*, Isa. 41:10; Psa. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) *to restore*, to repair a building, i.q. פִּנָּה 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) *to harden* (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) *to appoint, to choose.* Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14.

HIPHIL intrans. *to be strong*, used of the mind, Ps. 27:14; 31:25.

HITHPAEL.—(1) *to be alert*, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) *to strengthen oneself*, used of conspirators,
2 Ch. 13:7.

(3) *to harden oneself*, i.e. to be of a fixed mind,
Ruth 1:18. Compare פָּקַד .

[Derivatives, אָמין, אַמין, אַמזע, אַמזי, pr.n.
אַמזי, אַמזי, אַמזי.]

זָמִיץ pl. זָמִיץ, *active, nimble*, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the

context demands אָרמײַם red [?]. (Arab. أبيض⁵ and
 أبيض⁵ swift, active, used of a horse.)

צִמָּה strength, Job 17:9.

חֲמִצָּה strength, protection, i. q. חֲמִץ, Zec. 12:5.

צָרָה ("strong"), [Amz:], pr.n.—(1) 1 Ch. 6: 31.—(2) Neh. 11:12.

אֲמַזְיָה ("whom Jehovah strengthened"),
Amaziah, pr.n.—(1) the son of Joash, the father of
 Uzziah, who held the kingdom of Judah from 838—
 811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.;

also אֲמִי־יְהוָה 2 Ki. 14:1; 9:11.—(2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4. 34.—(4) 1 Ch. 6:30.

אָמַר inf. absol. אָמַר, const. אָמַר; with pref. **אָמַר** Deu. 4:10; **אָמַר** Josh. 6:8, but **אָמַר** always contr.; fut. יֵאמַר, ויֵאמַר; with conj. acc. ויאָמַר; with Aleph omitted יִמְרֶה Ps. 139:20.

(1) to *say*, very frequent in the Old Test. (The primary signification is, *to bear forth*; hence, *to bring to light, to say*; compare נָבֵא, נָבִיא, and Greek *φημι*. Hence Hithp. also אָמַר *summit*, and אָמַרִי pr. mountaineer.) From דָּבַר *to speak*, אָמַר differs, in the former being put absolutely, while אָמַר is followed by the words which any one speaks; thus Lev. 1:2, דָּבַר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם, “speak to the children of Israel, and say to them;” Lev. 18:2; 23:2, 10; or Ex. 6:10, וַיֹּדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר, “Jehovah spake unto Moses, saying,” i.e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, וְאָמַרְתָּ אֲלֵהֶם אֶת-הַדָּבָר הַזֶּה, “and thou shalt say to them this word;” Gen. 44:16, מַה-נֹּאמָר, “what shall we say?” Gen. 41:54, כַּאֲשֶׁר אָמַר יוֹסֵף, “according to what Joseph had said;” Gen. 22:3, “to the place אֲשֶׁר אָמַר לוֹ יְהוָה of which God had spoken to him,” i.e. pointed out to him. Rarely followed by בִּי Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, אָמַר seems to be put absolutely for דָּבַר 2 Ch. 2:10, וַיִּשְׁלַח, וַיֹּאמֶר חֲוִירָם בְּתָבָב וְנִשְׁלַח, “and Hiram spake by letters, and sent them to Solomon.” The very words follow; but in fact, “and sent them to Solomon,” should be included in a parenthesis, and וַיֹּאמֶר should be referred to the words of the letter; 2 Ch. 32:24, וַיֹּאמֶר לוֹ, “and he (God) spoke with him.” But this may also be explained, and *he promised to him*, *er sagte* (es) *ihm zu*. For very often after verbs of saying, pointing out, the object *it* is omitted (see *Lehrg.* p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, “and Cain said (sc. *it*, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him.” (Samar. and LXX. insert וַיִּשְׁלַח הַשֵּׁדָה, *διελαθμεν εις το πεδιον*. [So also Syr. and Vulg.].)

Before the person to *whom* anything is said, is put אֲלֵ (Gen.3:16; 13:14; and לְ Gen.3:17; 20:5,6. But both of these particles, although more rarely, indicate also the person *of* whom one speaks; for instance אֲלֵ 2 Ki. 19:32; Jer.22:18; 27:19; לְ Gen.20:13, אֲדָרִי "say of me;" Ps.3:3; 71:10; Jud.9:54. This is also put in the acc., Gen.43:27, "your father, the

old man אִישׁ־אֶמְרָתֶם of whom ye spake," i.e. whom ye mentioned, verse 29; Nu. 14:31; Deu. 1:39; Ps. 139:20.

Specially to be observed—(a) to say to anything this or that, it is i. q. to call it so, Isa. 5:20; 8:12; Ecc. 2:2. Part. pass. אֶמְרָר so called, Mic. 2:7; compare NIPHAL No. 2.—(b) to say, is sometimes i. q. to exhort, Job 36:10; to promise, 2 Ch. 32:24; to shew, tell, Ex. 19:25; to declare any one, i. q. to praise, to proclaim him, Ps. 40:11; Isa. 3:10. These distinctions are generally pointed out by the context.

(2) אָמַר בְּלִבּוֹ Gen. 17:17; Ps. 10:6, 11; 14:1; Isa.

47:8 (Arab. قَالَ فِي نَفْسِهِ), and אָמַר לְלִבּוֹ Hos. 7:2; also simply אָמַר to say in oneself, to think, to suppose, to will; (compare הָגִיד, Arab. ظَنَّنِي, Greek φημι, in Homer and the tragic poets. Forster mentions that some of the nations of the Pacific Ocean say, "to speak in the belly," for "to think"). 1 Sa. 20:4; Gen. 44:28, "and I think that he was torn of wild beasts;" Ex. 2:14, אָמַר אִתָּהּ אֶמְרָר "dost thou think to slay me?" LXX. μή ἀνέλκεις με σὺ θέλεις; 2 Sa. 21:16 (LXX. διανοεῖτο); 1 Ki. 5:19; 1 Sa. 20:4; absol. Ps. 4:5, "meditate in your own heart upon your bed."

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(3) to command, like the Arab. أَمَرَ, especially in the language of the silver age. Construed sometimes followed by a gerund, Est. 1:17, אָמַר לְהָבִיא אֶת-וַשְׁתִּי, "he commanded Vashti to be brought;" Est. 4:13; 9:14. ["Also followed by † and a finite verb."] Neh. 13:9; and I commanded, and they purified," i.e. at my command they purified; 2 Ch. 24:8, וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶחָד, "at the command of the king they made a chest;" 1 Chron. 21:7; Ps. 105:31, 34; Jon. 2:11; Job 9:7. (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29. It is frequent in Syriac, Samaritan, and Arabic.) Elsewhere followed by an acc. of the thing (as in Latin, *jubere legem, fœdus*), 2 Ch. 29:24, "for all Israel the king had commanded this burnt offering," sc. to be instituted; 1 Ki. 11:18, לָחֶם אָמַר לוֹ, "he commanded food for him," sc. to be furnished him; Job 22:29; with a dat. of pers. 2 Sa. 16:11.

NIPHAL אֶמְרָר, fut. יֹאמַר, and יֹאמַר.—(1) to be said, with † and אֵל of pers. Nu. 23:23; Eze. 13:12. It also stands like the Latin, *dicitur, dicunt*, Gen. 10:9; 22:14; Nu. 21:14.

(2) יֹאמַר there is said to any one (this or that), i.e. he is (so) called, Isa. 4:3; 19:18; 61:6; 62:4; Hos. 1:1.

HIPHAL הִתְאָמַר to cause to say; Deu. 26:17, "thou hast this day made Jehovah to say, or promise," etc.; verse 18, "and Jehovah hath made thee promise," i.e. ye have mutually promised, and accepted, and ratified the conditions of each other. In giving up the sense formerly proposed (Lehrg. p. 244), I have treated this passage at length in Thes. p. 121.

HITHPAEL הִתְאָמַר to lift oneself up, to boast oneself, Ps. 94:4; compare Kal No. 1. The words derived from this root, besides those that follow, are אָמַר, כָּאָמַר, כָּאָמַר.

אָמַר Ch. 3 fem. אֶמְרָר for אֶמְרָר Dan. 5:10; fut. אֶמְרָר; inf. מְאָמַר and מְאָמַר Ezr. 5:11; part. אָמַר i. q. Heb.

(1) to say, with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2 (compare my remarks on the Oriental usage of language on Lu. 1:63, in the London Classical Journal, No. 54, p. 240). Pl. אֶמְרָר those who say, they are saying, a periphrasis for the Passive it is said. Dan. 3:4, לָבוֹן אֶמְרָר עַמִּי "unto you it is said, O people." Theod. λέγεσθαι. On this idiom compare Lehrg. page 798.

(2) to command, to order, see the examples under the Heb. Kal No. 3.

אָמַר in sing. only with suff. אֶמְרִי Job 20:29, pl. אֶמְרִים constr. אֶמְרִי (for the sing. abs. is used the form אֶמְרִי)—(1) a word, discourse, i. q. דִּבָּר but only in poetic language, except Josh. 24:27. Used especially of the words of God אֶמְרֵי-אֱלֹהִים Nu. 24:4, 16; אֶמְרֵי אֱלֹהִים Pro. 15:26; Ps. 19:15; Prov. 6:2, etc. Gen. 49:21, "Naphtali is אֶמְרֵי a slender hind, נֶפֶשׁ אֶמְרִי who utters fair words," i.e. pleasant, persuasive words, which may be referred to some poetic talent of the Naphtalites, although it is otherwise unknown. - If any one objects that words cannot properly be attributed to a hind, it is to be observed, that הִנְתָּן refers to Naphtali and not to אֶמְרֵי a hind, and therefore we do not need the conjecture of Bochart, who followed the LXX., reading אֶמְרֵי and אֶמְרֵי. ["For this use of the art. ה, see Heb. Gram. § 107, init."]

(2) a command, mandate. Job 20:29, הִנְתָּן אֶמְרֵי "the lot of his command from God." Comp. אֶמְרִי No. 3.

אָמַר pl. אֶמְרִין m. Ch. a lamb, Ezr. 6:9, 17; 7:17. Syr. ܐܡܪ. Arab. أَمْرَة, أَمْرَة a lamb. Root אמר Conj

I, IV. to make much; אמר to become much; hence

prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root אָמַר No. 1.

אָמַר ("talking," "loquacious"), pr.n. *Immer*.

—(1) Jer. 20:1.—(2) Ezr. 2:59; Neh. 7:61.

אָמַר i. q. אָמַר, the forms of which it adopts in pl.

A poetic word —

(1) a word, speech, Ps. 19:4.

(2) specially, a poem, hymn (ἔπος), Ps. 19:3; epinicion, Ps. 68:12; Hab. 3:9.

(3) a promise of God, Ps. 77:9.

(4) a thing, something, like דָּבָר, Job 22:28.

Arab. ^{شئ} *a thing*.

אָמַר pl. אָמָרוֹת i. q. אָמַר, אָמַר, and, like the former of these, only poet. a word, speech, especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

אָמַר f. id. Lam. 2:17.

אָמַר (according to the probable conjecture of J. Simonis, prop. *mountaineer*, from the unused elevation, mountain, see under אָמַר No. 1), an *Amorite*, collect. *Amorites* (LXX. Ἀμορῆται), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

אָמַר ("eloquent"), [*Imri*], pr.n.—(1) 1 Ch. 9:4.—(2) Neh. 3:2.

אָמַרְיָה ("whom Jehovah spoke of" i.e. promised, as if Theophrastus), [*Amariah*], pr.n.—(1) 1 Ch. 5:33 (Eng. Ver. 6:7).—(2) 1 Ch. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. אָמַרְיָהוּ No. 1.—(3) Neh. 10:4; 12:2, 13.—(4) Ezr. 10:42.—(5) Neh. 11:4.—(6) Zeph. 1:1.—(7) see אָמַרְיָהוּ No. 2.

אָמַרְיָה (id.), [*Amariah*], pr.n.—(1) 2 Ch. 19:11.—(2) 1 Ch. 24:23; called also אָמַרְיָה 1 Ch. 23:19.—(3) 2 Ch. 31:1.

אָמַרְפֶּל [*Amraphel*], (perhaps contr. from אָמַר, אָמַר, and אָפֶל, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

אָמֶשׁ (for אָמֶשֶׁת, from the root מָשָׁה to do at evening, compare אָנֶשֶׁת from שָׁקַח).

(1) *yesternight*, and adv. in *yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i. q. תְּמוֹל 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic ^{أمس} *adv. yesterday*, أمس

yesterday. Compare מָסָה to do at evening; and as used of to-morrow, Heb. בֹּקֶר in the morning, and to-morrow, like the Germ. Morgen; Gr. αὔριον, from αὔρα the morning breeze; Arab. ^{غدا} *the time of the morning*, غدا *adv. to-morrow*. Hence—

(2) *night, darkness*, generally. Job 30:3, "they flee אָמֶשׁ שְׂוֹאָה וּמִשְׁנֵה into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desolationis*, i.e. places long ago desolated; but, in opposition to this, ^{أمس} *as the Arabian grammarians expressly remark*, is only used of time just past.

אָמַת for אָמַתָּה f. with suff. אָמַתִּי, אָמַתִּי.

(1) *firmness, stability, perpetuity*. Isa. 39:8, אָמַת וְשָׁלוֹם "peace and stability," i.e. firm and stable peace, by ἐν δὲ αὐτῶν, compare No. 2; also *security*. Josh. 2:12, אָמַת "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity*, in which any one is consistent and performs promises (True und Glauben). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with הָקֵר Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by ἐν δὲ αὐτῶν the constant and perpetual favour of God is to be understood. אָמַת רָצָה "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind*

Ex. 18:21; אֲנָשִׁי אֲמַת שְׁנַי בָּצַע, "upright men, hating covetousness." Neh. 7:2; Jud. 9:16, 19. Opp. to רָשָׁע Prov. 8:7. Specially it is *integrity* (of a judge), *justice*. Ps. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also *sincerity* opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) *truth*, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אֲמָרִים "words (which are) truth," Prov. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אֲמַת יְהוָה "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

אֲמַתָּה f. (from the root אָמַת to spread out), pl. constr. אֲמַתֹּת a sack, Gen. 42:27, seq.; 43:18, 21, 22.

אֲמִיתִי ("true"), [Amittai], pr. n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

אֲמִיץ Ch. f. (for אִיתִי) strong, mighty, Dan. 7:7. Root אָמַת Arab. to be strong, mighty.

אֵן adv. of interrogation, contr. from אִין No. II., pr. where? אֵנָּה whence? 2 Ki. 5:25 (כְּתִיב). Hence whither? where? Used of time, אֵנָּה? עַד-אֵן? until when? how long? Job 8:2.

With הּ parag. local אֵנָּה — (1) *whither?* also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אֵנָּה תַּשְׁבִּי בְּבִדְרֶם "whither (will ye carry and where) will ye leave your riches?"

(2) *where?* Ruth 2:19.

(3) used of time, עַד-אֵנָּה until when? how long? Ex. 16:28; Ps. 13:2; Job 18:2, עַד-אֵנָּה תִּשְׁמֹן קִנְיָ, "how long (until when) will ye make an end of words?"

(4) without an interrogation, אֵנָּה וְאֵנָּה hither and thither, 1 Ki. 2:36, 42.

אֵן i.q. אִין Heliopolis.

אֵנָּה Ch. comm. I, Dan. 2:8, more often אֵנָּה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrs. p. 728.

אֵנָּה (to be read *anna*, not *onna*), interj. of entreaty, compounded of אָה and אָה pr. *ah, quæso! ah, I pray!* Followed by an imperative, Gen. 50:17, or a fut. apoc. i.e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אֵנָּה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

I. אֵנָּה (from אֵנָּה, Arab. اِنْ) i.q. אֵנָּה, אֵנָּה, אֵנָּה

onomat. TO GROAN, TO SIGH, ἀγγεν, stöhnen; Isa. 3:26, 19:8. Hence is derived the noun אֵנָּה Gr. ἀνία (ἀνιάω, ἀνιάζω), and אֵנָּה.

II. אֵנָּה not used in Kal, to approach, to meet, to be present. Arab. اِنَى to be in time, اِنَى fit

time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back.

PIEL, to cause anything to happen to any one, or to meet with any one (used of God), Ex. 21:13.

PUAL, to be caused to meet, i.e. to light upon, to befall (von Gott zugeschiedt erhalten), as misfortune, Prov. 12:21; Ps. 91:10.

HITHPAEL, to seek occasion for hurting another; construed with לְ 2 Ki. 5:7.

Derivatives אֵנָּה, אֵנָּה, אֵנָּה No. II. for אֵנָּה, אֵנָּה, אֵנָּה.

אֵנָּה whither? see אֵן.

אֵנָּה Ch. I, see אֵנָּה.

אֵנָּה see אֵנָּה.

אֵנָּה we, i.q. אֵנָּה in one passage, Jer. 42:6 כְּתִיב. This less frequent form (which is also used in the Rabbinic) is from אֵנָּה, like אֵנָּה, from אֵנָּה; and from this are abridged the suffixes אֵנִי, אֵנִי, אֵנִי. In קרי indeed, there occurs the common אֵנָּה, but I have no doubt that אֵנָּה is genuine.

אֵנָּה Ch. pron. i.q. Heb. הֵם they, those, Dan. 2:44, f. אֵנָּה 7:17. ["And in this passage for *sunt, they are*. The more regular fem. form would seem to be אֵנִי; but אֵנִי stands in all the editions; so e.g. Ex. 1:19, Onk.—The form אֵנָּה comes from אֵנָּה, and אֵנִי or אֵנִי, from אֵנָּה the demonstrative syllable אֵן (ecce!) being prefixed. So also in the Talmud אֵנָּה = הֵנָּה. See under אֵנָּה, and Heb. Gr. p. 292, 293, 13th edit.] Ges. add.] In Targg. also אֵנָּה f. אֵנִי.

Syr. אֵנָּה and אֵנָּה. (Incorrectly given by Winer, *hi, hæ*, which is אֵנָּה.)

אֵנָּה m.—(1) *a man* (see below אֵנָּה), i.q. אָדָם, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:5. [This latter passage applies to Christ *solely*; see Hcb. 2:6.] The same is אֵנָּה Ps. 144:3. Specially it is—(a) *a multitude, the common people*; hence Isa. 8:1, אֵנָּה בְּרִיט "with common writing," i.e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Apoc. 13:18; 21:17, and *κατὰ ἀνθρώπων*

Gal. 3:15. [This is no illustration at all, the apostle opposes *God* to *man*].—(b) *wicked men*, Ps. 9:20; 56:2; 66:12. Comp. אָנָם No. 1.

(2) pr.n., [Enos], *Enosh*, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6,9.

אָנָה a root not used in Kal, kindred to the roots אָנָה No. 1, אָנָה, אָנָה.

NIPHAL, TO GROAN, TO SIGH, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with אָנָה Eze. 21:12, and אָנָה Ex. 2:23, of the thing which is the cause of the groaning. Hence—

אָנָה f., pl. אָנָה a *groan*, a *sigh*, Ps. 31:11; Lam. 1:22; Isa. 21:2, אָנָה "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

אָנָה pron. pl. comm. *we*, the common form from which is shortened אָנָה (Arab. نَحْنُ).

אָנָה, אָנָה Ch. id., Dan. 3:16, 17; Eze. 4:16.

[אָנָה *Anaharath*, pr. n. of a place, Josh. 19:19.]

אָנָה, with distinctive acc. אָנָה, pers. pron. 1 pers. common; *I*, i. q. אָנָה which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אָנָה אָנָה Ecc. 2:1, 11, 12, 15, 18, 20; 3:17; 4:1, 2, 4, 7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrs. 727. [Heb. Gramm. § 119, 4.] It sometimes includes the verb substantive, *I (am)*, Gen. 15:7; 24:24.

אָנָה comm. *a ship*, or rather coll. *a fleet*. (Arab. أُنَانٌ, plur. أُنَانِيَّة and أُنَانِي a *vessel*, especially a water vessel, urn, pitcher, so called from holding and containing; compare أُنَانِي Conj. IV. Words signifying *ships* are often taken [as in English] from those meaning *vessels*; compare Greek γαυλός milkpail, and γαυλος ship, Herod. iii. 136; Heb. אָנָה and אָנָה Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26, 27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אָנָה, according to the analogy of *nomina vicis et singularitatis* in Arabic as تَبَنَةٌ one stalk of straw, تَبَنٌ straw

(de Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אָנָה (see 1 Kings 9:26,

comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21' Vulg. constantly, *classis*; Syr. *ships*).

אָנָה f., the noun of unity of the preceding, *a ship*, Pro. 30:19; Jon. 1:3, 5; pl. Gen. 49:13; Jud. 5:17; אָנָה "merchant ships," Pro. 31:14; אָנָה "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see אָנָה, 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אָנָה "sailors," 1 Kings 9:27.

אָנָה f., *sorrow*, *mourning*, Isa. 29:2. Root אָנָה No. I.

אָנָה ("sorrow of the people"), [*Aniam*], pr. n. m., 1 Ch. 7:19.

אָנָה m., Lat. *plumbum*, LEAD, i. q. אָנָה; hence, for *a plumb line*; Am. 7:7, אָנָה "a wall of a plumb line," i. e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i. e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to

be primitive, or at least the Arab. verb أُنَكَ to be thick, troublesome, slow; schwerfällig sein, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. أُنَكَ, Syr. اُنَكَ, Æthiop. transp. ሀገረ: and even the Armen. ախազ anak, all of which comprehend both black and white lead.

אָנָה (Milra) in pause with the tone changed אָנָה (Milél), pers. pron. 1 pers. com. *I*, i. q. אָנָה. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensis ii. s. Oxo-niensis), but also in languages of another stock there is what resembles it; compare Egypt. AHOK, AHF, Sanscr. aha (*aham*), Chinese ngo, Greek ἐγώ, Latin ego, Germ. ich. The shorter form אָנָה accords more nearly with the Aram. אָנָה, Arab. اَنَا, Æthiop. ለገ:.

[“Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table: in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—

	Pron. sep.	Suffix.
1.	ANoK	A, I.
2. m.	eNToK	K.
2. f.	eNTO	T.
3. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:—(a) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:—1. *an-oki*, *an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti*, *an-t*. pl. 1. *an-ahnu*; 2. *an-tem*, *an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has אנהי *he, ipse*; pl. אנהו for אנהו.—(c) the demonstr. prosthetic syllable *an*, *in* (אנ) has a clear analogy to the Heb. demonstr. הן *ecce! lo.* and may originally not have been prefixed to the third person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipz., 1842." Ges. add.]

אנ not used in Kal; Ch. אנ TO BE SAD, SORROW-FUL, TO MOURN; Arab. أن to groan.

HITHPOEL הִתְאַנֵּן prop. to shew oneself sad; hence, to complain, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

אנס TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אָנַס, אָנַס, which see. Once found, Est. 1:8, אָנַס "none did compel" the guests to drink. (This root occurs much more frequently in Targg. Heb. אָנַס, אָנַס; Syr. Ethpe. اَنْسَ) to be compelled. Pa. اَنْسَ for ἐκβιάζομαι, Sap. 14:19.

אנס Ch. id., Dan. 4:6, אָנַס "no mystery giveth thee trouble."

אנף fut. אָנַף TO BREATHE, also to emit breath through the nostrils, as a verb only figuratively, to be

angry (compare אָנַף Ps. 10:5). Const. either absol Ps. 2:12; 60:3; 79:5; or with א of object, Isa. 12:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used—

HITHPAEL, prop. to show oneself angry, hence i. q. Kal; construed with א, Deu. 1:37; 4:21; 9:8, 20. Derivat. אָנַף No. II.

אָנַף only in pl. (for the Dual, which I gave in 2nd edit. [Germ.], and which has been given also by Winer, is not used in this word) אָנַף Ch. i. q. Heb. אָנַף face. Dan. 2:46; 3:19. In Targ. more often contr. אָנַף. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

אָנַף f. the name of an unclean bird of which there were several species (אָנַף). Lev. 11:19; Deu. 14:18. LXX. χαρδιός, i. e. a bird living on the hollows and banks of rivers ["perhaps, sand-piper"]. Bochart (Hieroz. ii. 335, sq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird

زجاج i. e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

אָנַף — (1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; אָנַף (compare the common anfen). Jer. 51:52; Eze. 26:15. Kindred roots are אָנַף, אָנַף, and those which spring from them, אָנַף, אָנַף, *angere, angustus*, enge, אָנַף, more softened אָנַף, אָנַף, for אָנַף. Ch. אָנַף, Syr. اَنْف id.

(2) from the idea of *strangling* (see אָנַף), has sprung the signification of *collar* (אָנַף), to adorn with a collar (see אָנַף), and of *neck* عُنُق. From its slender neck, a she-goat or kid is called in Arabic عُنُق, as if long-necked, *long-necked*; in Hebrew perhaps formerly אָנַף, אָנַף, comp. عُنُق to have a slender neck. From the goat is derived the word for roe אָנַף, which see.

NIPHAL, i. q. Kal No. 1. Eze. 9:4; 24:17, אָנַף "moan silently," let no one hear thy moans.

אָנַף const. st. אָנַף f. (1) *clamour, groaning* (אָנַף), Mal. 2:13; as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

(2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus, shrew mouse*. See Bochart (Hieroz. i. 1068, seq.)

אִשָּׁה i. q. נִשָּׁה Syr. نَم (comp. Gr. νόσος) TO BE SICK, ILL AT EASE. It occurs only in Part. pass. אִשָּׁה, f. אִשָּׁה *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like חֲלָה, חֲלָה); of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

NIPHAL, *to be very ill*, 2 Sam. 12:15.

אִשָּׁה a primitive word, in sing. not used, signifying A MAN, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form אִישׁ (comp. Gr. εἰς for εἷς, gen. ἑνός), a man, *vir*, also the prolonged form אִישָׁה *homo*. From the primary form is the fem. אִשָּׁה for אִשָּׁה, and pl. אִשָּׁה. The signification of sickness and disease which is found in the root אִשָּׁה, is taken from another source (from the theme נִשָּׁה) altogether foreign to this noun as a root.

אִשָּׁה & **אִשָּׁה** (Dan. 2:10), emphat. state אִשָּׁה Dan. 2:38, and אִשָּׁה 5:21, and אִשָּׁה 4:13, כְּחַיִּב, Ch. a man, and coll. *men*, 4:29, 30. אִשָּׁה i. q. אִשָּׁה *a son of man*, i. e. a man, [?] Dan. 7:13, "behold there came with the clouds of heaven אִשָּׁה the likeness of the Son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 8:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely *the Son of man*. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. אִשָּׁה Dan. 2:38; 5:21.

Pl. אִשָּׁה (in the Hebrew form) Dan. 4:14.

אִשָּׁה Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כְּחַיִּב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common אִשָּׁה, אִשָּׁה comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the אִשָּׁה קרי.

["אִשָּׁה Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written אִשָּׁה"]

אִשָּׁה pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [Assa], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki 15:9—24; 2 Ch. 14—16.—(2) 1 Ch. 9:16.

אִשָּׁה an unused root, i. q. Arab. اذى (ʾ and ʿ being interchanged; see under ʾ), *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. אִשָּׁה, אִשָּׁה *to heal*, i. e. *to restore what is hurt*; compare אִשָּׁה *to be sick*, Conj. III. *to heal*. Hence אִשָּׁה and אִשָּׁה.

אִשָּׁה m., a box for ointment, 2 Ki. 4:2. Root אִשָּׁה *to anoint*.

אִשָּׁה m., harm, mischief, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root אִשָּׁה.

אִשָּׁה (from the root אִשָּׁה) pl. אִשָּׁה m. a bond, Ecc. 7:26; בֵּית הָאִשָּׁה Jer. 37:15, "house of bond," i. e. prison.

אִשָּׁה Ch. id. Dan. 4:12; Ezr. 7:26.

אִשָּׁה (from the root אִשָּׁה) m., gathering, or harvest of apples and fruit, Ex. 23:16; 34:22; after the analogy of the similar nouns קָצִיר, קָצִיר, חֲרִישׁ.

אִשָּׁה (from the root אִשָּׁה) pl. אִשָּׁה a captive, Job 3:18; Ps. 68:7. It differs from אִשָּׁה, which retains the force of a participle, while אִשָּׁה is used as a substantive; see Gen. 39:20.

אִשָּׁה m.—(1) id., Isa. 10:4; 24:22; 42:7.

(2) pr. n. [Assir].—(a) Ex. 6:24; 1 Ch. 6, 7.—(b) 1 Ch. 6:8, 22.

אִשָּׁה an unused root, i. q. שָׁם *to place, to lay up*, compare Aram. אִשָּׁה, אִשָּׁה (ʾ and ʿ being interchanged), *to heap up, to lay up*; whence אִשָּׁה and אִשָּׁה provision, store, heaping up; אִשָּׁה storehouse. Hence—

אִשָּׁה pl. storehouses, Deu. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmûrât* مَطْمُورَات.

אִשָּׁה an unused and uncertain root, Aram. *to hide*; see אִשָּׁה. Hence—

אִשָּׁה [Asnah], pr. n. of a man, Ezr. 2:50. Taken as an appellative, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. אִשָּׁה; Heb. סָנָה.

אִשָּׁה (LXX. Ἀσσηναφάρ: Vulgate, Assenaphar), [Asnappar], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine.

אִשָּׁה [Asenath], Egyptian pr. n. of the daughter

of Potipherah, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write in Ἀσενέθ, MS. Alex. Ἀσεννέθ, which in Egyptian I would write **AC-HEIT** *she who is of Neith* (i.e. Minerva of the Egyptians), from **AC** (she is), like **Asisi AC-HCE** *she who is* (devoted) to *Isis*. Differently explained by Jablonsky in Opusc. ii. 209; Panth. Egypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptien, No. 6.

אָפּ imp. **אַפּה**, **אַפּה** Nu. 11:16; pl. **אַפּה** Ps. 50:5; fut. **אַפּה**; in pl. and with suff. **אַפּה**; more rarely with **א** quiescent, or cast away **יִפּה**, **יִפּה** 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. TO SCRAPE, TO SCRAPE TOGETHER, *zusammenfahren*, cogn. to the verbs **כּוּפּה** (whence **כּוּפּה** sweeping whirlwind), **פּפּה**; also **יִפּה**, and with the harsher **פּפּה** (which see); hence—

(1) *to collect*, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also *to assemble* men, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with **אֶל** of the person or place to which any one is congregated; Gen. 42:17, **וַיַּאַסְפוּ אֹתָם אֶל-מִשְׁכַּם** "and he assembled them into the prison;" 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also **עַל** 2 Kings 22:20. Hence—

(2) *to take to oneself*, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; **וַיִּפְּדוּ אֶת-מִצְרַיִם** 2 Ki. 5:3, seq. "to receive any one from leprosy," i.e. to heal a leprous person, after which he would be again received into intercourse with other men.

(3) *to gather up to one, to contract, draw back*; Gen. 49:33, "he drew up his feet into the bed;" 1 Sa. 14:19, **וַיִּפֶּה יָדָהּ** "draw back thy hand," i.e. stay from what thou hast begun; Joel 2:10, "the stars **אֲשֶׁר-אֵשׁרֵם** shall draw back their brightness," i.e. they shall shine no longer. Hence—

(4) *to take away*, especially that which any one had previously given; Ps. 104:29, **וַיִּנְעֻמוּ רִיחָם** "thou takest away their breath, they expire," Job 34:14; Gen. 30:23, **אֲשֶׁר-אֶלְהִים אֶת-חַרְפִּי** "God hath taken away my shame," Isa. 4:1; 10:14.

(5) *to take out of the way, to destroy, to kill*, Jud. 18:25; 1 Sa. 15:6, **פֶּן אֲסַפֵּךְ עִמּוֹ** "lest I destroy you with them;" Eze. 34:29, **אֲסַפֵּי רָעַב** "destroyed," i.e. killed "by hunger;" Jer. 8:13; Zeph. 1:2; compare the roots **פּפּה**, **סּוּף**. From the first signification comes—

(6) *agmen claudere, to bring up the rear*, Isa. 58:8.

Those who bring up the rear, keep together, and collect the stragglers; compare PIEL, No. 3.

NIPHAL—(1) *to be collected, gathered together*; construed with **אֶל** Lev. 26:25; **עַל** 2 Sa. 17:11; 2 Ch. 30:3; of the place to which any are gathered together, although **עַל** in this phrase more frequently signifies *against*, Gen. 34:30; Ps. 35:15.—**וַיִּפְּדוּ אֶת-עַמּוֹ** Gen. 49:29; **אֶל-אֲבוֹתָיו** Jud. 2:10, and simply **וַיִּפְּדוּ** Nu. 20:26, "to be gathered to one's people, to one's fathers;" used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This *gathering to one's fathers, or one's people*, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which **וַיִּפְּדוּ** is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) *to be received* (compare Kal No. 2); used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) *to be taken away, to vanish, to perish*, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

PIEL—(1) i. q. Kal No. 1, *to gather, collect*, Isa. 62:9.

(2) *to receive*, as a guest, Jud. 19:18.

(3) i. q. Kal No. 6, *to bring up the rear*, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

PUAL pass. of Kal No. 1, *to be gathered*, Isa. 24:22; 33:4.

HITHPAEL, *to be assembled*, Deu. 33:5.

The derivatives follow, also **אַפּה**.

אַפּה pr. n. ("collector"), *Asaph*.—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (**בְּנֵי אֲסָפָה**), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

אַפּה (of the form **אַרֶם**) only in pl. **אַפּהִים** *collections*, i.e. storehouses, 1 Ch. 26:15, 17. **אַפּהִי הַשְּׁעָרִים** "storehouses of the gates," Neh. 12:25.

אַפּה *collection, gathering, harvest*, especially of fruits, Isa. 32:10; 33:4; Mic. 7:1.

אַפּה f. *a gathering together*, Isa. 24:22, pleonastically, **אֲסַפּוּ אֲסַפּוּ** "they are gathered in a gathering," i.e. together.

אַסְפָּה f. only in pl. **אַסְפָּה** congregations, assemblies, especially of learned and wise men discussing divine things. Eccles. 12:11, **בְּעֵלֵי אַסְפָּה**, "masters (i. e. associates) of assemblies," i. q. **בְּרִבְיִים** in the other member. In Arabic it would be said **أَصْحَابُ الْإِجْمَاعِ**, although the Arabian assemblies called **مُعْتَمَدَات** differ widely enough from these Jewish assemblies.

אַסְפִּים see **אַסְפָּה**.

אַסְפָּךְ m., collected, adj. diminutive; whence contemptuously, a mixed crowd, scraped together of men of all kinds, *colluvies*, who added themselves to the Israelites; **Ḥēfēdel** (which word is itself a diminutive used in contempt). With article **הַאֲסְפָּךְ** Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, **עַרְבֵי רֶגֶל**.

אַסְפָּרְנָא (*Milēl*) adv. Ch. *carefully, studiously, diligently*. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. *ἐπιειξίως, ἐπιμελῶς, ἐτοίμως*. Vulg. *studiosē, diligenter*. The origin of this word is doubtless to be sought in the Persic (see **אַרְוִינָא**), although the etymology and signification are not certain. Bohlen (symb. p. 21) thinks it to be **از فرزان** i. e. *out of wisdom*, for wisely, diligently; Kosegarten with Castell prefers to compare **سپری seperi** *entirely, perfectly*.

אַסְפָּתָא [*Aspatha*], Persic pr. n. of a son of Haman, Est. 9:7. Comp. **أسپه aspe** a horse, bullock, Zend. *aspo, aspahē*, a horse; Sanscr. *asva*, id. ["Probably Sanscr. *Aspadāta*, Pers. **اسپداده**, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. *Ἀσπαδής*. So Benfey, Pott."]

אַסָּר future **יֵאָסֵר** and **יֵאָסֵר** with suffix **יֵאָסְרֶיהָ**, **יֵאָסְרֶיהָ**—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root **אָסַר** and other verbs of binding which are collected under that root. (Ch.

אַסָּר, Syr. **أَسَرَ**, Arab. **أَسَرَ**, Æth. **ለለረ**: and **ለለረ**: id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) *to bind, put in bonds*, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. **אַסָּר** bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) *to make captive, to hold in prison*, although not bound, 2 Ki. 17:4; 23:33. Part. **אַסָּר** a prisoner,

Gen. 40:3, 5; Isa. 49:9. **בֵּית הַאֲסָרִים** "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. **בֵּית הַסָּרִים**.

Ecc. 4:14. (Arab. **أَسَرَ** id., ^{أسر}id. captivity.)

(4) *to bind, or fasten* animals to a vehicle. 1 Sa. 6:7, **וַיִּבְרֹךְ אֶת-הַפָּרוֹת בְּעֶגְלָה** "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, **וַיִּבְרֹךְ אֶת-הַפָּרוֹת** "bind (the chariot to the horses) and go down."

(5) ["properly *to bind on, to join*, hence **אָסַר** **אֶת-הַיָּמִין** **לְהִלָּחֵם**, to join battle, den Streit anfâdeln. mit jemandem anbinden, to begin the fight; 1 Ki. 20:14; 2 Ch. 13:3.

(6) **אָסַר** **אֶת-עַלְיָנִשׁוֹ** *to bind a bond, or prohibition upon oneself*, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from **נָזַר**, which is to vow to do or to perform something. (Ch. **אָסַר** to prohibit, to forbid; Syr. **أَسَرَ** to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) *to be bound*, Jud. 16:6, 13.

(2) *to be kept in prison*, Gen. 42:16, 19.

PUAL, *to be taken in war, made captive*, Isa. 22:3.

Derivatives, besides those that follow, **אַסִּיר**, **אַסִּיר**, **מוֹסְרִים**, **מוֹסְרֵת**, **אַסִּיר**.

אַסָּר & אָסַר m. prop. obligation, prohibition, hence *vow of abstinence*, Nu. 30:3, seq. See under the root No. 6. In abs. state always **אַסָּר**, but with suff. **אַסָּרָה** pl. **אַסָּרֶיהָ** Nu. 30: 6, 8, 15.

אַסָּר Ch. *interdict, prohibition*, Dan. 6:8, seq.

אַסָּר-חַדְדוֹן pr. n. *Esar-haddon*, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38; Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylon, with royal honours. See Berosus in Eusebii Chron. Arm. t. i. p. 42, 43, where he is called *Ἀσπαδῶν* as in the LXX., 2 Ki. and Isa., elsewhere *Σαρχεδδῶν*, *Σαρχεδδῶρος* (Tob. 1:21). (The first syllable of this word **אַסָּר** is also found in other Assyrian proper names, as in *Tiglath-pileser, Shalmaneser*, and perhaps it is i. q. **أَزَر**, **أَزَر** fire). ["This name was, perhaps, in ancient Assyrian equivalent to *Athro-dāna*, Pers. **آذر دانه**, 'gift of fire,' which comes near to *Asor-dan*." Bohlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

אַסְתֵּר [*Esther*], Persic pr. n. given to a Jewish virgin, previously called *Hadassah* (**הַדַּסָּה** Est 2:7),

who was made by Xerxes, his wife and queen of Persia. The etymology is rightly given in the second Targ. on Est. 2:7; it is the Pers. ستاره *sitareh*, star; also fortune, felicity, Zend. *stara*, Sanser. *str*, nom. *stra*, whence in the Western languages ἀστήρ, *aster*, Stern, Engl. *star*. ["See Lassen, Ind. Biblioth. iii. 8, 18."] This word is used by the Syrians to denote the planet Venus (see Bar Bahlûl, MS.), and we recognise the same Persic name in the Hebrew לַשְׁמַיִם which see in its place. The name of Venus, and also of good fortune, was suitable enough for her, as thus chosen by the king.

Ψ emphat. state $\Psi\Psi$; Ch. *wood*, Ezr. 5:8; 6:4, 11; Dan. 5:4; softened from the Heb. $\Psi\Psi$, Ψ being changed into Ψ , and Ψ into Ψ ; see under the letters Ψ , Ψ , and Ψ .

I. **ף** conj.—(1) signifying *addition*, especially of something greater, *pro. even, besides*, Germ. *gar*, *fogar*, the etymology of which has also a common notion. It is (as also shewn by the Ch. **פָּנִי** Gen. 27: 33, Targ. of Jon.) from the root **פָּה**, and like the cognate **פָּחַד**, **פָּחַח**, properly denotes something cooked, *well done, ready*; hence, *quite, wholly*, Germ. *gar*, as to the origin of which compare Adelung, Lex. ii. 411; and so that it makes the sense progressive, *fogar, volens, yet more, even* (**פָּנִי** by a somewhat different turn of signification is *ganȝ und gar, wholly, altogether*). To this answers the Syr. **ܐܝܢܐ**, Ch. **ף**; hence is abbreviated the Arabic **ف**. Nearly synonymous is **גַּם**, which however in prose, and in earlier phraseology, is more frequent, while **ף** belongs to more poetic and later [?] language. Job 15: 4, **אֲנִי אֶתֶּה פָּנֶיךָ** “thou even makest void the fear (of God),” *du zerstörst gar alle Gottesfurcht*; Job 14: 3; 34: 12. With an interrogative particle prefixed **פָּנִי** *is it even?* (*willst du gar? willst du etwa gar?*) Job 34: 17; 40: 8; Am. 2: 11. Followed by **אֲנִי**. Repeated before a pronoun for the sake of emphasis; Pro. 22: 29, **אֲנִי אֶתֶּה הוֹדֵעֶיךָ** “I make known to thee, even to thee.” Hence *nedum*, more fully **פִּי אֲנִי**, see below; Job 4: 18, 19, **אֲנִי פִי nedum quum, nedum si, much less if** (*und nun gar wenn*); Job 9: 14, **אֲנִי פִי אֲנִי** “how much less if I should answer him?” Job 35: 14; Eze. 15: 5.

(2) simply signifying addition, *also*, Lev. 26:16, 28; 2 Sa. 20:14; Ps. 93:1; 108:2; Job 32:10, etc. There often occurs וְאִם "and also," Lev. 26:39; Deu. 15:17; once even וְאִם-כֵּן (as in Lat. *etiam quoque*), Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:26. Often put poetically, and with emphasis for

the more common *and*; comp. Arab. **ف**. Isa. 48:12
13, "and I (am) the last, and my hand hath founded
the earth;" Isa. 26:8; 33:2; 41:10.

(3) by ellipsis of the conditional particle, i. q. אֲפִלּוּ *even if*; Job 19:4, "אֲפִלּוּ-אֶמְצָאֵם" *"even if indeed I have erred"* (Syr. ܐܢܝܢܐ, and contr. ܐܢܝܢܐ). Also *even though, when yet* (ba doth); Ps. 44:10, "we praise God all the day, אֲפִלּוּ וְתַכְלֵמֵנוּ" *although thou hast cast us off, and put us to shame;*" Ps. 68:17.

Ch. *also*, Dan. 6:23.

יָאֵף—(1) prop. *yea more that, but also, but even*; Eze. 23:40, "yea more, that (sugar) they brought men from afar;" Hab. 2:5. Hence—

(2) *nedum, much more, how much more*, when an affirmation precedes, 1 Sam. 14:30; 2 Sam. 4:11: when a negation precedes, *how much less*, Job 25:6. Sometimes כִּי is omitted, id. (see אֲף No. 1). Gen. 3:1, אֵלֵהִים, אֲפֹכִי אֲפֹכִי אֲפֹכִי is said for כִּי אֲפֹכִי "is it even so that God hath said?" Hath God so said?

II. **נָחַץ** (for **נָחַץ** from the root **נָחַץ**), with suff. **נָחַץ**, **נָחַץ**, m. prop. a breathing place, the member with which one breathes, hence — (1) *the nose*. (Arab. ^{نَفْس} **نَفْس**, **أَنْف**, **أَنْف**, **أَنْف**: id.) Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; **נָחַץ** **נָחַץ** used of pride, see **נָחַץ**; **נָחַץ** **נָחַץ** the blowing of breath through the nostrils, as of those who are enraged, **נָחַץ** **נָחַץ**. Job 4:9. Hence —

(2) *anger*, which shows itself in hard breathing; **אף** Prov. 22:24, and **אף אֵשׁ** Prov. 29:22, angry. Very often used of the anger of God, Deu.32:22; 29:19; Job 36:13.

DUAL D'EN.—(1) two breathing places, i.e. *the nostrils, the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, אָרֶךְ, קָצֵר אַפִּים, slow to anger, i.e. patient; quick of anger. See those words.

(3) ["meton."] *face, countenance* (Syr. ܡܢܗ), Ch
 ܡܢܗ, Gen. 3:19. Of frequent use in the phrase, "to
 prostrate oneself ܡܢܗ ܥܕܡܐ with the countenance
 cast down to the ground," Gen. 19:1; 42:6. ܡܢܗ
 before David, 1 Sa. 25:23, for the more common ܡܢܗ

(4) *two persons*, as if a dual, from the sing. *ḥā* in the signification of *face* and person. Comp. *πρόσωπον*, *פָּנִים*, and *Syr.* *ܚܐ*. 1 Sa. 1:5, *מָנָה חֵטֶה אֶת־פָּנָיו* "he gave one portion of two persons," i.e. a double portion. See my remarks on this in *Thes.* page 127. Others explain it, "he gave to Hannah one portion

with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

(5) [Appaim], pr. n. m. 1 Ch. 2:30, 31.

אָפּ fut. אָפּ. TO GIRD ON, TO PUT ON, specially used of the ephod אָפּ of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived אָפּ and the following words.

אָפּ (i. q. אָפּ "the ephod of the high priest"), [Ephod], pr. n. m. Nu. 34:23.

אָפּ f.—(1) active noun of the preceding verb, putting on, binding on (of the Ephod), Ex. 28:8.

(2) covering (of gold), or overlaying of a statue, Isa. 30:22 i. q. אָפּ. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (περίχρυσσα, περιάργυρα, ep. Jer. 6:34).

אָפּ i. q. Syr. ܐܢܬܐ palace, Dan. 11:45, אָפּ "his tabernacles, like unto palaces." It is

the Arab. ܐܢܬܐ high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. אָפּ, and Ch. ܐܢܬܐ, ܐܢܬܐ blood, ܐܢܬܐ, ܐܢܬܐ garden.

אָפּ imp. אָפּ (for אָפּ), Ex. 16:23, fut. אָפּ, once 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id.

Arab. ܐܢܬܐ, whence ܐܢܬܐ oven. In the western languages, ܐܢܬܐ, ܐܢܬܐ, ܐܢܬܐ; Lat. epulae, epulari, Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, ܐܢܬܐ ܐܢܬܐ ܐܢܬܐ "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. אָפּ a baker, Gen. 40:1. ܐܢܬܐ "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) to be cooked; hence, complete, whole (Germ. gar). Compare Arab. ܐܢܬܐ, to be whole, complete; ܐܢܬܐ, whole, complete; ܐܢܬܐ, wholly, and altogether, ganz und gar. See deriv. אָ No. I. [(2) is omitted in Ges. corr.]

NIPHAL, to be cooked, baked, Lev. 6:10; 7:9. Pl. אָפּ Lev. 23:17.

Derivs. אָ No. I. [see below], ܐܢܬܐ, and —

אָפּ (ly a Syriacism for אָפּ, from אָפּ No. 2 [but see below, No. 2, c]), and אָפּ with Aleph pa-

ragogic (like אָפּ, אָפּ) ["properly, here, hic, and of time, now. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; prop *entireness, the whole, hence*—

(1) adv. quite, altogether. In German it may be rendered very suitably according to the etymology, gar, see אָ No. 1; according to the usage of the language, also (altogether so). Job 9:24, אָפּ "if not so." Gen. 43:11, אָפּ "if altogether so," "if (it be) indeed so" [but see corr. above. and No. 2, c].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(a) to pronouns and adverbs of interrogation, like the Gr. ποτέ: Lat. tandem, then now, Gen. 27:33. אָפּ "wherein then?" Ex. 33:16. Isa. 22:1, אָפּ "what then (is) now to thee?" אָפּ "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, אָפּ "and what shall I now do to thee, my son?"—(b) in exhortations and wishes. Job 19:6, אָפּ "know then," misfit also, LXX. γινώτε οὖν. 2 Ki. 10:10; Pro. 6:3.—["(c) to negative and affirmative particles or words. Job 9:24, אָפּ "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, אָפּ "if so now." Corresponding is Chald. ܐܢܬܐ indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of אָפּ is demonstrative, as in ܐܢܬܐ here, with אָ prefixed, which is also demonstrative, like ܐܢܬܐ ecce! Comp. Rabb. אָפּ, אָפּ, i. q. אָפּ. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This אָפּ, σου enclitic, and the interrogative אָפּ σου, are cognate." Ges. corr.]

Note. The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, אָפּ where? (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. σου and σου. But against this there are constructions such as אָפּ, which, according to the opinion just mentioned, should be rendered σου σου. See also the passages cited under No. 1 and 2, b. [But see the additions above.]

אָפּ see אָפּ.

אָפּ m. (by a Syriacism for אָפּ), the same in constr. st. (1 Sam. 2:18); Syr. ܐܢܬܐ, a word formed from the Hebrew [Root אָפּ, Ephod, a garment of the high priest, worn over the tunic and robe (אָפּ

מְעִיל Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (הַשָּׂרָבֵד), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אֶפֶדָה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root אֶפֶד.

(3) [written defectively, see אֶפֶר], [Ephod], pr. n. of a man, Nu. 34:23.

אֶפֶחַ ("rekindled," "refreshed," from the root אֶפַח i. q. פָּחַח, to breathe, to blow), [Aphiah], pr. n. m. 1 Sa. 9:1.

אֶפֶל (from the root אָפַל), adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

[אֶפֶס pr. n. see II. אָה No. 5.]

אֶפֶק or אֶפֶקִי always in constr. st. אֶפֶקִי, pl. אֶפֶקִיִּים m.—(1) *a channel, tube*, so called from the idea of containing (see אֶפֶק No. 1). Job 40:18, אֶפֶקִיִּים בְּחֹשֶׁה, "tubes of brass."—(a) *a channel, bed of a stream*, Isa. 8:7; Eze. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(b) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. אֶפֶקִיִּים נְחָלִים "stream of the vallies," Job 6:15. Hence—(c) *a valley* itself, especially as watered by a stream, i. q. נְחָל, Arab. وادی, [wady], Eze. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, אֶפֶקִיִּים מְגִנִּים "the streng of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. נְרִיבִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

אֶפֶק see אֶפֶק.

אֶפֶל a root not used in Hebrew. Arab. أَفَلَ is—

(1) pr. to set as the sun (comp. the kindred roots אָבַל, אָבַל, נָבַל), to be obscure, dark.

(2) to fail, to be weak, tender, specially used of backward plants.

The former signification is found in the derived nouns אֶפֶל, אֶפֶל, אֶפֶל, אֶפֶל, אֶפֶל, the latter in אֶפֶל

אֶפֶל m. *obscure, dark*, of the day, Am. 5:20.

אֶפֶל m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery* *misfortune*, also of a place of ambush, Ps. 11:2.

אֶפֶל f. *thick and dense darkness*, Ex. 10:22. Comp. אֶפֶל. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אֶפֶלוֹת darkness, Isa. 59:9.

אֶפֶל ("judgment" from the root אָפַל, [Ephala], pr. n. m. 1 Ch. 2:37.

אָפַן an unused root, which appears to have signified to *turn*, like פָּנָה. Hence אָפֶן a wheel, and—

אָפֶן *time*, from the notion of *turning* and *revolving*, compare דְּוֹר, תְּקוּפָה, περίοδος, and many words which denote *a year*, all of which properly signify a circle, as *annus*, whence *annulus*, ἐνιαυτός. Hence Prov. 25:11, דְּבַר דְּבַר עַל-אָפֶנִי "a word spoken in its own times," i. e. in a suitable time. (As to the form אָפֶנִי for אָפֶנִי see Lehrs. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who

rightly compares the Arabic أَفَان time. We may explain עַל-אָפֶנִי "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making אָפֶן to be the same as אָפֶן a wheel. So the Syr. ܐܦܢ and ܐܦܢܐ on a wheel, i. e. *quickly*.

אֶפֶס i. q. פָּסַח TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

אֶפֶס pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אֶפֶסִי אֶרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual אֶפֶסִים of the extremities, i. e. the soles of the feet. Thus Eze. 47:3, מֵי אֶפֶסִים, "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. פֶּסַח. Ch., Syr., Vulg. render it *ancles*.

(B) adv.—(1) *no farther*, i. e. לֹא עוֹד, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אֲנִי וְאֶפֶסִי "I am, and there is none besides."

(2) *not*, Isa. 54:15; אֶפֶסִים לֹא without, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; אֶפֶסִים id. prop. of

nothing, Isa. 40:17; אֶפֶס "on account of nothing," i. e. without cause, Isa. 52:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. אֶפֶס pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

אֶפֶס דָּמִים [Ephes-dammim], pr. n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, פֶּסֶד דָּמִים.

אֶפֶס a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols אֶפֶס לָכֶם מִפְּעֹל מַאֲסֵיכֶם. Some of the Jewish writers take אֶפֶס as i. q. אֶפֶס a viper; and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. אֶפֶס, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

אֶפֶס comm. (f. Isa. 59:5), a viper, a poisonous serpent, Arab. ^{أفعى} أفعى, from the root אֶפֶס, which see. Job 20:16; Isa. 30:6; 59:5.

אֶפֶס i. q. קָנַב TO SURROUND, but only poet. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with אֶל, Ps. 40:13. In flexion it is not contracted, whence אֶפֶסוֹ, אֶפֶסוֹת.

אֶפֶס a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. הִחָזֵק, הִחָזֵק, see אֶפֶס No. 1, and HITHPAEL.

(2) to be strong, mighty, see אֶפֶס No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. ^{أفنى} أفنى is to overcome, to conquer; ^{أفنى} أفنى to excel (prop. to be very strong) in liberality, eloquence; ^{أفنى} أفنى excellent, surpassing.

HITHPAEL, to hold oneself fast, to restrain oneself from giving way to the impulses of love, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer restrain himself;" Isa. 63:15, רִחַמֵּי אֱלֹהֵי הַתְּאֵסִינִי "thy love towards me restrains itself;" 1 Sa. loc. cit. of Saul, "I forced myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow see אֶפֶס.

אֶפֶס ("strength," "fortress," "fortified city"), pr. n. *Aphek*.—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אֶפֶס, Jud. 1:31. This can hardly be any other than *Aphaca*, a city of Lebanon famous for its temple of Venus, whose ruins still called *Afka*, stand between Byblus and Heliopolis (Baalbec); see Burckhardt, *Travels*, 70, 493. Germ. trans.

(2) Different from this is—*Aphek*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the *Apheca* of Eusebius, situated to the east of the sea of Galilee, near Hippus (Ouom. voce 'Αφεκά), called also by the Arabian writers ^{فَيْق} فَيْق [Feik], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539. Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphek*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

אֶפֶס ("strength"), [Aphakah], pr. n. of a town in the mountains of Judah, Josh. 15:53.

אֶפֶס a root of uncertain signification, perhaps kindred to the root אֶפֶס to cover, i. q. ^{أغفر} أغفر compare אֶפֶס for אֶפֶס.

[“II. to be whitish; Arab. ^{أغفر} أغفر, whence אֶפֶס ashes, unless this comes from the idea of grinding, pulverising, אֶפֶס i. q. פָּרַר. Compare אֶפֶס, אֶפֶס.”]

אֶפֶס m. *ashes*. (Perhaps this is a primitive, kindred to the word אֶפֶס, and pr. denotes dust and earth, compare *cinis*, from the Gr. *κόινος*, and the etymology of the pr. n. אֶפֶס, אֶפֶס. Similar is the Gr. *τέφρα*. [or from אֶפֶס II.]). Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten ashes like bread." Est. 4:1, וַיָּשֶׂה שֵׁשׁ וְאֶפֶס "and he put on sackcloth and ashes," compare Est. 4:3; Isa. 58:5. Paronomastically put together, אֶפֶס וְאֶפֶס "dust and ashes," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, כִּשְׁלֵי אֶפֶס "maxims of ashes," i. e. vain and fallacious. Isa. 44:20, רָעָה אֶפֶס "he follows after ashes," sc. as driven by the wind; i. q. elsewhere, "to follow after the wind," compare רָעָה. As to its difference from אֶפֶס, see below at that word.

אָפֶר m. *a covering of the head*, a band to cover the head, for **אָפֶר**, see the root **אָפֶר**; 1 Ki. 20:28, 41. LXX. *τελαμών*. Ch. and Abulwalid, by the help of their respective languages, use nearly the same word; the former **אָפֶר**, the latter **مِعْفَرَة**, i.e. a cap, a helmet.

The same word is found in Syriac **ܐܦܪܐ** i.e. a mitre of a priest and bishops. Others take it as transp. for **אָפֶר** ornament of the head.

אָפֶר m. *the young of birds* (Arab. **فَرْخ**), see **פֶּרַח**. Deu. 22:6; Ps. 84:4. The root **פֶּרַח** to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

אָפֶרִין m. *a litter, palanquin*, once found Cant. 3:9; LXX., Vulg. *φορείον* (litter, comp. Athen. v. 5), *ferculum*. ["Talmud **אָפֶרִין** and **אָפֶרִיא** bed."] It an-

swers to the Syriac **ܐܦܪܐ**, which is rendered by Castell, *solium, sella, lectulum*, although without giving his authority (prob. out of Barbahlul); also, Chald. **אָפֶרִיא** (with Aleph prosthetic), which is also given in this place by the Targumist, and Cant. 1:16 for the Heb. **עָרִישׁ**. The root **פָּרָה**, Ch. **פָּרָא** to run, prop. *to be borne, to be borne quickly* (compare **פָּרָה**, *φέρω, fero*), like *currus a currendo*, *τρέχος* from *τρέχειν*, *φορείον, ferculum* from *φέρειν, ferre*. Those who impugn this etymology of this Hebrew word, should also have something to oppose to the similar, and, at the same time, most certain etymology of the Greek and Latin words just cited. To me **אָפֶרִין** and *φορείον* and *ferculum* appear to come from one and the same original stock (**פָּרָה**, **פָּרָא**, *φέρω, fero, fahren*).

אֶפְרַיִם (perhaps, "double land," "twin land," comp. **אֶפְרַיִם**, pr. n.—(1) *Ephraim*, the younger son of Joseph, ancestor of the tribe of Ephraim (**בְּנֵי אֶפְרַיִם** Num. 10:22 and simply **אֶפְרַיִם** Josh. 16:10), the boundaries of which, about the middle of the Holy Land are described, Josh. 16:5, seq. In this region was **הַר אֶפְרַיִם** "the mount," or "the mountain region of Ephraim," Josh. 19:50; 20:7; 21:21; Jud. 2:9; 3:27. But different from this is "the wood of Ephraim," 2 Sa. 18:6; which, from the narrative, must be beyond Jordan (comp. 2 Sa. 17:24—29); probably so called from the slaughter of the Ephraimites, Jud. 12:1—6. 2 Sa. 13:23, **עַם אֶפְרַיִם** "at Ephraim," i.e. within the boundaries of the tribe.

Ephraim, as being the royal tribe, is applied as a name—(2) of the *whole kingdom and people of the ten tribes*, especially in the books of the prophets, Isa. 9:8; 17:3; 28 3; Hos. 4:17; 5:3, seq.; 9:3, seq.; Isa. 7:2,

"Syria rests **עַל אֶפְרַיִם** upon the borders of Ephraim." Where the land is signified it is fem. Hos. 5:9; where the people, m. Isa. 7:8. Comp. **אֶפְרַת** No. 2.

אֶפְרַסִּיא Ch. pl. [*Apharsites*], pr. n. of a nation, of whom a colony was brought into Samaria, Ezr. 4:9. Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. **פָּרַס**). Aleph is prosthetic, as it is in the words which follow.

אֶפְרַסַּחִיתַי [*Apharsachites*], Ezra 5:6, and **אֶפְרַסַּחִיתַי**, [*Apharsathchites*], Ezr. 4:9, Ch. pl. pr. n. of two Assyrian nations, otherwise unknown, unless indeed they be taken as the same. Some have suitably enough compared the *Parætaceni*, dwelling between Persia and Media, as to whom see Herod. i. 101.

אֶפְרַת [*Ephrath*], Gen. 46:7; and more often with ה *parag*.—

אֶפְרַתָּה [*Ephrathah*], Gen. 35:16, 19; Ruth 4:11 (land, region).

(1) pr. n. of a town in the tribe of Judah, elsewhere called *Bethlehem* (Gen. 48:7); more fully *Bethlehem Ephratah* (Mic. 5:1).

(2) i. q. **אֶפְרַיִם** Ps. 132:6; comp. **אֶפְרַתִּי** No. 2.

(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

אֶפְרַתִּי m.—(1) *an Ephrathite*, or *Bethlehemite*, 1 Sa. 17:12. Pl. **אֶפְרַתִּים** Ruth 1:2.

(2) *an Ephraimite*, Jud. 12:5; 1 Sa. 1:1; 1 Ki. 11:26.

אֶפְרַתִּים adv. Ch. perhaps *at length, in the end*. the Pers. **افدام** end, at length, comp. Pehlevi, *Afdom*, end. It occurs once, Ezr. 4:13, **אֶפְרַתִּים מְלָכִים תְּהַנִּיךְ** "and at length bring damage to the kings," comp. verses 15, 22, where **אֶפְרַתִּים** is not found. The ancient versions ["LXX. **αφραται** και τοις, Peshito **ܐܦܪܐܝܬܐ**"] pass it by in translating; ["Aben Ezra and"] others conjecture from the context, and interpret it *treasury, revenue* (of kings).

אֶצֶב an uncertain root, perhaps i. q. **עָצַב** to labour, to toil. Hence—

אֶצְבֹּן [*Ezbon*], pr. n.—(1) a son of Gad, Gen. 46:16; also called **אֶזְבִּי** which see.—(2) 1 Ch. 7:7 (but compare 8:3).

עָצַב f., with suff. **אֶצְבֵּי**; pl. **אֶצְבָּעוֹת** (for **עָצְבַּע**, with Aleph prosthetic).

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in *dipping* into anything (from the root **עָצַב**); Lev. 4:6 seq.; 14:16; Ex. 8:15, **אֶצְבָּע אֱלֹהִים**

הוא "this is the finger of God," i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by אצבע, a toe, 2 Sa. 21:20. (Ch. id., Arab. اصبع, Syr. اصبع, especially the fore-finger, Barhebr. p. 215, line 11.)

אצבע also Ch.; pl. אצבעות used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אציל m.—(1) a side, i.q. אצל; Isa. 41:9, אצילי "sides (i.e. limits, extremities) of the earth" (as elsewhere אצילי "in the other member קצות הארץ").

(2) adj. i.q. Arab. اصيل prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root אצל No. 1.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

אציל m. (from the root אצל No. 1), a joining, a joint; hence אצילות, אצילות "joints of the hands," i.e. the knuckles (אֲרֻסֹת) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that the *fore arm* should be understood, although others understand the *wrist*, or the armpit. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

אצל—(1) i.q. اصل, TO JOIN, TO CONNECT TOGETHER; whence אציל joint, אצל, אציל No. 1, side, near; Arab. اصل a root, as that which joins a tree to the ground, اصل to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. אציל No. 2.

(2) denom. from אצל prop. to put by the side, to separate (compare אצל); hence followed by מן to take away from, Nu. 11:17; to refuse, Ecc. 2:10. Followed by ל to reserve for any one, Gen. 27:36 (comp. אצל followed by ל). (This signification may be taken from אצל, ר being softened into ל.)

NIPHAL, to be narrowed, Eze. 42:6.

HIPHAL, fut. אצל i.q. Kal No. 2, Nu. 11:25

The derivatives are given under Kal No. 1.

אצל ("noble"), [Azal], pr.n.—(1) m., 1 Ch. 8:37; 9:43; in pause אצל 1 Ch. 8:38; 9:44.—(2) [Azal], a place near Jerusalem; in pause also אצל Zec. 14:5. (Appell. side, or root of a mountain, i.q. اصل.)

אצל with suff. אציל m.—(1) a side, i.q. אציל No. 1, so called from joining together (see the root No. 1). 1 Sa. 20:41, אצל הנגב "from the south side;" אצל פ "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see אצל No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, near, juxta (which is itself a jungendo), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbs of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אצילה ("whom Jehovah has reserved"), [Azaliah], pr.n. m., 2 Ch. 34:8.

אצם an uncertain root, i.q. עצם to be strong, mighty. Hence—

אצם [Ozem], pr.n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אצער f. i.q. אצרה with Aleph prosthetic, prop. a leg-chain (from אצר), a fetter; hence, without regarding the etymology, a bracelet, Nu. 31:50; 2 Sa. 1:10.

אצר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots אצר, אצר, also אצר, אצר and Arab. أسر to shut up, to restrain, kindred to which are أسر and حصر.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHAL, to cause to lay up in a treasury, i.e. to set any one over a treasury; Neh. 13:13, אצרו על האוצרות "and I made treasurers over the treasures."

Hence are derived אצור and—

אצר ("treasure"), [Ezer], pr.n. of a man, Gen. 36:21, 30.

אצק m., a gem of some kind; as far as may be judged from the etymology (from אצר to burn), fiery and sparkling. Found once, Isa. 54:12.

אקו m., a roe, a roe-buck, caprea, capreolus, from אקו, אקו i.q. Arab. عناق she-goat, and Talm. אקא a goat, with the termination ו, of the same force as ו, just as caprea is so called from capra, Deu. 14:5

see more under the root אָנַק No. 2; compare Bochart, Hieroz. i. p. 900, seq.

אָר see אָר light, and אָר.

אָרָא (perhaps i. q. אָרִי "lion"), [Ara], pr. n. m., 1 Ch. 7:38.

אָרָאָל probably i. q. אָרִיאַל lion of God, hero. Hence—

(a) אָרָאָלִי ("sprung from a hero," "son of a hero"), [Arelī], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(b) a difficult word אָרָאָלִים Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter ל (אָרָאָלִים). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which אָרָאָלִים was regarded as contracted from אָרָאָה־לֵהֶם, אָרָאָה־לֵהֶם; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. ["and The. pp. 146, 1248"].

אָרָב fut. יִאָרָב—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence אָרָבִית a net, net-work. (Kindred is עָרַב to mingle. Arab. أَرَبَ to tie a knot, II. id., أَرَبَ a knot.)

(2) to lie in wait. (Arab. أَرَبَ to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. צָמַר, פָּתַל, Gr. δόλον, μῆτιν ὑφαίνειν, κακά, δόλον ράπτειν, nectere insidias, scelera, suere dolos, Germ. Trug frinnen, ansetzen.) Constr. followed by ל, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; על Jud. 9:34. Elsewhere put absolutely, for to watch in ambush, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. הֹאָרָב, אֹרָב a liar in wait, often coll. liars in wait, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq.; hence construed with a plur., loc. cit. verse 37.

PIEL, i. q. Kal, construed followed by על, 2 Ch. 20:22, abs. Jud. 9:25.

HIPHL., to set an ambush. Fut. יִאָרָב for יִאָרָב, 1 Sa. 15:5.

The derivatives follow, except מִאָרָב.

אָרָב ("ambush"), [Arab], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun אָרָבִית [Arbite], 2 Sa. 23:35.

אָרָב m.—(1) lying in wait, used of wild beasts, Job 38:40.

(2) a place of lying in wait, a den of wild beasts, Job 37:8.

אָרָב with suff. אָרָבוֹ m. ambush; Jer. 9:7, וַיִּקְרְבוּ וַיִּשֵּׁם אָרָבוֹ "and in his breast he lieth in ambush."

אָרָבִאל see בֵּית אָרָבִאל.

אָרָבָה m. a locust (from the root אָרָבָה to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the gryllus gregarius, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447.

אָרָבָה f. i. q. אָרָב. Plur. אָרָבוֹת constr. אָרָבוֹת only Isa. 25:11, הִשְׁפִּיל נִפְאוֹתָיו עַם אָרָבוֹת יְרֵדוּ "he (God) will humble his (Moab's) pride, with the ambush of his hands," i. e. which his hands have framed. Ambushes are here appositely applied to the hands with which they are framed, and as it were, woven (comp. the root No. 1).

אָרָבָה f. prop. interwoven work, or net-work, lattices. Once in sing. Hos. 13:3, elsewhere always in pl. אָרָבוֹת. [Root אָרָב.]

(1) a window (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) a dove-house, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) a chimney or smoke-hole, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) אָרָבוֹת הַשָּׁמַיִם "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

אָרָבוֹת [Aruboth], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10.

אָרָבָע f. and אָרָבָעָה constr. st. אָרָבָעָה m. (comp. Gramm. § 95:1).

(1) four, for אָרָבָע with Aleph prosthetic, which is omitted in the derivatives; as in אָרָבָע, אָרָבָע, etc., with suff. אָרָבָעָה those four, Eze. 1:8, 10. Often for the ordinal fourth, when years and months are counted (see Lehrs. p. 701), Isa. 36:1; Zech. 7:1.—Dual אָרָבָעִים four-fold, 2 Sa. 12:6. Plur. אָרָבָעִים forty, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17, Jon. 3:4; Mat. 4:2; compare Chil minár, forty towers, used of the remains of Persepolis, and the citations, Lehrs. p. 700.

(2) [Arba], pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, homo quadratus. Compare אָרָבָע שִׁית.

אַרְבַּע & אַרְבַּעָה Ch. i. q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

אַרְגַּ fut. יֵאָרֵג (Isa. 59:5), יִפְאָרֵג (Jud. 16:13).—(1) TO PLAIT, Jud. loc. cit.

(2) to *weave*, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. אֹרֵג one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. מִנּוֹר אֹרֵגִים a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is רג, which had the power of swift motion and agitation, comp. רָגַע to move, to agitate; רָגַע to be agitated; II. to be moved hither and thither; Heb. רָגַע, Sanser. *rag*, to move; and in the western languages *regere*, רָגַע regn. Cognate is the syllable רַע, as to which see below in its place.

אַרְגַּ m. [Root אֹרֵג].—(1) *something plaited, or woven*, Jud. 16:14.

(2) *a weaver's shuttle*. Job 7:6, יָמֵי קְלוֹי מִנִּי-אַרְגָּנִי, "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

אַרְגֹּב (for רֶגֶב "a heap of stones," from the root רָגַב=רָגַב) [*Argob*], pr.n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkub Massalubie*.

[(2) pr. n. of a man, 2 Ki. 15:25.]

אַרְגָּ purple, i. q. אֶרְגָּ it once occurs 2 Ch. 2:6, by a Chaldaism; Dan. 5:7, 16, 29. (Arab. ارجوان, Syr. ارجوان.) ["For the root, see under אֶרְגָּ."]

אַרְגָּ m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for רָגַל (with Aleph prosthetic), from the root רָגַל to tremble, wag, move to and fro; whence in Arabic رجاوة a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

אַרְגָּ m.—(1) *purple, reddish purple*, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word אֶרְגָּ, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish

purple אֶרְגָּ which see. אֶרְגָּ "a purple cloth." Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*, Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since אֶרְגָּ also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רָגַם, رجم to heap; if the name refer to the colour, רָגַם may be the same as רָגַם to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from אֶרְגָּ Syrian colour, from אֶרֶם

Syria, and ارجوان colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic ارجوان used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

[*Note.* The etymology of this word, and of the cognate אֶרְגָּ has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form אֶרְגָּ is Sansc. *rágaman*, and אֶרְגָּ is Sansc. *rágavan*, 'tinged with a red colour'; from *rága* red colour, with the formative syllable *mat*, *vat*. See Wilson's Sansc. Dictionary, page 700, a. *Rágaman* and *rágavan* are put in the nom., the primary form being *rágamat*, *rágavat*." Ges. add.]

אַרְד an unused root, perhaps i. q. אָרַד, אָרַד to flee. Hence are the pr. n. אֶרְד and —

אַרְד [Ard], pr. n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is אֶרְד Num. loc. cit.

אַרְדֹּן ("fugitive"), [Ardon], pr. n. m. 1 Chr. 2:18.

I. אָרַח (1) TO PLUCK, TO PLUCK OFF; Germ. *rupfen*; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13. (Æth. ለረዖ: to pluck off, to gather, ex. gr. fruits, herbs, and ለረረ: to reap.)

(2) *to eat down, by plucking, cropping*, in the manner of cattle. Hence אֶרְחָה and אֶרְחָה a manger; Germ. *Raufe*, from the verb *rupfen*; אֶרְחָה a lion, prop. plucking, pulling to pieces; אֶרְחָה a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as אֶרְחָה

קָעוּ, קָעוּ, קָעוּ, Arab. ^سخروف a lamb, from ^سخرف to pluck.

(3) to collect, gather (see *Æth.*); whence אָרֹן.

II. אָרָה i. q. Arab. ^أرَى to burn, to inflame; ^أر to kindle; kindred to the Hebrew roots ^أרָר, ^أרָר, and to the western roots *areo*, *ardeo*, *uro*. Hence is אָרִי No. 2, hearth of God.

אָרָה Ch. *lo! behold!* or rather, *see ye*, Dan. 7:6, 7, 13; and with the roughness of the letter ר softened, אָרָה (which see), in the Talmud ^לרָר. Several take this word from the Arabic imperative ^أرُوا (of the form ^أأرُوا); but they should attend to this, which is of much importance in the matter, that the Arabic imperative of the verb ^أرَى is ^أرُوا. I prefer, therefore, regarding אָרָה as being with the letters transposed for ^לרָה. ["Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. ^לרָה *lo! then for, because* (like Ch. ^לרָה *lo! if*), and אָרָה *because*; also, Samar. ^לרָה *lo! then for, because*. This demonstrative force exists elsewhere likewise, both in the syllables ^לרָה, ^לרָה (see ^לרָה, ^לרָה, Arab. ^أل), and also in ^לרָה, ^לרָה (compare ^לרָה, ^לרָה, Arab. ^أل), and also in ^לרָה, ^לרָה (compare ^לרָה, ^לרָה, Arab. ^أل); so that it is hard to say which form is the more ancient and primitive." Ges. add.]

אָרָה (for ^לרָה with Aleph prosthetic, probably "a wandering," "place of fugitives," from the root ^לרָה which see), [*Arvad*, *Arad*, pr. n. a city of Phœnicia, on an island of the same name, situated not far from the shore; according to Strabo (xvi. 2, § 13, 14), built by Sidonian fugitives (see the etymology just given). Eze. 27:8, 11. The Arabian geographers write the name ^لرَوَاد, [*Ruwād*], and the same name is still used. See Rosenmüller, *Alterthumskunde*, ii. 1, page 6, seq. The gentile noun is אָרָה Gen. 10:18; 1 Ch. 1:16.

אָרָה (perhaps i. q. ^לרָה "wild ass"), [*Arod*], pr. n. m. Nu. 26:17, whence gent. אָרָה Gen. 46:16.

אָרָה & אָרָה (of the form ^לרָה), Pl. absolute אָרָה (by a Syriacism for אָרָה, like אָרָה for אָרָה), 2 Ch. 32:28, const. אָרָה 1 Ki. 5:6, and אָרָה 2 Ch. 9:25, f.

(1) a manger, from which cattle in a stall pluck their provender (see the root אָרָה No. 2), and the stall or stable itself, 2 Ch. 32:28. It is used—

(2) of a certain number of horses, which were fastened in one stall, or harnessed to one chariot, a pair, a team (*jugum*, *Paar*, *Gefpann*), perhaps two (as this was the number usually harnessed to a chariot). 1 Ki. loc. cit. "and Solomon had אָרָה אָרָה כּוֹסִים, forty thousand teams of horses." Arab. ^أرَى a stall or stable, ^أرَى a manger. Transposed it is אָרָה 2 Ch. 32:28.

אָרָה adj. *made of cedar* (denom. from אָרָה), Eze. 27:24. Others explain it, *firm*, *stable*, comp. אָרָה.

אָרָה & אָרָה (in some copies, in some places אָרָה, but contradicted by the Masora, see J. H. Mich. on Jer. 30:17), f.

(1) a long bandage, applied by a physician in order to heal a wound (see the root No. 1). ^לרָה אָרָה לְ "a bandage is applied to any one," i. e. his wound is healed; Jer. 8:22; Neh. 4:1; 2 Chr. 24:13; and in Hiph. ^לרָה אָרָה לְ "to apply a bandage to any one," or to heal his wound, Jer. 30:17; 33:6. Always metaph., to restore a state, Jer. loc. cit. to repair walls; 2 Ch.; Neh. i. l. c. c., hence—

(2) healing, health, Isa. 58:8. Arab. ^أرِيكَة the healing of a wound.

אָרָה [*Arumah*], pr. n. Jud. 9:41, a town near Neapolis, perhaps the same as אָרָה 2 Ki. 23:36.

אָרָה 2 Kings 16:6, an incorrect reading for אָרָה, which stands in קרי.

אָרָה c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17; 2 Ch. 8:11), an ark, chest, into which things are collected to be kept, from the root אָרָה No. 3, to collect. (Arab. ^أرَان a wooden chest, especially a coffin.) Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept; called more fully אָרָה אָרָה "the ark of the testimony," Ex. 25:22; 26:33; Josh. אָרָה הַבְּרִית Deu. 10:8; 31:9, 25; אָרָה הַבְּרִית Josh. 3:6; 4:9; אָרָה יְהוָה 1 Sa. 5:3, 4; 6:8, seq.

אָרָה [*Araunah*], 2 Sa. 24:20, seq., pr. n. of a Jebusite, written *ibid.* verse 16, in כְּתִיב, אָרָה; verse 18, in כְּתִיב, אָרָה; in Chron. אָרָה [*Ornan*].

אָרָה an unused root. Arab. ^أرَز to contract oneself, to make oneself compact and firm; אָרָה firm, stable; אָרָה a tree which has firm roots. Hence (after A. Schultens) many take part. pass. אָרָה *made fast*

made firm, Ezr. 27:24. But almost all the old translators have rendered אֲרָזִים *made of cedar* (from אֲרָז, of the form נְחִישׁ brazen, Lehg. 512), and to these I do not hesitate to accede. Hence כְּאֲרָזֵי for כְּרֹזֵי and—

אֲרָז pl. אֲרָזִים m. cedar, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The *cedrus conifera*, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings.

Hence used for cedar-work, 1 Ki. 6:18. Arab. أَرْز, which is still used by the inhabitants of Lebanon; Æth. ለጽዳ: Aram. אֲרָז; אֲרָזִים. There was therefore no need to deny אֲרָז to be the cedar, and to make it the pine, as done by Celsius in Hierob. i. 106, seq.

אֲרָזָה f. wood-work of cedar, cedar-work, Zeph. 2:14. The feminine has a collective power, as in אֲרָזֵי timber; Lehg. 477.

I. אָרַח TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. אָרַח id. To this answers the Gr. ἔρχομαι, and softened forms of the same stock are אָרַח, אָרַח. Part. אֲרַח a traveller, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. Jer. 9:1. Fem. אֲרַחָה collect. (see Lehggeb. 477) a company, or band of travellers, especially of merchants, a caravan, συν-οδία, Gen. 37:25; Isa. 21:13. See אֲרַח, אֲרַחָה.

II. אָרַח TO DECREE, TO APPOINT, i. q. הָקַם, whence אֲרַחָה i. q. חָק a statute. To this answers the Arab. أَرَحَ to appoint a time, whence أَرَحَةٌ appointed time, an era, an epoch; أَرَحَ to date a letter; تاريخ chronicle, annals. Perhaps it is kindred to the root אָרַח which see.

אָרַח (perhaps for אָרַח "wandering"), [Arak], pr. n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

אֲרַחָה pl. אֲרַחָה constr. אֲרַחָה with suff. אֲרַחָה, אֲרַחָה, instead of which there are often found in MSS. and printed editions אֲרַחָה, אֲרַחָה, אֲרַחָה (see J. H. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, way, path, i. q. דֶּרֶךְ. (Ch. אֲרַח, Syr. اَرَاك, Sam.

אֲרַחָה id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; אֲרַחָה "paths of the seas," Ps. 8:9; compare ὁδὸς κελύφα, Hom. II. α, 312; אֲרַח חַיִּים "the way to life or happiness," Pro. 5:6. Hence—(a) metaph. course of living and acting, i. q. דֶּרֶךְ. אֲרַח שָׂטָן "way of lying," i. e. false and fraudulent conduct, Ps. 119:104; אֲרַחָה יְהוָה "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of a path is often retained, as Pro. 4:14; 8:20.—(b) mode, manner; Gen. 18:11, אֲרַח כְּנָשִׁים אֲרַח לְהָיוֹת לְשָׂרָה אַחֲרַי "it ceased to be with Sarah after the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(c) anyone's way, for his condition and lot (Germ. wie es ihm geht); Job 8:13; Pro. 1:19.—(d) poet. way is used for traveller, or travellers, Job 31:32. Pl. אֲרַחָה תִּמְנָא "travellers of Tema," bands of the Temaïtes, Job 6:19.

אֲרַח pl. אֲרַחָה Ch. id., Dan. 4:34; 5:23.

אֲרַחָה f. pl. with suff. אֲרַחָה, אֲרַחָה, Chald. i. q. Heb. ways, metaph. counsels of God, Dan. 4:34; the affairs, vicissitudes of any one, Dan. 5:23.

אֲרַחָה f. a band of travellers, see under the root No. 1.

אֲרַחָה f. an appointed portion, ration of food, or provision, given out daily or at some regular time (from אָרַח No. II.), Jer. 40:5; 52:34; 2 Ki. 25:39; whence, generally, a portion of food, Pro. 15:17.

אֲרַי pl. אֲרַיִם 1 Ki. 10:20; elsewhere אֲרַיִת m. (1 Ki. 10:19; 2 Ch. 9:18, 19), a lion, as if, plucking, tearing abroad (see אֲרַי I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; נִפְרִי אֲרַיִת "a young lion," Jud. 14:5; נִיר אֲרַיִת "lion's whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. أَرَا.

אֲרַיָּל m. (comp. of אֲרַי and אֵל).

(1) lion of God, i. e. very mighty hero. Collect 2 Sa. 23:20, שְׁנֵי אֲרַיָּל כּוֹאֵב "two heroes of Moab;" see אֲרַיָּל and אֲרַי 1 Ch. 11:22. (Compare Arab. الأسد lion of God, an epithet of brave men, and Pers. شیر خدا Shiri khoda, lion of God.) Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited render it hearth, i. e. altar of God.

(2) hearth of God (compare אֲרַי hearth, chimney.

from the root אֲרָה No. II.), used of the altar of burnt-offering, Eze. 43:15, 16.

(3) [Ariel], pr.n. of a man, Ezr. 8:16.

אֲרִידַי [Aridai], Persic pr.n. of the ninth son of Haman, Est. 9:9; compare Ἀριδαῖος, i.e. *strong*, from the Pers. *art*, *ard*; see under the word אֲרִידַי. ["Perhaps from *Airyadao*, 'digna dans' (Benfey), or *Aryaday*, 'donum Ariæ' (Bohlen); compare the next article."] Ges. add.]

אֲרִידַתָּה ("strong"), [Aridatha], pr.n. of the sixth son of Haman, Est. 9:8.

אֲרִיָּה i.q. אֲרִי (with הֶ- parag. as in אֲשֶׁה and אֲשֶׁר), and also of more frequent use, but only found in sing. *a lion*. Gen. 49:9; Deu. 33:22; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 21:8; וַיִּקְרָא אֲרִיָּה "and he cried as a lion;" compare Apoc. 10:3.

[(2) pr.n. *Arieh*, 2 Ch. 15:25.]

אֲרִיָּה Ch. id., Dan. 7:4; pl. אֲרִיָּו Dan. 6:8.

אֲרִיָּה see אֲרִיָּה.

אֲרִיֹּךְ [Arioch], Assyriaco-Chaldaic pr.n.—(1) of a king of the land of Ellasar, Gen. 14:1, 9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly *lion-like* man, from אֲרִי and the syllable אֶכְ, with which adjectives end in Persic. ["Sanscr. *Arjaka*, to be revered. Bohlen." Ges. add.]

אֲרִיסַי [Arisai], Persic pr.n. of a son of Haman, Est. 9:9; comp. of אֲרִי lion, and ساي like; whence *like to a lion*. ["Sanscr. *Arjāsāy*, *sagitta Ariæ*. Bohlen." Ges. add.]

אֲרִךְ—(1) pr.trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root אֲרַךְ which see. Hence אֲרִיכָה a long bandage; Syr. (أَرْحَى) to prolong. Arab. (أَرَحَ) to tarry, to delay in a matter.

(2) Med. E. fut. יִאֲרַךְ; pl. יִאֲרֻכּוּ intransit. *to be long*. (Syr., Arab., Sam. id.; Aph. אֲרִיךְ, אֲרִיכּוּ to prolong.) Eze. 31:5; Gen. 26:8; וַיְהִי כִּי אֲרִיכּוּלֵוּ נֶשֶׁם הַיָּמִים "and it came to pass when days were prolonged to him there," i.e. when he had lived there long; Eze. 12:22.

HIPHIL אֲרִיךְ—(1) *to make long, lengthen, prolong*, Ps. 129:3; "to put forth the tongue," Isa. 57:4; "to prolong any one's life," to grant him long life, 1 Ki. 3:14; on the other hand וַיִּמְיוּ "to prolong one's own life," to be long-lived, Den. 4:26,

40; 5:30; 17:20; 22:7; Isa. 53:10; also without יָמִים Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. *to be long*, 1 Ki. 8:8, especially used of time; הָאֲרִיכּוּ יָמָיו "to be long-lived," Ex. 20:12; Deu. 5:16; 6:2; 25:15; compare No. 1.

(3) *to retard, to delay, to defer*; הָאֲרִיךְ Isa. 48:9; Pro. 19:11, to defer anger, to be patient, and ἀπαρκαθυστος. ["So too הָאֲרִיךְ id., Job 6:11." Ges. add.]. Compare אֲרִיךְ אַפַּי under אֲרִיךְ.

(4) *to delay, to tarry* (prop. εἰς lange machen), Nu. 9:19, 22.

The derivatives, except אֲרִיכָה, immediately follow.

אֲרַךְ Ch. i.q. Heb.; part. אֲרִיךְ ["to make long, also to fit, to adapt"], meet, suitable, Ezr. 4:14. ["Talmud. id. Arab. أَرَك most fit, most worthy." Ges. add.]

אֲרִיךְ only found in const. אֲרִיךְ adj.—

(1) *long*; Eze. 17:3, אֲרִיךְ הָאֶבֶר " (an eagle) with long feathers, long-feathered."

(2) *slow*, in the phrases רִיחַ אֲרִיךְ Ecc. 7:8, and אֲרִיךְ אַפַּי "slow to anger," ἀπαρκαθυστος, Pro. 15:18; 16:32; Ex. 34:6; Nu. 14:18; comp. Syriac ܐܪܝܚܐ patient, Arab. رَاحِلٌ long, i.e. long-suffering. Once אֲרִיךְ אַפַּי is ῥῶ ἀπαρκαθυστος, patience, long-suffering, Jer. 15:15. Opposed to רִיחַ.

אֲרִיךְ f. אֲרִיכָה adj. *long*, used of space, Job 11:9; of time, 2 Sa. 3:1.

אֲרֶכֶת ("length"), [Erech], pr.n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudoj., Targ. Jerus., Jerome, and Ephraem understand *Edessa*; more correctly Bochart (Phaleg. iv. 16), *Areca* or *Arecca*, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

אֲרֶכֶת with suff. אֲרֶכֶת m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אֲרֶכֶת יָמִים "length of days," longevity, Ps. 21:5; 91:16; לְאֶרֶךְ יָמִים "so long as I live" [this would greatly limit the sense]; Ps. 23:6; אֲרֶכֶת אַפַּי patience, Pro. 25:15.

אֲרֶכֶת Ch. fem., *length, continuance of time*, Dan. 4:24; 7:12.

אֲרֶכֶת see אֲרֶכֶת.

אֲרֶכְבָּה Ch. fem., *the knee*, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, רְכֹבָה.

אֲרֶכְוִי Ch. [Archevites]; pl. אֲרֶכְוִי a Gentile noun from אֲרֶכֶת (Gen. 10:10); *Aracenses*, Ezr. 4:9.

אֲרֶכִי Gent. n. [Archites], inhabitants of the town or region אֲרֶכֶת, to be sought on the borders of

the tribe of Ephraim, Josh. 16:2, different from the name taken from the town of Babylonia, Josh. loc. cit.; 2 Sa. 15:32; 16:16.

[illegible]

אֲרָם const. state אֲרָם [*Aram, Mesopotamia, Syria*], pr.n. ("height, high region" *Hochland*, opp. to נִגְעַן *Niederland*).

(1) *Aramæa*, *Aramæans*, or *Syria*, *Syrians*, construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; 1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more rarely with sing. f. Isa. 7:2. This ancient and domestic name of Syria, was not altogether unknown to the Greeks, see Hom. Il. ii. 783; Hesiod. Theog. 304; Strabo xiii. 4, § 6; xvi. 4, § 27. The name of *Aramæa* however extends more widely than that of *Syria*, and also includes Mesopotamia, although Pliny (v. 15, § 12), and Mela (i. 11), give the same more extended limit to Syria. When it simply stands אֲרָם we should generally understand western Syria, or that properly so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18; especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5; more accurately called אֲרָם דְּמִשְׁק, 2 Sa. 8:5. Where Mesopotamia is intended, it is called אֲרָם נְהַרִּים [*Mesopotamia*, *Aram-naharein*] "Syria of the two rivers," Gen. 24:10; Deut. 23:5; Jud. 3:8 or אֲרָם פְּדָן [*Padan-aram*] "the plain of Syria," Gen. 25:20; 28:2, 5, 6, 7; and ellipt. פְּדָן 48:7; rarely simply אֲרָם Numbers 23:7, when a more exact description has preceded (comp. אֲרָמִי). In western Syria (not in Mesopotamia, as is commonly thought), there were besides in the time of David, certain other kingdoms, אֲרָם בֵּית רֶחֶב, (צוֹבָה) [*Aram-zobah*] (see צוֹבָה) [*Aram-beth-rehob*] (see בֵּית רֶחֶב), אֲרָם מַעֲכָה, (מַעֲכָה) [*Aram-maachah*] (see מַעֲכָה), תַּחַת, etc., which were however afterwards subject to the kings of Damascus (1 Ki. 20:1). Comp. Gent. אֲרָמִי אֲרָמִי.

(2) pr. n. m.—(a) *Aram*, the grandson of Nahor through Kemuel (Gen. 22:21), who seems to have given his name to the region of Syria. Comp. 𐤀𐤓𐤌. —(b) 1 Ch. 7:34.

אַרְמוֹן m. Pl. const. **אַרְמוֹת** *a fortress, palace,* so called from being lofty (see the root); Isa. 25:2; 32:14; Pro. 18:19, etc. **הַמִּקְדָּשׁ בֵּית הָאֲרָמוֹן** 1 Ki. 16:18; 2 Ki. 15:25, is "the citadel of the palace," its innermost part, the highest and strongest. None of the ancients rendered the word *women's apartment*, as very many of late have done, after J. D. Michaëlis

(Suppl. 128), compare ^{سـ}أر^{سـ}م i. q. ^{سـ}حـم chambers Gol
p. 78), and ^{سـ}حـم women's apartment, *Harem*; but
there is no need for us to leave the simple explanation
first given. Used of the citadel of a hostile capital,
Isa. 25:2.

אָרַמִי i. q. אֲרַמִי in fem. אֲרַמִית adv. [Syrian], in the Aramæan tongue, in Aramæan, Dan. 2:4; Ezr. 4:7; Isa. 36:11.

אַרְמִי [*Syrian, Aramites*], Gent. noun, *Aramaean*, western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; 28:5; 31:20, 24. f. **אַרְמֵיָה** 1 Ch. 7:14. Pl. **אַרְמִיִּים** 2 Ki. 8:29, and **אַפְּהָרֵזִים** **הָרְמִיִּים** for **הָאַרְמִיִּים** 2 Ch. 22:5.

אַרְמוֹנִי (as if Palatinus), [*Armoni*], pr. n. m. 2 Sa.
21:8.

אָרן an uncertain root, which if it ever was used, I suspect to have had, like **רָנן**, **רָקַח** the sense of a tremulous and tinkling or creaking sound; Germ. *schwirren*, as of a tall tree vibrating in the air; comp. **אָרָן** = **הָרָן**, **אָרָן**. **אָרָן** is *to be agile, nimble*, whence **אָרָן** a wild goat. Hence—

יָנִי ("wild goat"), [*Aran*], pr. n. of a Horite,
Gen. 36:28; 1 Ch. 1:42.

אֵיל m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine*. Isa. 44:14. In Talmud. Babyl. (Para, fol. 96, 1), עצי אילים ארנים. LXX. *πῖρος*. Vulg. *pinus*.

As to the etymology, אֵלֶּן like תֵּלֶן, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רָנַן); see under the word תֵּלֶן; either אֵלֶּן may be regarded as denoting the same as אֵזֶן, or else אֵלֶּן may be taken from the root נָנַן itself, contr. for אָנָּן, as תֵּלֶן for תֵּלְנָן, from בָּרַךְ. Others understand an ash or an elder, from the similarity of sound; *ornus*, *alnus*.

(2) [*Oren*], pr. n. m., 1 Ch. 2:25.

אַרְנָבָת f. epicen. a *hare*, Lev. 11:6; Deu. 14:7.

Arab. ⁵أَرَبَ ⁵أَرَبَ, Syr. ⁵أَرَبَ id. See Bochart, Hieroz. i. 994, seq., who regards this quadriliteral as being compounded of ⁵أَرَبَ to pluck, to crop, and ⁵أَرَبَ produce.

אֲרֵנוֹן (for רֵנוֹן "rushing," "roaring," i.e. roaring stream), pr. n. of a stream (נַחַל) with a valley of the same name, emptying itself into the east of the Dead Sea; it formerly was the northern boundary of

the Moabites, the southern of the Amorites (now **الموجب** el-Môjib). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burckhardt, Travels in Syria, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

אַרְנִיָּה see **אַרְנָה**.

אַרְנָן ("nimble"), [*Arnan*], pr. n. m., 1 Ch. 3:21.

אַרְנָן (id.), [*Ornan*], pr. n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare **אַרְנָה**.

אַרֶּעַ Ch. emph. st. **אַרְעָא**—(1) *earth*, i. q. Heb. **אֶרֶץ**, **ע** and **צ** being interchanged (see under **ע**). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below, inferior*; Dan. 2:39, "after thee shall arise another kingdom, **אַרְעָא** inferior to thine." Compare Ch. **אַרְעָא**, **אַרְעִי** inferior, **מִלְּרַע** for **מִלְּאַרְעַע** from below, below. Hence—

אַרְעִית f. *the lowest (part), bottom (of a den)*, Dan. 6:25.

אַרְפָּד ("a prop, support," a name not ill applied to a fortified city; for **רָפַד** from the root **רָפַד**, pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from **אַרְוֹר** (which see) 2 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.

אַרְפַּכְשָׁד Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (Phaleg. ii. 4) that this is *Ἀρραπαχίτις*, *Arrapachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is

favoured by the etymology (from **אַרְפָּ**, **אַרְפָּ**, boundary, and **כַּשְׁד** or **כַּשְׁר** i. q. **כַּשְׁדִּים** [see note]), and by Josephus (Antiq. i. 6, § 4); *Ἀρφαξάδης δὲ τοὺς νῦν Χαλδαίους καλουμένους Ἀρφαξάδαίους ὠνόμασεν*. [Note. "Bohlen on Gen. loc. cit. compares Sanscr. *Arjapakshatā* ('a land) by the side of Asia;' comp. Porussia, i. q. *Po-rus*, near the Russians."]

אַרְצָא comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. **אַרְצִי**, with art. **הָאָרֶץ**, with ה local **אַרְצָה** THE EARTH. (Arab.

أَرْض, Ch. and Syr. **أَرْضَا**, **أَرْضَا**). The Arabic form nearly resembled the Sanscr. *dhara* [Welsh, *daear*], Pehlev. *arta*, whence *terra*, Goth. *airtha*, *earth*, Græc; the latter passes over to the Gr. *ēpa*, by casting away

α, as in the vulgar Græc. To this also answers the Græc, *ars, aris*, see No. 6).

Specially—(1) *the earth, orbis terrarum*, opp. to heaven. **הַשָּׁמַיִם וְהָאָרֶץ** Gen. 1:1; 2:1, 4, and **אָרֶץ וְשָׁמַיִם** Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth, land, continent*, opp. to sea, Gen. 1:28.

(3) *a land, country*, Ex. 3:8; 13:5; **אֶרֶץ פְּלִשְׁתִּים** Gen. 21:32; **אֶרֶץ יְהוּדָה** Ru. 1:7. *Any one's land* is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2, 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. *ἡ γῆ σου*, Acts 7:3, and the words **אֶרֶץ**, **אֶרֶץ**, **אֶרֶץ** and **הָאָרֶץ** are not unfrequently used of *Palestine*, *kar' êkô-χῆρ*, Joel 1:2, as in the phrase **אֶרֶץ שָׁכֵן אָרֶץ** Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare **אֶרֶץ** No. 1, b).

(4) *land, piece of land* (Germ. ein *Stück Land*), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with ה local **אַרְצָה** (Milêl) *to the ground*, as **וַיִּשְׁתַּחוּ אֶרְצָה** Gen. 33:3; 37:10. Hence poet., things that creep on the ground, i. q. **רֶמֶשׂ הָאָרֶץ**, Job 12:8, **שִׁיחַ לְאָרֶץ** "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth, earthy part, scorice* (of metal); Ps. 12:7, "silver purified in a workshop **לְאָרֶץ** from its earthy parts," i. e. *scorice*.

Pl. **הָאָרְצוֹת** *lands, countries*, Gen. 26:3, 4, **הָאָרְצוֹת** *lands*; often used, especially in the later Hebrew, *kar' êkô-χῆρ* of the lands of the Gentiles (comp. **גִּוּוֹם**, **גִּוּוֹם**, e. g. **עַמֵּי הָאָרְצוֹת** "the people of (profane) lands." 2 Ch. 13:9; 17:10; **מַמְלְכוֹת הָאָרְצוֹת** "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 12:15; 20:23; 22:15; 20:32; 22:4.

Note.—ה **אַרְצָה** is commonly local, but sometimes also poetical, so that **אַרְצָה** is not different from **אָרֶץ**, Job. 34:13; 37:12; Isa. 8:23 (comp. **לֵילָה** for **לַיְלָה**).

אַרְעָא ("earth"), [*Arza*], pr. n. of a man, 1 Ki. 16:9.

אַרְקָא emphat. st. **אַרְקָא** Ch. i. q. **אַרְעָא**, EARTH, the letter **ע** being changed into the harder **ק**, Jer. 10 11; and very often in Targg.

אָרַר fut. אָרַר, imp. אָרַר Judges 5:23; with ה
parag. אָרַר Nu. 22:6, TO CURSE. (To this answers

the Arab. **هَرَّ** to abhor, to detest, and still more Gr. **ἀρά, ἀράμαι.**) Const. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, **אָרַר יום** "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i.e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq; 28:16, seq.

NIPHAL, pass. part. **נֶאֱרַר** Mal. 3:9.

PIEL, **אָרַר** part. **מְאָרַר**—(1) i. q. Kal, Gen. 5:29.
(2) to cause, or produce a curse. Nu. 5:22, **הַמֵּיִם הַזֵּהִם הַמְאָרְרִים** the waters which when drunk, would destroy the adulterous and perjured woman.

HOPHAL, fut. **יֵאָרַר**; pass. Nu. 22:6. Derivative **מְאָרַר**.

הָרִי אָרַר see **הָרִי**.

אַרְרַט [*Ararat*], pr.n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (**արարատ**) on the mountains of which (**הָרִי אָרַרְט**) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, *Thes. Ling. Arm.* p. 55; Moses Chorenensis, *Hjst. Arm.* ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, *Asien*, p. 518, 806, seq. Morier, *Second Journey*, p. 312. Ker Porter, *Travels*, vol. i. p. 178, seq. ["Smith and Dwight's *Researches in Armenia*, vol. ii. p. 73, &c. The root is Sanscr. *Arjawarta* 'holy ground,' Bohlen, Benfey, &c." Gesen. add.]

אַרַשׁ a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr.i.q. **עָרַשׁ** TO ERECT, TO BUILD, whence **עָרַשׁ** a bed, couch with a canopy. From the idea of a bed-fellow **עָרַשׁ** a husband or wife, **עָרַשׁ** one espoused; hence—

PIEL, **אַרַשׁ** to espouse a woman; pr. to make a spouse. Constr. with **אִשָּׁה** Deu. 20:7; 28:30; **אַרַשׁ לֹא אִשָּׁה** Hos. 2:21, 22; 2 Sam. 3:14. There is added **ב** of price [paid for the wife] 2 Sa. loc. cit.

PUAL, **אַרַשׁ** f. in Pause **אֲרַשָּׁה** to be betrothed, Ex. 22:15; Deu. 22:28. Part. **מְאֲרַשָּׁה**, Deu. 22:23, 25, 27. (Ch. **אַרַשׁ** F. and Pa. id.)

אַרַשׁ an unused root, i. q. Arab. **رَشَّ** to long for; whence—

אַרְשֵׁת f. Psal. 21:3, *desire, longing*. I.XX. **ἐρήσας**. Vulg. *voluntas*.

אַרְתַּחְשַׁשְׁתָּא Ezr. 4:8, 11, 23, **אַרְתַּחְשַׁשְׁתָּא** Ezr. 7:7, & **אַרְתַּחְשַׁשְׁתָּא** 4:7 [*Artaxerxes*], pr.n. of several kings of Persia; in Greek written *Ἀρταξέρξης*, called by the Armenians **արտաշէս** *Artashir*, by the modern Persians, **اردشیر** *Ardeshir*, by the ancient Persians, on the inscriptions *Nakshi Rostam* in Niebuhr (*Travels*, t. ii. tab. 27), as interpreted by Silv. de Sacy, **ارتاحشتر** *Artachshetr*, *Artachshatra*; whence, by the permutation of *r* and *s* and with the letters transposed, has sprung *Artachsharta* and the Hebrew *Artachshast*, *Artachshasta*.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names *Ἀροβάρης*, *Ἀραβάζης*, *Ἀραφέρνης*), and *חשטר*, which in the usage of the ancient language denotes *king*, like the Zend. and Sanscr. *k'satra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao*, *khshetria* has this true and primary signification, is shewn by the Sanscr. *k'sata*, one who is of the military order, a soldier. ["See Lassen, *Keilschrift*, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority.—(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in *Thes.* p. 155, 156.

אַשַׁר an unused root, probably i. q. **אַסַּר** to bind. Hence—

אַשְׁרֵאל ("whom God has bound," sc. by a vow), [*Asareel*], pr.n. m., 1 Ch. 4:16.

אַשְׁרֵיאל ("vow of God"), [*Asriel*], pr.n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymic **אַשְׁרֵיאלִים** [*Asrielites*], Num. loc. cit.

אֵשׁ with suff. **אֵשׁוֹ** Job 18:5; **אֵשֶׁכֶם** Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying fire, *Lehrg.* 546, note), FIRE. (Amongst the cognate languages, the Chaldee has **אֵשׁ**, **אֵשְׁתָּא** fire, fever;

the Syr. [ܐܫܐ] fever; Æth. ለሰፍ: fire; Arab. ^{أش} أنيسة, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic ^{آتش} آتش; Gr. ^{αἶθερ} αἶθερ: Latin *æstus*: old Germ. ^{Ēit} Ēit, fire; ^{ēiten} ēiten, to kindle; Germ. ^{heizen} heizen, ^{Esse} Esse. A kindred stock is *ur*; Heb. ^{אור} אור, comp. ^{uro} uro, ^{areo} areo, and with the addition of a labial, ^{πῦρ} πῦρ, ^{comburo} comburo, ^{ferveo} ferveo, ^{guet} guet, ^{Geuer} Geuer).

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. ^{آتش آسمان} آتش آسمان. Also, figuratively used of *the anger and wrath of God* (Virg. Æn. ii. 575, "*exarsere ignes animo, subit ira*," etc.). Deu. 32:22, ^{אֵשׁ קְרָחָה נָאֲפִי} אֵשׁ קְרָחָה נָאֲפִי "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. to be destroyed in war. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. ^{אֵשׁ קָרַח} אֵשׁ קָרַח "to kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e.g. of arms, Nah. 2:4. ^{אֵשׁ אֲבִי} אֵשׁ אֲבִי "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florebat igne smaragdi*." See the derivative ^{אֲשֶׁה} אֲשֶׁה.

^{אֵשׁ} אֵשׁ Ch. emphat. st. ^{אֲשֶׁה} אֲשֶׁה id. Dan. 7:11.

^{אֵשׁ} אֵשׁ i. q. ^{est} est, ^{sunt} sunt, IS, ARE; Arab. ^{أيس} أيس; Ch. ^{אֵשׁ} אֵשׁ 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, *sum*, *I am*; *est*, *est*, *he is*). Compare Zend. *aste*, *ashti*, *est*; Pers. ^{است} است; ^{ēsti} ēsti; Lat. *esse*, *est*.

^{אֵשׁ} אֵשׁ (ōsh); Pl. ^{אֲשֵׁי} אֲשֵׁי Ch. *foundations*, Ezr. 4:12; 5:16; from the root ^{אֲשַׁע} אֲשַׁע. (Arab. ^{أس} أس.)

^{אֲשַׁע} אֲשַׁע an unused root, perh. i. q. ^{أش} أش, ^{حش} حش, ^{to mingle} to mingle, to think. Hence—

^{אֲשַׁבֵּל} אֲשַׁבֵּל (for ^{אֲשַׁבֵּל} אֲשַׁבֵּל "opinion of God"), ^{Ashbel} Ashbel, pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. ^{אֲשַׁבְלִי} אֲשַׁבְלִי [*Ashbelites*], Nu. 26:38.

^{אֲשַׁבָּן} אֲשַׁבָּן (i. q. ^{הַשְּׁבָן} הַשְּׁבָן), [*Eshban*], pr. name, m. Gen. 36:26.

^{אֲשַׁבַּע} אֲשַׁבַּע ("I adjure"), [*Ashbea*], pr. n. m. 1 Ch. 4:21.

^{אֲשַׁבְעָל} אֲשַׁבְעָל [*Eshbaal*], pr. n. of a son of Saul; see ^{אֲשַׁבְעָל} אֲשַׁבְעָל page XLI A.

^{אֲשַׁר} אֲשַׁר an unused root, i. q. Chald. and Syr. ^{أش} أش, ^{to pour} to pour, to pour out. Hence—

^{אֲשַׁר} אֲשַׁר m. *a pouring out*. Nu. 21:15, ^{אֲשַׁר הַנְּחָלִים} אֲשַׁר הַנְּחָלִים, places where streams flow down from the mountains.

^{אֲשַׁרָּה} אֲשַׁרָּה f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. ^{אֲשַׁרְיֹת הַפִּסְגָּה} אֲשַׁרְיֹת הַפִּסְגָּה "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare

^{سفح} سفح the root of a mountain or hill, from ^{سفح} سفح to pour out.

^{אֲשַׁדּוֹד} אֲשַׁדּוֹד ("a fortified place," "a castle," for ^{אֲשַׁדּוֹד} אֲשַׁדּוֹד l. c. from ^{אֲשַׁדּוֹד} אֲשַׁדּוֹד), ^{Ashdod} Ashdod, ^{Ἀζωτός} Ἀζωτός, pr. n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. 1. cit. and Herod. ii. 157. There still exists the village ^{Esdūd} Esdūd or ^{Atzud} Atzud. See Rosenm. Alterthumskunde, ii. 2, page 374, seq. The Gentile noun is ^{אֲשַׁדּוֹרִי} אֲשַׁדּוֹרִי, fem. ^{אֲשַׁדּוֹרִי} אֲשַׁדּוֹרִי, and the latter as an adv. *in the tongue* or dialect of ^{Ashdod} Ashdod, Neh. 13:23.

^{אֲשַׁה} אֲשַׁה an unused root, i. q. Arab. ^{أسا} أسا for ^{أسا} أسا.

(1) *to prop, sustain*, i. q. ^{אֲשַׁשׁ} אֲשַׁשׁ.

(2) metaph. *to heal, solace*. Hence ^{אֲשַׁיָּה} אֲשַׁיָּה and pr. n. ^{אֲשַׁיָּה} אֲשַׁיָּה.

^{אֲשַׁה} אֲשַׁה f. i. q. ^{אֵשׁ} אֵשׁ *fire*, as in the Chaldee. Jer. 6:29 ^{מֵאֲשַׁתָּם עֶפְרָת} מֵאֲשַׁתָּם עֶפְרָת "by their fire the lead" sc. is consumed. ^{מֵאֲשַׁתָּם עֶפְרָת} מֵאֲשַׁתָּם עֶפְרָת "is consumed by fire."

^{אֲשַׁה} אֲשַׁה const. ^{אֲשַׁה} אֲשַׁה; pl. const. ^{אֲשַׁה} אֲשַׁה m., *a sacrifice*, so called from the fire by which it is burned (^{אֵשׁ} אֵשׁ), like ^{συνά} συνά from ^{πῦρ} πῦρ, as if *the food for the sacred fire*, to be burned for God (with ^ה ה parag., like ^{אֲרִי} אֲרִי, ^{אֲרִי} אֲרִי, ^ה ה). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as ^{אֲשַׁה רִיחַ נִיחָם לַיהוָה} אֲשַׁה רִיחַ נִיחָם לַיהוָה "a sacrifice

of a sweet smell to the Lord," Lev. 1:9, 13, 17; 2:2, 9; 3:5; לְרִיחַ יְהוָה אִשָּׁה Ex. 29:41; Lev. 8:21; ellipt. אִשָּׁה לַיהוָה "an (acceptable) sacrifice to the Lord," Lev. 2:16; Ex. 29:18, 25; pl. אִשֵּׁי יְהוָה "sacrifices offered to the Lord," Lev. 2:3, 10.

אִשָּׁה (for אִנְשָׁה, fem. of the form אִנְשָׁה), in const. state אִשָּׁת (fem. of the form אִישִׁית for אִישָׁת); sometimes also put absol. Deut. 21:11; 1 Sam. 28:7; Ps. 58:9; with suff. אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc.; once אִשְׁתְּךָ Ps. 128:3; pl. once אִשּׁוֹת Eze. 23:44; elsewhere always נָשִׁים (for אִנְשִׁים by aphoresis, from the sing. אִנְשָׁה); const. state נָשִׁי, with suff. נִשְׁי, נִשְׁיָם f.

(1) *a woman*, of every age and condition, whether married or not; Cant. 1:8, הִפָּחַת בְּנָשִׁים, "O, fairest of women!" Cant. 5:9; 6:1; Gen. 31:35, דֶּרֶךְ נָשִׁים, "the way of women is to me," i.e. I experience that which happens to women, *menstruata sum*. 2 Sa. 1:26, "thy love was dearer to me than the love of women;" Job 42:15. Used of unmarried women, Gen. 24:5; Isa. 4:1. Specially it is—(a) the name of the *sex*, and is even used of animals, Gen. 7:2, *a female*, as in Latin *femina*, French *fenelle*, Greek γυνή in Aristotle; see אִישִׁית No. 1, (a).—(b) *wife*, opposed to husband, Gen. 24:3, 4; 25:1; 26:34; 28:1; 34:4, seq.; אִשְׁתְּ אָבִיר "thy father's wife," i.e. thy step-mother, Lev. 18:11; compare 1 Cor. 5:1. Of very frequent use are the phrases לִקְחָה לִי אִשָּׁה "to take to oneself (a woman) to wife," Gen. 4:19; 6:2. Also used of a concubine, Gen. 30:4; of one espoused, Gen. 29:21.—(c) as a man is praised for valour, constancy, and intrepid mind, so *woman* is used as a term of reproach to a cowardly man, one who is timid, undecided, Isa. 19:16; 3:12; Jer. 51:30; Nah. 3:13; compare Homer, Ἀχαῖδες οὐκ ἔρ' Ἀχαιοί, Virg. Æn. ix. 617.—(d) It is joined by apposition to various nouns, אִשָּׁה זֹנָה, a harlot, Josh. 2:1; אִשָּׁה פִּלְגֶּשֶׁת a concubine, Jud. 19:1; אִשָּׁה אֶלְמָנָה a widow, 1 Kings 7:14; אִשָּׁה נְבִיאָה Jud. 4:4; יִצְחָאֵלִית Lev. 24:10.—(e) Followed by a genitive, containing an attribute, it denotes a female possessed of such an attribute; אִשָּׁת מְרִיבִים an honest woman, Ruth 3:11; אִשָּׁת מְרִיבִים a quarrelsome woman, Pro. 27:15; אִשָּׁת זִנָּה a harlot, Hos. 1:2.—(f) *emphat.* used of a perfect woman, such as she ought to be, (compare יִצְחָאֵל No. 1, and the well-known expression of Diogenes, *I seek a man*). With the art. collectively of the female sex, Ecc. 7:26.

(2) Followed by אַחֹת or רֵעוֹת *one, another* (see under those words).

(3) *any one, whosoever*, Ex. 3:22; Am. 4:3.

Note. In Ch. *woman* is אִתָּא *emphat. state* אִתָּא; pl. נִשְׁוֹן. Syriac ܐܬܬܐ, pl. ܐܬܬܐ. Arabic نِسْوَان, نِسْوَات, also انثى woman, pl. انث. Æthiop. ለገረ: anest (not anset), which also as a plural stands for *women*.

אִשְׁתִּיה see אִשְׁתִּיה.

אִשְׁוֹן m. *darkness*, only once, Pro. 20:20, קרי, (בְּאִשְׁוֹן חֹשֶׁךְ כתיב), a reading which is expressed by the same word with a Chaldee inflexion in the Targ. אִשְׁוֹן חֹשֶׁךְ.

אִשְׁוֹר or אִשְׁוֹר only with suff. אִשְׁוֹרִי; pl. אִשְׁוֹרִים f. (Ps. 44:19).

(1) *a step*, Pro. 14:15. Metaph. steps are said to follow the footprints of God (Job 23:11), and, on the other hand, to totter (Ps. 37:31), to slide (Ps. 73:2), in reference to virtue and religion; compare אֶצֶר.

(2) i. q. אִשְׁוֹר a kind of cedar ["Arab. *Sherbîn*"]. Eze. 27:6, בְּתִיבֵי אִשְׁוֹרִים "they have made thy deck (or benches) of ivory, the daughter of ["*Sherbîn*"] cedars," i.e. inlaid in cedar; compare Virg. Æn. x. 136.

אִשְׁוֹר—(1) i. q. אִשְׁוֹר *a step*; const. with a fem., Job 31:7.

(2) rarely אִשְׁר (1 Ch. 5:6), with ה local אִשְׁרָה (Gen. 25:18), pr. n. *Assyria* [Asshur], (Hos. 9:3; 10:6; Zec. 10:10); more fully אִשְׁרָה אִשְׁרָה Isa. 7:18, and the *Assyrians*, (const. with a masc. Isa. 19:23, 23:13; 30:31; 31:8; Ps. 83:9; Hos. 14:4). ["In the arrow-headed inscriptions it is written *Âsûra*; see Lassen, über d. Persepol. Keilschriften, p. 71—79."] The name of *Assyria* is used in various senses by the Hebrews, e. g.—(a) *Assyria ancient and proper* (Gen. 10:10—12, 22), and it appears to have comprehended just the same countries as are ascribed to Assyria proper by Ptolemy (vi. 1), i.e. those which lie to the east of the Tigris, between Armenia, Susiana, and Media, namely Adiabene. It is mostly—(b) used of the *Assyrian empire*, which also included Babylonia and Mesopotamia (Isa. 10:9, 10, and see my remarks on Isa. 39:1), extending as far as the Euphrates (Isa. 7:20), which, on this account, furnishes an image of the Assyrian empire (Isa. 8:7). So the name of *Assyria* comprehends Babylonia in Herod. (i. 102, 106), Strabo. (16 init.), Arrian. (Exped. Alex. vii. 7, § 6). Once even in the Old Test., the provinces situated beyond the Tigris appear to be disregarded, and the Tigris is said to flow to the east of Assyria (קְרִימָה אִשְׁרָה).

Gen. 2:14. — (c) After the Assyrian empire was overthrown, אשור was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also Judith 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called אשור מלך אשור. ["Hitzig attempts to show that אשור is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing." Ges. add.]

אשורי Pl. אשורים [Asshurim, Asshurites], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אשורי; to be sought for near Gilead.

אשחור (perhaps "blackness," "black," from אשחור, [Ashur], pr. n. m., 1 Ch. 2:24; 4:5.

אשפה support, column, from the root אשפה No. 1. Pl. with suff. אשפותיה Jer. 50:15, קרי. LXX. *ἰπτάξεις αὐτῆς*. More correctly Vulg. *fundamenta* *gnus*; comp. the Arab. *أسية* column. In כתוב there is אשפותיה from אשפה.

אשכנא [Ashima], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. *اسمان* *asuman*, heaven, Zend. *aṣmānō*. As to what I formerly compared (on Is. ii. 348), *Achuma*, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator 'of the Zendavesta'; for this planet is not called *Achuma* but *Anluma* (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer, page 97, who writes it *Aschiana*.

אשירה see אשירה.

אשית m. a foundation, from the root אשית. (Arab. *أسس*, *أسس*, *أسس*, *أسس*, *أسس*), only in pl.

אשיתים used of the ruins of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוקרים Isa. 58:12, used of ruins). Isa. 16:7, אשית קיר-הרשע "the ruins of (the city) of Kir-Harasheth." In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אשית קיר-הרשע, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more

ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesch. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

אשית f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אשיתים Hos. 3:1 & אשיתות, Cant. 2:5 *liba, cakes*, specially such as were made of grapes, and dried and pressed into a certain form; see אשית Hos. loc. cit., from the root אשית. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l. l. c. c.), and which were offered in sacrifices to idols (Hos. loc. cit.). This word differs from צמית i.e. dried grapes, but not pressed together into a cake, and from דבלה i.e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. צמית, from צמ to make firm, and צפחית from צפח to spread out), and not in the idea of fire (אש), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אשית is for the Hebr. צפחית, and in the Mishnah (Nedarim, vi. § 10), where אשיתים is used for food made of lentiles, no doubt cakes made of boiled lentiles.

אשך m. a testicle, Lev. 21:20; Syr. *ܐܫܚܐ* and *ܐܫܚܐ*: id. It is for אשכה, from the root שכה (like *أشح* from *أشح*, *أشح* from *أشح*, *أشح* from *أشح*, *أشح* from *أشح*), *אשך*: to indicate, to inform; whence *אשך*: index, informer. It is, therefore, equivalent to the Lat. *testis, testiculus*, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אשכנל Pl. אשכנלות (as if from אשכנל, comp. אשכנל, m. Num. 13:23.

(1) a cluster, *Straubenfamm* ["prop. the stem or stalk of a cluster; Lat. *racemus*."], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of *אשכנל* Cant. 7:9, *אשכנל* Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אשכנל is distinguished from אשכנל grape, and denotes the stem, *racemus*, pr. so called. The words *אשכנל* should be rendered "and its (the vine's) stems (*racemes*) brought forth grapes." Germ. *die Rebenkämme trieben reife Trauben od. reife Beeren*. To this answers the Arab. *مذكّال*, *إكّال*

palm branch; *Æth.* Ἀθήνη: grape, vine; whence the verb ἄνω: to bear grapes; *Syr.* and *Ch.* ܐܢܘܐ, ܐܢܘܐ grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps אֲשַׁבֵּל may be for אֲשַׁבֵּל, from אֲשַׁבֵּל, to bind, to plait, as a plaiting, braid of grapes. Compare אֲשַׁבֵּל.

(2) [*Eshcol*], pr. n.—(a) of a valley abounding in vines in the southern part of the Holy Land, *Nu.* 13:23, 24; 32:9; *Deu.* 1:24.—(b) m. *Gen.* 14:13, 24.

אֲשַׁכְנַז [*Ashkenaz, Ashchenaz*], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (אֲשַׁכְנַז), *Gen.* 10:3, to be sought for near Armenia, *Jer.* 51:27; unless this were a province of that country ["A similar form is אֲשַׁכְנַז."]. The modern Jews understand it to be *Germany*, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

אֲשַׁכְנַז m. for אֲשַׁכְנַז with Aleph prosthetic, a gift, *Eze.* 27:15; *Psa.* 72:10. Root אֲשַׁכְנַז No. II. i. q. אֲשַׁכְנַז to hire, to reward.

אֲשַׁל an unused root. Arab. أَشَّل and أَشَّل i. q. أَشَّل to put forth deep firm roots; أَشَّل root, origin, stock. Hence—

אֲשַׁל (according to Kimchi אֲשַׁל, with six points), i. q. Arab. أَشَّل *tamarisk, myrica* (*Tamarix orientalis*, Linn.). 1 *Sa.* 22:6, הָאֲשַׁל "under a tamarisk tree." 1 *Sa.* 31:13 (in the parallel place, 1 *Chr.* 10:12, הָאֲשַׁל "under a terebinth," or "a tree" generally). Hence, perhaps, any large tree (like אֲשַׁל, and collect. trees, a grove, *Gen.* 21:33. A very exact description of the tree אֲשַׁל is given by J. E. Faber in *Fab. et Reiskii Opuscul. Med. ex Monum. Arabum*, p. 137; also, *Ker Porter's Travels*, ii. 311.

אֲשַׁם *Lev.* 5:19; *Nu.* 5:7, and אֲשַׁם *Lev.* 4:13; 5:2, 3, 4, 17; fut. אֲשַׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. أَشَم id.; أَشَم causat. to judge as guilty; أَشَم and أَشَم fault, guilt. Comp. *Æth.* ለሰላም: fault; ለሰላም: to do amiss. The primary idea is to be sought in that of negligence, especially in going, in gait; whence أَشَم a slow-paced camel, faltering and weary. Compare אֲשַׁם, *Lev.* 4:13, 22, 27; 5:2, 3, 4, 17; *Jer.* 50:7. The person towards whom any one

fails is put with אֲשַׁם *Nu.* 5:7; *Lev.* 5:19; the thing in which guilt is contracted, with אֲשַׁם *Lev.* 5:5; and with אֲשַׁם *Hos.* 13:1; *Eze.* 22:4. Some render אֲשַׁם in certain passages, as *Hos.* 5:15; *Zec.* 11:5; *Lev.* 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosea, "until they suffer punishment" (see No. 2); in *Zec.* "and are not punished;" *Lev.* "when a prince has sinned by error...he has contracted guilt. But when (אֲשַׁם) it is known to him," etc. אֲשַׁם h. l. is the same as אֲשַׁם *Lev.* 5:1, 17.

(2) to bear one's guilt, to suffer punishment due for it, *Ps.* 34:22, 23; *Isa.* 24:6; *Jer.* 2:3.

(3) i. q. אֲשַׁם and אֲשַׁם to be destroyed, to be laid waste, used of altars, *Eze.* 6:6; comp. *Syr.* ܐܡܨܚܐ a desert.

NIPHAL, to be punished; hence to perish, used of flocks, *Joel* 1:18.

HIPHAL, to inflict punishment on others, *Ps.* 5:11.

אֲשַׁם with suff. אֲשַׁם Pl. with suff. אֲשַׁם fault, guilt, blame, which any one incurs, *Gen.* 26:10; *Jer.* 51:5. Hence—

(1) that by which any one contracts guilt, *Num.* 5:7, 8.

(2) sacrifice for transgression, 1 *Sam.* 6:3, seq.; 2 *Ki.* 12:17; *Isa.* 53:10; *Eze.* 40:39. In the Mosaic law there is a careful distinction between these sacrifices for trespass (אֲשַׁם), and sacrifices for sin (חַטָּאת). Not only were the ceremonies used in the two cases different (see *Lev.* 5:1—26, *Engl. Ver.* 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, *Engl. Ver.* 24—30), but in one and the same offering both kinds of victims were sometimes joined (as *Lev.* 14:10, seq.; *Num.* 6:12, seq.; comp. *Lev.* 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see *Levit.* 5:14; 12:24; 19:20—22; *Nu.* 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired[?]. See *Joseph. Antiquit.* iii. 9, § 3; *Philo, De Victimis*, ii. page 247; *Mang., Rosenm. on Lev.* 5:6; *Carpzov, Antiquit. S. Cod.* page 707, seq.

אֲשַׁם m. verbal adj.—(1) in fault, one who has contracted guilt, *Gen.* 42:21; 2 *Sa.* 14:13.

(2) one who brings a sacrifice for trespass, *Ezr.* 10:19.

אֲשַׁם f.—(1) prop. Infin. of the verb אֲשַׁם, like אֲשַׁם *Lev.* 5:26, אֲשַׁם אֲשַׁם "of all that he hath done in trespassing therein."

Lev. 4:3, אֲשַׁמֵּת הָעָם, "like as the people contract guilt."

(2) *fault, guilt*, 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אֲשַׁמֵּת שָׁמְרוֹן "the guilt of Samaria," for its idols. Pl. אֲשַׁמּוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt, or trespass*. Lev. 5:24, בְּיוֹם אֲשַׁמּוֹתוֹ "in the day of the offering of his sacrifice." Comp. אָשַׁם No. 2 and אָשַׁף.

אֲשַׁמִּים m. pl. i. q. אֲשַׁמִּים with Aleph prosthetic, *faintnesses*, hence *fat*, or *fertile fields* (comp. Gen. 27:28). Isa. 59:10, בְּאֲשַׁמִּים בָּמָתִים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

אֲשַׁמְרָה, אֲשַׁמְרָה constr. st. אֲשַׁמְרָה (once absol. Jud. 7:19). Plur. אֲשַׁמְרוֹת f. (from the root שָׁמַר) *a watch*, φυλακή, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or אֲשַׁמְרוֹת ראש Lam. 2:19; the middle, Jud. 7:19; the third אֲשַׁמְרוֹת תַּבְרָךְ Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

אֲשַׁן an unused root, perhaps—I. *to be hard, strong*; Ch. אֲשַׁן, אֲשַׁן hard, strong; compare אֲשַׁן, Arab. أَشِن hard, strong.

II. *to be dim, dark*, see אֲשַׁן.

אֲשַׁנֵּב m. *lattices*, a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root אֲשַׁנֵּב, which see.

אֲשַׁנָּה ("strong," "mighty"), [Ashnah], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

אֲשַׁן ("prop," "support"), [Eshean], pr. n. of a town in the tribe of Judah, Josh. 15:52.

אֲשַׁף an unused root. Syr. أَشَفَ to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare אֲשַׁף and לוֹט, also אֲשַׁף a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to אֲשַׁף.

אֲשַׁף Heb. and Ch. *an enchanter, a magician*; Dan. 2:10. Plur. Heb. אֲשַׁפִּים Dan. 1:20; 2:2; Ch. אֲשַׁפִּים emphat. אֲשַׁפִּים (from the sing. אֲשַׁף), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. أَشَفَ enchanter.)

אֲשַׁף with suff. אֲשַׁפְתִּי f. *a quiver*, perhaps so

called from the idea of *hiding* (see the root), Isa. 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אֲשַׁפּוֹ "sons of his quiver," i.e. arrows.

אֲשַׁפְנָז [Ashpenaz], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אֲשַׁפְנָז.

[The proper name אֲשַׁפְנָז has been well illustrated by Rüdiger from the Pers. اسب a horse, and Sanscr. náśa, nose, so that it properly signifies *horse's nose*. App.]

אֲשַׁפֵּר an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubulae carnis*, taking it unlearnedly enough from אֵש fire, and פָּר ox. However, I have no doubt that we should understand a certain *measure*, or *cup* (of wine, or drink), for אֲשַׁפֵּר with Aleph prosthetic, from the root שָׁפַר No. 3. Æth. ἡμέλη: to measure, whence መኖሪ: a measure, *cyathus*, see Ludolphi Lex. Æth. p. 187 (kindred to שָׁפַר to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

אֲשַׁפֵּת m. sing. *dunghill*, for אֲשַׁפֵּת (Neh. 3:13), from the root שָׁפַת *to put, to place*, perhaps also *to heap up*, comp. שִׁים שֶׁר הָאֲשַׁפֵּת Neh. 2:13; 3:14; 12:31, contr. שֶׁר הָאֲשַׁפֵּת Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the dust, אֲשַׁפֵּת יְרִים אֲבִיוֹן he lifteth the needy from the dunghill;" Ps. 113:7. Comp. Arab. دُجْ dung, mud, used of extreme poverty.

Plur. אֲשַׁפֵּתוֹת (from the unused sing. אֲשַׁפֵּת or אֲשַׁפֵּת). Lam. 4:5, "they embrace dunghills," i.e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill*, which has needlessly been questioned by J. D. Michaëlis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אֲשַׁפֵּה is used of a dunghill, Kethuvot vii. § 5; Bava Metzia v. § 7, and pl. אֲשַׁפֵּתוֹת of heaps of dung in a field, Sheviit iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אֲשַׁף, but in that case how have we the plur. אֲשַׁפֵּתוֹת? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אֲשַׁפֵּה used as the plural. Compare אֲשַׁפֵּה, pl. אֲשַׁפֵּה, and hence sing. Ch. אֲשַׁפֵּה.)

אִשְׁקָלוֹן (perhaps "migration," from the root שָׁקַל, Aram. to migrate; comp. אִשְׁקָלָא, pr. n. *Ascalon*, [*Askelon*, *Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. عسقلان [*Askūlān*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is אִשְׁקָלוֹנִי [*Eshkalonites*], Josh. 13:3.

אֲשֶׁר or אֲשֶׁר (comp. pr. n. אֲשֶׁר).

(1) TO BE STRAIGHT, RIGHT, i. q. **יָשָׁר**, especially used of a straight way, hence also of what is *upright, erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) *to go straight on*, and generally *to go*, Pro. 9:6.

(3) *to be successful, to prosper, to be fortunate*, compare the kindred roots יָשַׁר No. 3, פָּשַׁר and עָשַׁר.

PIEL אָנֵן—(1) *to guide, or lead straight*, Pro. 23:19; Isa. 1:17, אֵשֶׁר הַיָּמִין “lead the oppressor right,” into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, *ῥύσασθε ἀδικούμενον*. Vulg. *subvenite oppresso*, pr. *make the oppressed happy*), and generally *to lead*, Isa. 3:12; 3:15.

(2) intrans. *to go on*, Pro. 4:14.

(3) to pronounce *happy*, or *fortunate*, Gen. 30:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

PUAL פִּיֵּל and פִּיֵּלָה—(1) *to be led*, Isa. 9:15.—
(2) *to be made fortunate*, Ps. 41:3; Pro. 3:18.

Derivative nouns are אִשּׁוּר, אִשָּׂר, אִשְׂרָה, אִשָּׁר.

אַשֶׁר ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is אֲשֶׁרִי Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

אֲשֶׁר (A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form וְ, וּ; ["which was elsewhere used only by the Phœnicians;"] in the other cognate languages the relative takes its forms from the demonstrative הַ, viz. Ch. וְ, וּ, Syr. ܐܝܬܐ, Samar. ܐܝܬܐ, Arab. الذي, i. q. اَلَّذِي, Æth. ዘ; who, compare הַ: this. As to the origin, see the

note.) The varied use of the relative belongs in full to syntax, the following remarks only are here given

(1) Before the relative, the pronoun *he, she, it*, is often omitted, e.g. Num. 22:6, וְאִשָּׁר תְּאָר "and he whom thou cursest;" Ru. 2:2; Ex. 4:12; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, וְאִשָּׁר "to him who," Gen. 43:16; "to those who," Gen. 47:24; וְאִשָּׁר "him who," "that which;" מֵאִשָּׁר "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as וְאִשָּׁר "to that place which," Exod. 32:34; וְאִשָּׁר "where" pr. "in that (place) which," Ru. 1:17; Lehrs. § 193.

(2) אֲשֶׁר is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as אֲשֶׁר אֶת־עֹפֶר "which dust," Gen. 13:16; אֲשֶׁר אֶת־הַשָּׂדֶה "which field," Gen. 49:30; אֲשֶׁר־מֵשָׁם where (from שָׁם there), מֵאֲשֶׁר whence (from מֵשָׁם thence), לֹא אֲשֶׁר לוֹ to whom (from לוֹ to him), אֲשֶׁר בּוֹ in whom, מֵאֲשֶׁר מִמֶּנּוּ from whom, אֲשֶׁר לְשׁוֹנוֹ whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lehrg. p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. בְּאֲשֶׁר, Isa. 47:12, for אֲשֶׁר בָּהֶם (Targ. אֲשֶׁר בְּהוֹן, Syr. ܐܫܪܝܗܘܢ), and אֲשֶׁר עִם Gen. 31:32, for אֲשֶׁר עִמּוֹ with whom.

(3) **אֲשֶׁר לְ** is used as a circumlocution of the genitive (like the Talmudic **שֶׁל**), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, **אֲבִיר הָרָעִים אֲשֶׁר לְשָׁאֹל**, "the chief of the herdsmen of Saul;" Cant. 1:1, **שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁמְרָהּ**, "the song of songs of Solomon." See *Lehrg.* p. 672, 673.

(4) In the later Hebrew אִשָּׁר is sometimes redundant, like the Aram. אִשָּׁר, e.g. Est. 1:12, דָּבַר הַמֶּלֶךְ אִשָּׁר, compare verse 13, where אִשָּׁר is omitted. Comp. 2 Sam. 9:8. See below under the word דָּבַר.

(B) It becomes a conjunction like the Hebrew ׀, Aram. ׀, ׀, Æthiop. ׀: Gr. *ὅτι*, Lat. *quod*, Germ. *daß*, so (which latter word had also in the ancient language, a relative power, as in Ulphilas, *sa, so, thata*, who, which). Its various significations, almost all of which are found in ׀, are —

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by the following examples; Josh. 2:10

וְשָׁמַעְנוּ אֶת אֲשֶׁר-הוֹבִישׁ יְהוָה אֶת־מֵי יַם־סוּף “we have heard that which Jehovah dried up, the waters of the Red sea;” 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, “let this be for a sign to thee which” (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, “and his statutes which I command thee this day, observe diligently, וְיָטַב לְךָ וּלְבָנֶיךָ אַחֲרַיִךְ, that it may be well with thee and thy children after thee;” Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, אֲשֶׁר לְמַעַן in order that (see לְמַעַן); once אֶת־אֲשֶׁר Eze. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is פִּי). More fully אֲשֶׁר בְּהַת אֲשֶׁר יֵנֶן; see No. 11. [“Like פִּי it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, ‘wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . . ?’ 20, And Saul said unto Samuel because that (אֲשֶׁר) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites, i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate ‘*imo audiui vocem Domini*.’” Ges. add.] Sometimes it may be more suitably rendered *Nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs לָמָּה אֲשֶׁר Dan. 1:10 (compare שֶׁלָּמָּה Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i. q. *ne*, lest, Syr. لَعَلَّ; see under מָה.

(4) conditional, *if* (compare Germ. *so du gethest*). Lev. 4:22 (comp. אִם verses 3, 27); Deu. 11:27 (comp. אִם verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *etsi, although* (Germ. *so auch, for wenn auch*), Ecc. 8:12.

(5) *at what time, when, quum, ðre*, followed by a pret., Deu. 11:6, “when the earth opened its mouth;” 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, אֲשֶׁר הָכִין יֹאשִׁיָּהּ, אֲשֶׁר הָכִין יֹאשִׁיָּהּ “when Josiah had repaired the temple” (compare Syr. ܩ; Mark 11:3; Mat. 26:54; 28:1).

(6) *where, ubi, oñ*, for אֲשֶׁר שָׁם Nu. 20:13; Ps. 95:9; Isa. 64:10; and for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Nu. 13:27; Ps. 84:4; Isa. 55:11. (Comp. Syr. ܩ; Heb. 3:9 for *oñ*.)

(7) i. q. *as, like as* (so wie), in protasis, Ex. 14:13 (LXX. *ὅν τρόπον*); 1 Ki. 8:24. Followed by

Jer. 33:22. Also *how, in what way*, Job 37:17, “(knowest thou) אֲשֶׁר בְּנֶרֶךְ חֲמִים in what way thy garments become warm?”

(8) As a sign of apodosis, like פִּי No. 6, Germ. *so, then, so*. Preceded by אִם Isa. 8:20, אֲשֶׁר אֵין לָא יִמְרוּ “if they speak not according to this word, then there is to them no dawn.” Like פִּי and ! (see Lehrs. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, “the men of Jabesh-Gilead אֲשֶׁר קָבְרוּ אֶת־שָׁאוּל (they) buried Saul;” and with other absolute cases, especially when denoting time and place. Zec. 8:23, בְּיָמֵים, “in those days then they shall take hold,” Germ. in jenen Tagen, da ergreifen, etc. Deu. 1:31, בְּיַדְּךָ אֲשֶׁר רָאִיתָ “in the desert, there thou sawest;” compare 2 Sa. 14:15, וְעָתָה אֲשֶׁר בָּאתִי Germ. und nun, so bin ich gekommen (Ch. פָּעַן 7).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p. 650, who appears to have overlooked the particles פִּי, ܩ, ܩ, German *so*, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, “let us turn to the law, so may they say, in whom there is no dawn,” i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec. 8:23; 2 Sa. 2:4.)

(9) It is prefixed to a direct citation of something said, like פִּי No. 7, ܩ, ܩ. 1 Sa. 15:19, אֲשֶׁר לָא שָׁמַעְתָּ, “why hast thou not hearkened to the voice of Jehovah?” 20, And Saul said to Samuel; אֲשֶׁר שָׁמַעְתָּ בְּקוֹל יְהוָה Vulg. *imo audiui vocem Domini*, yea I have hearkened to the voice of Jehovah.” [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full אֲשֶׁר עַד *until that*, ܩܕܥܐ, segar. Job 5:5, אֲשֶׁר קָצִירוֹ רָעַב יֹאכֵל “yea even his own harvest the hungry man eateth.” In the other member אֲשֶׁר אֶל־מִצְיָנָיו יִתְחַו “not his posterity only (ver. 4), but he himself is threatened with destruction;” compare Job 9:15; 19:27; Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as אַחֲרֵי אֲשֶׁר afterwards, אֲשֶׁר עַד אֲשֶׁר until that, אֲשֶׁר לְבַד מֵאֲשֶׁר besides that (Est 4:11), לְמַעַן אֲשֶׁר in order that, תַּחַת אֲשֶׁר, בְּעֵבֶר אֲשֶׁר, מִפְּנֵי אֲשֶׁר, בְּפִי אֲשֶׁר, מֵאֲשֶׁר, יֵנֶן אֲשֶׁר, עַל דְּבַר אֲשֶׁר, אֲשֶׁר in that, because; compare Lehrs. p. 636. Once אֲשֶׁר is prefixed, עַל אֲשֶׁר Job 34:27, i. q. עַל אֲשֶׁר and עַל פִּי *because that, because*.

It is compounded with prefixes—

I. בְּאִשֶּׁר (1) *where, wheresoever*, Ruth 1:17; Jud. 5:27; 17:9; followed by שָׁם *there*, Job 39:30. Fully בְּאִשְׁרָשָׁם Gen. 21:17, and בְּאִשְׁרָשָׁם 2 Sa. 15:21. The same sense may be retained, 1 Sa. 23:13; 2 Ki 8:1, where it is commonly rendered *whither, whithersoever*, for שָׁמָּה אִשֶּׁר.—(2) *in that, because*, i. q. Syr. כִּי Gen. 39:9, 23.—(3) בְּאִשֶּׁר לְ on account of, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used בְּשֶׁל Jon. 1:7, 12. Both these answer to the Syriac ܐܝܢܐ on account of.

II. בְּאִשֶּׁר see under בְּ.

III. בְּאִשֶּׁר in that, Isa. 43:4.

Note.—I have given some conjectures as to the origin of the relative in Thes. p. 165, referring it to the root אִשֶּׁר; Ewald, on the other hand, p. 647, regards אִשֶּׁר as i. q. אִשֶּׁר and as denoting *conjunction*. Now after a more extended comparison with the Indo-Germanic languages, it appears that it should be differently regarded. For, אִשֶּׁר, אִשֶּׁר, שָׁ, שָׁ, equally with the other relative pronouns (see above, letter A), seem to have had anciently a demonstrative power, which is expressed in the languages both Phœnicio-Shemitic and Indo-Germanic, both by the letters *d*, or *t*, which may be called demonstrative (Deutelaute), especially sibilated and aspirated, and also by a mere sibilant and a mere aspiration, to which is commonly added a simple vowel, and sometimes, besides, a final consonant (l, n, r, s, t). Comp. a) דָּ, דִּי, דִּי, *ró*, Goth. *tho, the*, and with an added consonant; Sanscr. *tad*, Goth. *that*; Anglo-Sax. *thære* (who), Swed. *ther*; der; Ch. ὅς, ὅς; *hōs*; also with a prefixed vowel אֵת (which see), אֵת, *aurós*; *b*) וְ, וְ, וְ, Arab. وَ, ذِي, *Æth. H*: c) Sanscr. *sas, sa* (*tad*); Goth. *sa, so* (*that*) = *ó, h, rò*, Germ. *fie, fo* (*quæ*), Engl. *she*, Hebr. אִשֶּׁר, *d*) הוּא, הוּא, הוּא, Hebr. and

Ch. הוּא, *Æth. H*: d) הוּא, *hōs*, art. הוּא, Engl. and lower Germ. *he*, Swed. and Iceland. *aer*, Germ. *er, es*, Lat. *is, id*.—These words might easily be added to and enlarged, compare under the word אֵת No. I. The forms beginning with a sibilant, as אִשֶּׁר (א), are given under letter (c), ר is added at the end in the correlatives *der* (*thære, ther*), *er, wer*. Therefore, as far as origin is concerned, the prefix שָׁ appears to be an older form than אִשֶּׁר; although it must be acknowledged that in the monuments of the Hebrew tongue which we have, the fuller form appears to be the more ancient, and the shorter almost peculiar to the later books. As to the signification, it appears to be an error to regard it (as I did myself in the larger Lex.

first ed.) as primarily having the power of mere relation (see A, 2), for in all languages, relatives are taken from demonstratives (sometimes from interrogatives), with a slight change; see above letter A), also Arab. *الذي*.

אִשֶּׁר *ni. happiness*, found only in plur. constr. אִשֶּׁר, where it has the force of an interjection, as אִשֶּׁר הָאִישׁ pr. O the happiness of the man, i. e. "O happy man!" Psal. 1:1; 2:12; 32:1, 2; 33:12. By an ellipsis of the relative we must understand the passage Ps. 65: 5, אִשֶּׁר תִּבְחַר, "happy (is he whom) thou chooseth." With Aff. אִשֶּׁר "happy (art) thou!" Deu. 33:29. אִשֶּׁר (for אִשֶּׁר) Ecc. 10: 17; אִשֶּׁר Pro. 14:21, and אִשֶּׁרהוּ (for אִשֶּׁרהוּ) Pro. 29:18; אִשֶּׁר Isa. 32:20. As to the contracted plural of segolate nouns, such as אִשֶּׁר (for אִשֶּׁר) see Lehrg. p. 575, 576, and indeed in this word the shorter form arises from its use in exclamation. So in German in announcing good news: *viel Glück!* In Greek and Latin, *τρισμακάριος, τριεὺς, τριευδαίμων, terque quaterque beatus*.

אִשֶּׁר id. with Aff. בְּאִשֶּׁר "with my happiness," Gen. 30:13.

אִשֶּׁר Milél ("upright to God"), [*Asarah*], pr. n. of a singer and Levite, 1 Ch. 25:2, written in verse 14 אִשֶּׁר.

אִשֶּׁר rarely אִשֶּׁר Micah 5:13; Deut. 7:5. Pl. אִשֶּׁר and אִשֶּׁר, Jud. 3:7; 2 Ch. 33:3, f. [see below] pr. *fortune*, i. e. in the idolatry of the Phœnicians and Aramæans, *Astarte* or the planet *Venus*, elsewhere called עֵשְׂתֶרֶת (see under that word, also my Comment. on Isa. 65:11, and vol. ii. p. 337, seq.); apparently the companion and consort of Baal: and *her image*; in pl. *images of Astarte*, and perhaps generally *images of idols*, at least those of a particular kind (compare 'Egual of the Greeks). The signification of *grove*, which from the LXX. and Vulgate has found its way into the Lexicons and Commentaries of the moderns, is altogether unsuitable to the context in many places, and in some it is almost absurd; I have refuted it at length in Thes. p. 162. To the remarks there made, I here add that *Venus* was regarded by the Romans as the giver of good fortune; compare, *venerem jacere*, Suet. Aug. 71; *venerius jactus, venustas*, for happiness, Ter. Hec. 5, 4, 8, 18, and Sylla's cognomen 'Επαφρόδιτος, Felix. As Venus answered to Asherah, and as Hercules, who was worshipped by the Romans as also presiding over and granting fortune, answered to Baal, I have not any doubt that the origin of this mythology was in the East; see,

among other passages, 1 Ki. 15:13; 2 Ki. 21:7; 23:6; Jud. 6:25, 26, 28, 30. In several places *Asherah* is joined to a male idol, Baal, just as Ashtoreth is in other places, see 1 Ki. 18:19; 2 Ki. 23:4; Jud. 3:7.

["(1) *Asherah*, a goddess of the Hebr. idolators, to whom they made statues, images (מַסֵּלָה), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal, as at other times Baal and Astarte (Jud. 2:13; 10:6; 1 Sa. 7:4; 12:10). 1 Ki. 18:19, prophets of Baal...prophets of *Asherah*; 2 Ki. 23:4, of Baal, of *Asherah*, and of all the host of heaven. Jud. 3:7, and served אֱלֹהֵי אֲשֵׁרָה וְאֱלֹהֵי אֲשֵׁרָה "Baal and *Asherah*," comp. 2 Ki. 17:16; 21:3; 2 Ch. 33:3; Jud. 6:25. Once, where in the same chapter mention is made of אֲשֵׁרָה, 2 Ki. 23:6; 14:15; and also of עֲשֵׂתָרָה verse 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

["(2) A statue, image of *Asherah* made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deu. 16:21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria, from the time of Ahab, 1 Ki. 16:32, 33; 2 Ki. 10:26; 17:16; on the high place of Bethel, 2 Ki. 23:15; at Ophra, Jud. 6:25, and even in the temple at Jerusalem, from Manasseh until Josiah, 2 Ki. 21:37; 23:6; Pl. אֲשֵׁרִים *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10; 23:14; 2 Ch. 14:2; Mic. 5:12, 13; Exod. 34:13; Deut. 7:5; 12:3; 2 Ch. 31:1; 33:9. That these pillars were of wood, appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34:13; Jud. 6:25; 2 Ki. 23:6, 15, etc.

["Note.—Of the ancient versions some render this word *Astarte*, others a *wooden pillar*, others a *tree*, LXX. very frequently *άλσος*, Vulg. *lucus* (Engl. a grove), by which they seem to have understood a sacred tree. In the Mishnah too it is explained by אֵילֵן נֶעֱבֵר 'a tree that is worshipped.' The primary signification of the word may pertain either to the goddess, her nature and qualities, or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier, i. p. 560, seq., Bonn, 1840); according to whom אֲשֵׁרָה is prop. *right, upright*, then a *pillar*, and at last a female divinity of the Canaanites, worshipped under the figure of an upright pillar, often as the partner (σύμβωμος) of Baal in his altars, but different from *Astarte*; comp. the epithet of Diana, 'Ορθία, 'Ορθωσία. The former idea was adopted by me (Thes. s. h. v.

and in Appendix), referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view, אֲשֵׁרָה is prop. *fortune, happiness* (compare אֲשֵׁר No. 3, אֲשֵׁר Gen. 30:13, especially אֲשֵׁרִי), and hence became an attribute of *Astarte*, or *Venus as Fortuna Datrix*, which was made great account of among the Hebrew idolators; see the artt. זֵר, קִנִּי. To this we may add that the Romans too regarded *Venus* as the giver of good fortune and a happy lot; comp. the expressions, *venerem jacere*, Suet.; *venerere jactus*, Cic., and others. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely, if ever, from the form of their statues or images: e.g. חַמְנִים, עֲשֵׂתָרוֹת, בְּעָלִים. It is, however, very possible that the proper signification of אֲשֵׁרָה, אֲשֵׁרִים being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἐρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but *Mercury*." Ges. add.]

אֲשֵׁרָה Ch. a wall, so called from its being erected, (see the root No. 1) Ezr. 5:3. As to the form, comp. בִּשְׁנָה.

אָשַׁש an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way; comp. Arab. أَتَى to tread, to trample on, to subdue (kindred to אָצַץ to urge, and even אָוץ and the words there compared). Hence אֲשֵׁשֶׁה a cake made of dried figs pressed together; אָשַׁש a foundation which is pressed down by treading on it, and Arab. أَسَّ Conj. II, to found, to make firm in laying a foundation, comp. אָשַׁה to prop.

Note.—אֲשֵׁשׁ see under the root אָשַׁש, p. xli, A.

אֲשַׁת see אָשַׁה.

אֲשֵׁתָאֵל (perhaps "petition," "request," as if Inf. Hithp. of an Arabic form, from the root אָשַׁל), [Eshtael], pr.n. of a city of the Danites, situated in the plain of the tribes of Judah. Josh. 15:33; 19:41. Jud. 13:25; 16:31. [Gentile noun אֲשֵׁתָאֵל 1 Ch. 2:53.]

אֲשֵׁתָרִיד Ch. rebellion, Ezr. 4:15, 19, verbal of the Conj. ITHPAEL, from the verb אָשַׁר i. q. אֲשַׁר Ithpael to strive, to endeavour.

אִשְׁתּוֹן ("uxorious," "womanly," from אִשָּׁה), [Esh-ton], pr. n. of a man, 1 Ch. 4:11, 12.

אִשְׁתִּמּוֹעַ Josh. 15:50, and אִשְׁתִּמּוֹעַ ("obedience," as if infinit. Conj. VIII, from the root שָׁמַע), [Esh-temoh, Esh-temoa], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, السموع; "a considerable village situated on a low hill." Rob. ii. 626.]

אֶת comm. Ch. i. q. Heb. אֶת a sign, a portent, synon. with הָיָה Dan. 3:32, 33; 6:28. Root אָהָה.

אָהָה i. q. אָהָה thou, which see.

אָהָה with a dist. accent אָהָה pers. pron. 2 pers. f. thou, of very frequent occurrence. This word is shortened from the fuller אָהָה, as is observed below. It is sometimes joined with a masculine, Eze. 28:14; Deu. 5:24.

I. אָהָה followed by Makk. אָהָה, with suff. אָהָה, אָהָה, in Pause אָהָה, אָהָה, אָהָה (all which are just as often written fully), אָהָה, rarely אָהָה Josh. 23:15, אָהָה, אָהָה Exod. 35:26, more rarely אָהָה Gen. 32:1, אָהָה Eze. 23:45, אָהָה verse 47.

(1) pr. a demonstrative pronoun, αὐτός, ipse, self, self, this same. This primary strongly demonstrative power which may be generally expressed by the Gr. αὐτός, is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6, אָהָה לְאִשְׁרָיִם יִבְלֵה "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, וְכֵן הָיָה וְאֶת־הַדּוֹב "there came a lion with the bear itself;" (in Greek it may be rendered σὺν αὐτῷ τῷ ἀρκτῷ, mit sammt dem Bären, und der Bär obenbrin, and a bear besides; comp. αὐτῷ σὺν φόρμυγγι, Il. ix. 194, and Passow, Lex. Gr. v. αὐτός, i. 6). Joshua 22:17, "it is not sufficient for you, אָהָה עֲשׂוֹן פֶּעַר this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, אָהָה אֲנִי "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses אָהָה הַכָּל all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, "the same who has given us life," 2 Ki. 6:5, "as one of them was felling a beam, the iron (אָהָה הַבִּרְזִית) fell into the water." (The word iron should here be pronounced with em-

phasis.) Neh. 9:9. In the Old Testament here also belong—(a) its being used reflectively, αὐτὸν εἰπαυτός; Eze. 34:2, "woe to the shepherds αὐτὸν εἰπαυτός who feed themselves," i. q. נִפְשָׁם: verses 8, 10; Jer. 7:19; Nu. 6:13.—(b) In Ezekiel it occurs even four times without a following noun for αὐτό, id, ipsum, this, itself, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, אָהָה נִפְשָׁם "this (αὐτό) is the place of my throne, and this the place of the soles of my feet;" Eze. 47:17, 18, 19, compare verse 20, where אָהָה stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading אָהָה, as in verse 20; but the similar passage, Eze. 43:7, in which אָהָה could not be suitable, defends the common reading; ["Maurer supplies lo! the place, etc., LXX. ἑώρακας τὸν τόπον κ.τ.λ."]). From the Rabbinic may be added the phrase, בְּאוֹתוֹ הַיּוֹם αὐτῇ τῇ ἡμέρα, on the same day; בְּאוֹתוֹ הַשָּׁעָה in the same hour, in derselben Stunde: from the Syriac

ܐܬܐ, compare ἀφ' αὐτοῦ, a se ipso. ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by נִפְשָׁם, and in the same manner do the Syriac grammarians interpret the word ܐܬܐ. In the Arabic ضربت أيا, also used reflectively ضربت أيا

I have beaten myself. As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אָהָה p. LXXXVIII, A), nor should I object if any one were to compare אָהָה, אָהָה with the Sanscr. éat, hic; Gr. αὐτός. To give my own opinion now, this is more probable than what I lately supposed, that אָהָה, אָהָה are i. q. אָהָה a sign, which, however, is also the opinion of Ewald, Gramm p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אָהָה הַבִּרְזִית i. q. Germ. dieselbe Sache, dieselbige Sache, selbige Sache, the thing itself, the same thing; often redundantly for the simple dieselbe Sache, this thi

t is rarely—(a) put before a nominative (Gen. 17:5; לֹא יִקְרָא עוֹד אֶת־שְׁמֶךָ אַבְרָם; "thy name shall be no longer called Abram;" Gen. 4:18; וַיִּקְרָא לְחֶנֶךָ אֶת־שֵׁנִי; 2 Sa. 11:25; הִנֵּה הִדְבֵּר אֶת הַדְּבָר הַזֶּה; "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(b) put before the object of a proposition when already definite (compare the pronouns *αὐτός, ipse, derselbe*, which, especially in the oblique cases, *αὐτοῦ, αὐτῶ, αὐτόν, ipsum, ipsi, derselben, derselben*, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out a *determinate object*. In Hebrew אֶת־הַשְּׂמִים properly therefore signifies, i. q. *αὐτὸν τὸν οὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αὐτὸν Χρυσήδα*, II. i. 143, without emphasis for *Χρυσήδα*: אֶת־הָ pr. *αὐτόν σε, σεαυτόν*, hence the simple *σε*. In this manner אֶת is frequently put before substantives made definite with the article הַהֵוא וְהַהֵוא Gen. 1:1; comp. אֶת־הָאָרֶץ Gen. 2:4, or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

Note. Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. אֶת־הָאָרֶץ Nu. 32:5, man gebe das Land, "let them give the land" (see Olshausen, Emendatt. zum A. T. page 25, Hebr. Gram. 9th edit. page 233 [13th edit., § 140, a]), but many others (see No. 2, a) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point which exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gramm. Page 593); Fähsius (Seebode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

[*Note.* The origin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic languages are Ch. ֵי, Syr. ܐ *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the

Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten, sen, of*; the form *ent-sen*, corresponds entirely to the Hebr. אֶת־הֵם, and *ent-of*, to the Hebr. אֹתוֹ, while yet all these forms express the nominative. (See the Table in 'אֶנְכִי, note; Hebr. Gramm. page 293, 13th edit.) From *ent* come both אֶת (as אֶת from אֶת־הֵם), and אֹת; comp. Sanscr. *état*, Gr. *αὐ-ος*. Others refer אֶת, אֹת, to the Aram. אֵית, אֵיתִי, i. q. אֵי; so Hupfeld on the demonstr. power of the letter ת, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135." Ges. add.]

II. אֶת followed by Makk. אֶת־, with suff. אֶת־י, אֶת־ה, in pause and f. אֶת־הָ Gen. 6:18 comp. 20:16; אֶת־הֵם Gen. 9:9, 11, אֶת־הֵם more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, אֶת־הָ, אֶת־הֵם, אֶת־הֵם (so that it seems to be confounded with the mark of acc. אֶת), pr. subst. denoting *nearness*, and *propinquity*, prob. for אֶת־הָ (from the root אָהַב No. II. to draw near, as אֶת־הָ from אָהַב) from the common usage of the language, a prep. of a similar power to אֶל (which see).

(1) *apud, with, at, by, near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:26, "Eziongeber אֶת־אֵילֹת אֶת־הָאֵלֹהִים which is situated near Elloth," comp. Jud. 4:11, אֶת־פָּנַי to any one's face, i. q. פָּנַי see פָּנַי. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become אֶת־י with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing אֶת־י" i. e. while he had Joseph for *οἰκονομος*, verse 8. Specially—(a) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. *ῥὰ παρ' ἐμοί*, Arab. *كان معي* (see אֶל No. 2, a, b); especially what one has in one's mind, Job 12:3, אֶת־י אֵין בְּמוֹ אֵלֶּה "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(b) It is rarely used of motion to a place (like *παρὰ* with an acc. and vulg. *apud te* Inscr. Grut. ben dich). 2 Sam. 15:23; Ps. 67:2, יָאֵר פָּנַי אֶת־הֵם i. q. אֶת־הֵם; Ps. 4:7.—(c) It is i. q. *præter, besides* (compare *παρὰ ταῦτα, præter ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(d) It is used ellipt. for אֶת־הֵם Gen. 49:25, where from what precedes אֶת־ is supplied.—(e) In some phrases and examples אֶת may seem to be inaccurately for *in*. (as in Lat. *apud villam, apud forum, apud Hierosolyma*, Sueton. Vesp. 93, *apud Palestinam*, Eutr. vii. 13, see Handii Tursell. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel, אֶת־בְּלִי מִקְדָּשׁוֹ at all those places:" the courts of justice being

in the gates of towns, and thus by or near the towns. 1 Ki. 9:25, "וְהִקְטִיר אֹתוֹ אֲשֶׁר לִפְנֵי י" and Solomon offered incense at that (altar) which was before Jehovah." Compare Suet. Aug. 35, *ut thure et mero supplicaret—apud aram eius dei*, etc., and Deut. 16:6, אֶל-הַמִּקְדָּשׁ... שָׁם תִּזְבֹּחַ. One offered properly at the altar, and in 1 Ki. loc. cit. this phrase is used as the customary expression for offering incense. (I do not see with Winer, how in this passage אֹתוֹ may refer to יְהוָה.)

(2) *cum*, with (compare עם No. 1), used of accompanying, Gen. 6:13; 43:16; Jud. 1:16; Jer. 51:59; of connection by marriage, 1 Ki. 3:1; of a covenant, Gen. 15:18; of aid, Gen. 4:1, "I have gotten a male (i. e. a son) אֶת-יְהוָה by the aid of Jehovah." Jer. 1:8; 15:20. It is said, "to speak with any one," 1 Ki. 8:15; also "to fight, to make war with any one" (where את may be rendered *against*), Gen. 14:9; 1 Ch. 20:5; Pro. 23:11. הִתְהַלֵּךְ אֶת-יְהוָה "to walk with God," Gen. 5:24; i. e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה הַכֹּדֶם אֶת-כָּל "to act kindly with any one," Zec. 7:9; compare Ruth 2:20; 2 Sa. 16:17. Noldius, in his Concordance, under this word always confounds את No. I. and II, which it may suffice thus briefly to mention.

מֵאֵת i. q. מֵעַם pr. *from with, from near by any one*; Syr. *ܡܥܢ*, Arab. *من عند*, *from* (1 Ki. 6:33), after verbs and nouns of departing, Gen. 26:31; sending from any place, Gen. 8:8; also of receiving, Job 2:10; buying, Gen. 17:27; 23:20; asking from any one, 1 Sa. 1:17; performance, Ex. 29:28, etc. Other examples are, Josh. 11:20, הָיְתָה בִּי מֵאֵת "by Jehovah was this instituted;" Ex. 29:28, "this shall be to Aaron... a perpetual statute בְּנֵי יִשְׂרָאֵל to be performed by the children of Israel;" Ps. 22:26, מֵאֵתְךָ תְּהִלָּתִי "from thee my praise," i. e. "I owe to thee salvation, the cause of praise." Isa. 44:24, מֵאֵתִי is i. q. Gr. *ἀπ' ἐμαυτοῦ*, John 5:30, from myself, or by my own authority. Arabic *من عندي*, Syriac *ܡܥܢ*, and Heb. מִמֶּנִּי Hos. 8:4. Compare as to this, *Anecdota Orient.* i. p. 66.

III. אֶת with suff. אֹתוֹ 1 Sa. 13:20, pl. אֹתָם *ibid.* verse 21, and אֹתָם Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions a *plough-share* (but in Sa. it is joined with מַטְרָשָׁה), according to Symm. and the Hebr. intpp. *a mattock*. The more general word *σκαεύς* is used by the LXX. in the book of Sa. Some compare אֹתָם household-stuff, flocks,

utensils; but indeed I should prefer regarding אֶת as for אֶת (like עֶת for עֶת from עָתָה) = Arab. *أداة* an instrument, *أدّى* apparatus, instrument, specially of war, from the root *أدى* to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

אֶת-בַּעַל ("living with Baal," i. e. enjoying the favour and help of Baal), [*Ethbaal*], pr. n. of a king of the Sidonians, 1 Ki. 16:31, in Josephus (*Arch.* 8:13, § 1, 2, contr. Apion. 1, 18), *Ἰθόβαλος*, *Eiθόβαλος* (אֹתוֹ בַּעַל).

אֶתְהָ Deu. 33:2, and אֶתְהָ Isa. 21:12, pl. אֶתְהָ Jer. 3:22 (for אֶתְהָ), fut. יֵאָתְהָ Job 37:22; pl. יֵאָתְהָ Job 16:22, contr. and def. תֵּאָתְהָ Mic. 4:8, וְהָאֵתְהָ Deu. 33:21, and וְהָאֵתְהָ (for וְהָאֵתְהָ), Isa. 41:25; imper. אֶתְהָ Isa. 21:12; 56:9, 12 (almost all of these forms imitate the Aramæan).

(1) *to come*, a poetic word ["instead of בֹּא"] Ch. אֶתְהָ, Syr. *ܐܬܐ*, Arab. *أَتَا*, which are of common use in these languages. Const. followed by לְ (Jer. 3:22) and עַד (Mic. 4:8) of the person *to whom any one comes*. Part. pl. fem. הָאֹתְהָ *things to come*, i. e. future, Isa. 41:23; 44:7; 45:11. Arab. *آت* for *آتِي* future.

(2) *to happen to any one, to come upon him (as evil)*, Job 3:25, i. q. אֵלָּא with acc.

(3) *to go, to pass by*, Job 16:22. Vulg. *transeunt*. Hiphil, *to bring*, i. q. הֵבִיא. Pret. plur. הֵבִיאוּ (for הֵבִיאוּ) Isa. 21:14, and the same form for imp., Jer 12:9.

Deriv. אֶתְהָ.

אֶתְהָ Ch., Dan. 7:22, inf. מֵאֵת Dan. 3:2, i. q. *Heb* *to come*; with עַל of pers. Ezr. 4:12; 5:3.

APHEL הֵבִיאוּ inf. הֵבִיאוּ (by a Hebraism)—(1) *to cause to come*, Dan. 6:17, 25.

(2) *to bring, to fetch*, Dan. 5:3, 23. Syr. *ܐܬܐ*.

HOPHAL, borrowed from the Hebrew, but anomalous הֵבִיאוּ, 3 fem. הֵבִיאוּ, Dan. 6:18; pl. הֵבִיאוּ Dan. 3:13, *to be caused to come, to be brought*.

אֶתְהָ pers. pron. 2 pers. m. *THOU*; with dist accent אֶתְהָ (*Milél*), Gen. 3:11; 4:11; 27:32, without ה five times in אֶתְהָ כְּחִיב 1 Sa. 24:19; Ps. 6:4; Ecc. 7:22; Job. 1:10; Neh. 9:6. In the oblique cases

of *thee, thine*, 1 Ki. 21:19; *thee*, Pro. 22:19; see Lehrgeb. p. 727. (Instead of the doubled Tav, in Arabic and Ethiopic there is *nt*, أنت f. أنت vulg.

انتى, אלת: fem. אלת: in Syriac there is Nun occult אלת f. אלת; and the same appears also in Egyptian in 𓆎𓅓𓏏𓏏 f. 𓆎𓅓𓏏𓏏 thou. ["All of which are compounded of the demonstrative syllable *en*, and the simple pronouns *ta, to, tok*. (See in אלת note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is *n*, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. *tuam*, the stock of which is *tu*, Pehlev. and Pers. *tu* تو, Gr. *τὸ, σὺ*, Lat. *tu*, Goth. *thu*, Germ., Dan. and Swed. *bu*.)

אתן f. a *she-ass*, so called from its slowness; see the root אתן. (Arab. $\text{أش$ *she-ass*, and the female of the wild ass; Aram. אַתְנָא id.) Nu. 22:23, seq. בְּנֵי אֶתְנָא "the son of his ass," i.e. his ass. Gen. 49:11. Pl. אַתְנָוֹת Gen. 12:16; 32:16.

אתן comm. Chald. a *furnace*, i. q. Syr. ܐܬܢܐ . Dan. 3:6, 11, 15, seq. The form אתן is from the root אתן to smoke; like דָּם for דָּם .

אתן Eze. 41:15, in כתב for אתן.

את i. q. את pers. pron. 2 pers. sing. fem. *thou*. Although this form is rare in the Old Test. (it is found only seven times in כתב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Eze. 36:13; and wherever it occurs, the *aspuria* of the Masorites takes away the Yod, so as to read את, so that in the text there appears את), yet there can be no doubt that it is genuine (comp. Arab. انتى and Syr. ܐܬܢܐ); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into את. Yod added at the end is a mark of the feminine, as in תְּתִי ; nor should we listen to Ewald (Heb. Gramm. page 177), who, apart from all analogy, conjectures את to be for את, of which no trace exists in the Phœnicio-Shemitic languages.

את (perhaps, "neighbouring," from את nearness, and the termination ת, [Ittai], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written את (which see).

את m. Eze. 41:15 (קרי), 16, 42:3, 5, a *kind of columns* [see below]; (see especially Eze. 42:5, comp. verse 6). LXX. and Vulg. chap. 42, render it *περίστυλον, porticus*. Root את.

["A term in architecture, signifying a *decrement*; where a story or portico is drawn in, an *offset, ledge, terrace*. It is a verbal Hiph. from את to *tear away, cut off*. So Böttcher recently (Proben, page 350); but so too Abulwalid long before, i. q. نصيل segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.]

את pers. pron. 2 pers. pl. *you*, m. Inaccurately joined to a feminine, Eze. 13:20. It comes from את which see, with the addition of ם, the mark of multitude. Arab. انتم ; Aram. אַתְנֵן .

את Ex. 13:20; Nu. 33:6, [*Etham*], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX. Ὀθάμ . Jablonsky (Opuscul. ii. 157) regards it as the Egyptian ΔΤΙΟΥ , i.e. boundary of the sea.

את & את, once את 1 Sa. 10:11 i. q. את with Aleph prosthetic, adv.

(1) *yesterday*, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.

(2) *formerly*, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form את, which see. Also, Syr. ܐܬܐ ; Chald. אַתְמַל . The form seems compounded from את *with, at*, and מל i. q. פְּרִימִים *forepart, front*; hence of time, *antea, aforesite*." Ges. add.]

את an unused root. Arab. أَتَلَ i. q. أَتَلَ to *walk with short steps*. Conj. IV. to stand, to stand still; compare את to delay. Hence את a *she-ass*.

את in some MSS. and printed editions for את constancy, Mic. 6:2; Job 33:19.

את pers. pron. 2 pers. pl. f. *you, ye*. Once found Eze. 34:31, where other copies have את. With ה parag. it is written את Gen. 31:6; Eze. 13:11, 20; 34:17; and ibid. 13:20. את, according to the analogy of the forms תְּתִי , תְּתִי . Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp. תְּתִי , תְּתִי .

את f. a *gift, reward*, specially as given to a harlot, Hos. 2:14. Root את.

אַתְנִי ("bountiful," "munificent," from אֶתְנָה a gift), [*Ethni*], pr. n. m. 1 Ch. 6:26.

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Beth (בֵּית), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בֵּית *a house, a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, ቤ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as בָּרַךְ and פָּרַךְ to disperse, and חָפַץ to cleave, פָּרַץ, פָּרַץ, פָּרַץ; פָּרַץ, פָּרַץ, פָּרַץ; and חָפַץ to be feeble.—(2) rarely into ו, as בָּרַב, בָּרַב, בָּרַב; great, and even into a quiescent ו, as בָּרַב, בָּרַב, בָּרַב; compare in the western languages βόσκω, *vescor, pascor*, βάδω, *vado*.—(3) into מ, which letters are pronounced very much alike by the Orientals, as מָרִיא and מָרִיא *fat*, מָרִיא and מָרִיא *an idol of the Babylonians*, מָרִיא to search, מָרִיא time, זֶמֶר, זֶמֶר, זֶמֶר.

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(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lament. 1:3, בְּנִיחִים "among the nations." 2 Ki. 18:5, בְּכָל-מְלָכֵי יְהוּדָה. 2 Sa. 15:31, "Ahiathophel is among the conspirators." Ps. 118:7, יְהוָה בְּעֵמְרִי "Jehovah is among my helpers," i. e. is my helper (comp. Lat. *in magnis viris est habendus*); Job 15:10; Jer. 6:18. Cant. 1:8, הַיָּפָה בְּנָשִׁים "fair (fairest) among women." Lam. 1:1; Josh. 14:15; comp. Luke 1:25, 28, 42. Specially it signifies *a part* excepted from a whole number (as מִן No. 1). Ps. 139:16, "my days were determined בְּפֶה אֶחָד בְּהֶם when as yet not one among them (of them) existed." Ex. 14:28. 1 Sa. 11:11, "two בְּם of them;" Lev. 26:36; Deu. 1:35. Hence, when used with some verbs, it shews that they refer to only a part of the predicate; as בָּ הִכָּה to smite (several) of them, to cause a slaughter among enemies (different from הִכָּה with an acc. to smite them), 2 Sa. 23:10; בָּ הִרְגַּנִּי Ps. 78:31, comp. בָּ נִשְׂאָה Job 7:13; בָּ הִנֵּה an *etwas* bauen, to build on, Zechariah 6:15; בָּ שָׂתָה Pro. 9:5.

(3) When it refers to the limits by which any thing is bounded, *within, in*; בִּשְׁעָרָיו "within thy gates," Ex. 20:10; בְּחוֹמֹתַי "within my walls," Isa. 56:5. Often used of time, בְּשָׁלֹשׁ שָׁנִים "within three years," *binuen drey Jahren*, Dan. 11:20; Ecc. 11:1; also so used that the close of the limit is especially regarded, and so used of time already past, Nu. 28:26.

(4) Rarely after verbs of motion; *in*, with acc., *etc* (Eng. *into*), as after verbs of going, Gen. 19:8; 31:33; sending, Lev. 16:22; Deu. 7:20; also giving (Jer. 12:7); placing (comp. Lat. *ponere in aliquo loco*), Gen. 27:17; inserting (Deu. 15:17), etc.; *among, inter*, with acc., Deut. 4:27; 1 Ki. 11:2. Compare Winer, Exeget. Studien, i. p. 48, seq.

(5) The second class comprehends those species of significations, which designate either *nearness and vicinity* (No. 1—3), or *motion to a place*, so as to be *at or near* it; Germ. *an* (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on*. בְּעֵינֵן "at a fountain," 1 Sa. 29:1; בְּנֵהַר הַיָּרֵךְ "by the river Chebar," Eze. 10:15 (Gr. *ἐν ποταμῷ*, by a river). *at or on* the sky, *am Himmel*, Pro. 30:19. בְּאַמָּה a hundred by the cubit, i. e. a hundred cubits, see *אמה*. (Comp. Lat. *in verubus*, Virg. Georg. ii. 396; French, *avoir les souliers dans les pieds*.) Here also are the phrases to be referred, יוֹם בְּיוֹם *tag an tag*, day by day, daily (as if, so that day touches day); חֹדֶשׁ בְּחֹדֶשׁ *in every month*, 1 Ch. 27:1; שָׁנָה בְּשָׁנָה yearly, Lev. 25:53.

2) *before, in the presence of*. Genesis 23:18;

בְּכָל-בָּאֵי שַׁעַר עִירוֹ "before all who go in at the gate of his city," more fully בְּעֵינֵי, בְּעֵצֵי, בְּכָפֵי; comp. Gr. *ἐν ὀφθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at or in, for upon*, בְּחֹרֶב 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בְּפִסְוִים "on horses."

(4) of motion to a place: *ad*, an (*etwas*) *hin, to, unto, upon*. This Beth differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, נֹאחַ (*etwas*) *hin*. בּ in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to עַד *usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: בִּישׁ an (*etwas*) *hin*; although the later writers appear to like to use עַד for אֶל; Gen. 11:4, "a tower, whose head may reach unto heaven" (not less correctly Jer. 51:9; "her judgment reacheth unto heaven," אֶל הַשָּׁמַיִם comp. Winer, Exeget. Stud. p. 53) בְּיָמֵי מִינְגֵּנִס *ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (בָּגַע), adhering (בָּדָק), going to, especially to ask something (בָּרַשׁ, שָׁאַל, comp. an fragen, in upper Germany, an einen *etwas* begehren, for after common verbs of going, אֶל is more frequently used), falling upon (בָּנֵעַ), taking hold on (בָּחֹזֶק, הִתְחַזֵּק), inclination and affection (בָּהֶב, בָּהֶר, בָּאֵם, רָצָה), all of which are in Latin compounded with the particles *ad, in*. (Many of these, however, are joined in the same sense also with אֶל, as בָּבֶק, נָגַע, דָּבַק. (Jer. 17:17). Since בּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So נָשָׂה to borrow, לֵיטֵן (cognate perhaps נָשָׂא to take), בָּ לְנָשָׂה to lend, an jem. *hinleihen* (comp. *عطا* to take, *اعطى* to give), בָּ עָבַר = הֵעָבִיר to impose servitude, *fid* jem. *bebieuen* (according to Winer, to labour through any one; so that the בּ is instrumental, see C, 2). Specially, בּ in this sense—(a) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see רָאָה בָּ, הִבֵּית, הִזֵּה); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע בָּ), of smelling (הִרִיחַ).—(b) in oaths, it is prefixed to the person or thing *by* which, i. e. turned to which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. *بالله* by God).

—(c) It is used when single species are referred to

their genus, Gen. 7:21, "all animals *וְכָל־הַבְּהֵמָה* which belonged to the birds, and to the cattle," etc. Gen. 8:17; 9:2, 10; Hos. 4:3. Germ. an Vieh, an Bögeln, etc.

(5) of motion down to, upon; in, upon, over, super, with accus. (comp. No. 3). 1 Ki. 2:44, "God turned thy malice *וְרָאִשְׁךָ* upon thy own head." Lev. 20:9, *וְדָמִיו בּוֹ* "his blood (come) upon him." So after the verbs *וָרַךְ*, *וָשָׁלַט*, to tread, to reign over; *בְּ* בְּבוֹהוּ to trust upon.

(6) of motion, against, in for contra, adversus, gegen (etwas) an. Gen. 16:12, *וְיָד כָּל־בּוֹ* "his hand against every man, and the hand of every man against him." 2 Sam. 24:17. So after verbs of fighting (*וָלָחֵם*), sinning (*וָהִטָּא*), being angry (*וָהִתְעַבֵּר*) Deu. 3:26; comp. Ps. 78:31; Lev. 17:10, acting perfidiously (see *וָפָנִי*, *וָמָרָה*, *וָמַעַל*, *וָפָשַׁע*), etc. There follow various metaphorical uses, as—

(7) near, nigh (pr. neben-an), according to, i. q. *בְּ*. Gen. 1:26, *בְּצַלְמֵנוּ* "in our image, according to our likeness." Gen. 1:27. Comp. Gen. 5:1, 3, "and Adam begat a son *בְּצַלְמוֹ*." Gen. 21:12, "after Isaac (*וְיִצְחָק*) shall thy seed be called." *בְּדֶרֶךְ* according to the way or manner, Amos 4:10; Isa. 10:24, 26, *בְּעֶצֶת־רִשְׁעִים* by or according to the counsels of the ungodly, Ps. 1:1. *בְּדֶבַר* according to the command of. Hence (and there was no need for Winer to have called in question this signification, Exeg. Stud. page 43)—

(8) as, like as, in the manner of, i. q. *בְּ* Job 34:36, "because of answers *וְאָנֹכִי* given in the manner of the wicked" (LXX. ὡςπερ οἱ ἄποροι. Two MSS. *בְּ*). Job 37:10 (some MSS. *בְּ*); Isa. 44:4, *בְּגִבֹּן הָעֵיר* "as in the grass" (LXX. ὡς. MSS. and Editt. *בְּ*). Isa. 48:10 (Jerome, "quasi argentum"). Ps. 37:20; 39:7; 102:4; Zec. 10:5 (MSS. and Targ. *בְּ*); Hos. 10:15. (So the Arab. *بِ*, e. g. *يَمْشِي* *بِ* *الْبُرْسَا* to walk in the manner of the common people. Schult. Opp. Min. page 71.)

(9) for, at, used of price, reward, exchange (a signification which springs from its local sense; comp. Lat. loco, and pro for ante; Germ. anstatt and für, in the more ancient language for vor, and vice versa). Gen. 29:18, "I will serve thee seven years for Rachel," *וְרָחֵל*, verses 20, 27; Isa. 7:23, "a thousand vines *בְּכֶף* at a thousand pieces of silver," Ecc. 4:9; Lam. 1:11; 2 Sa. 24:24; Hos. 12:13; Cant. 8:7, 11. Deu. 19:21, *נַפְשׁוֹ בְּנַפְשׁוֹ* "life for life, eye for eye" (comp. Koran 5:49). Hence *בְּקִשְׁתָּם* "with peril of their lives," 2 Sa. 23:17; comp. Josh. 23:11; *בְּ* pr. for sufficiency, for necessity. (So often *بِ* in Arabic.)

(10) It implies having respect to any thing, having regard of any thing:—(a) in respect to, 1 Ki. 5:22.—(b) on account of, Gen. 18:28, *בְּחַשְׁבָּה* "on account of those five," Ex. 10:12; 2 Ki. 14:6; Jon. 1:14; *בְּמַה* wherefore? *בְּאִשְׁרֵי* in that, on account of (that) which *בְּדֶבַר*, *בְּכֵלֵל* for any thing or cause, on account of.

(Arab. *بِ* on account of, Koran 81:9; *بِمَا* because that.)—(c) about, concerning, after verbs of rejoicing (*וָשִׂיחַ*, *וָשִׂחַ*, *וָשִׂחַ*), hearing (*וָשָׁמַע* Job 26:14), knowing (Jer. 38:24), especially speaking, as *בְּ* *דִבָּר* to speak concerning any one, especially (such is the *φιλανθρωπία* of mortals), to one's disadvantage; *בְּ* *עֵנָה* to bear witness concerning any one, especially against him, to his harm and injury.

(C) The third class—which may be rendered in Germ. by mit, Eng. with, which may be called Beth of accompaniment and instrument (the appellation of the Rabbins being too circumscribed)—equally with the second, springs from the notion of nearness; and it comprehends the following significations:—

(1) with—(a) of accompaniment; Num. 20:20, *בְּעִם* "with much people"; Isa. 8:16, *בְּתַלְמִידֵי* "with my worshippers [disciples]," i. e. having them present; 1 Ki. 10:2; Jer. 41:15; 11:19, *עֵץ פְּלִחְמוֹ* "a tree with its fruit." Often used of what we carry in our hands; Gen. 32:11, "with my staff (*וּבַמִּקְלֵי*) I passed over this Jordan," Ex. 8:1, 13; Isa. 7:24. Hence *בְּלֹא*, *בְּאֵין*, *בְּבִלִי* without. Specially—(a) when placed after verbs of going, it gives them the power of carrying, as *בּוֹא בְּ* to come with any thing, i. e. to bring it; *בְּ* *קָדַם* to go to meet with any thing, i. e. to take it. See *וָרַךְ*, *וָקָדַם*, and de Sacy, Gram. Arabe, i. 355.—(β) It is even said "with many (*וּבְרַבִּים*) they come against me" (Ps. 55:19), and "ye are left with very few" (Deu. 28:62), i. e. a few of you are left; these are manifest instances; also there is said, Nu. 13:23, "they carried it (the cluster) on a staff (*וּבַשִּׁנִּים*) with two" (*וְשֵׁנִי*, *וְשֵׁנִי*), where two only carried it. (Vulg. *duo viri*).—(b) of aid; Ps. 18:30, *וְיָרֵד* "with thee I will run through a troop," Ps. 60:14; Isa. 26:13; Ps. 44:10, *בְּעֶבְרָתֵנוּ* "thou wilt not go out to battle with our armies."—(c) When prefixed to substantives signifying attributes, especially virtues and vices, it serves to form periphrastic adverbs, as *בְּחֵצוֹן* "with haste," hastily, Ex. 12:11; *בְּתַבְיָה* "with uprightness," uprightly; *בְּחַיִּים* "with my happiness," i. e. happily, Gen. 30:13; Ps. 29:4, "the voice of Jehovah is with strength," i. e. endued with strength.

(2) It is used of the instrument, where in Latin the ablative is used, as *בְּחֶרֶב* with the sword, Josh.

10:11; *with the feet*, Eze. 34:18; to cry with the throat (*בְּנִיחַ*), Isa. 58:1; used of an *agent*, one standing between (Lat. *per*), as *בְּמִנְיָהּ* by Moses, *בְּיַד מֹשֶׁה* by the hand of Moses (Arab. *بالنبي*); also used of the *efficient cause*, e.g. to faint with hunger (*בְּרָעָב*), Lam. 2:19; to be consumed with fire (*בְּאֵשׁ*), Lev. 8:32; to be commanded by Jehovah (*בְּיְהוָה*), Nu. 36:2; *בְּבַעַל* to prophecy by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with*, for *although*, as the Germ. *bei alle dem*, Lat. *in summa bonorum civium copia*. *בְּכָל־זֶה* with all this, i. e. *for all this*, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, *בְּכָל־הָאֲמוֹת אֲשֶׁר עִשִּׂיתִי* "notwithstanding all the signs which I wrought;" comp. the Arab. *بما* although, Koran 9:25. Kindred is the phrase *בְּזוֹאת* with this, i. e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentiae* or pleonastic (*بِالِ يادَة*). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously *ما الله غافلا* and *ما الله بغافل* "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en—en honnête homme*), the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle *בְּ* nearly approaches to its use in comparing (B, 8); Ex. 6:3, "I appeared to Abraham *בְּאֵל שַׁדַּי* as God Almighty;" Isa. 40:10, *הִנֵּה בָהֶם* "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people *בְּיָהוָה* that they are evil" (Vulg. *promis ad mulum*); Ecc. 7:14, *בְּיוֹם טוֹבָה יְהוָה כְּטוֹב* "in a joyful day be joyful;" Pro. 3:26, *יְהוָה יִהְיֶה בְּכִסְלֶךָ* "Jehovah shall be thy hope;" Ps. 68:5, *בְּיָה שְׁמוֹ* "his name is Jah" (Jon. [Targ. of R. Joseph] *יְהוָה שְׁמִיָּה*). Also LXX., Syr., Vulg. omit *בְּ*, compare Isa. 47:4; 48:2). * Isa. 26:4, *בְּיָה יְהוָה* "for Jah (i. e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by

Winer, who has followed him in Heb. Lex. p. 109; although it is certain, that not a few examples which have been referred to this idiom. do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, and ought to be otherwise explained. So in Hos. 13:9, *שִׁחַתְךָ יִשְׂרָאֵל בִּי בְּעוֹדךָ*, the Vulg. indeed renders, *perditio tua, Israël; tantummodo in me auxilium tuum*; but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (*בְּדִבְרֵי הַזֶּה*) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which *בְּ* seems clearly to be prefixed to a subject; Ezr. 3:3, *אִמְרָה עֲלֵיהֶם בְּ אִמְרָה עֲלֵיהֶם* (unless two constructions *אִמְרָה עֲלֵיהֶם* and *אִמְרָה עֲלֵיהֶם* have coalesced); 1 Ch. 9:33, *כִּי יוֹכֵם וְלִילָה עֲלֵיהֶם בְּמִלְאָכָה* (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, *כִּי בָּנָה הָיְתָה בְּבֵיתוֹ* "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. *בְּ* forms a periphrasis for the gerund, as *בְּשֹׁשֶׁבֶת* in *ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(a) *while, when (in that, comp. A, 1 used of time)*, Num. 35:19, *בְּפָנָעוֹ* "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(b) *when, after that (comp. A, 3 of completed time)*, followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, *בְּבֹאוֹ מִפְּדֵן אֲרָם* "when he had come out of Mesopotamia;" 2:4; Ex. 3:12; Isa. 20:1; Job. 42:10.—(c) *because (comp. B, 9)*, *בְּעֶזְבֹכָם* "because they had forsaken;" 2 Ch. 28:6.—(d) *if, though, even if (comp. C, 3)*, Ps. 46:3, *בְּהִמִּיר אֶרֶץ* "though the earth be removed;" Isa. 1:15.

Note. The old opinion of Grammarians is sufficiently probable, that *בְּ* is shortened from *בֵּית*, *בֵּית*, *in the house, in (like בְּ from בֵּית, מִ from מֵבֵית)*, for—(1) *בֵּית* itself (Syr. *بیت*) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word *بيت* is often in geographical names abbreviated into *بيت زمار* for *بیت زمار*, as *بیت زمار* (see my note in Burckhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in *בֵּית אֲשֶׁת־חָרָה* for *בֵּית אֲשֶׁת־חָרָה* house of Astarte, comp. *Bebeten* in Euseb. and Jerome, for *Beth Beten*.—(4) A similar analogy is found in Persic, in which promiscuous use is made of the separate forms *به* *in, with*, and the inseparable *ب*. Also Arab. *بِ*

prob. for ^{בני} and other words contracted not less violently, as ^{בני} (see ^{בג}), and ^{בני}, whence ^{הבם}, ^{בני}, ^{בני}.

Chaldee ^{בני}, Arab. ^{بني}. Some rather regard it as derived from ^{בני}, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the ^ב initial sprung from ^{בני} (son), see under ^{בג}, which is itself rendered by the Syriac translator ^{בני} (son of piercing through, piercer through).

^ב Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

^{בא} fem. entrance, Eze. 8:5, from the root ^{בוא} to enter.

^{באש} adj. Ch. *bad, wicked*, Ezr. 4:12. Root ^{באש}.

^{באר} not used in Kal. Arab. ^{بار} to dig, specially a well, a pit. Kindred roots are ^{באר}, ^{באר}, Arab. ^{بار} to dig (rather more remote, ^{بار}, ^{بار}, Lat. *forare*, Germ. *bohren* [Engl. to bore]. Comp. ^{באר}, ^{באר}, ^{באר}.

PIEL.—(1) to engrave letters on a stone. Followed by ^ל Deut. 27:8; Hab. 2:2.

(2) to explain, to declare, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except ^{באר}, ^{באר}, ^{באר}.

^{באר} pl. ^{בארות} const. ^{בארות} (Gen. 14:10), f.

(1) a well (Arab. ^{بئر}, Syr. ^{ܒܝܪܐ} id.), Gen. 24:11, 20; 26:19, 20, 21, etc.; often more fully ^{באר מים}, Gen. 21:19; ^{באר מים חיים}, 26:19. It is distinguished from a fountain (^{עין}) on the surface of the ground or flowing from a rock; a well (^{באר}) may however be also called a fountain (^{עין}), see Gen. 16:7, comp. ver. 14; 24:11, 13, 16. Used of wells of bitumen, Gen. 14:10.

(2) a pit, Ps. 55:24; 69:16.

(3) [Beer], pr. n.—(a) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called ^{באר אלیم} [Beer-elim], "the well of heroes."—(b) a town of Palestine, Jud. 9:21 [see Rob. ii. 132].

^{באר אלים} see ^{באר} No. 3, a.

^{באר לחי רא} ("well of the life of vision," i.e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24:

62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been ^{באר לחי רא} "the well of the conspicuous jaw-bone," i.e. rock (Jud. 15:19), or region (comp. ^{عروة} a jaw-bone, a region).

^{באר שבע} ("the well of the oath," according to Gen. 21:31; 26:33; but see below [?]), [Beer-sheba], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24:7), whence the limits of the Holy Land are described, ^{מגן ערב באר שבע}, Jud. 20:1; the limits of the kingdom of Judah are said to be ^{מגן ערב באר שבע}, 2 Ki. 23:8. At present Seetzen states that there are found there five or seven wells called *Szabêa*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

^{בארה} ("well," "fountain"), [Beera], pr. n. m. 1 Ch. 7:37.

^{בארה} (id.), [Beerah], pr. n. m., 1 Ch. 5:6.

^{בארות} ("wells"), [Beeroth], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Ezr. 2:25; Neh. 7:29). The Gentile noun is ^{בארותי} 2 Sam. 4:2; 23:37, and contr. ^{בארותי} 1 Ch. 11:39. Comp. below ^{בארות}. [Now prob. called el-Bireh, ^{البير}, Rob. ii. 132.]

^{בארות בני יעקן} ("wells of the sons of Jaakan"), pr. n. of a station of the Israelites in the desert, Deut. 10:6; in the parallel place, Num. 33:31, ellipt. ^{בני יעקן}.

^{בארי} (as if, "belonging to a fountain"), [Beeri], pr. n. m.—(1) the father of Hosea, Hos. 1:1.—(2) Gen. 26:34.

^{באר} (by a Syriacism for ^{באר}, i. q. ^{באר}, which form is more used, a cistern, 2 Sam. 23:15, 16, 20, in ^{באר}, where the ^{קרי}, and 1 Ch. 11:17, 18, 22, ^{באר}, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. ^{בארות} Jer. 2:13.

^{באש} fut. ^{יבאש}—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20. Comp. ^{באש}.

(2) i. q. Ch. to be evil, to be of an evil nature, see ^{באש}, ^{באש}, and Hiphil No. 3; Arab.

^{بوس} to be bold, daring (prop. evil), German *blöde*. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as on the contrary, a good smell is applied to goodness and

pleasantness; comp. **בְּשֵׁם** to smell well, and **חֲמֵם** to be pleasant, **טוֹב** to be good, and **טָאָב** to smell well, etc.

NIPHAL, *to become fætid*, and metaph. *to become hateful, odious*, construed with **אָ** and **אָתָּה** (אָתָּה) of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *être en bonne, en mauvaise odeur*.

HIPHAL—(1) *to make fætid*, Ecc. 10:1, and metaph. *to make hateful, odious*; with **אָ** of pers., Gen. 34:30. More fully, Ex. 5:21, **אֶת־רִיחֵנוּ הָאֲשָׁתָם** “ye have made our savour to be abhorred,” i.e. have made us to be hated.

(2) intrans. *to stink* (pr. however, to produce, to excite stench, *Gestank erregen*). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with **אָ**, 1 Sa. 27:12.

(3) *to act wickedly*, like the Syr. **ܐܕܡܝܐ**. Pro. 13:5, “a righteous man hates false words, **רָשָׁע יִבְאִישׁ**” the wicked man acts wickedly and causes shame” (by his falsehoods).

HITHPAEL, i. q. NIPHAL, constr. with **עָם**, 1 Ch. 19:6. Derivatives follow, except **בְּאִישׁ**.

בְּאִישׁ Ch. *to be evil*, followed by **לָל** *to displease*, Dan. 6:15. [Derivative **בְּאִישׁ**.]

בְּאִישׁ (*bēosh*) m. *stench*, Am. 4:10; with suffix **בְּאִישׁוֹ**, Joel 2:20; Isa. 34:3.

בְּאִישָׁה f. *a bad, useless plant*, Unfrucht, Job 31:40.

בְּאִישִׁים only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labruscæ*, as rightly rendered by Jerome, Jarchi, *lambrusques*. Kimchi, **עֲנָבִים נְבִאִישִׁים**, Saad. **עֲנָבִים רָעִים**. Aqu. *σαπριάι*. Symm. *ἀτελῆ*. The same use of the word is found in Mishnah Maaseroth i. § 2, where for **אֲבִשִׁים**, we should read **בְּאִישִׁים**, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 230; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *aconite*, rests on a mere error of Ol. Celsius (Hierobot. ii. p. 199).

בְּאַתֵּר Ch. *after*; see under the word **אַתֵּר**.

בְּבֵה f. (with Kametz impure), pr. *cavity, aperture* (from the root **בָּבַה**, **נָבַה**, **בְּבֵה**), hence a gate, like the Arab. **بَاب**. This word is used in Hebrew in one phrase **בְּבֵה עֵין** “the gate of the eye,” i.e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords **בְּבֵה**

בְּבֵה, Ch. **בְּבֵה**, **בְּבֵה**. I formerly followed another etymology which may also be defended. For **בְּבֵה**

may be for **בְּבֵה** i. q. **بَوْبُو** a little boy, Syr. **ܚܒܒܐ** (from the onomatop. **ܒܒܐ** *παπάζειν*), and this may be applied to the pupil, in the same manner as **אֵישׁוֹן**, which see.

בְּבֵה pr. n. m. [*Bebai*], Ezr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

בְּבֵה (i. e. “confusion,” for **בְּבֵה** from the root **בָּל**, Gen. 11:9; compare Syr. **ܚܒܒܐ** confusion of speech, stammering, and as to the casting away of the second letter, see **בְּבֵה** for **בְּבֵה**, Lehrgeb. 134, 869; others [who reject the *Scripture* account as to the origin of the name, and follow their own fancies] make it i. q. **בַּב** gate, i. e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 32', on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of Hella (*حِلَّة*), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, *Travels*, ii. p. 283, seq. Heeren, *Hist. Werke*, xi. 158, seq. Germ. *Encycl.* v. *Babylon*. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4, whence there is often mentioned **מֶלֶךְ בְּבֵה** “the king of Babylonia;” a name also given to the kings of Persia, as to Cyrus, Ezr. 5:13; to Artaxerxes, Neh. 13:6; compare **אֲשֹׁר**.

בְּבֵה Ch. pl. emphat. **בְּבֵה** *Babylonian*, Ezr. 4:9.

בֶּגֶד a Persic word denoting *food* (**بَد**), written in Arab. **بَاغ**; comp. *φάγειν*, and Phryg. *βέκος*, bread, Herod. ii. 2), found in the compound word **בְּבֵה** (which see); and also Eze. 25:7, **כְּתִיב**, **כְּתִיב** “I will give thee as food for the nations.” The textual reading however appears to be not more genuine than the reading in Eze. 47:13, where **גֵּה** is written for **גֵּה** (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read **לְבִי** “for a spoil.” [So the **ק**.]

בְּגֵד fut. **יִבְגֵּד**; once **יִבְגֵּד** (Mal. 2:10), properly to cover (whence **בְּגֵד** covering, garment); hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFI-

applied to fraud and perfidy; compare **לס** to cover, to clothe, to dissimulate, Sam. **לס** to defraud, construed with **ב** Ex. 21:8; **לס** **לס** to cover, to hide oneself, whence **לס**, also to defraud; compare **לס**, **לס** and **לס** (חַסַּל, **לס** and **לס**). It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by **לס** of pers. (comp. **לס** B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by **לס** Jer. 3:20; and an acc. Ps. 73:15, **לס** **לס** "behold I should deal falsely with the generation of thy children;" part. **לס**; pl. **לס** "those who perfidiously depart (from God)," i.e. the wicked (LXX. **לס**); Pro. 2:22; 11:3, 6; 13:2, 15; Ps. 25:3; 59:6; Jer. 9:1.

(2) to oppress, to afflict, to spoil, i. q. **לס**, **לס**, construed with **לס**; Isa. 21:2, **לס** **לס** "the spoiler spoils, and the waster wastes;" Isa. 24:16, **לס** **לס** "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

לס in pause **לס**; with suff. **לס**, **לס** (as if from **לס** ["the **לס** without dag. lene contrary to the rule, Lehrs. p. 94"]); pl. **לס**, **לס**; once **לס** Ps. 45:9, m. (once fem., Lev. 6:20).

(1) a covering, cloth, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) a garment ["usually the outer garment of the Oriental"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. **לס**, **לס**.

(3) perfidy, Jer. 12:1.

(4) rapine, a spoiling, Isa. 24:16.

לס pl. fem. treacheries, Zeph. 3:4, of the form **לס**; Lehrs. § 120, 4.

לס (with Kametz impure, Lehrs. § 120, 3) f. **לס** adj. perfidious, treacherous, Jer. 3:7, 10.

לס [Bigvai], pr. n. of a man, a leader who returned from the exile with Zerubbabel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch. **לס** husbandman, **לס** garden, which has also passed into the Persic, **لغ** **لغ**, a garden ["or i. q. Pers. **لغ**, Herod. iii. 128; according to Bohlen, Sanscr. **لغ**, **لغ**, happy." Ges. add.]

لغ (perhaps "garden," "gardener," see

لغ), [Bigtha], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see **لغ**."]]

لغ (id.), [Bigthan], id., Est. 2:21, and **لغ** [Bigthana], Est. 6:2. ["Compare Pers. and Sanscr. **لغ**, 'gift of fortune,' Bohlen."]

I. **لغ** m., prop. separation, something separated, from the root **لغ** No. I. Hence—

(1) a part, Ex. 30:34; **لغ** **لغ** part like to part, i. e. in equal portions. In pl. **لغ** specially parts of the body, i. e. members, Job 18:13; 41:4; of a tree, i. e. branches (comp. Greek **κωλα**), Eze. 17:6; 19:14; hence, staves for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. the staves of a city, used of the princes Hos. 11:6. In sing. with pref. **לג**—(a) adv. separately, apart, French **à part**; Ex. 26:9, "six curtains separately (**לג**), and six curtains separately (**לג**)," Ex. 36:6. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (**לג**) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—(b) **לג** with suff. is, i. q. alone; Gen. 2:18, **לג** "it is not good that man should be alone," prop. in his separation; **לג** I alone, only, Nu. 11:14; **לג** Ex. 18:14; Gen. 32:25; **לג** Gen. 47:26; also after oblique cases, as a dat. **לג** "against thee only," Ps. 51:6; genitive, Ps. 71:16, **לג** prop. "the righteousness of thee, of thee only," i. e. "thy righteousness, thine only."—(c) adv. of restraining, only, found in the later Hebrew, Ecc. 7:22; Isa. 26:13.—(d) followed by **לס** it becomes a prep. apart from, besides; Ex. 12:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by **לס** Ezr. 1:6. Of the same power is **לס** Gen. 26:1; Nu. 17:14; with suff. **לס** besides him, Deu. 4:35; **לס** besides (that) which, Nu. 6:21.

(2) Specially a thread, collect. thread, yarn, Germ. **Wirn**, **Wirn** (compare **לס**), especially of linen, hence, fine white linen, Ex. 28:42; 39:28; Lev. 6:3. Pl. **לס** linen garments, Eze. 9:2, seq.; Dan.

10:5. (Arab. **لغ** byssus.)

II. **لغ** Pl. **لغ** (from the root **لغ** No. II).—(1) trifles, falsehoods, great words, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i. q. **لغ** liars, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

لغ (1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect **لغ**.

(2) to devise, to feign, 1 Ki. 12:33; (well given by the LXX. ἐπλάσaro). Neh. 6:8; in each place followed by מִבְּנֵי. Part. with suff. מִבְּנֵי by a Syriacism for מִבְּנֵי Neh. loc. cit. Arab. بَدَأَ to begin, IV. to produce something new, to do and devise first; comp. عَدَّ I. IV. to feign, to form.

[illegible]

(2) *to separate oneself, to be solitary.* Part.
 בִּיָּד *solitary, alone*, Ps. 102:8; Hos. 8:9; Isa.
 14:31.

Derivatives are **בֵּר** No. I. and **בִּרְרָה**. [also pr. n. **בִּרְרָה**].

II. רַבֵּי i. q. טַפֵּי (which see), βαττολογεῖν, *to babble, to talk triflingly*, whence רַבֵּי No. II.

בָּרַד m. *separation* i. q. **בָּרַד** No. I. Hence in Acc. adv. *separately*, Lev. 13:46; *solitarily, alone* (commonly expressed in Latin by the adjective *solus*), Isa. 27:10; **בָּרַד** **צִיּוֹן** "the fortified city standeth alone," i. e. is left forsaken. Deu. 32:12, **יְהוָה בָּרַד יִצְחָק**, "Jehovah alone did lead him." Also **לְבָרַד** *solitarily, for alone*.

777 ("separation," "part"), [*Bedad*], pr.n.
m. Gen. 36:35.

גַּי see גִּי.

בְּרִיָּה (prop. בְּאֵר יָה "in the protection of Jehovah"), [*Bedeiah*], pr.n. m. Ezr. 10:35.

כֶּדֶיִּל m.—(1) *stannum*, i.e. *plumbum nigrum*, alloy found in ore mixed with silver, which is separated from it by means of fire. Germ. *Werkf.* Plin. N. H. xxxiv. 16; Isa. 1:25, אֶסְקֶיחַ כֶּל־כֶּדֶיִּל "I will take away all thy alloy," i.e. spurious and impure parts of metal.

(2) *plumbum album, tin*, Germ. Zinn, Num. 31:22;
Eze. 22:18, 20; 27:12.

כָּדַל not used in Kal, kindred to the root כָּתַל
כָּדַל TO SEPARATE, TO DISTINGUISH.

HIPIL—(1) *to separate, to disjoin*, Lev. 1:17; as two places by a veil, fence, wall. Ex. 26:33; Eze. 42:20; Gen. 1:6, things previously mixed together; Gen. 1:4.

(2) Figuratively applied to the mind, *to separate,*

to distinguish diverse things, Levit. 10:9, 10; "ye shall not drink wine nor strong drink . . . that ye may distinguish the clean and unclean;" 11:47; 20:25. In both these significations (No. 1, 2) there follows ויבין . . . בין Gen. 1:4, 7; Ex. 26:33; ויבין . . . בין Isa. 59:2; ז' . . . בין Gen. 1:6.

(3) *to separate* from the rest, *to select* out of them, in a good sense; followed by 𐤏 Num. 8:14; 16:9; Lev. 20:24, 26; also followed by 𐤇 of that to which any thing is destined, 1 Ki. 8:53; also without 𐤏 Deu. 4:41; 10:8; 1 Ch. 25:1; absol. Deu. 19:7; Eze. 39:14.

(4) *to separate, to shut out*, as a mixed multitude from a people; followed by מן Neh. 13:3; מֵעַם Isa. 56:3. With the addition of וּמֵעַם Deu. 29:20; as is often the case in *medial phrases* [i.e. those which may be taken in either a good or a bad sense].

NIPHAL—(1) pass. of Hiph. No. 3, *to be separated, to separate oneself*; followed by 12 Ezr. 6:21; 9:1; 10:11; also *to be selected*, Ezr. 10:16; followed by 1 to or for any thing, 1 Ch. 23:13.

(2) pass. of Hiph. No.4, to be secluded, shut out.

(3) *to depart* from a place, followed by 𐎧𐎠𐎫𐎠 of the place, Nu. 16:21; followed by 𐎧𐎠𐎫𐎠 [of pers.], to depart to some one, 1 Ch. 12:8.

Derivative nouns are מַבְדִּיל, בְּדִיל, and—

מִן m. *part, piece*, once followed by מִן "a piece of an ear," Am. 3:12.

חֲלָבִי some precious article of merchandize, mentioned in Gen. 2:12, amongst gold and precious stones; the Arabian manna is compared to this (Nu. 11:7), which latter consists of white grains and scales, and is elsewhere compared to hoar frost (see Ex. 16:14; Nu. loc. cit.); however, according to Burckhardt (Travels in Syria (599), p. 954 Germ. trans.), the colour is yellowish. [It is utterly futile to suppose the manna of Scripture is any thing now to be found; the manna was like חֲלָבִי, which was round like coriander seed, and not like scales or grains.] Of the ancient interpreters, Aqu., Symm., Theod., Vulg., Josephus (Archæol. iii. 1, § 6), understand βδέλλιον, *bdellium*, which is the gum of a tree growing in Arabia, India, and Babylonia. It is whitish, resinous and pellucid, nearly the colour of frankincense; when broken it appears the colour of wax, with grains like frankincense, but larger. Plin. N. H. xii. 9, s. 19. Its various names accord with this, μάδεσκον, βδολαχόν (which however rests upon conjecture, see Dios. i. 71 al. 80), βδέλλα, βδέλλιον: on the other hand *bdellium* is not such a precious natural production as to be mentioned between gold and precious stones, and that the land of Havilah

should be celebrated for producing it. On this account the opinion of the Jews is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that *pearls* are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. *בָּרֶלֶת* from the root *בָּרַל*, as signifying an *excellent, selected* pearl. Compare Arab. *فريد* a pearl, from the root *فرد* i. q. *בָּרַל*.

בָּדַן [*Bedan*], pr. n.—(1) of an Israelitish judge not mentioned in the book of Judges, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read *בָּרַק* Jud. 4:9. Chald. renders it *Samson*, as if *בָּרַן* were i. q. *בָּרִידָן* *Danite*, see *בָּרִידָר*.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards *בָּרַן* as for *אֲבָרָן*, by rejection of the prosthetic *א*, and interchange of *צ* and *ד*. However, “*בָּרַן* is doubtless i. q. *עֲבָרָן*, Jud. 12:13, 15, the *ע* being dropped as was often the case among the Phœnicians in the word *עבר*, e. g. *בראשמן* for *עבר בראשמן* *Bodostor*, for *עבר אשתר*. See the author's Monum. Phœnic. pp. 174, 175.” Ges. add.]

בָּרַק—(1) TO CLEAVE, TO MAKE BREACHES, whence *בָּרָק*. (Comp. under *בָּרַר* No I.)

(2) denom. from *בָּרַק* to *repair breaches*, to restore the ruins of a building; 2 Ch. 34:10; Syr. *حَبَف* and *حَبَف* id.

בָּרַק with suff. *בָּרָקָה* m. *fissure, breach*, in a building, 2 Ki. 12:6, seq.; in a ship, Eze. 27:9, 27.

בָּרִידָר [*Bidkar*], (i. q. *בָּרִידָר* “son of piercing through”) i. e. piercer; *בָּרִידָר* like *בָּרִידָר* see p. xcix, B, being abbreviated into a prefixed *ב*; comp. *בָּרִידָר*, *בָּרִידָר*, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

בָּרַר Ch. PAEL *בָּרַר* TO SCATTER, Dan. 4:11, i. q. Heb. *בָּרַר*, *בָּרַר*.

בָּהָה an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament* (to be bright, to be beautiful), partly to *emptiness*, whence *בָּהִי* to be void and empty, as a house. Hence—

בָּהִי m. (for *בָּהִי*, of a segolate form), *emptiness, voidness*, and concr. *something void and empty*. (It is

three times joined paranomastically with the word *הָהוּ*, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

בָּהַט an unused root, perhaps i. q. Arab. *بهت* to lie [“i. q. Aram. *בָּהַט*; Heb. *בָּהַט*, pr. to be white, shining. Redslab”]. Hence—

בָּהַט Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. *σμαραγδίνης, smaragdites*. Arab. *بهت* according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble. [“or else *white marble*”].

בָּהִיל f. Ch. *haste*, Ezr. 4:23. Root *בָּהַל*.

בָּהִיר adj. *splendid, bright*; of the sun, Job 37:21.

בָּהַל or *בָּהֵל* not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. *בָּהַל*, Æth. *ጥረጥረ*: to put in terror, *ל* and *ר* being interchanged.

NIPHAL.—(1) to tremble. Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) to be terrified, confounded, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Eze. 26:18; followed by *מִבְּיָי*, Gen. 45:3; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) to flee in trepidation, Jud. 20:41, and generally to hasten after, or to any thing, followed by *ל*. Prov. 28:22, *נִבְהֵל לְהוֹן אִישׁ רָעִיָּו*, “the man of an evil eye (envious man) hastens to riches,” i. e. anxiously seeks for riches. [“Ecc. 8:3, *אַל תִּבְהֵל מִבְּיָי תִּלְךָ*, be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.” Ges. add.]

(4) to perish suddenly, Ps. 104:29, “thou hidest thy face, *וַיִּבְהֵלוּ* and they (thy creatures) suddenly perish.” Comp. *בָּהֵל*. Part. f. *נִבְהֵלָה* subst. *sudden destruction*, comp. *נִבְהֵלָה*; Zeph. 1:18.

PIEL—(1) to strike with terror, to terrify, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, to cause to despond, Ezr. 4:4 קרי.

(2) to hasten, Est. 2:9; and—

(3) followed by a gerund, i. q. *מִבְּיָי* to hasten (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, to be hastened. Prov. 20:21 קרי *וְהָלָה* *מִבְּיָי* “a hastened possession,” i. e. too anxiously and hastily acquired. Hence *מִבְּיָי* *swift*, Est. 8:14

HIPHIL—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.

(3) to thrust any one from a place [or "Causat. of Kal No. 3"], 2 Ch. 26:20.

[Derivative בְּהִלָּה.]

בְּהִלָּה Ch. not used in Peal.

ITHPEAL. Inf. הִתְבַּהֵּל subst. *haste, speed*; and with the pref. בְּ adv. *quickly*, Dan. 2:25; 3:24; 6:20.

PAEL, to terrify, Dan. 4:2, 16; 7:15.

ITHPAEL pass. Dan. 5:9.

Derivative בְּהִילָה.

בְּהִלָּה f. *terror, fear*, Lev. 26:16. Pl. Jer. 15:8. With the art. *terror*, κατ' ἐξοχήν, *sudden destruction*, Isa. 65:23.

בָּהֶם an unused root, pr. to shut, specially the mouth; hence to be mute, dumb. Arab. يَم IV. to shut, X. to be mute, dumb. (This signification is found in very many roots which end in the letter מ, which expresses a sound uttered with the mouth shut, as בָּהֶם, שָׁמָּה, דָּמָה, בָּלָם, אָלָם, נָחָם, הָמָה, נָאָם, בָּהֶם; comp. Lat. *hem*, Gr. *μῦω*. Other roots which end with the same letter, denote murmuring, humming sounds, also uttered with the mouth shut (summen, brummen), as בָּהֶם, נָאָם, בָּהֶם; Arab. يَم, βρέμω, fremo, βριμάομαι, [Hence—])

בָּהֶם constr. בָּהֶם with suff. בָּהֶם (as if from בָּהֶם), pl. בָּהֶם, constr. בָּהֶם fem. a *beast* (so called from being unable to speak), used of *large land quadrupeds* (see however Pl. No. 2); Arab. بَيْهَة. Opp. to birds and reptiles, Gen. 6:7, 20; 7:2, 8, 23; 8:20; Ex. 9:25; Lev. 11:2; Pro. 30:30, לֵישׁ, "the lion is a mighty one amongst beasts." Specially signifying—

(1) *domestic animals, cattle*, used collect., like the Latin *pecus* [or Eng. *cattle*]. Opp. to הַיָּאֲרֵץ Gen. 1:24; הַיָּאֲרֵץ Gen. 2:20; 3:14; הַיָּאֲרֵץ Gen. 7:14, 21; Lev. 25:7, *beasts of the field, wild beasts*. It embraces צִאֵן and בָּקָר Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies only *beasts of burden*, as asses, camels; opp. to מִקְנֵה Gen. 34:23; 36:6; Nu. 32:26; 2 Ki. 3:17. Compare Isa. 30:6; 46:1.

(3) poet. used also of *beasts of the field and wild beasts*. So in pl. בָּהֶם Deu. 32:24; Hab. 2:17; especially when followed by הַיָּאֲרֵץ Deu. 28:26; Isa. 18:6; הַיָּאֲרֵץ, 1 Sa. 17:44; Joel 1:20; Mic. 5:7. Pl. בָּהֶם—(1) *beasts, quadrupeds*, see above.

(2) pl. majest. (and therefore followed by sing. m.), a *large, great beast*, by which name, Job 40:15, the *hippopotamus* is designated. I regard the description

as being of this animal, and not the *elephant*, as thought by Drusius, Grotius, Schultens, J. D. Michælis, on the place, Schoder in Hieroz. specially i. p. 2, seq.; in this I follow the judgment of Bochart (Hieroz. ii. p. 754, seq.), and Ludolf (Hist. Æthiop. i. 11). But it is probable that the form בָּהֶם really conceals an Egyptian word, signifying the *hippopotamus*, but so inflected as to appear Phœnicio-Semitic (see אֲבָרָה); פ-ע-ח-מ-ו-ר [P-eh-mout] denotes *water-ox*, by which name (*bomarino*) the Italians also call the *hippopotamus* (see Jablonski Opuscul. ed. de Water, i. 52). ["It is true that the word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed, that *eh*, *ox*, is of the fem. gender, and that the word for *water* is *mou*, and not *mout*. But *eh* is of the comm. gender, and is frequently used as masc., see Peyron, page 46; and the *t* in *mout* can be an article postpositive, see Lepsius, Lettre à Rosellini, page 63." Ges. add.]

בָּהֶם an unused root, prob. i. q. בָּהֶם Conj. IV. to shut, to cover. [Hence the two following words—]

בָּהֶם m. the *thumb*, Ex. 29:20 (so called because it shuts the hand); also, the *great toe*, according as it is followed by יָד or רֵגֶל Lev. 8:23, seq.; 14:14, 17, 25, 28. Pl. constr. בָּהֶם Jud. 1:6, 7, from the unused sing. בָּהֶם. Arab. إِبْهَام, and in the common language id.

בָּהֶם ("thumb"), [Bohan], pr. n. of a son of Reuben, whose name was applied to אֲבוֹתָהֶם a place on the borders of the tribes of Judah and Benjamin, Josh. 15:6; 18:17.

בָּהֶם an unused root; Syr. اَحْمَف to be white, specially with leprosy, Ch. צָהָק to be bright, בָּהֶם bright. (Comp. בָּהֶם.) Hence—

בָּהֶם m. *vittigo alba*, an eruption which in the East is not of rare occurrence, consisting of spots of palish white (בָּהֶם לְבָנוֹת), like the leprosy, but harmless, and neither contagious nor hereditary. Arab. بَيْض in Avic.; Lev. 13:39. See more in Thes. p. 183.

בָּהֶם an unused root. Arab. يَبُر to shine, to be bright, figuratively to be conspicuous. Æthiop transp. ቢህ: to shine, to be bright, ቢህ: light

לְנֹחַ: luminary, (the primary idea lies in vibrating, glancing, shining, compare בִּהְרֵת). Hence בִּהְרֵת and—

בִּהְרֵת pl. בִּהְרֵתוֹת f. a spot in the skin, especially a white spot, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (Lev. 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or it arise from burning, or it be vitiligo, verse 38, 39. Jahn (Archæol. i. § 215), incorrectly regards this word בִּהְרֵת as being the special name of a certain disease, the λεύκη of Hippocrates; בִּהְרֵת differs from this as being the special name of a disease consisting of whitish spots.

בּוֹא pret. בָּא (once בָּאוּ Milél for בָּאוּ 1 Sa. 25:8), imp. בּוֹא, בָּא, bis בָּאָה (Milél), 1 Sa. 20:21; 1 Ki. 13:7, inf. בּוֹא once בָּאָה (Milrá), 1 Ki. 14:12; fut. יָבֹא, once יָבֹאוּ, 1 Ki. 12:12; כְּתִיב with ה parag. and suff. sometimes irregularly תְּבֹאֲתָה Deut. 33:16; תְּבֹאֲתָה Job 22:21; תְּבֹאֲתָה, קָרִי, תְּבֹאֲתָה 1 Sa. 25:34 (see ind. analyt.).

(1) to come in, to enter (Æth. በገለ: id. Arab. بَا to return. Kindred to this is بَا couundi sensu. To this answers the Sansc. wá, to go, Gr. βάω, whence βαίρω, vado; see signif. No. 3, which, although less common, is perhaps primary). Opp. to יָצָא Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בָּ, Gen. 19:8; Deut. 23:25, 26; אֶל Gen. 6:18; 7:1; 19:3; לְ Esth. 6:4; with ה parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. ingredi urbem), whence Gen. 23:10, 18, שָׁעַר עִירוֹ, “those who enter the gate of his city;” Prov. 2:19. The person to whom one enters is preceded by אֶל Gen. 6:20; 7:13. Followed by בָּ to enter into (one's body) Eze. 2:2, וַתָּבֵא בִי רוּחַ, “the spirit entered into me” (comp. μένος ἀνδρας ἐσέπχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(a) בּוֹא אֶל-אִשָּׁה to enter unto a woman—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:3; more rarely followed by לְ Gen. 19:31. Arab. بَا and id.—(b) to enter into the house of a husband; said of a bride, Josh. 15:18; followed by אֶל Dan. 11:6. Comp. HEBIL, No. 1.—(c) בּוֹא בְּמִשְׁפַּט עַם to enter into judgment with any one, i. e. to bring before a tribunal. Isa. 3:14; Job 22:4; Ps. 143:2.—(d) יָבֹא וְיָצֵא to go out and to come in, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is “to go out, and come in before the people,” i. e. to lead the peo-

ple to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לְפָנֵי הָעָם, Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. HEBIL.—(e) בּוֹא בָּ to have intercourse with any one (sich einlassen mit fem.). Josh. 23:7, 12. Hence בּוֹא בְּאִלָּה, and with acc. אִלָּה, to enter into an oath (see אִלָּה), בְּבְרִית, a covenant (see בְּרִית), to be acquainted with a secret counsel, Gen. 49:6. [“With אִלָּה, Genesis 15:15, בּוֹא אֶל-אֲבוֹתָי, to go unto one's fathers, i. q. to be gathered unto one's fathers, to enter into Hades, see אָסַף, Niph.”]—(f) to enter upon an office, 1 Ch. 27:1. Opp. to יָצָא 2 Ki. 11:9.—(g) to enter (into a chamber, Ps. 19:5), spoken of the sun, i. q. to set. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to יָצָא.—(h) to come in, to be brought in, into the barn, used of annual produce, Lev. 25:22; hence, to come in, to return, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תְּבֹאֲתָה. Opp. to יָצָא to go out, to be expended as money.

(2) to come, very frequently in the Old Test. opposed to הֵלֵךְ. Followed by אֶל of person or place, Gen. 37:23; Ex. 18:23; עָרָה 2 Sa. 16:5; לְ 1 Sam. 9:12; Isa. 49:18; also acc., hence Lam. 1:4, מוֹעֵד בָּאֵי מוֹעֵד, “those who come to the feast.” Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence הֵבִיאִים in future times, Isa. 27:6 (compare אָתָּה). Specially—(a) בּוֹא בָּ to come with anything, i. e. to bring it, to offer it (see C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, עֲנֵנוּ, “for a dream brings many things,” videl. vain, trifling. Ps. 71:16, אָבֹא בְּנִבְרוֹת אֱלֹהֵי, “I will come with the mighty acts of the Lord,” i. e. I will narrate, or praise (parall. אֶלְכֵּר); compare Pers. آورسن to bring and to tell, and Lat. ferunt.—(b) עָרָה לְבָא until thou comest, Jud. 3:3; and ellipt. לְבָא Nu. 13:21; 34:8, for usque ad, until, unto, as far as, in geographical descriptions; the same is עָרָה בְּאֶדֶם Gen. 19:22; בְּאֶדֶם Gen. 10:19, 30; 13:10.—(c) followed by עָרָה to reach, arrive at (a place), Ex. 22:8; and metaph. to reach any person, i. e. “to equal him,” to be equal to him, 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23. (Arab. بَا to be equal, like, prop. gleichkommen).—(d) to come upon any one, to fall upon any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by לְ Gen. 1; 1 Sa. locc. citt. and אֶל Gen. 32:9; in poetry followed by an acc., and לְ Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by לְ Josh. 23:15; acc. Job 22:21; Ps. 119:41, 77. (Arab. بَا with acc. to come

upon any one, to fall upon any one.)—(e) i. q. *to come to pass, to be fulfilled, accomplished*, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to **נָשָׂא**.—(f) **בְּשֵׁמוֹת** *to come, i. e. to be recounted by names*, mit Namen auf- oder angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies *to go*, i. q. הָלַךְ ["the place where being usually expressed"]; Gen. 37:30, הָאֵהָ אֲנִי בָּהּ "whither shall I go?" whither shall I turn? Jon. 1:3, "he found a ship תַּרְשִׁישִׁי which was going to Tarshish;" Isa. 7:24; 22:15; 24:62; Nu. 32:6; Jud. 19:3; Isa. 7:24. Followed by a dat. pleon. הָלַךְ 1 Sa. 22:5. Specially—(a) metaph. *to live*, i. q. הָלַךְ הַתְּהִלָּה Ps. 40:8; followed by אִתְּ and עִמָּךְ with any one, i. e. to have intercourse, Ps. 26:4; Pro. 22:24.—(b) הָלַךְ אֲלֵי־אֲבוֹתָיו בוא "to go to one's fathers," Gen. 15:15, i. q. הָלַךְ אֲלֵי־הָאֲסָף to be gathered to one's fathers, to go to Hades (see אָסַף Niph. No. 1).

HIPHIŁ הִבִּיא 2 pers. הִבִּיאָתָּהּ with suff. הִבִּיאָתְנִי Ps. 66:11; הִבִּיאָתִי Eze. 23:22; more frequently הִבִּיאָתְנִי הִבִּיאָתְּנִי, הִבִּיאָתְּנִי Lev. 23:10, and הִבִּיאָתְּנִי 1 Sa. 16:17; inf. הִבִּיאָה Ruth 3:15; gerund הִבִּיבָה; twice לְבִיא 2 Ch. 31:10; Jer. 39:7; fut. יִבִּיא, יִבְּרָא, rejecting the א, אָבִי 1 Ki. 21:29; causat. of conj. יִבְּרָא, in almost all of its significations.

(1) *to cause to come in, to lead in, to bring in*, e.g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, *to take a wife*, Jud. 12:9 (see Kal 1, *b*); לָבִיטָהּ לְיָדָיו “to bring into judgment,” Job 14:3; Ecc. 11:9 (see Kal 1, *c*); הוֹדִיעָהּ לָהֶם “to lead (a people) out and bring them in,” i.e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, *d*); “to cause (the sun) to enter,” i.e. “to set,” Amos 8:9 (see Kal 1, *g*). Used of inanimate things, *to bring in* produce to the barn, 2 Sam. 9:10; *to bring in, to carry in* (LXX. εἰσφέρειν), Gen. 27:10; Lev. 4:5, 16, etc.; *to put in, to insert*, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) *to bring to*, prop. used of living things; followed by לָ, לְ to any person, Gen. 2:19, 22; 43:9; 44:32; *to call for, to admit*, Est. 5:10, 12. It is applied to inanimate things—(a) *to bring to*, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2 אֶלְעִזָּרָם וְרָעָה אֶלְאִתְרִבְתָּם וְרָעָה לְאִתְרִבְתָּם er trug dem Vater böse Gerüchte über sie zu, "he brought to his father an evil report concerning them."—(b) *to bring* a present, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(c) followed by לָ to *bring upon any one* evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by לְ Jer. 15:8; and לָ 32:42.—(d)

to cause to come to pass, to fulfil, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, e).

(3) *to bring, to bring away, to carry with oneself*, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀποφέρειν); hence—(a) *simply to carry*, i. q. נָשָׂא; Job 12:6, “who carries his God in his hand” (see אֱלֹהִים p. XLIX, A); Ps. 74:5, מְרַמֵּס ... לְמַעַן כְּמִיָּא “as one who carries up ... axes,” lifts up as a woodman.—(b) *to bring back* (compare Arab. لآ to return, IV. to bring back). Deu. 33:7, “hear, O Jehovah, the voice of Judah וְאֶל־עַמּוֹ הַיְּהוּדִי and bring him back to his people.”—(c) *to bring away anything, i. e. to procure, to get, to acquire*; compare Arab. لآ followed by ب; Ps. 90:12, לִבְבִּי כְתָמָה לְבַבְּךָ “that we may acquire a wise heart.”

HOPHAL הִפְחַל—(1) pass. Hiph. No. 1. *to be led in*, Gen. 43:18; Ps. 45:15; *to be brought in*, Lev. 10:18; 2 Ki. 12:10, seq.; *to be inserted, put in*, Ex. 27:7.

(2) pass. of Hiph. No. 2, *to be brought to any one*, Lev. 13:2,9; 14:2; *to be brought to*, Gen 33:11. Derived nouns are מִבְּאֵה, מִבְּוֹה and מִבְּוֹהָה, תִּבְּוֹהָה.

בִּיב The words which are commonly referred to this root, **נָבִיב** and **נִבְּה**, I refer to the root **נִבֵּב**.

בָּרוּן fut. יָבוּז TO CONTEMN, TO DESPISE, kindred
 to בָּזָה. (Both of these are properly as it appears to
 me i. q. בָּזַם to trample with the feet, which is applied
 to contempt, comp. Pro. 27:7.) Const. followed by
 an acc. Pro. 1:7; more often by לְ 11:12; 13:13;
 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יָבוּז לְזָנֵב
 “they do not despise a thief,” i. e. “they do not let
 him go unpunished,” comp. 30:17. Zech. 4:10, בָּז
 in 3 pret. stands for בָּזָה, as if from בָּרוּן. Hence the
 following words—

בָּוֹז m.—(1) *contempt*, Job 12:5; 31:34.

(2) [*Buz*], pr. n.—(*a*) of the second son of Nahor Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is עֲבֻז Job 32:2;—(*b*) m. 1 Ch. 5:14.

בוֹזָה *f. contempt*, hence "he who is, or they who are contemned," Neh. 3:36.

בִּזִּי ("sprung from Buz," compare בִּז No. 2, a) pr.n. *Buzi*, the father of Ezekiel the prophet and priest, Eze. 1:3.

בַּי [Bavai], pr.n. m. perhaps of Persic origin,
i.q. בַּבִּי.

בִּיחַ a root not used in Kal, which had the

signification of *turning, rolling*, and hence of *disturbing, perplexing*, comp. אָנַקְ, אָנַקְ and הָפַךְ to turn, to turn about, Arab. بَاكَ to be confused, disturbed, used of any affair, نَكَ to involve oneself in evil.

NIPHAL הָפַךְ Part. pl. נִכְבָּים (Ex. 14:3), *to be entangled*, Est. 3:15; *to wander* in perplexity, Joel 1:18; Ex. loc. cit.; hence מְכַבֵּךְ.

בָּל for יָבֵל from the root יָבַל (1) *rain, showers* (see the root No. 1), hence *the month of showers*, the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

(2) *produce*, i. q. תְּבוּאָה Job. 40:20; with the addition of עֵץ *the stock of a tree, the trunk*, as in Chaldee. Isa. 44:19.

בִּים an unused root, which appears to have had the notion of *height*, whence בָּרָה a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. حَبَا 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. بام the top of any thing, roof, βωμός, altar, mound, and βούρος, hill, pomus, used of taller trees; in the Germanic languages Bom, Boom, Baum, whence fīd báumen.

[Derivative בָּרָה.]

בָּרָה with its derivatives see בָּרָה.

בִּוְהָ ("prudence"), [Bunah], pr. n. m. 1 Ch. 2:25.

בָּוִי see בָּוִי.

בִּים fut. יָבוּם TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7; also *to trample to pieces*, as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. בּוֹטִים Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable *pat* variously inflected; see Sanscr. *pati*, a way, *pad*, *pada*, foot ["path, to go"], Zend. *pethō*, *pāte*, a path, (Pers. پا foot), Gr. πάτος, πατέω, ποῦς for ποδς, gen. ποδός, Lat. *pes*, *pedis* and *petere*, lower Germ. *pabben*, *reddin* = πατεῖν, ὄφθαλμ., Engl. *path*, Fuß (foot), *t* being changed by the Hebrews into a sibilant *pas*, *bas*. Kindred, in the sense of stamping in, is אָבַם, of despising, as the Gr. πατέω, Il. iv. 157; בָּוִי, Compare also דָּבַב, דָּבַב.)

PILEL בּוֹטִים *to tread with the feet a holy place or land*, Jer. 12:10; Isa. 63:18, with the added sig-

nification of *polluting and profaning*, compare *καταπατεῖν* i. q. βεβηλοῦν, 1 Mac. 3:45, 51; Apoc. 11:2 and ῥίμς.

HOPHAL, part. מְכַבֵּם *trodden under foot* (used of a corpse), Isa. 14:19.

HITHPALEL הִתְבַּיֵּם *to be thrown out to be trampled on*, Eze. 16:6, 22. Compare הִתְרַבֵּם.

Derived nouns are, מְכַבֵּה, מְכַבֵּה and pr. n. יָבוּם.

בִּוּעַ an unused root, which with the kindred words בָּעַה, בָּעַה and בָּעַה, has the sense of *swelling up*; this is afterwards variously applied to water *gushing up, boiling up*; to ulcers *breaking forth*, and *pustules* rising in the skin. See אֲבַעְבַּעַת.

בִּוּיַן an unused root, i. q. Arab. بَاغَ Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. to make white. IX. and XI. to be of a white

colour, whence أبيض white, bright. ["Cognate are Ch. אֲבַיִן, אֲבַיִן, אֲבַיִן, stannum, tin, also בִּוּיַן." Ges. add.] To this answers the Pers. بَیْز, white, bright; Germ. Engl. weiß, white; higher Germ. bîß. Hence בִּוּיַן an egg, and—

בִּוּיַן m. *byssus*, and *cloth made of byssus*, i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramaean origin, and it is therefore specially used of the Syrian byssus (Eze. 27:16), which appears to be distinguished from the byssus of the Egyptians, called بَیْز (ibid. verse 7); in other places it does not differ from بَیْز, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch.

3:14; compare Ex. 26:31. (So בִּוּיַן and Ch. בִּוּיַן in the Old and New Test. Heb. בִּוּיַן and Gr. βύσσος.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

["After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, iii. p. 115." Ges. add.]

בִּוּיַן ("shining," from בָּשַׁם to shine), [Bozeer], pr. n. of a rock near Gibeah, 1 Sa. 14:4.

בִּוּיַן i. q. בָּבַק *to empty* Hence מְכַבֵּה and—

בוקה *f. emptiness, emptying*, i.e. devastation, depopulation (comp. **בָּקָה**). Once found Nah. 2:11, **בִּיּוֹקָה** and **יִמְבֹּקָה**, used of the greatest devastation, like **נִשְׁאָה** **שָׁמָּה** and **יִמְשָׁה**, from the roots **נָשָׂא** and **שָׂם**.

בֹּקֵר pr. *a herdman* (denom. from **בָּקַר** which see); in a wider signification also used of *a shepherd*, Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

I. **בֹּרִי** pl. **בִּירוֹת** m. (for **בָּאָר**, **בָּאָר**, from the root

בָּאָר) *a pit*; Arab. **بُورَة** 1 Sa. 13:6; 1 Ch. 11:22.

(2) specially *a cistern*. Gen. 37:20, seq. **בִּירוֹת** **הַחֲצִיִּים** "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) i. q. *prison*, Isa. 24:22, more fully **בֵּית הַבּוֹר** Jer. 37:16; Ex. 12:29.

(4) *sepulchre*. Of frequent occurrence is the phrase **יֹרְדֵי-בּוֹר** "those who go down to the sepulchre," i.e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, **יֹרְדֵי אֶל-אֲבֵי-בּוֹר** "those who are to go to the stones of the sepulchre," i.e. to be buried in the more costly sepulchres of stone; **עַד בּוֹר** "unto the sepulchre," Prov. 28:17; Isa. 14:15, **יִפְתְּי-בּוֹר** "the recesses of the sepulchre," i.e. the lowest sepulchre.

II. **בּוֹר** i. q. **בָּר**, which see.

בֹּרֵךְ i. q. **בָּרַךְ** TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [**KAL**] **לְבַרֵךְ**, to search out (comp. Ecc. 3:18, **לְבָרֵךְ**).

בוֹשָׁה pret. **בוֹשָׁה**, part. pl. **בוֹשִׁים**, fut. **יִבוֹשׁ**, TO BE ASHAMED. (It answers to the Syr., Ch. **ܒܫܬܐ**, also Arab. **يَبُت**, **يَبُت** to be astonished, confounded, **طُت** to silence, and Lat. *pudere, pudor*. The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that **בוֹשָׁה** and **פָּחַד** are kindred to this.) Ezr. 8:22, **בוֹשָׁה** "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, **לֹא-תִבְשׁוּ תַּהְרִי-לִי** "ye are not ashamed, ye shun me." Followed by **מִן** of the thing of which one is ashamed, Eze. 36:32 (comp. Eze. 43:10, 11). Specially it is—

(1) to fail in hope and expectation, which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31: 8; 35:4; to men overwhelmed with unexpected

calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9 and **הוֹבִישׁ**. On the other hand those are said *not to be put to shame*, who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by **מִן** of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to the mind, in whatever way troubled, disturbed, confused (compare Arab. **يَبُت**). So especially in the phrase **עַד בּוֹשָׁה** Jud. 3:25, "they waited **עַד בּוֹשָׁה** until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. **בִּשְׁת**). Hos. 13:15, **יִבוֹשׁ מְקוֹרוֹ** "his fountain shall be ashamed" (compare Jer. 14:3), i.e. shall dry up. Followed by **יִתְרַב**. But it is more probable that **יִבוֹשׁ** h. l. is the same as **יִבֹּשׁ**.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in **Kal**, but see Hithpalel.)

פִּילֵל בִּשְׁת to delay, followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. **עַד בּוֹשָׁה** Jud. 3:25.

HIPHIŁ **הִבִּישׁוּת** 2 pers. **הִבִּישׁוּת**—

(1) to put any one to shame, especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 110: 31, 116.

(2) to disgrace, Pro. 29:15.

(3) intransitive, to do shameful things, to act shamefully (comp. **הִיטִיב**, **הִרָע**). Part. **מְבִישׁ** base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:25; 17:2, it is opposed to **מִשְׁפִּיל**. For wickedness also comprehends folly, as elsewhere words implying folly (**נִבְלָה**, **פְּסִיל**) are applied to wickedness. Fem. **מְבִישָׁה** Pro. 12:4; opposed to **אִשְׁת חַיִּל**.

Another form of the conjugation Hiphil, **הוֹבִישׁ**, is found under the root **יָבֵשׁ**.

HITHPALEL, to blush, to be ashamed, Gen. 2:25. This appears to be a word used in prose, comp. under **הִתְאַפֵּק**, **הִתְאַפֵּק**.

Derivatives are **מְבִישִׁים**, **בִּשְׁת**, **בִּשְׁתָּה**, and—

בוֹשָׁה *f. shame*, Ps. 89:45; Eze. 7:18; Obad. 10; Mic. 7:10.

בֹּיַת Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for **לָיַן**. Syr. **ܠܝܢ** id.; and, to delay, to remain. Arab. **بَات** Med. Ye; Æth. **ብተ**: to pass the night, to remain. Hence is commonly derived **בֵּית** house; but see under that word.

בָּזוּ with suff. **בָּזָה** m. *prey, spoil* It is used of persons and cattle carried away in war (elsewhere **בְּזָה**, also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. **בָּזוּ** see **בָּזוּ**. Of frequent use are the phrases **לִבְזוֹ** to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22; sometimes with the addition of a dative, Eze. 26:5; 34:28; **לָבוּ** to give for a prey, Jer. 17:3; Eze. 25:7 קָרַי.

בָּזָה ἀπαξ λεγόμεν, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, “a people ... **אֲשֶׁר בְּזָזוּ נְהָרִים אֶרְצוֹ** whose land the rivers divide” [or “rend (**בָּזָזוּ** i. q. **בָּזְזוּ**)”]. It signifies Æthiopia, see my Comment. on the passage. The root **בָּזָה** is softened from the harder forms **בָּזַע** (to cleave), **בָּצַע**, **בָּצַע**, all of which have the power of dividing. It lies not only in the syllables **בָּז**, **בִּז**, **בִּז** (comp. under the root **בָּצַח**), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as **קָץ**, **כָּס**, **זָנ**; **חָז**, **חָס**, **הָז**; **תָּז**; also in **רָ**, as **קָט**, **נָד**, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, *σχιζω*, *scindo*, etc.

בָּהָרָה i. q. **בָּהָרָה** TO DESPISE, TO CONTEMN, pr. to trample with the feet, see **בָּהָרָה**, **בָּהָרָה**. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by ? 2 Sa. 6:16, and (suitably to the etymology) **עַל** Neh. 2:19. Opp. to **בָּהָרָה** 1 Sa. 2:30. Pro. 19:16, **בָּהָרָה דְּרָכֵי** "he who makes light of (i. e. neglects) his course of living." Est. 3:6, **וַיַּעֲזֹב וַיִּשְׁתַּחֲוֶה** "and he despised to lay hand," Ps. 73:20.

NIPHAL part. נִבְזָה *despised*, Isa. 53:3; Ps. 15:4.
HIPHIL i. q. Kal, Est. 1:17.

Derivatives, **נִמְבָּזָה**, **בְּזִיזָה**, pr. n.

בוז verbal adj. of an intransitive (and passive) form, *despised*. Isa. 49:7, **בוז-נָפֵשׁ** "despised by men," i.q. **בוזי עַם** Ps. 22:7.

בָּרָה i. q. **לָרָה** *prey, spoil* (from the root **רָחַץ**), but only found in the later Hebrew (compare the Aram. **ܠܚܐ**), 2 Chr. 14:13; 28:14; Ezr. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms **שָׁבִי** and **שָׁלַל**.

בָּזַז plur. **בָּזָזוּ**, **בָּזְזוּ**, once **בָּזָזוּ**, inf. **בִּזּוּ**, fut. **יִבְזּוּ**; to SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL (Arab. **بَزَزَ** Conj. I. VIII.; Aram. **בָּזַז**, **ܠܒܝܝܝܐ** id. The primary power appears to be that of *to pull in pieces*, compare the kindred roots **בָּזַק**, **בָּזַח**, **בָּזַח**.

Hence the Ch. **קָבַץ** to bring to decay, to dissipate; from which commonly is derived **קְבוּצָה** a liberal gift, see under that word.) It is construed—(a) absol. Num. 31:53; 1 Sa. 14:36.—(b) with an acc. of the prey, *to take any thing for a prey, to seize and carry away what is seized.* Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. **קָבַץ** to seize a prey, Isa. 10:6; 33:23. **קָבַץ** id. 2 Ch. 28:8.—(c) with accus. of the city, country, persons spoiled, Gen. 34:27; Eze. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL נָבַז; plur. נָבוּז; inf. and fut. יִבְזוּ, הִבְזוּ *to be spoiled*, pass. of Kal, letter c; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, בָּזָה, בָּזָה.

וַיִּזְנוּ m. (from the root זָנָה), *contempt*, Esth. 1:18.

בִּיזְיֹתָהּ ("contempt of Jehovah"), [*Bizjotah*], pr. n. of a town in the south of Judah, Josh 15:28.

בִּזַּק an unused root, prop. *to scatter, to dis*

perse, like the Syr. ܥܕܪ; Arab. بَرَق is, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification of radiating and shining forth it appears to be kindred to the root בָּרַח (as to י and ח being interchanged, see †). Hence ἀπαχ λεγόμεν.—

בִּזְקָה m., Eze. 1:14, i. q. פֶּרֶק *lightning, flash of lightning*. So all the ancient versions, also Abulwalid and Kimchi.

בֶּזֶק ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

בָּרַר TO SCATTER, TO DISPERSE, TO DISSIPATE,
i. q. **פָּזַר**, Dan. 11: 24. Arabic **بَرَر** Conj. II. and **بَذَر**
to sow seed; compare Aram. **בָּרַר**.

PIEL, *to disperse, to put to flight* (enemies), Ps. 68:31.

בִּזְתָּה [Biztha], pr. n. of an eunuch in the court of Xerxes, Est 1:10; perhaps Pers. بسته *beste*; *ligatus*, sc. *membro*, i.e. *spado*.

פֶּחִן m., verbal adj., i. q. פִּחַן *a trier* (of metals),
Jer. 6:27.

בִּתּוֹן (with occult Dag. forte) m., a watch-tower,
a tower built for besieging a city, Isa. 23: 13 כְּרִי.

בָּחַר pl. **בָּחֳרִים**, **בָּחֳרִי** (of the form **בָּחֳרִי** with occult Dag. forte to distinguish it from **בָּחֳרִים**, m., a youth, young man, so called from beauty of form, see belo ", part. **בָּחֳרִי** No. 2); unless, indeed, it be thought that its signification is taken from the kindred **בָּכַר**

No. 3, whence Arab. **بكر** a virgin, Jud. 14:10; 1 Sa.

8:16. It denotes a young man of mature age, but unmarried, Ruth 3:10; Isa. 62:5; often connected with **בָּחֳרִי** Deu. 32:25; Lam. 1:18; 2:21, etc. Specially youths, used for young warriors, Isa. 9:16; 31:8; Jer. 18:21; 49:26; 51:3; Am. 4:10 (comp. **נָשַׁל** and **נָלַח**).

בָּחֳרִים see **בָּחֳרִים**.

בָּחֳרִי Isa. 23:13; כתב; see **בָּחֳרִי**.

בָּחֳרִי m., adj. verb, elect. chosen, **ἐκλεκτός**: only in the phrase **בָּחֳרִי** chosen of God, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. **בָּחֳרִי**); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.

בָּחַל I. i. q. **בָּעַל** No. 3; followed by **בָּ**, to LOATHE; compare Syr. **ܒܚܠܐ** nauseating, suffering from nausea. Zech. 11:8; **בָּחַל** "their soul loathed me." This signification is either taken from the cognate **בָּעַל** **בָּ**, or from **בָּחַל** and **בָּחַר**, but with the sense of rejecting.

II. i. q. Arab. **بخل** to be greedy, avaricious. Hence PUAL, Proverbs 20:21, in כתב, **בָּחַל** a possession obtained by avarice; see Schult. Animadv. ad h. l. The ancient versions express the **בָּחַל** in translating.

בָּחַר fut. **יִבְחַר**.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the **בָּחַר**), Jer. 9:6; Zec. 13:9; Ps. 66:10; whence metaph. Job 23:10; **בָּחַר** "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job 12:11; **בָּחַר** "doth not the ear try words?" Job 34:3. Often—(a) used of God examining the hearts of men, Ps. 7:10; 17:3; Pro. 17:3; Ps. 81:8; especially by sending calamities upon them, Job 7:18.—(b) used of men tempting God (i. q. **נָפַח**), i. e. of unbelievers, Mal. 3:10, 15; Ps. 95:9.

(2) to look out, to watch, i. q. **בָּחַר**; whence **בָּחֳרִי** watch-towers. (Ch. **בָּחֳרִי**, Syr. **ܒܚܠܐ** to examine.

The Arabs have in this sense **بَحَرَ** Conj. I, VIII **ب** and **م** being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the *lapis Lydius*, called in the Greek *βάσανος*, which appears to be a word formed from the Oriental **בָּחַר**.)

NIPHAL, to be proved, tried, Gen. 42:15, 16; Job 34:36.

PUAL **בָּחַר** id., Eze. 21:18; **בָּחַר** "because a trial is made;" compare Schnurrer on the passage; LXX. *ὅτι δεδικαιώται*. Others take **בָּחַר** as a noun, trial, proof, sc. is made.

Derived nouns besides the following are **בָּחֳרִי**, **בָּחֳרִי**, **בָּחֳרִי**.

בָּחַר m., watch-tower (see the root No. 2), Isa. 32:14; **בָּחַר** "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. 3:26, 27.

בָּחַר m., trial, proof; Isa. 28:16; **בָּחַר** "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

בָּחַר fut. **יִבְחַר**.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. **ܒܚܠܐ** i. q. Heb. **בָּחַר**. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as **בָּחַר**, or in dividing in pieces and examining; comp. **בָּחַר** No. 1. To this answer Greek *πειράω*, Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritus*). Isa. 48:10; **בָּחַר** "I have proved thee in the furnace of affliction," Job 34:4; 2 Chron. 34:6; where the כתב should be read **בָּחַר** "he proved (searched) their houses," (of the idolators).

(2) to approve, i. q. to choose, to select. It answers to the Arab. **بَحَرَ** VIII. to select the best, to have the best, to take the better part of a thing, **بَحَرَ**, something select, what is chosen. Job 9:14; 15:5; 29:25. Often with a dat. **לִּי** to choose for oneself, Gen. 13:11; Ex. 17:9; Josh. 24:15. The thing chosen is put in the accus. (see the instances cited), and more often also with **בָּ** prefixed; (comp. **בָּ** B, 4). Deu. 7:6; 14:2; 18:5; Nu. 16:5; 17:20; 1 Sa. 10:24; 16:8, 9, etc.; once **לִּי** (which denotes desire of any thing, and see **לִּי** No. 4), Job 36:21; also **בָּ** (in the sense of preference) Ps. 84:11. Participle **בָּחֳרִי**

pl. constr. בְּחָרִי 1 Sa. 26:2—(a) *beloved, chosen*, Ex. 14:7—(b) *excellent, surpassing*, Cant. 5:15.

(3) *to love any one, to delight in any thing* (both of which are significations taken from that of choosing), *to desire*, construed with an acc. Gen. 6:2; Isa. 1:29. 2 Sam. 15:15; אֲשֶׁר-יִבְחַר אֲדֹנָי "according to all that my lord shall desire;" Pro. 1:29; 3:31; followed by בְּ Isa. 14:1; וַיִּבְחַר עוֹד בְּיִשְׂרָאֵל "and he will again love Israel;" Zech. 1:17; 3:2; and בְּ 1 Sa. 20:30 (where however, many copies have בָּ). Once pregn. על of pers. is added, 2 Sa. 19:39; כָּל אֲשֶׁר תִּבְחַר עָלַי אֶעֱשֶׂה לְךָ "whatever thou desirest (and layest) on me (to do) I will do it for thee."

NIPHAL—(1) *to be chosen, preferable, excellent*; followed by מִן preferable to any thing, Jer. 8:3; part. נִבְחָר *choice*, נִבְחָר נִבְחָר Pro. 10:20; 8:10, 19; followed by מִן more choice than, Pro. 16:16; 22:1.

(2) followed by לְ *to be chosen by any one, to please any one*, Pro. 21:3.

PUAL, *to be chosen*, only Eccl. 9:4 כִּתִּיב.

Derived nouns are בְּחִיר, בְּחִיר, בְּחִירִים, בְּחִירָה, מִבְּחָר, מִבְּחָר, pr. n. יִבְחָר and—

בְּחִירִים ("village of young men"), [Bahurim], a small town of the Benjamites, 2 Sa. 3:16; 16:5; 17:18; 19:17; 1 Ki. 2:8. Jo. Simonis derives from this the Gent. n. בְּחִירָנִי 1 Ch. 11:33; with the letters transposed בְּחִירָנִי 2 Sa. 23:31.

בְּחִירִים (of the form בְּחִירִים), m. pl. Nu. 11:28, and בְּחִירָה Ecc. 11:9; 12:1, *youth*.

בְּטָה & בְּטָה i. q. בָּר No. II. βαρτολογεῖν, blaterare, TO BABBLE, TO TALK IDLY; [βωβησθαι, TO TALK RASHLY AND INCONSIDERATELY, an onomatop. word, like the Greek and Latin. Part. בּוֹטָה *babbler, idle talker*, Pro. 12:18.

PIEL, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of בְּשִׁפְתָּיִם increases the force of this phrase, see שִׁפְתָּיִם.

Deriv. מִבְּטָה.

I. בְּטָח—(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. (Ch. and Samar. id., but of rare occurrence. Arab. بَطَحَ *to throw one down on his back*, to throw in the face; whence Heb. בָּטַח perhaps pr. to throw oneself or one's cares on any one; compare בָּטַח Ps. 22:9). Followed by בְּ Prov. 11:28; Ps. 28:7; על 2 Ki. 18:20, 21, 24; אֶל Ps. 4:6; 31:7. Sometimes with a dat. pleon. Jer. 7:4; אֶל-דְּבָרֵי הַשִּׁקָּר "set not your hope in lying words." Jer. 7:8; 2 Kings 18:21. It is rarely put absol. Job

6:20. In such cases, it is mostly equivalent to—

(2) *to be secure, to fear nothing for oneself*. Jud. 18:7, 10, 27; Jer. 12:5. Job 40:23; יִבְחַר בְּיָגִיף יִרְדֹּן "he fears nothing, although Jordan should break forth at his mouth." Pro. 11:15; שָׁנֵא תִקְנִים בְּטִיחַ "he who hates sureties lives securely," has no cause of fear. Opp. to יִרֵעַ. And so—(a) it is used in a good sense of the security of the righteous, Isa. 12:2; Pro. 28:1; Job 11:18.—(b) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32:9, 10, 11; Pro. 14:16. Comp. נִשְׁלָח, שָׁלַח, נִשְׁלָחָה.—Part. בְּטִיחַ *trusting*, with an active signification, Isa. 26:3; בְּטִיחַ "because he trusteth in thee," Ps. 112:7.

HIPHL, fut. apoc. יִבְטַח—(1) *to cause to trust, or confide, to persuade to trust*, followed by אֶל and על. Isa. 36:15; Jer. 28:15; 29:31.

(2) absol. *to make secure*, Ps. 22:10.

Derived nouns, בְּטָחָה, בְּטָחוֹן, בְּטָחוֹת, מִבְּטָח.

II. בְּטָח transp. i. q. טָבַח, طَبَخَ *to cook*, טָבַח *to ripen*, whence אֲבִטִיחַ melon, which see.

בְּטָח m.—(1) *confidence*, and adv. *confidently*, with *confident mind*, Gen. 34:25.

(2) *security*, Isa. 32:17. In other places always לְבָטַח and בָּטַח adv.—(a) without danger and fear, *safely*. יָשַׁב לְבָטַח, יָשַׁב בָּטַח, יָשַׁב לְבָטַח "to dwell safely," 1 Sa. 12:11; Lev. 25:18, 19; 26:5; Deut. 33:12.—(b) without fear, *securely*, Mic. 2:8. Sometimes used of one who is in too great security and without caution, Jud. 8:11.

(3) [Betah], pr. n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8:8, called in the parallel place, 1 Ch. 18:8, טְבַחָה.

בְּטָחָה f. *confidence*, Isa. 30:15.

בְּטָחוֹן m. *confidence*, Isa. 36:4; *hope*, Ecc. 9:4.

בְּטָחוֹת f. pl. Job 12:6, pr. *securities*, i.e. secure tranquillity.

בָּטַל TO BE EMPTY, VACANT (compare בָּטָן), especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12:3. Arab. بَطَلَ and Eth ሰለለ: to be empty, vain; more rarely, to cease.

בָּטַל Ch. id., Ezr. 4:24.

PAEL, *to cause to cease, to hinder, to forbid*, Ezr. 4:21, 23; 5:5; 6:8.

בָּטָן an unused root, pr. *to be empty, hollow*, vain, i. q. بَطَلَ. Hence—

בִּטְנִי f. (as being a female member, see No. 2, compare Arab. رحم, and Lat. *cunus*, which are fem. for the same reason), with suff. בִּטְנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. κενεών, λαγών, κοιλία. (Arab. بطن id., بدن body, especially a corpse; Æth. ቢረካ: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Eze. 3:3, and as the place where the fœtus is conceived and formed. Hence—

(2) *the womb*; Genesis 25:23, 24; מִבְּטֶן Jud. 13:5, 7; מִבְּטֶן Isa. 48:8; 49:1, and more fully מִבְּטֶן אִמִּי Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. מִבְּטֶן offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fœtus also followed by a genit. of the father (Mic. loc. cit.) ["uterus gravidus"]. Used of a single son, בֶּרֶךְ בִּטְנִי "son of my womb," Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בִּטְנִי "my womb," is "the womb of my mother;" and Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, ἀδελφοί (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. קֶרֶב. בִּטְנִי שְׂאוּל the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. בִּטְנִי the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַתִּרְדּוּ בִּטְנִי "and my bowels trembled." Compare κοιλία, Sir. 51:21; Joh. 7:38.

(4) *a protuberance of a column*, like a belly, 1 Ki. 7:20.

(5) [*Beten*], pr. n. of a town of the Asherites (perhaps "valley," i. q. بطن, κοιλίας), Josh. 19:25.

בִּטְנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but حَبَصَا, بوطم as used for the terebinth (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the *pistacia*.

בִּטְנִים ("pistacias"), [*Betonim*], pr. n. of a town of the Gadites, Josh. 13:26.

בִּי (for בָּעִי from the root בָּעָה, as בָּל for בָּעַל), *prayer, asking*, and by the usage of the language in the acc., as a part. of entreaty, or rather of asking pardon, always followed by אֲדֹנִי, אֲרֹנִי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. bitte! mit Erlaubnis. Gen. 44:18, וְיִפְרָא עֲבָדְךָ דָּבָר בְּאָזְנֵי אֲדֹנִי "I pray, O lord, let thy servant speak one word to thee;" Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, וַיֹּאמְרוּ בִּי "and they said, we pray, O lord! we went down," etc. Of the ancient versions, LXX. excellently δέομαι and δέομεθα, Vulg. *obsecro, oramus*, Targg. בִּבְעֵי, Syr. حَحَّعَ, Jud. 13:8, *with asking, asking*; all of which answer exactly to the Hebrew בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

בִּין pret. בִּינָה Psalm 139:2, and בִּין Dan. 10:1, בִּינָה Dan. 9:2, inf. imp. בִּין, fut. יִבִּין, apoc. and conv. וַיִּבֵּן (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בִּין, בִּין, and Arab. بَانَ Med. Ye intrans. *to stand apart, to be separate and distinct*; metaph. Conj. I. V. X. *to be easily distinguished, distinct, manifest*); hence, *to consider, to understand*, which depends upon the power of discerning; comp. κρίνω, *cerno, intelligo, for interligo*; German merken, compare Marfe, בִּינָר, etc. Specially—

(1) *to discern, to perceive*—(a) with the eyes, i. q. *to see*. Constr. with an acc. Pro. 7:7; אָ Neh. 13:7; Job 9:11; 23:8.—(b) with the ears, i. q. *to hear*, Job 23:5; Pro. 29:19.—(c) with the touch, i. q. *to feel*, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind to anything, to attend*; with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; אָ (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; אָ Ps. 28:5; אָ Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; אָ Dan. 11:30, 37; absol. Ps. 94:7.

(3) *to understand*. Dan. 12:8, וְלֹא אָבִין "I heard indeed, but I understood not;" Isa. 6:9, followed by אָ 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.

(4) *to regard as a thing understood, to know, to be acquainted with*; followed by an acc. Ps. 19:13; Job 38:20; ? Ps. 139:2. *בִּין מִשְׁפָּט* to know what is right, Job 32:9; Prov. 28:5; *בִּין דַּעַת* Prov. 29:7 (compare *בִּינָה* וְדַעַת).

(5) absol. *to have understanding*, Job 42:3; 18:2, "understand, afterwards speak." Hos. 4:14. Part. plur. *בְּנִים* the wise, understanding ones, Jer. 43:7.

NIPHAL *בִּין* to be intelligent, prudent, Isa. 10:13. Part. adj. *בְּנוֹן* intelligent, skilful; often joined with *הָכֵם* Gen. 41:33, 39; Deu. 1:13; 4:6; Isa. 5:21; opp. to words signifying folly, Pro. 10:13; 14:33. *בְּנוֹן דָּבָר* skilful of speech, eloquent, 1 Sa. 16:18.

PILEL *בִּין* i. q. Kal No. 2, Deut. 32:10, *יִסְכְּרֶנּוּ*, "he led him about, (and) took care of him." Hiphil *בִּין*, infin. *יִבְיִן*, imp. *יִבְיִן* (see note), part. *בְּיִן*; it has a signification—

(1) proper to itself and causative, viz.—(a) causat. of Kal No. 3, *to declare, to explain*. Dan. 8:16, 27; Neh. 8:8, *וַיְבִינֵנוּ בְּמִקְרָא*.—(b) causat. of Kal No. 4, *to teach, to instruct*, with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27, *וַיְבִינֵנוּ דְרָכֵי הַיְיָ* "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(c) causat. of Kal No. 5, *to cause to understand*, Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive*, as a rumour, Isa. 28:19; No. 2, *to turn the mind to any thing*; construed with *בְּ* Dan. 9:23; 10:11; Neh. 8:12; *אֵל* Ps. 33:15; and absol. Dan. 8:5, 17; No. 3, *to discern, to understand*, 1 Ki. 3:9; No. 4, *to know, to be acquainted with*, Job 28:23; Mic. 4:12. *בִּין* דַּעַת Dan. 1:4; Pro. 1:2, *to be skilled in any thing*; followed by *בְּ* Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, absol. Isa. 29:16; No. 5, *to have understanding*, Isa. 57:1. Part. *בְּיִן* Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future *יִבְיִן*, *יִבְיִן*, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITHPALEL *בִּין*—(1) pr. *to show oneself attentive*, hence mostly, i. q. Kal No. 2, *to consider, to attend, to remark*, absol. Jer. 2:10; 9:16; Job 11:11; followed by *אֵל* 1 Ki. 3:21; Isa. 14:16; *עַל* Job

31:1; Ps. 37:10; *עַל* Job 32:12; 38:18; *בְּ* Jer. 30:24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37:14; hence—

(2) *to perceive* ["e. g. to hear"], with an acc. Job 26:14.

(3) *to have understanding*, pr. to show oneself wise, Ps. 119:100.

Hence are derived the nouns *בְּיִן*, *תְּבוּנָה*, and those which immediately follow, *בִּין*, *בְּיִנָה*.

בִּין const. *בִּין* pr. i. q. Arab. *بين* interval, space between (see Dual), only in const. and followed by suffixes *בִּינִי*, *בִּינְךָ*, *בִּינוּ*, also pl. *בִּינֵינוּ*, *בִּינֵיכֶם* and *בִּינֵיהֶם*. It becomes a preposition—

(1) *between*, Arab. *بين* "between brothers," Prov. 6:19; *בֵּין שִׁטִּים* "between bushes," Job 30:7; *בֵּין עֵינַיִם* "between the eyes," for in the forehead (see *עַיִן*). ["So *בֵּין אוֹלַי* 'between the Ulai,' i. e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. *אֵל* *בִּין*, Jud. 5:27."] When doubled, *inter...inter*, *between...between*, there is *בֵּין...בֵּין*, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely *בֵּין...בֵּין* (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; *בֵּין...בֵּין* Isa. 59:2; *בֵּין...בֵּין* Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, the difference between; Mal. 3:18, *וַיִּרְאוּ בֵּין צַדִּיק לְרָשָׁע* "and ye shall see the difference between the righteous and the wicked," comp. 1 Ki. 1:1 *וַיִּבְיִן בֵּין* 2 Sa. 19:36; Jon. 4:11; *בֵּין...בֵּין* Eze. 44:23.

(2) *intra, within*, Job 24:11, *בֵּין שְׁוֹרָתָם* "within their walls," Prov. 26:13, *בֵּין הַחֲרוֹבוֹת* "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. *بين ذلك*). Sometimes—

(3) *בֵּין...בֵּין* are disjunctively used for *sive...sive, whether...or*; 2 Ch. 14:10, *בֵּין רַב לְאִין* "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phrasology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), *וְהָיָה טוֹב* whether it be good or bad," for, in distinguishing between good and bad, LXX. *εἴτε καλῆ, εἴτε σαπρά*. 2 Sa. 19:36. (So in the Rabbinic *בֵּין...בֵּין sive...sive, tam...quam*.)

It is compounded with other prepositions—(a) *אֵל בֵּין*, *inter*, with acc. *into between, amongst*, Eze. 31:10, 14, and *אֵל בֵּינָתָם* 10:2.

(b) *על־יין* unto between, Eze 19:11.

(c) **מִבֵּין** *from between*, *zwischen* (etwas) *weg, zwischen* *herout*, French *d'entre*; Zec. 6:1, "two chariots going forth **מִבֵּין שְׁנֵי הָהָרִים** *from between the mountains*;" Ps. 104:12, "they utter a voice **מִבֵּין עֵצָאִים** *from amongst the branches*;" Jer. 48:45, **מִבֵּין סִיחֹן**, ellipt. for "out of the midst of the kingdom of Sihon." **מִבֵּין רִבְלִים** used euphemistically for *from the womb* of a mother, Deut. 28:57, "the afterbirth **מִבֵּין הַיֵּצִית** *רִבְלִיָּה* which comes forth from her womb" (comp. II. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῷδε πέσῃ μετὰ ποσὶ γυναικός*), and figuratively for *of his seed, race, posterity*, Gen. 49:10, "the sceptre . . . shall not depart **מִבֵּין רִבְלִי** *from his progeny*." It is equivalent to *מִפִּנֵּי, מִפְּנֵי, מִפְּנֵי*. LXX. *ἐκ τῶν μητρῶν αὐτοῦ* (compare Gen. 46:26). Where two things are mentioned from *between* which any thing comes forth, there is found **מִבֵּין . . . מִבֵּין**, 2 Ki. 16:14; Eze. 47:18.

(d) מְּיִנּוֹת לְ *between, within*, i. q. Eze. 10:2; 6:7.—כְּפִיִּי Isa. 44:4, is for כְּפִיִּי; see כָּ B, 8.

DUAL הַיָּמִין *the interval between two armies*, רַא מֵ-רַאֲחֻמָּא, Eurip. Phœn. 1285; whence הַיָּמִין אִישׁ 1 Sa. 17:4, 23, "one who comes between," *μείσιν*, used of Goliath as ready to decide the contest by single combat.

כִּי Ch. *between*, Dan. 7:5, 8.

בִּינָה f. [root בִּין].—(1) *understanding*; Isa. 33:19, "a people of strange language אֵין בִּינָה whom thou dost not understand;" Dan. 8:15; 9:22; 10:1.

(2) *intelligence* (Einsicht, Verstand), *insight*, Prov. 4:5, 7; 8:14; 9:6, 10; 16:16; Job 28:12, 20; יָדַע בִּינָה "to be or to become intelligent," Job 38:4; Prov. 4:1; Isa. 29:24. Pl. עַם בִּינֹת "an intelligent people," Isa. 27:11. Specially *skill*, in any art or learning, 2 Ch. 2:12; 1 Ch. 12:32, יֹדְעֵי בִינָה לְעֵתִים "skilled in understanding the times" (compare Est. 1:13).

פִּינָה f., Ch. i. q. Heb. No. 2; Dan. 2:21.

בִּיצָה f. *an egg*, so called from its whiteness, Arab. **بَيْضَة**, Syr. **ܚܕܐܢܐ**. In sing. not found. Pl. **בִּיצִים** with adj. f. **בִּיצִים עֲבוּרֹת** "eggs that are left," Isa. 10:14; Deu. 22:6; Job 39:14; Isa. 59:5. [Root **בִּיצָה**.]

קר, compare Jeremiah 6:7 **בְּיָד** q. i. *a well*, **בֵּיר**
 Arab. **بِير**.

בִּירָה f., a word of the later Hebrew.
(1) *fortress, castle, palace* (see below the Ch. and Syr. If the word be Phœnicio-Shemitic, it may

have come from אֲבִירָה strong, fortified, or as others prefer, נְבִירָה, from the Æthiop. root ነበረ: to sit,

whence **סִלְלָה**: a throne, a tribunal, and ^{סֵנִי} **סֵנִי** throne, tribunal, metropolis, as if royal seat. Perhaps however, the word is of Persic origin, compare Pers. **بار** *baru*, fortress, wall, castle, Sanscr. *bura*, *buri*, *pur*, Greek **πύργος** and **βύρις**). There often occurs **שֻׁשָׁן הַמְּדִינָה** *Shushan, the palace*, almost always used of the royal abode, Neh. 1:1; Est. 1:2; 2:3, 8; 3:15; Dan. 8:2; but also of the whole adjoining city, Est. 1:5; 2:5; 8:14; 9:6, 11, 12 (compare Ezr. 6:2); which is elsewhere more accurately called **הָעִיר הַשְּׁשָׁנִית** (Esth. 3:15; 8:15). When applied to Jerusalem, *the fortress of the temple* is meant, Neh. 2:8.

(2) *a temple*, 1 Ch. 29:1, 19.

בִּירָה Ch. f. emphat. בִּירְתָא id., *fortress, palace*,
Ezr. 6: 2; Syr. حَبْلٌ.

בִּירְנִית f. twice in pl. **בִּירְנִיִּת** *fortresses, castles*, 2 Ch. 17:12; 27:4; Compare as to the nature of this termination, Lehrs. 516, note.

בֵּית const. בֵּית; with ה parag. בֵּיתָה Gen. 19:10; const. בֵּיתָה Gen. 43:17; plur. בָּתִּים *bottim*; with suff. בֵּיתִי, בֵּיתְךָ, בֵּיתָם, for בָּתִּים from the unused sing.

בֵּית (compare Syr. ܒܝܬ Lehg. 604); m., a house,

Arab. بيت, Syr. ܒܝܬ, Æthiop. ቤተ: ["Phœnic. defective ܒܬ, see Monumm. Phœnic. p. 348."] (Some derive it from the root בּוּת to pass the night, to remain. But still בּוּת, בּוּת may have sprung from the harder בּוּת from the root בּוּת, as δόμος, *domus*, from δέμω, and as to the form, like above אֵשׁ, which has been shewn to be for אֵשׁ, אֵשׁ. If this conjecture be adopted, בּוּת may be a secondary root from the noun בּוּת, and בּוּתים for בּוּתים from the sing. בּוּת i. q. בּוּת. To the proposed etymology we may add the following examples of the letter נ softened into a vowel, בּוּת, בּוּת a purse; בּוּת a cup, בּוּת, בּוּת a thorn, for בּוּת (prop. שּׁוּת שּׁוּת); חוּת ὄγκος, ἄγκος, *uncus*, for חוּת from the root חוּת = חוּת; חוּת, חוּת perhaps בּוּת (Æthiopia), i. q. בּוּת congregation, conflux = حبش; Greek εἶς (ἐνός) for εἷς: Lat. *unus*, *eis*, prep. for εἷς (see Car. Schmidt, De Præposit. Gram. p. 7), τυφθεῖς for τυφθεῖς: ὁδούς for ὁδός: Latin *dens*)—בּוּת הבית "son of a house," Gen. 15:3; Ecc. 2:7; and בּוּת לִי Gen. 17:12, 27; Jer. 2:14 is, *verna*, a servant or slave "born in the house," and for that reason of more sure fidelity; בּוּת על אֵשׁ with regard to private persons is οἰκονόμος, dispensator, *steward*, a servant set over the household and the other servants, Gen. 43

16; 44:1, but see below, No. 2. בתי הקר "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is once used of the whole world [?], Ps. 36:9. In acc. const. בית is often used for בְּבֵית in any one's house, Gen. 24:23; 38:11; elsewhere in the house, at home; into the house. Gen. 24:32. Specially it is—

(1) a moveable house, a *tent*, Arab. بيت Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare בֵּית הָאֱלֹהִים, יְהוָה No. 3, 4; used of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places בֵּית and אֹהֶל are opposed."]

(2) a royal house, a *palace, fortress*; more fully, בֵּית המלך 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and בֵּית המלכות Est. 1:9, κα' ἐξ ἑσχατῆς; whence בֵּית המלך the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *maréchal du palais*, *hofmarſchall*), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew רֶב רֵבִית Esth. 1:8 (see No. 1). בֵּית דָּוִד the palace of David, Isa. 22:22; בֵּית פַּרְעֹה the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בֵּית הַנְּשִׂאִים Esth. 2:3, 9.

(3) the house of God, i.e. *temple*; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called בֵּית אֱלֹהִים, בֵּית יְהוָה 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) a *sepulchre*, especially one much adorned, Isa. 14:18; compare מִצְבֵּן Isa. 22:16. More fully called בֵּית הָעוֹלָם "eternal house," Ecc. 12:5.

(5) *dwelling, abode, habitation, place* of any kind.—(a) of men, e.g. of Hades, Job 17:13. ["בֵּית הָעָם collect. "houses of the people," i.e. of the citizens, Jer. 39:8, i. q. בְּמִי יִרְשָׁלַם Jer. 52:13; בֵּית עֲבָדִים "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."]—(b) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquasque domos avium*); בֵּית עֲבָדִים "the house of the spider," Job 8:14; Arab. بيت العنكبوت; "the house of the moth," Job 27:18.—(c) *receptacle, place for inanimate things*; בְּמִי נִפְשׁ perfume boxes, Isa. 3:20; לְבֵרִיתִים, לְבָרִים, בְּתִים, places to receive the carrying bars, Ex. 26:29, 36:34; 37:14; 38:5; 1 Ki. 18:32,

"and he made a trench וְרָע סִתְתִּים of the content of two seahs of seed." בֵּית אֲבָנִים a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9, בֵּית צִלְעוֹת, בֵּית אֲשֶׁר לְבֵית "the content of the side chambers of the temple."

(6) *the inner part, what is inside, within* (opp. to חוּץ outside, without). בֵּיתָה Ex. 28:26; בְּבֵית Gen. 6:14; Exod. 25:11; 37:2, and מִבְּיָתָה 1 Ki. 6:15 (compare בֵּין No. 3), inside, within. Opp. to חוּצוֹן. בְּבֵית Eze. 1:27; בְּבֵית 1 Ki. 6:16; לְמִבְּיָתָה Num. 18:7, within (some space). לְמִבְּיָתָה within, 2 Ki. 11:15; comp. אֶל A, 9. (From this signification is formed Ch. בֵּי in, whence the prefix בֵּי has been derived above.)

(7) used figuratively for "persons living together in a house," *family* (comp. Arab. أهل) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; בֵּית פַּרְעֹה i. q. עֲבָדֵי פַרְעֹה Gen. 50:4. Hence—

(8) *those sprung from any family, descendants, offspring, progeny*, i. q. בָּנִים (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; בֵּית לֵוִי i. q. בְּנֵי לֵוִי Ex. 2:1; בֵּית יוֹסֵף Josh. 17:17; בֵּית יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל the race of David, 1 Sa. 20:16; Isa. 7:2, 13 (ὁἶκος Δαβὶδ, Luke 1:27). Like בְּנֵי it is used figuratively, as בְּנֵי מְלָחְמָתִי i. q. מְלָחְמָתִי my adversaries, my enemies, 2 Ch. 35:21; בֵּית מְרִי a stubborn race, Eze. 2:5; and on the other hand בְּנֵי יְהוָה sons, family of God, i. q. Israel, Nu. 12:7; Hos. 8:1; like ὁἶκος Θεοῦ [The Church], 1 Tim. 3:15. In some other phrases the figure of a *house* is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i.e. founded the Israelitish nation. לְבָנָה בֵּיתָה to build a house for any one, i.e. to give him offspring, progeny; said of a levir (i. q. הָקִים) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is עָשָׂה בֵּיתָה 2 Sa. 7:11.

(9) it is also applied to *wealth, property*, what is kept in a house, and all that belongs to a family; Esth. 8:1, הָקֵן, בֵּית הָקֵן, LXX. ὅσα ὑπάρχει Ἀμάρ, comp. 2:7; Gen. 15:2; Ex. 1:21; so Gr. οἰκία, οἶκος.

(10) בֵּית אָב pr. "a father's house," Gen. 24:23: "a father's family," 31:30. In the enumerations of the Hebrews, the particular *tribes* (שִׁבְטִים) were divided into *families* (מִשְׁפָּחוֹת), the families into "fathers' houses," בֵּית הָאֲבוֹת. In this signification in pl. for בְּמִי אָב there is often used a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 1:2, "number the children of Israel לְבֵיתָהֶם לְבֵיתָהֶם

אבותם according to their families and their fathers' houses." Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were ראשי בתי אבותם Ex. 6:14; ראשים לבתי אבותם 1 Ch. 5:24; generally by ellipsis, ראשי האבות Nu. 31:26; Josh. 14:1; or נְשֵׂי הָאֲבוֹת 1 Ch. 29:6; נְשֵׂי הָאֲבוֹת 2 Chron. 5:2, "princes of houses," patriarchs.

בית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. ܠܬܝܬ, compare Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Of this kind are—

(a) בֵּית אֵוָן ("house of vanity," i.e. of idols, see אֵוָן No. 1), [*Beth-Aven*], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of *Beth-El* (letter *b*), from the latter having been sometimes called by the prophets in contempt בֵּית אֵוָן, see אֵוָן.

(b) בֵּית אֵל ("house of God"), [*Beth-el*], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called לֵוֹן (Josh. 18:13, and compare לֵוֹן), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed (?) [Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3], and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare בֵּית אֵוָן and אֵוָן. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (*Kritik der Israel. Gesch.* i. 124). [The inspired account is plain enough, and contains neither discrepancy nor contradiction, Gent. n. is בֵּית הָאֵל 1 Ki. 16:34. [Now called *Beitin* Rob. ii. 126.]

(c) בֵּית הָאֵזֶל ("house of firm root," i.e. of fixed seat), [*Beth-ezel*], a town of Judæa or Samaria, Mich. 1:11, where allusion is made to this etymology.

(d) בֵּית אֲרֵבָאֵל ("house of the ambush of God"), [*Beth-arbel*], Hos. 10:14; prob. Ἀρβηλα of the Galilæans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sua, § 69). [Perhaps Irbid, Rob. iii. 282.]

(e) בֵּית בַּעַל מְעוֹן [*Beth-baal-meon*], Josh. 13:17; elsewhere בַּעַל מְעוֹן Nu. 32:38, and בֵּית מְעוֹן "house of habitation", Jer. 48:23; a town assigned to

the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called מֵעוֹן [*Mi'un*], are mentioned by Burekhardt, Travels in Syr. p. [365] 624, Germ. trans. It appears to be the same as בַּעַל מְעוֹן (for מְעוֹן) Nu. 32:3.

(f) בֵּית בְּרָאִי ("house of my creation"), [*Beth-birei*], a town of the Simeonites, 1 Ch. 4:31; perhaps corrupted from בֵּית לְבָאוֹת Josh. 19:6.

(g) בֵּית בָּרָה [*Beth-barah*], Jud. 7:24, a place on the Jordan, pr. for בֵּית עֲבָרָה ("house of passage"), compare Βηθαβάρη, Joh. 1:28, in many copies.

(h) בֵּית גִּדְרָה ("house of the wall"), [*Beth-gader*], a town of the tribe of Judah, 1 Ch. 2:51, i. q. גִּדְרָה which see.

(i) בֵּית גִּלְגָּל ("the house of Gilgal"), Neh. 12:29, i. q. גִּלְגָּל which see.

(k) בֵּית גָּמַל ("house of the weaned"), [*Beth-gamul*], a town of the Moabites, Jer. 48:23.

(l) בֵּית דִּבְלָתַיִם [*Beth-diblathaim*], Jer. 48:22, and דִּבְלָתַיִם Num. 33:46 ("two cakes of figs"), a town of the Moabites.

(m) בֵּית דָּגוֹן ("house of Dagon"), [*Beth-dagon*], a town—(a) of the tribe of Judah, Josh. 15:41. —(β) of the Asherites, Josh. 19:27.

(n) בֵּית הָרָם ("house of the lofty"), [*Beth-aram*], Josh. 13:27, a city of the Gadites; Num. 32:36, called בֵּית הָרָן, afterwards Julias, Livias; see Joseph. Ant. xviii. 2, § 1; Jerome voc. Betharam.

(o) בֵּית הַקֶּלֶה ("house of the partridge"), [*Beth-hoglah*], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now Hajlah حائل Rob. ii. 268].

(p) בֵּית הַנָּהָן ("house of favour"), [*Beth-hanan*], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

(q) בֵּית הָרוֹן ("place of the hollow," perhaps "of the hollow way"), [*Beth-horon*], m. two towns of the tribe of Ephraim, one of which called "the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) Beth-horon is mentioned κατ' ἐξουχίαν, and in Joshua it is clear that the *nether* is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16; 24), famous for the slaughter of several hosts.

(r) בֵּית הַיְשִׁימוֹת ("house of the deserts"), [*Beth-jeshimoth*], a town of the Reubenites, on the Jordan, Nu. 33:49; Josh. 12:3; 13:29; afterwards belonging to the Moabites, Eze. 25:9.

(s) בֵּית פָּר ("house of pasture"), [*Beth-car*],

1 Sa. 7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

(t) *בית הכרם* ("house of the vineyard"), [*Beth-haccerem*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

(u) *בית לבאות* see above, letter (f).

(v) *בית לעפרה* see *עפרה*.

(w) *בית לחם* ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(a) a town of the tribe of Judah, more fully *בית לחם יהודה* Jud. 17:7, 9; Ruth 1:1, 2; and *בית לחם אפרתה* Mic. 5:1. Ephratah (see p. LXXIII, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account *בית לחם*, about six English miles from Jerusalem is still celebrated. Gent. noun *בית להמי* [*Beth-lehemite*], 1 Sa. 16:1, 18; 17:58.—(β) a town in the tribe of Zebulun, Josh. 19:15.

(x) *בית כלוא* see *כלוא*.

(y) *בית מעון* see letter (e).

(z) *בית מעכה* ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. *בית מעכה* and *מעכה*.

(aa) *בית המרוק* ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

(bb) *בית המרובות* ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

(cc) *בית נמר* ("house of limpid and wholesome water," comp. נמר), [*Beth-nimrah*], Nu. 32:36; Josh. 13:27; and *בית נמר* Nu. 32:3, a town of the Gadites, called Βηθναβρίς in the time of Eusebius, now Nemrin; see Burckhardt's Travels in Syria, 661. The waters near it are called *בית נמר* Isa. 15:6.

(dd) *בית עֵדֶן* ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks Παράδεισος (Ptol. 5:15).

(ee) *בית עזמבת* [*Beth-azmaveth*], Neh. 7:28, and simply *בית עזמבת* ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

(ff) *בית העשק* ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

(gg) *בית ענות* ("house of response" perhaps "echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

(hh) *בית ענת* (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.

(ii) *בית עקר הרעים* ("house of the farm of the shepherds," compare *עקר* village, farm), a place near Samaria, 2 Ki. 10:12; and without *הרעים* verse 14.

(kk) *בית הערבה* with art. *בית הערבה* ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without *בית* Josh. 18:18.

(ll) *בית פלט* ("house of escape"), [*Beth-phalet*, *Beth-palet*], a town in the south of Judah, Josh. 15:27.

(mm) *בית פעור* ("temple of (Baal) Peor," see *פעור*), [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

(nn) *בית פזען* ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

(oo) *בית צור* ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

(pp) *בית רחב* ("house" or "region of breadth") [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere *רחב* (unless perhaps *Beth Rechob* denotes a region, *Rechob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the vallies of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud. 1:31). The neighbouring part of Syria is called *בית רחב* 2 Sa. 10:6; *רחב* ib. verse 8.

(qq) *בית שֵׁאן* ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. *בית שֵׁן* 1 Sam. 31:10, 12; 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called Scythopolis (LXX. Jud. 1:27), by the Rabbins *ביסן*, now by the Arabs *بيسان* [Beisan].

(rr) *בית השקפה* ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shūta*; *شطا*, Rob. iii. 219.]

(ss) *בית שמש* ("house of the sun"). [*Beth-shemesh*], a town—(a) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12; seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun *בית השמש* id. ver. 14, 18. [This town appears to be now called 'Ain Shems *عين شمس*, Rob. ii. 339.]

—(β) of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.—(γ) of the tribe of Issachar, Josh. 19:22.—(δ) i. q. Heliopolis of Egypt, Jer. 43:13; compare page LXII, A.

(tt) בית תפוח ("house of apples"), [Beth-tappuah], a town of the tribe of Judah, Josh. 15:53. [Now Teffūh تَفُّوح, Rob. ii. 428.]

בית emphat. בֵּיתָא, בֵּיתָה, constr. בֵּית with suffix בֵּיתָה, pl. בֵּיתִין, Chald. m. i. q. Heb. house, Dan. 2:5; בית מלכות Ezr. 6:4; בית מלכו Dan. 4:27, royal house, palace; בית אלהא house of God, temple, Ezr. 5:2, seq.; also, simply בֵּיתָה id. ver. 3, 9, 11.

ביתן m. constr. ביתן great house, palace, Esth. 1:5; 7:7, 8.

בָּכָא an unused root, i. q. בָּכָה prop. to drop, to distil; hence, to weep, to shed tears. (Arab. بَكَأ to pour milk drop by drop.)

בָּכָא—(1) weeping, lamentation; Arab. بَكَأ. بَكَأ the valley of weeping, or of lamentation, Sammerthal, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Ps. 84:7, עָבְרֵי בְעֵמֶק הַבָּכָא "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. בָּכָאִים 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, some tree, so called from its weeping, dropping, according to Celsius (Hierobot. i. 335—340), Arab.

בָּכָא like the balsam-tree, whence white drops distil of a cold and pungent taste.

בָּכָה fut. יִבְכֶּה convers. וַיִּבֶךְ pr. i. q. בָּכָא TO DISTIL, TO FLOW BY DROPS (the primary syllable בֶּךְ imitates the sound of falling drops, comp. the roots ending with כֶּךְ); see בָּכִי, specially, to weep, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. to weep for, bewail any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by עַל of the person or thing wept for, Lam. 1:16; Jud. 11:37; אֵל 2 Sa. 1:24; Eze. 27:31; and ל Jer. 22:10; Job 30:25. בָּכָה followed by עַל is also to come to any one weeping, Num. 11:13; Jud. 14:16; and, to weep upon any one, i. e. in his embrace, Gen. 45:15; 50:1.

PIEL, to bewail, weep for the dead, with an acc. Jer. 31:15; Eze. 8:14.

Derived nouns are בָּכָה, בָּכִית, בָּכִי.

בָּכָה m. weeping, Ezr. 10:1, from the root בָּכָה.

בְּכוֹר m. (from the root בָּכָר), first-born, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5; 12:29; 13:15. In the former case, it refers to the eldest son of a father. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see בְּכוֹרָה No. 2)—

(2) metaph. it is used of any thing which is chief, first of its kind. Job 18:13, בְּכוֹר מָוֶת "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic بنات المنيّة daughters of fate, or of death, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, בְּכוֹרֵי דָלִים "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used בְּכִירָה which see.

בְּכוֹר in sing. Isa. 28:4, according to the Masor. (see בְּכִירָה), elsewhere always in pl. בְּכוֹרִים, firstfruits, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added ראשית Ex. 23:19; 34:26; לֶחֶם הַבְּכוֹרִים "bread baked from the firstfruits," Lev. 23:20; יוֹם הַבְּכוֹרִים "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

בְּכוֹרָה, בְּכוֹרָה f.

(1) firstborn, firstling; pl. בְּכוֹרוֹת firstborn offspring; of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. primogeniture, birth-right, Gen. 43:33. Opp. מִשְׁפַּט הַבְּכוֹרָה יִצְעָרָה "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. בְּכוֹרָה Gen. 25:31, 34; 27:36.

בְּכִירָה f. an early fig, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read בְּכִירָה with ה without Mappik, than בְּכִירָה, with the Masor. and edit. as the suffix. is weak); in Morocco now called بأكورة boccore, Spanish Albacora.

בְּכוֹרָה id. Pl. תְּאֵנֵי הַבְּכוֹרָה Jer. 24:2.

בְּכוֹרֹת ("offspring of the first birth"), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

בְּכוֹת fem. *weeping, mourning*, Gen. 35:8; **אֶלֶן** **בְּכוֹת** "the oak of weeping." Root **בָּכָה**.

בָּכִי in pause, **בָּכִי** with suff. **בָּכִי** m.

(1) *weeping*, from **בָּכָה**, Gen. 45:2; Isa. 15:3; 22:4, etc. **בָּכָה בָּכִי גָדוֹל** "to make a great lamentation," 2 Sa. 13:36; also a *dropping, a distilling* of water in mines, Job 28:11. Comp. *flere*, for *rorare*, *stillare* in Lucret. i. 350, Gr. *δάκρυον* and *רָמָה*.

בָּכִים ("weepers"), [*Bochim*], pr. n. of a place near Gilgal; Jud. 2:1, 5.

בְּכוֹרָה adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to **בְּכוֹר**.

בְּכוֹת fem. *weeping, mourning*, Gen. 50:4; from the root **בָּכָה**.

בָּכַר a root not used in Kal, pr. TO CLEAVE, to break forth, i. q. the kindred word **בָּקַר**, to *be*, or *come first, to do anything first* (as if die *Bahn* brechen), and to *be early, seasonable, to do any thing early, seasonably*. It is applied—

(1) to the day, hence **בָּקַר** to rise early, to do any thing in the morning, **בֹּקֶרֶת** the morning time, comp. the kindred **בָּקַר**.

(2) to the year and its produce, **בְּבוֹרִים** first-fruits, **בְּבוֹרָה** early fig, **בְּכוֹרֶה** early fruit.

(3) to the time of life, especially birth, **בְּכוֹר**, first-born, **בְּכוֹרֶה** and **בְּכוֹרֶה** a virgin, a woman who has her first child, **בָּכִיר**, **בָּכִיר** a young camel.

PIEL—(1) to *bear early fruit*, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) to *make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

PUAL, to *be first-born*, Lev. 27:26.

HIPHL, part. **בְּכוֹרֶה** a woman who brings forth her first child, Jer. 4:31.

Derivatives, see Kal.

בָּכִיר a young *he-camel*, already fit for carrying light burdens (comp. **עָלִי** and **עָלִי**). Pl. const. **בָּכִירִים**, Isa. 60:6. To this answers the Arab. **بَكْر** a young camel, which they observe signifies the same age as **اَلْقَى** a young man, in men; see Bochart, Hieroz. i. p. 82, seq. See also my remarks in Comment. on Isa.

loc. cit. and in 'Thes. page 236. ["Comp. Root **בָּכַר** No. 3."]

בָּכִיר (appell. i. q. **בָּכִיר** "a young camel"), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 25:35. Gent. n. **בָּכִיר** id.—(2) a son of Benjamin, Gen. 46:21.

בְּכוֹרָה f. a young female camel, in heat; Jer. 2:23. See **בָּכִיר**.

בְּכוֹרִי (i. q. **בָּכִיר** הוא, "he is first-born"), [*Bocheru*], pr. n. m. 1 Ch. 1:31; 9:44.

בְּכִירִי ("juvenile"), [*Bichri*], pr. n. m. 2 Sa. 20:1.

בֵּל (1) *nothing* (from the root **בָּלָה** No. 3). Ps. 17:3, "prove me, **בֵּל תִּמְצָא** thou shalt find nothing of evil." ["Unless like LXX. and Vulg. we connect **בֵּל תִּמְצָא** 'thou shalt not find my evil thoughts,' i. e. those which perhaps lurk within me."]

(2) *not*, i. q. **לֹא**, but poet. followed by a preterite, Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet* for *scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for **בָּלָה** = **בָּלָה**, Ps. 32:9, "be ye not like the horse...to be kept in with rein and bridle, **בֵּל קֶרֶב אֵלֶיךָ**, pr. in not approaching to thee."

(3) *lest*, i. q. **אַל** followed by a fut. Ps. 10:11.

בָּל Ch. m. *heart*, Dan. 6:15. Syr. **ܠܒܐ** heart, mind, Arab. **بَال** id. for **بَالِي** from **بָלָה**, III. to care for, pr. *care*, hence, mind which is agitated with cares.

בֵּל contr. from **בָּעַל** i. q. **בָּעַל** *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Diod. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, the planet Jupiter, *stella Jovis* (Cic. De Nat. Deor. ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians **السعد الأكبر** "Greater Fortune."

The planet Venus was worshipped with this planet (see **אֲשֶׁרֶת**, **אֲשֶׁרֶת**). Comp. **בָּלִי**, **בָּלִי**, and see **בָּעַל** No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as **בֵּלְשַׁאֲצַר**, **בֵּלְשַׁאֲצַר**, *Belesys, Belibus, etc.*

בלֵא Ch. i. q. Hebr. בִּלְעָה. Pael:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

בִּלְאָדָן (contr. from בִּעֲצָדָן i.e. "whose lord is Bel," "worshipper of Bel"), [Baladan], pr. n. of the father of king Merodach-Baladan, 2 Kī: 20:12.

בִּלְגָּ not used in Kal. Arab. بَالِغٌ TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPHIŁ—(1) to cause to shine forth. Am. 5:9, הַמְבִּילִי שֶׁר עָלָיו "causing desolation to shine forth upon the mighty," i.e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) to make cheerful, sc. the countenance, to be made cheerful, Psalm 39:14; Job 9:27; 10:20. Hence מְבִלִּיּוֹת, and—

בִּלְגָּה ("cheerfulness"), [Bilgah], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בִּלְגִי.

בִּלְדָּד pr. n. (prob. i. q. לָדָד i.e. "son of contention," "contender," from the root לָד to strive, see בִּדְדָד), Bildad, the Shuite, one of Job's friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

בִּלְהָ a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i. q. בִּהַל, comp. בָּלֵה to be feeble, modest (pr. timid).

PIEL בִּלְהָ to terrify, to frighten, to cause any one's mind to be cast down, Ezr. 4:4 כתיב. In קרי the more common מבהלים. Syriac ܚܠܝܬ quadril. to terrify.

Derivatives, בִּלְהָה, and pr. n. בִּלְהָה.

בִּלְהָ fut. יִבְלֶה pr. TO FALL, TO FALL AWAY, TO FAIL (like נָבַל, אָבַל, which see), abfallen, einfallen, verfallen, specially used—

(1) of garments fallen away and torn by use and age. Followed by נָשַׁל Deut. 8:4, "thy raiment נָשַׁל לֹא בָלָהָ מֵעָלֶיךָ fell not away from thee" (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6;

Psa. 102:27. (Arab. يَلِي to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, waste away; Germ. einfallen, verfallen (compare Gr. καταλίσκειν, and with another flexion, μὲλω, curo) Job

13:28, והוא נִרְקַב יִבְלֶה "and he (δεικτικῶς for I) as a rotten thing falleth away," wasteth. Gen. 18:12;

Ps. 32:3. (Compare בָּלִי to care for, pr. to be consumed with cares; בָּלִי consumed with cares; בָּלֵל the heart, the mind, so called from cares (see בָּל). Æth. በለዎ: to be or become old.) Hence—

(3) to fail wholly, to be brought to nothing; whence בָּל, בָּלִי, בָּלִי nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, to consume, to waste (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere*, τριβεῖν βίον. Job 21:13, יָבִלוּ בְטוֹב יְמֵיהֶם "they spend or pass their days in wealth."

(2) to afflict, trouble, 1 Ch. 17:9. (Arab. بلى)

IV. id. בָּלָה and בָּלִי sorrow, affliction, calamity.) Compare Ch. בָּלָה.

Hence are derived the nouns and particles בָּל, בָּלָה, בָּלִי, בָּלָה, בָּל, and the compounds בָּלְעֵל, בָּלְעִי, בָּלְעִי.

בָּלָה adj. f. בָּלָה worn out with use and age, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בָּלָה נָאִפִּים "worn out with adulteries," Eze. 23:43.

בִּלְהָה f. in sing. once, Isa. 17:14; more often in plur.—

(1) terror, terrors, Job 18:11; 24:17; 27:20. 18:14, תַּחֲשִׁיעֵהוּ לְמֶלֶךְ בִּלְהָה "terrors shall pursue him like a king," or military leader (here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join בִּלְהָה king of terrors.)

(2) sudden destruction, compare בָּהֶלֶל No. 2; Ps. 73:19, תַּחֲשִׁיעוּ מִן־בִּלְהָה "they perish with sudden destruction;" Eze. 26:21, וְאִתְּגַדּוּ וְאִתְּגַדּוּ LXX. ἀπώλειαν σε δώσω, καὶ οὐχ ὑπάρξεις ἐτι. Vulg. in nihilum redigam te, Eze. 27:36; 28:19.

בִּלְהָה (perhaps "modesty," see בָּלָה in Kal), [Bilhah], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בָּלָה (Josh. 19:3), also בָּלְעָה.

בִּלְהָן (perhaps "modest"), [Bilhan], pr. n. m., —(1) Gen. 36:27.—(2) 1 Ch. 7:10.

בָּלוּ Ch., a species of tribute, prob. imposed on articles consumed, Germ. Consumtionssteuer, Ἀκρίφ, ex-cise, Ezr. 4:13, 20; 7:24; compare also בָּלוּ

בלוא only found in pl. const. **בְּלוּאִי** Jer. 38:12, and contr. **בְּלוֹ** ver. 11, *the rags of worn out clothes*. This latter form which should be pronounced *bēlōvê* is prop. from **בלו** the sing. **בְּלוּ** for **בְּלוֹ**; in other copies however (see J. H. Michaelis) it is read **בְּלוֹ** and in edit. **בְּלוֹ** (of the form **בְּלוֹ**, **בְּלוֹ**, from the sing. **בְּלוֹ** (of the form **בְּלוֹ**)).

בְּלִשְׁטַנְזָר ("Bel's prince," i.e. prince whom Bel favours, compare **בְּלִ**; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar=sar*, prince), *Belteshazzar*, the Assyrio-Babylonian name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

בְּלִ subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. **بَلَى** id.

(2) *failure, defect, nothing*; hence adv. of negation, i. q. **לֹא**. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 32:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. **בְּלִ שָׁם** "not fame," i.e. infamy, Job 30:8.

(3) For **בְּלִ** *without*, only poetically, Job 8:11, **בְּלִ מַיִם** "without waters;" 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(a) **בְּלִ** prop. in defect, *without*, i. q. **לֹא**. **בְּלִ** *imprudently*, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare **בְּלִ** No. 2.

(b) **בְּלִ** id. (comp. **ל** letter B) Job 38:41 **בְּלִ אֵלֶּל** "without food;" 41:25; Isa. 5:14.

(c) **בְּלִ** pr. because of defect—(a) *in that not, because not*; followed by an inf. Deu. 9:28, **בְּלִ יִהְיֶה** "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; **בְּלִ** "because none come to the feast." Sometimes pleon. **בְּלִ** 2 Ki. 1:3, 6, 16; Exod.

14:11 (Syr. **ܠܐ ܕܝܗܝܬ** and **ܠܐ ܕܝܗܝܬ** in that not).—(β) *so that not*, Job 18:15, **בְּלִ יִשְׁכֹּן בְּאֵהָלוֹ** "terror dwells in his tent so that it is no more his," i. e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, **בְּלִ יִשָּׁב** "so that no one dwells," Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by **אֲשֶׁר** (so that it forms a conjunction) and pleon. **לֹא** Ecc. 3:11, **בְּלִ אֲשֶׁר לֹא יִמְצָא הָאָדָם** "so that man cannot find out."

(d) **בְּלִ** *until failure*, i. e. "as long as," Ps. 72:7; Mal. 3:10.

(e) **בְּלִ** *in that not*, followed by a pret. Gen. 31:20.

בְּלִ m. pr. something mixed, specially *mesli*. provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varro, De R. R. i. 31; Plin. xviii. 15, s. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

בְּלִיָּה comp. of **בְּלִ** and **יָה** i. q. **לֹא מְהוּמָה** "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain **בְּלִיָּה** a *bridle, band*, from the root **בָּלַם**.

בְּלִ (comp. of **בְּלִ** *not, without*, and **עַל** *benefit*, profit, compare **הוֹעִיל** to be useful, and Arab. **وَعَلَ** and

وَعَلَ i. q. **شَرِيف** noble, prince; and not as said by Fischer, in Proluss. De Verss. Græc. p. 93, from **בְּלִ** and **עוֹל** a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic **غَيْر طَائِل** useless, of no profit, little worth). Hence—

(1) *wickedness, vileness*; **אִישׁ בְּלִיעַל** "a wicked man," 1 Sam. 25:25; 30:22; **אָדָם בְּלִיעַל** Pro. 6:12, and **בְּנִי-בְלִיעַל** 1 Sa. 25:17 id. Pl. often **בְּנֵי-בְלִיעַל** 1 Sa. 2:12, and **אֲנָשִׁים בְּנֵי בְלִיעַל** Deu. 13:14; Jud. 19:22; 20:13, **בַּת בְּלִיעַל** "a wicked woman," 1 Sam. 1:16; **דָּבָר בְּלִיעַל** "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. **חֲשַׁבְתִּי בְּלִיעַל** "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, **יֹעֵז בְּלִיעַל** "who plans destruction;" Ps. 18:5, **נַחֲלֵי בְּלִיעַל יִבְעֲתוּנִי** "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. **χεῖμαρροι ἀρομίας**, i. e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Ellipt. for **אִישׁ בְּלִיעַל** a *wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, a *destroyer, causer of destruction*.

[*Note.* Hence was derived in later usage and in New Test. the pr. n. **Βελίαλ**, or **Βελιάφ**, *Belial*, i. q. **ὁ πονηρὸς**, *Satan*. The English version also gives **βελιάλ** in the Old Test. as a pr. n. *Belial*, but incorrectly[?]. See Thes. page 210.]

בָּלַל—(1) TO POUR OVER (Arab. **بَلَ** to wet, to moisten, **بَلَ** to flow as water, **بَلَل**, **بَلَل** to sprinkle). Part. pass. **בָּלֵל** "poured over with

oil of oblations," Lev. 2:4,5; 7:10,12; 14:21; Nu. 13,19. Intrans. *to be poured over, anointed*. Ps. 92:11, בְּלֹחִי בְשֶׁמֶן רֵעֵן, "I am anointed with fresh oil." In the derivatives, see שָׁבַל and תָּבַל.

(2) *to pour together* (Gr. συγχέω), *to confound*, especially speech; Gen. 11:7, וַיְבָלֵה שָׁם שְׁפָתָם, "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" נִבְלָה for בְּבָלָה, see Lehrs. page 372, and verse 9. Comp. בָּלִיל. Arab. تَبَلَّل to be confounded, of speech, تَبَلُّل اللِّسَن confusion of languages, Conj. II. *to babble*.

(3) *to stain, to soil* (comp. בָּלַל, פָּלַח, mentioned under Kal). So in the derivatives תָּבַל, תְּבַלֵּל. (Comp. בָּלַם to mix, and to stain.)

(4) denom. from בָּלִיל *to give meslin or provender to beasts*; Jud. 19:21, וַיִּבְלֵם לְחֵמָרִים, Vulg. *et pabulum asinis praeibuit*.

Note. The form וַיִּבְלֵם Isa. 64:5, is for וַיִּבְלֵם which see; also Index analyt.

HITHPOLEL, *to mix oneself*, followed by בְּ Hos. 7:8.

Derived nouns are בָּלִיל, תָּבַל, תְּבַלֵּל and the pr. n. בָּלֵל.

בָּלַם TO BIND TOGETHER, to SHUT FAST, specially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. ܒܠܡ id. Ethpe. to be shut, used of the mouth, to be dumb, ܒܠܡܐ a muzzle.) In form and signification it is kindred to בָּלַם. As to the roots ending in ם see בָּהֵם.

בָּלַם (denom. from ܒܠܡ, ܒܠܡ: a fig, in Æth. also sycamore), TO CULTIVATE FIGS (and *sycomores*), or *to gather*, or *to eat* them, comp. συκάειν and αποσυκάειν. Am. 7:14, בֹּאֲלֵם שִׁקְמִים, well rendered by the LXX. κνιζων συκάμιν. Vulg. *vellicans sycamina*. For nipping, *vellicatio*, belongs to the cultivation of sycamines. ["a process by which they were ripened, πέπειται οὐ δύναται ἂν μὴ ἐπικνισθῇ ἀλλ' ἔχοντες ὄνυχας σιδηρὰς ἐπικνίζουσιν· ὃ δ' ἂν ἐπικνισθῇ, τεταρταῖα πέπτειται."] See Theophr. Hist. Pl. iv. 2; Plin. N. H. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.

בָּלַע fut. יִבְלַע. —(1) TO SWALLOW DOWN, TO DEVOUR ["with the idea of eagerness, greediness"]. (Arab. بَلَعَ and quadril. بَلَع id., Æth. ܒܠܐ: to eat, to eat up. Kindred roots are ܠܐܥ, ܠܥ and many others beginning with ܠܥ.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:12; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase,

Job. 7:19, "thou wilt not let me alone בָּלַעִי רִקִּי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic

يَبْلَعِي "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persic آبخور *swallowing of spittle*, used of delay. Compare PIEL No. 1.)

(2) Metaph.—(a) *to consume, to destroy*, so however that the figure of devouring is preserved, e. g. *to devour riches*, Job. 20:15 (comp. *devoratum pecuniam evomere*, Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare אָכַל No. 1, g.—(b) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

NIPHAL, pass. Piel No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, נִבְלָעוּ מִן הַיַּיִן "they are destroyed with wine," i. e. oppressed, broken down, overcome with wine. Compare הָלַם, עָבַר, רָוַן. The Syriac translator retains the word ܐܠܚܝܬܗ ܩܝܡܬܗ. The Arabs use, in the same phrase, the verb بَلَعَ.

PIEL—(1) i. q. Kal, *to swallow down*. Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things בָּבְלַע while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. ἐδάμνα. Metaph. בָּלַע "to devour wickedness," i. e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. נִשְׁתָּה Job 15:16).

(2) *to destroy*, specially—(a) *to give up to destruction*, Job 2:3; 10:8; Isa. 49:19; Hab. 1:13.—(b) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by מִן Job 8:18.—(c) *to lay waste a country*, 2 Sam. 20:19, 20; Lam. 2:8; also, to waste riches, Prov. 21:20; to destroy, i. e. to frustrate counsel, Isa. 19:3; comp. Ps. 55:10; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

PUAL, pass. Piel No. 2, *to be destroyed, to perish*. Isa. 9:15, "destruction is prepared;" followed by לְ 2 Sa. 17:16.

HITHPAEL, id. Ps. 107:27.

בָּלַע m. with suff. בָּלְעִי —(1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.

(3) [*Bela*¹ pr. n. of a city on the southern shore of the Dead Sea, called also *לַעַר* (little), Gen. 14:2, 8; 19:27, seq.

(4) pr. n. m.—(a) of a king of the Edomites, Gen. 36:32—(b) Gen. 46:21.—(c) 1 Ch. 5:8.

בְּלַעְדִּי with suff. *בְּלַעְדִּיךָ*, *בְּלַעְדִּיךָ* (comp. of *בֶּל* not, and *עַד*, *עַד*, until).

(1) pr. *not unto, nothing to*, a particle of depreciating or declining. Gen. 14:24, *בְּלַעְדִּי רַק אֲשֶׁר אֶכְלֶה*, "nothing (shall come) to me;" I claim nothing, "only what the young men have eaten," etc. Gen. 41:16, *בְּלַעְדִּי אֱלֹהִים יַעֲנֵה אֶת־שָׁלוֹם פְּרַעָה*, "(It is) not I; God will answer as to the welfare of Pharaoh."

(2) *without*. Gen. 41:44, "without thee (without thy knowledge and consent) no one shall lift up his hand."

(3) *besides*, Isaiah 45:6. Ellipt. for *אֲשֶׁר בְּלַעְדִּי* besides that which. Job 34:32, *בְּלַעְדִּי אֲחִזָּה אֶתָּה*, "besides thee (if I have sinned) besides the things which I see, show it to me." Syr. *ܕܢܗܕܝܢܐ ܕܢܗܕܝܢܐ* id.

בְּלַעְדִּי id. Always with pref. *כִּן*: *מִבְּלַעְדִּי*—

(1) *without*. Isa. 36:10, "have I without God (i.e. without God's will and permission) come up against this land?" Jer. 44:19. Comp. *בְּלַעְדִּי* No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

בְּלַעַם (comp. of *בֶּל* and *עַם*, *non-populus*, perhaps i.q. "a foreigner"), [*Balaam*], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9; Mic. 6:5. LXX. *Balaam*.

(2) [*Bileam*], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere *יִבְלֵאִם* (עַם), [*Ibleam*], Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

בֶּלֶק TO MAKE EMPTY, VOID, i.q. *בָּקֵק*, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. *بلى* I. IV. *to open* (a bottle).

PUAL part. f. *מְבִלֶקָה* made empty, i.e. desert, Nah. 2:11. [Hence]—

בֶּלֶק ("empty," "void"), [*Balak*], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

בֶּלְשַׁאֲצַר Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and *בֶּלְשַׁאֲצַר* 7:1, *Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) *Βαβυνηρος*, by Berosus (in Jos. Cont. Ap. i. 20) *Ναβόννηδος* (which appears to be the more genuine form, comp. *בְּבֹ*). LXX. *Balrāsar*.

בִּלְשָׁן (i.q. *בְּלִשָׁן* "son or tongue"—"eloquent," compare under *בִּרְשָׁן*, [*Bilshan*], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7.

בְּלָת or *בְּלָת* an unused noun, from the root *בָּלָה* (of the form *בָּקַת* from *בָּקָה*, Lehrgeb. p. 507), pr. *nothing*, or *bringing to nothing*, i.q. *בָּל*, *בָּלִי*, whence with ' *parag.* marking the construct state—

בְּלָתִי—(1) adv. of negation i.q. *לֹא* 1 Sa. 20:26.

(2) Prep. for *בְּבִלְתִּי* (*בְּלֹא*) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. *בְּבִלְתִּי* "besides me," Hos. 13:4; Isa. 10:4; *בְּבִלְתִּיךָ* "beside thee," 1 Sa. 2:2; Isa. l. l. translate "without me (i.e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain," compare under *פָּתַח*. ["i.e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows, (comp. *בְּבִלְתִּי* Jud. 5:27;) and part of them slain in battle, shall be covered with the corpses of others."]

(3) Conj. for *אֲשֶׁר בְּבִלְתִּי* *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, "ye shall not see my face unless that your brother be with you." Fully *בְּלֹא אִם* "unless that," Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(a) *לְבִלְתִּי* followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (*לְקַטֵּל*) is to be expressed negatively (*לְבִלְתִּי קַטֵּל*). It may be rendered in Latin, *ita ut non* (quominus), *so as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically *לְבִלְתִּי* 2 Ki. 23:10, and thrice *לְבִלְתִּי* followed by a finite verb for *אֲשֶׁר לְבִלְתִּי* Jer. 23:14; 27:18; Eze. 13:3.

(b) *מִבְּלָתִי* *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(c) *עַד בְּלָתִי* *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare *בְּלִי* *עַד*.

בְּמָה (with Kametz impure), pl. *בְּמֹת*, construct id. and *בְּמֹתֵי* Deu. 32:13; Isa. 58:14; Micah 1:3 *בְּמֹתֵי*, but in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. *בְּמֹתֵי* etc.

(1) *a high place, a height*, a general word including mountains and hills, see the root *בָּיַם* 2 Sam. 11:19, 25; *בְּמֹת יֵשׁ* "mountains covered with wood,"

Jer. 26:18; Micah 3:12; Eze. 36:2 (compare 1).
בְּמֹתַי אֲרֹנִן "mountains by Arnon," Nu. 21:28.

(2) *fortress, castle*, built upon a mountain, (compare Lat. *arx*, Germ. *Burg*). Ps. 18:24, אֶל-בְּמֹתַי יַעֲמִידֵנִי "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses of a region* has also secure possession of the whole land as conqueror, whence the poetic phrase אֶל-אֶרֶץ בְּמֹתַי אָרַץ "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively אֶל-בְּמֹתַיִם Job 9:8 "upon the fortresses of the sea;" אֶל-בְּמֹתַיִי עָבַד Isa. 14:14, "upon the fortresses of the clouds;" used of God, as the Supreme Ruler of the world; also אֶרֶץ הַרְבִּיב אֶל-בְּמֹתַי אָרַץ "the land of the world," Deu. 32:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:29, seq.; 1 Ki. 3:4, [These passages apply only to true worship]; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (בְּמֹתַי הַבְּמֹתַי 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (בְּמֹתַי הַבְּמֹתַי 1 Ki. 12:32; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this *doubtful* expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Eze. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as בֵּית הַבְּמֹתַי "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or *fane*, Jer. 7:31, compare Æthiop. ቡር-ብር; a mountain, also a convent, Germ. *φag*, pr. a grove, hence a church,

or temple there built. It is probable that these *fanes* were tents adorned with curtains (Eze. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Pœni and the ancient Slavi had (Diod. xx. 25. Mone, in Creuzer Symbol, v. 176).

(5) It rarely signifies a *sepulchral mound*, Greek *βωπιός*. Eze. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

Note. The plural construct form is בְּמֹתַי, in which there is a double mark of the plural; similar to רִאשֹׁתַי 1 Sa. 26:12; compare Lehrgb. 541. The Masorites however rejected this form and substituted for it בְּמֹתַי. Many read this *bāmōthē*, but *ā* as being immutable, cannot be shortened into Chateph-Kametz; and some, more correctly, pronounce *bom'the* for בְּמֹתַי, from the sing. בְּמֹתַי (of the form בְּמֹתַי); ת being retained in the plural, like דְּלֹת, דְּלֹתֹת. However, I suppose that we should reject the criticism of the Masorites, and read בְּמֹתַי, בְּמֹתַי.

בְּמֹתַי ("son of circumcision," i.e. circumcised, for בְּמֹתַי; see בְּמֹתַי, [Bimhal], pr.n. m. 1 Ch. 7:33.

בְּמֹתַי see בְּמֹתַי.

בְּמֹתַי ("high places"), [Bamoth], Nu. 21:19; more fully בְּמֹתַי בְּעֵל ("high places of Baal"), Nu. 22:41; Josh. 13:17, pr. n. of a town in the territory of the Moabites, situated on the river Arnon.

בֶּן (for בְּנֵה from the root בָּנָה No. 3), const. בֶּן (with prefixes בֶּן, בִּן, לֶ without Makkeph), rarely בֶּן Pro. 30:1; Deu. 25:2; Jon. 4:10; and whenever followed by the pr. n. בֶּן; once בֶּן (like אֶבֶן), Gen. 49:11, and בֶּן Nu. 24:3, 15. Pl. בְּנֵים (as if from sing. בֶּן), const. בְּנֵי.

A son (Arab. *ابن*, pl. *بنون*, const. *بنی*, on the Phœn. monuments very often *בן*; but in Aram. *בֶּן*, *בֶּן* from *בָּרָא* to procreate, but with pl. *בְּנֵי*, *בְּנֵי* (חֵל). Kar' *ἐξ ὧν* used of the king's son [The son of God really], Isa. 9:5; compare בְּנֵי מֶלֶךְ Ps. 72:1; pl. בְּנֵים sometimes used of *children* of both sexes, Gen. 3:16; 21:7; 30:1; 31:17; 32:12; Deu. 4:10; although more often there is fully expressed *בְּנֵים וּבָנוֹת* Gen. 5:4, 7, 10, 13; 11:11, seq. In sing. a trace of the common gender is found in *בְּנֵי זָכָר* (more correctly *בְּנֵי זָכָר*) "a male son," Jer. 20:15; compare *ὁὶς ἀρρεῖς*, Apoc. 12:5. It belongs to poetic diction when "sons of the Grecians" is used for the Grecians; Joel 4:6, like *υἱες Ἀχαιῶν*, and "sons of the Æthiopians," Amos 9:7, for the Æthiopians; compare *בְּנֵי נְבָרִים* Isa. 2:6,

use of foreigners; בְּנֵי אֲרָמִי of the poor, Ps. 72:4; and Greek *δυσ-ήνων παῖδες*, Il. φ'. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see אב, אח), is of wide extent in Hebrew, and is variously applied. It is used—

(1) Of a *grandson* (like אב of a grandfather), Gen. 29:5; Ezr. 5:1; compare Zec. 1:1; plur. בָּנִים grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בָּנֵי בְּנֵי Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה, בְּנֵי לֵוִי Jews, Levites; בְּנֵי עַמּוֹן Ammonites; בְּנֵי חִת Hittites; בְּנֵי יִשְׁמָעֵאל Ishmaelites. In the same sense is used בְּנֵי יִשְׂרָאֵל בית יְהוּדָה, בית (see בֵּית No. 8); also אִישׁ (see אִישׁ 1, g).

(2) It is a name of age, for *boy, youth*, like the Greek *παῖς*; compare בֶּת No. 2, Cant. 2:3; Pro. 7:7. The name of son—

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. a *son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5: "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare υἱὸς γεέννης, Matt. 23:15; τῆς ἀπωλείας, John 17:12. Son is applied to—

(4) a *foster son*, who is brought up like a son, Ex. 4:20; compare Acts 7:21; and a *disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks *ιατρῶν υἱοί, ῥητόρων υἱοί, παῖδες μουσικῶν, φιλοσόφων* for *ιατροί, μουσικοί*, etc.; Syr. *ܚܒܝܝܢ* sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare בֶּת Ps. 45:11.

(5) Followed by a *gen. of place*, it denotes a *man there born, or brought up*, as "sons of Zion," Zionites, Psal. 149:2; "sons of Babylon," Eze 23:15, 17; "sons of the East," i. e. Arabs (see מִזְרָח); "sons of the province," Ezr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i. e. *verna* (see בֵּית); "son of a womb," born of the same womb (see בֶּרֶךְ).

This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see אם), and also nations as fathers; whence there is also said בְּנֵי עַמִּי "sons of my people," i. e. "those who are of my people" (see עם) and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as "sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a *gen. of time*, it denotes a *person or thing, either born or appearing in that time, or as having existed during that time*. Thus, "son of his old age," i. e. born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; "sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; "a lamb בֶּרֶךְ of the first year," Ex. 12:5. Jon. 4:10, of the ricinus שָׁבַר לַיְלָה הָיָה וּבֹרַח לַיְלָה אֶבֶר "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice, or condition of life*; it denotes a *man who has that virtue or vice, or who has been brought up in that condition*, as בֶּרֶךְ הַיָּמִין "a son of strength," a hero, warrior (see חֵיל); בֶּרֶךְ הַעֲוֹל "son of wickedness," a wicked man; בְּנֵי שֹׁחַץ id. "sons of pride," poetically used of wild beasts; בְּנֵי עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; "son of possession," i. e. possessor, heir, Gen. 15:2; "sons of pledging," i. e. hostages, 2 Ki. 14:14; compare υἱὸς τῆς ἀπειθείας, Ephes. 2:2, τέκνα ὑπακοῆς, 1 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. ابن; Castelf and Buxtorf v. בֶּרֶךְ; Jones, on Asiatic Poetry, p. 128, seq.), that is called the *son of* anything which is like it, as "sons of lightning," used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare אב, אִישׁ, זָעַל.

(8) The appellation of "sons of God," is given in the Old Test.—(a) to *angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see אֲנָכִי), or on account of a

greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(b) to kings (not those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, *Δωγενεῖς βασιλῆες*. Ps. 2:7, "the Lord said to me, thou art my son, this day have I begotten thee," i.e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, "I have said ye are gods (O kings), and every one of you children of the Most High;" 7, "but ye shall die like (common) men," etc. Ps. 89:28; 2 Sam. 7:14.—(c) to men who piously worship God, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called "son of God," Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) of the young of animals, as בְּנֵי צֹאן "sons of sheep," lambs, Ps. 114:4; בְּנֵי אֶתְלוֹ "son of his ass," i.q. שִׁירֹ Gen. 49:11; "sons of a dove," i.e. young doves, Lev. 12:6; "sons of a raven," Ps. 147:9.

(10) son of a tree appears to be poetically used for sucker, offshoot (compare יִנְקָה, יִנְקָה). Gen. 49:22, בְּנֵי יוֹסֵף "Joseph (is) the son of a fruitbearing (tree)"; for יוֹסֵף (perhaps it would be more correctly בְּנֵי יוֹסֵף) seems to be put in the construct state, and בְּנֵי to be i.q. פְּרִיָּה Isa. 17:6, "fruitbearing," sc. tree. But others take it otherwise; see פֶּרֶת.

(11) [Ben], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

(a) בְּנֵי אֹנִי ("son of my sorrow"), [Ben-oni], pr. n. given to Benjamin by his mother, Gen. 35:18.

(b) בְּנֵי הָדָד ("son," i.e. "worshipper of Hadad," or Adodus, the greatest deity of the Syrians; compare Macrobian Saturnal. i. 23, and pr. n. בְּנֵי הָדָד, [Ben-hadad], pr. n. of three kings of Damascene Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. "The palaces of Ben-hadad," i.e. of Damascus, Jer. 49:27; Am. 1:4.

[Ben-zoheth, pr. n. m. 1 Ch. 4:20.]

(c) בְּנֵי הָדָד ("brave," "warrior"), [Ben-hael] pr. n. m. 2 Ch. 17:7.

(d) בְּנֵי חָנָן ("son of one who is gracious"), [Ben-hanan], pr. n. m. 1 Ch. 4:20.

(e) בְּנֵי יְמִין ("son of the right hand", i.e. of prosperity, see below בְּנֵי יְמִין, [Benjamin], pr. n. m.—(1) 1 Chron. 7:10.—(2) Ezra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כְּתִיב) written together, see בְּנֵי יְמִין.

(f) בְּנֵי בָרָק ("village of the sons of Berak," or "of thunder"), [Bene-barak], pr. n. of a town of the tribe of Dan, Josh. 19:45.

(g) בְּנֵי יִצְחָק see בְּנֵי יִצְחָק.

בֵּן Ch. id.; only in pl. בְּנֵי, בְּנֵי (the place of the sing. is filled by בָּר): as, בְּנֵי וְלִיתָא those who go into exile, those who leave their country. Dan. 2:25.

בְּנֵי תוֹרִין young doves, Ezra 6:9. (Syriac ܒܢܝܝܬ plur. id.)

בְּנָא with suff. בְּנָהּ Ezr. 5:11, gerund לְמִבְנָא Ezr. 5:2, 17; לְמִבְנָה Ezr. 5:9; לְבָנָא Ezr. 5:3, 13, i.q. Heb. בָּנוּ to build, Dan. 4:27.

ITHPEAL, pass. Ezr. 4:13, 21; with an acc. of material, Ezr. 5:8.

בְּנָה fut. יִבְנֶה, with ו conv. וְיִבְנֶה and six times וְיִבְנֶה, וְיִבְנֶה.

(1) TO BUILD, TO ERECT, as a house, a temple, a city, walls, defences, Ezr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Eze. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where וְיִבְנֶה 2 Ch. 3:1, is not ill explained לְבִנּוֹת וְיִבְנֶה.

(Arab. بَنَى, Aram. ܒܢܝ, id. Comp. אָבָן וְאָבָן.) The material of which anything is built is commonly put in accus. 1 Ki. 18:32; מִבְּנֵי אֲתֵּי הָאֲבָנִים מִבְּנֵי "and he built the stones into an altar," i.e. erected an altar out of them. (Comp. Lehrgeb. p. 813.) Ex. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix בְּ ibid. fin. Constr. also — (a) with an acc. of place on which one builds (Germ. etwas bebauen). 1 Ki. 6:15; 16:24.—(b) with an acc. of person, and it signifies to build a house for any one, i.e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, "I will bring them back into this land, וְיִבְנִיתֶם וְלֹא אֶהְיֶה וְנִשְׁעִיתֶם וְלֹא אֶתֵּן and I will build them up and not pull them down, I will plant and will not root up," i.e. "I will give them a fixed abode and cause them to prosper." Jer. 31:4; 33:7; 42:10; Ps. 28:5. (Arab. بَنَى to benefit any

ene).—(c) followed by \aleph , be occupied in building any thing, an etwas bauen. Neh. 4:4, 11; Zec. 6:15. Compare \aleph A, 2,—(d), followed by \aleph for, to obstruct. Lam. 3:5, “(God) hath builded against me,” obstructed me, i. e. shut up my way on every side, so that I cannot go out, comp. \aleph verses 7, 9.—Figuratively, *to form* a person, Gen. 2:22.

(2) *to restore, rebuild* (a ruined house or city), Am. 9:14. Psa. 122:3, "O Jerusalem, rebuilt!" Psa. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. חָבַר בָּנָה חָבַר under חָבַר. Used of the fortification of a city, 1 Ki. 15:17.

(3) לְבָנָה בֵּיתָ לְ to build a house for any one is equivalent to, to give him offspring and descendants (see בֵּית No. 8, and NIPHAL No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence בֵּן a son, so called from the idea of building, i. e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

NIPHAL—(1) pass. Kal No. 1, *to be built*, Nu. 13: 22; Deu. 13: 17; with an acc. of material, 1 Ki. 6: 7. Men are said *to be built*, when set in a fixed abode and in prosperity (see Kal No. 1, *b*), Jer. 12: 16; Mal. 3: 15; Job 22: 23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, *to be rebuilt*, Isa. 44:28.

(3) *a woman* is said to be built, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen. 16:2, אִנִּי אֲבֻנָה "perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, מִבְּנָה, בְּנֵין, בְּנִיָּה, בַּת, בֶּן, as well as many proper names, as בְּנִי, בְּנֵי, בְּנֵיהוּ, מִבְּנֵי, יְבֻנָּה, וּבְנֵאל, יְבוּנָה, בְּנֵיהוּ.

בִּנְיָ ("building"), [*Binnui*], pr. n. m., of frequent use after the exile—(1) Neh. 7:15; compare Ezr. 2:10.—(2) Ezr. 10:30, 38.—(3) Ezr. 8:33.—(4) Neh. 3:24; 10:10; 12:8.

בָּנוֹת daughters, see **בֵּית**.

בָּנִי ("built"), [*Bani*], pr.n.—(1) a man, one of David's heroes, 2 Sa. 23:36.—(2) 1 Chr. 6:31.—(3) 1 Ch. 9:4 קרי.—(4) Neh. 3:17; 9:4, 5; 10:14; 11:22.—(5) see בָּנִי No.1.—(6) Ezr. 10:29, 34, 38; Neh. 8:7; 10:15.

בָּנִי ("built," verbal of Pual), [*Bunni*], pr. n. m.
Neh. 9:4; 10:16; compare בָּנִי Neh. 11:15.

בְּנֵיָהּ ("whom Jehovah has built," see the root No. 1, *b*), [*Benaiah*], pr. n. m.—(1) 1 Ch. 4:36.—(2) 2 Ch. 20:14.—(3) Ezr. 10:25, 30, 35, 43.—(4) see the following name, No. 3, 5.

בְּנֵי־יָהוּ (i. q. בְּנֵי־יָהוּ, [*Benaiah*], pr. n. m.—(1) 1 Ch. 15:24; 16:5.—(2) 1 Ch. 27:34.—(3) 2 Sam. 8:18; 23:20, 22.—(4) 1 Ch. 15:18, 20; 16:5.—(5) 2 Sa. 23:30; comp. 1 Ch. 11:31; 27:14.—(6) 2 Chr. 31:13.—(7) Eze. 11:1.

בְּנֵיָה *f. building*, Eze. 41:13. Root **בָּנָה**. Compare **בָּנִין**.

בְּנֵי־יָמִין ("son of the right hand," i. e. of good fortune, as if Felix, see יָמִין No. 4), pr.n. of *Benjamin*, the patriarch, the youngest son of Jacob and Rachel. The ancestor of the tribe of the same name (בְּנֵי־יָמִין Nu. 1:36; Josh. 21:4, 17; and simply בְּנֵי־יָמִין m. Jud. 20:39, 40), whose territory (בְּנֵי־יָמִין Jer. 1:1) is described as nearly in the middle of the land on this side Jordan, Josh. 18:21, seq. The warlike disposition of this tribe is signified, Gen. 49:27.—שַׁעַר־בְּנֵי־יָמִין is a gate of Jerusalem, on the north side of the walls, Jer. 37:13; 38:7; Zec. 14:10; prob. the same which is called elsewhere "the gate of Ephraim," comp. Thes. page 141, A, and Faber's *Archæologie*, p. 533. LXX. *Berapiv*. This word, whenever it denotes the patriarch, is written in one (see בְּנֵי־יָמִין); but the Gentile noun is written separately בְּרָמִי (comp. Lehrs. 515) 1 Sa. 9:21; Ps. 7:1, *Benjamite*, with the art. בְּרֵה־יָמִינִי (like בֵּית הַשְּׁמִינִי Jud. 3:15; 2 Sa. 16:11. Plur. יָמִינִי Jud. 19:16. Ellipt. אִישׁ יָמִינִי for בְּרֵה־יָמִינִי 1 Sam. 9:1; 2 Sam. 20:1, and

אֲבֻעִרִית 1 Sa. 9:4 (like the Arab. بَكْرِي Bécrite, for Abubecrite, from اَب).
 אֲבֻעִרִית 1 Sa. 9:4 (like the Arab. بَكْرِي Bécrite, for Abubecrite, from اَب).

בִּנְיָן m.—(1) *building*, Eze. 41:12.—(2) *a wall*
Eze. 40:5. (Syr. حَائِل building, Arab. حَائِل id.)

Ch. i. q. Heb. No. 1, Ezr. 5:4.

בְּנֵינוּ ("our son," from the segolate form בְּנִי Gen. 49:11), [Beninu], pr. n. m. Neh. 10:14.

בַּיִס Ch. TO BE ANGRY, INDIGNANT, Dan. 2:12.
Often found in Targ.

בִּנְעָא (according to John Simonis, i. q. נִבְשָׁר "a gushing forth"), [*Binea*], pr. n. m. 1 Chr. 9:43, and בִּנְעָה id. 8:37.

בְּסוּדְיָה ("in the familiar acquaintance of Jehovah" = "a friend of God"), [*Besodeiah*], pr. n. m. Neh. 3:6.

בִּסַּי [Besai], pr. n. m. Ezra 2:49; Neh. 7:52
perhaps i.q. בִּצַּי, and the Persic بَا a sword. ["Per-
haps, Sanscr. *bigaya*, victory; also, pr. n. Bohlen."]

בַּדַּם a spurious root, see **בִּדַּם** HITHPOLEL.

בָּסַר a root not used in Hebrew; prob. to be
sour, *sauer* *seyn* i. q. **בָּסַר**. Hence Arab. **بَسَرَ** to do any
thing too soon, to put on a sour countenance, ein-
saueres Gesicht machen. Hence—

בִּסְרָא with suff. בִּסְרָא Job 15:33, and—

בִּקְרָה m. collect. *sour and unripe grapes*, Isa. 18:5; Jer. 31:29, 30; Eze. 18:2. It differs from בִּקְרָה *labrusca*, wild grapes, see that word; LXX. ὑμφοα. (Ch. בִּקְרָה id. Syr. ܒܝܩܪܗ *sour grapes*.)

[פַּעַח see after פַּעַה.]

בַּעַד a root not used in Hebrew. Arab. **بعد** to be distant, remote; Æth. pr. to be another, different; hence pret. A. trans. **በዐደ**: to change, to exchange, **ተበዐደ**: to become other, **ብዕድ**: and **ዕዕድ**: other, different. It appears in Hebrew to have denoted to be *without* any thing (opp. to within it) to be *near* it, *by* it. Hence—

בְּעַר & **בְּעִי** (comp. No. 2), with suff. **בְּעִי** and **בְּעָרוֹ** Ps. 139:11, **בְּעָרָךְ**, **בְּעָרוֹ**, in pause **בְּעָרְךָ**, **בְּעָרוֹ**, once **בְּעִירֵי** Am. 9:10, **בְּעִירְכֶם**, pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by, near*; 1 Sa. 4:18, **בְּעַר יַר הַיֶּשַׁע** “by the side of the gate,” and metaph. *because of* (comp. **אֵל** A, 7); Pro. 6:26, **בְּעַר אִשָּׁה זֹנָה**, **עַרְבֶּר לָחֶם** “because of a harlot (he comes) to a morsel of bread.”

(2) *behind, after* (Arab. بعد *ba'd* after, used of time). Gen. 7:16, וַיִּכְבְּרֵהוּ אַחֲרָיו "and Jehovah shut up after him;" Jud. 3:22; Am. 9:10, לֹא תִגֵּשׁ אַחֲרֵינוּ "evil will not come near us, and fall upon us behind us;" 2 Ki. 1:2; 2 Sam. 20:21, וַיִּפֹּל אַחֲרֵינוּ "from behind the wall." מִבְּעַד הַחוֹמָה i.q. מִפְּתַח הַחוֹמָה i.q. מִבְּעַד הַחוֹמָה (like מִפְּתַח הַחוֹמָה i.q. מִבְּעַד הַחוֹמָה). Cant. 4:1, "thine eyes are like dove's eyes behind thy veil" (not, *dahinter* *her* *hervor*, from behind, as in 2nd [Germ.] ed. and in Winer, which would be מִבְּעַד הַחוֹמָה, verse 3, 6, 7.

(3) *round about*; Psal. 139:11, **וְלִיָּלָה אֹרֹךְ בְּעֵרְנִי**, "the night is light around me," Job 1:10; 3:23; Lam. 3:7, **נָרַךְ בְּעֵרִי** "he has obstructed the way around me" so that I cannot go out. In this signification it is joined — (a) with verbs of shutting, as **כָּנַר בְּעֵרִי** to shut up any thing (pr. to shut around, einschließen), 1 Sa. 1:6; **צָרַר בְּעֵרִי** Gen. 20:18; **קָתַם בְּעֵרִי** to shut with a seal, seal up, einsiegeln, Job 9:7; comp.

Jon. 2:6.—(b) with a verb of protecting, **כִּנְּהַל** pr. to fortify around any one, to surround with a bulwark, Ps. 3:4; Zec. 12:8.

(4) *between* (two things), *into*, *among*, *zwischen* (etwas) hinein, Joel 2:8; *durch* (etwas) hin, as בְּתוֹךְ הָהָרִים with a verb of coming, Joel 2:9; *looking out*, Gen. 26:8; Jud. 5:28. Metaph.—

(5) *pro, for* (from the sense of exchanging, see Eth. 1 Sam. 7:9; 2 Sam. 20:21, e.g. to supplicate (see עָלָה, to make atonement (see עָלָה), to consult an oracle (Jer. 21:2; Isa. 8:19), to bribe a judge (Job 6:22) *for* any one; Job 2:4, עֹרַב עֹר "skin for skin" (see עֹר).

בָּעָה fut. יִבְעָה. — (1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64:1, מִים **אֵשׁ** תִּבְעָה as “the fire maketh the water to boil.”

(To this answers the Arab. *لَبَّ* used of a wound swelling up, Ch. *לָבַעַ* to boil up. As to the kindred root *לָבַעַ*, *לָבַעַ* see *לָבַעַ*.) From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek, to ask, to inquire for.* (Aram. **בָּחַן**, **בָּחַן**). Isa. 21:12 (twice).

NIPHAL—(1) pass. of Kal No. 1, *to be swollen up, to swell up*, and hence *to be prominent*. Isa. 30:13, נִפְּץ־נָפֶל בְּחוֹמָה שְׂנֹבֶרֶת “as a breach ready to fall, swelling out in a high wall.”

(2) pass. of Kal No. 2, *to be sought, sought out*,
Obad. 6.

Derivatives, בָּעִ and בִּי (for בָּעִ).

בָּעָא fut. **יִבְעָא** Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. **בָּקַשׁ**) Dan. 2:13; 6:5.—

(2) *to ask, to request* from any one; followed by מִן Dan. 2:16; קָרָם Dan. 6:12, and מִן קָרָם Dan. 2:18; מִן קָרָם to ask a petition, Dan. 6:8. Hence—

פֶּעַר f. Ch. *petition, prayer*, Dan. 6:8, 14.

בֶּעֹר ("torch," "lamp"), [*Beor*], pr.n.—(1) of the father of Balaam, Nu. 22:5; Deu. 23:5. LXX. Βεώρ, Βαώρ, 2 Pet. 2:15, Βορώρ.—(2) the father of Bela, king of the Edomites, Gen. 36:32; 1 Ch. 1:43.

בָּעַז an unused root. Arab. **بَغِز** to be nimble, fleet.

בִּעַז ("fleetness"), pr.n. *Boaz*.—(1) a Bethlehemite, who married Ruth, Ru. 2:1, seq.—(2) of a pillar erected before the temple of Solomon, so called from either the architect, or if perhaps it were an ἀνάθημα, from the donor, 1 Ki. 7:21; 2 Ch. 3:17.

בעט fut. יִבְעֹט. — (1) TO TREAD, TO TRAMPLE

DOWN (Ch. Peal and Pael, id., Syr. **ܚܚܥܐ** treading down, leaping; compare the remarks under the root **בוס**). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7), 1 Sa. 2:29, **לָמָּה תִּבְעֹטוּ בְּזִבְחִי וּבִמְנוּחָתִי אֲשֶׁר** לָמָּה תִּבְעֹטוּ בְּזִבְחִי וּבִמְנוּחָתִי אֲשֶׁר "why will ye neglect my sacrifices and offerings which I have commanded?" LXX. *ἐπιβλέψας*. Vulg. "*quare calce abjecistis victimam meam et munera mea?*"

(2) to kick, to kick backward, applied to the contumacy of men against God, Deu. 32:15.

בָּעַי m. (root **בָּעַה**) prayer, entreaty, Job 30:24, **לֹא בָעִי יִשְׁלַח יָד** "prayers avail nothing, when God stretches out the hand;" I regard **בָּ** in the word **בָּעִי**, as radical, and I render the other hemistich "nor in his destruction (i.e. sent by God) does outcry profit them."

בָּעִיר m., cattle, beasts, so called from their depasturing, (from the root **בָּעַר** No. 1; compare **אָרַה** No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (Syr. **ܚܚܥܐ** with Ribbui, the pl. mark; Arab. **بَعِير** id.)

בעל fut. יִבְעַל. — (1) TO HAVE DOMINION OVER, TO POSSESS (Æthiop. **በበለ**: to possess much, to be rich; **በበ-ል**: rich). Isa. 26:13, **בָּעֲלֵנוּ אֲדֹנִים וּזְלָתָד**, "lords besides thee have possessed us;" followed by **ל** 1 Ch. 4:22.

(2) to take a wife, like **מָלַךְ** to have dominion over, to take a wife (Arab. **بَعَلَ**, Syr. **ܚܚܥܐ** id.). Deu. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. **בֹּעֵלָהּ** plur. majest. thy husband, Isa. 54:5; part. **בְּעֻלָּהּ** ibid. 1 and **בְּעֻלָּתָהּ** she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) **בָּעַל בָּ** prob. to loathe, to reject; Jer. 3:14, **שׁוּבוּ בָנִים שׁוֹבְבִים ... כִּי אָנֹכִי בָּעֲלֵתִי בָכֶם** "turn, O ye rebellious children ... for I have rejected you;" Jer. 31:32, **וְאָנֹכִי בָּעֲלֵתִי בָכֶם** and I rejected them;" LXX. *καὶ ἡμελλῆσα αὐτῶν* (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mosis, p.

5—10; and compare Arab. **بَعَلَ** followed by **ب** to fear, to loathe. In chap. 31, the common signification may do, if it be rendered "although (ואֲנִי) I was

their lord," but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of *looking down upon, despising, contemning*, as **أَبَس** to subdue, followed by **ب** to despise; **خَبِيَ** V. to be high; Conj. I. to look down upon, to contemn.

NIPIAI, to become the wife of, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives **בָּעֻלָּהּ**, **בָּעֻלָּהּ** — **בָּעַל**]

בָּעַל with suff. **בָּעֻלִּי**, **בָּעֻלָּהּ**, pl. **בָּעֻלִּים**, const. **בָּעֻלִּי**; with suff. 3 sing. **בָּעֻלָּיו** Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and **בָּעֻלָּהּ** Job 31:39; Eccl. 7:12; sometimes used for the singular (like **אֲדֹנָי** his lord, compare Lehrs. 663); but with suff. 3 pl. **בָּעֻלָּיהֶן** Est. 1:17, 20, as a plural.

(1) lord, master, possessor, owner (["frequent in the Phœnician dialect; see Monumen. Phœn. p. 348"], Aram. **ܚܚܥܐ**, **ܚܚܥܐ** id.; Arab. **بَعَلَ** in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. **በበለ**; compare also Sansc. *pāla*, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i.e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; **בָּעֻלֵּי נְדִים** "lords of the nations," Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) a husband (Arab., Syr., Ch., id. ["compare Sansc. *pati*, lord, also husband"]), Ex. 21:22; 2 Sa. 11:26; **בָּעַל אִשָּׁה** one who has a wife, Ex. 21:3; **בָּעַל אִשָּׁה** a husband to whom a wife was married in his youth, Joel 1:8. i. q. *κουριδιος πόσις*, Il. v. 414.

(3) lords of a city, a name given to the inhabitants; **בָּעֻלֵּי יְרִיחוֹ** Josh. 24:11; **נָשָׁבִים** Jud. 9:2, seq.; **בָּעֻלֵּי יְרִיחוֹ** 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, **אֲנָשֵׁי נָבִי**. Some moderns incorrectly render it *princes, nobles*, led perhaps into this mistake by the words, Jud. 9:51, **כָּל-הָאֲנָשִׁים וְהַנְּשִׁים וְכָל בָּעֻלֵּי הָעִיר**, where also LXX. *πάντες οἱ ἡγουμένοι τῆς πόλεως*. But it should be rendered "all the men and women, and all the y of the city," the latter again comprehending the former.

(4) lord or possessor of a thing, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see **אִשָּׁה** No. 1, k, **אָב** No. 8), as **אִל בָּעַל הַקְּרָנִים** a two-horned ram, Dan. 8:6, 20; **בָּעַל כְּנָפַיִם** winged.

poetically used of a bird, Ecc. 10:20; אִישׁ בַּעַל שֵׁנָה a hairy man, 2 Ki 1:8; בַּעַל הַחֲלֻמֹּת a dreamer, one who has dreams, Gen. 37:19; בַּעַל דְּבָרִים one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; בַּעַל הַלָּשׁוֹן master of tongue, charmer, Ecc. 10:11; בַּעַל נַפֵּשׁ greedy, Pro. 23:2; compare 29:22. Pro. 16:22, שֵׁנָה מְקוֹר חַיִּים שֵׁנָה "prudence is a fountain of life to its owner," i.e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8, לֹא יִמְלֹךְ רָשָׁע אֶת-בַּעְלָיו "wickedness does not deliver its owner," i.e. the wicked person; Ecc. 7:12; Prov. 3:27, אֲלֹתֶיךָ מְנַעַם טוֹב מִבַּעְלָיו "withhold no good from its owner," from him to whom it is due, to whom it belongs, i. e. the needy.

(5) With art. הַבַּעַל; with pref. בַּבַּעַל, *Baal*, i. e. *Lord*; καὶ ἰεὺς ἰδῶν, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see אֲשֶׁרֶת, *עֲשֶׂתֶרֶת*, Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence הַבַּעַל בֵּית הַבַּעַל the temple of Baal, 1 Ki. 16:32; הַבַּעַל בְּבֵיתֵי הַבַּעַל prophets of Baal, 1 Ki. 18:22, 25; הַבַּעַל remains of the worship of Baal, Zeph. 1:4; pl. הַבַּעַלִּים statues of Baal, Jud. 2:11; 3:7; 8:33; 10:10; 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the Phœnician proper names, as אֶתְבַּעַל (which see), *Jerombalus* (הַבַּעַל), and by those of the Pœni, as *Hannibal* (הַנַּבַּל "grace of Baal"), *Hasdrubal* (עֲזָרְבַּעַל "aid of Baal"), *Muthumballes* (מְתוּבַּל "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramæan manner בֶּל *Belus* (see that word) for בַּעַל; amongst the Tyrians themselves his full name appears to have been מַלְכֶּת בַּעַל צֶר (Inscr. Melit. Bilingu.) *Malke-reth* (i.e. "king of the city," for מֶלֶךְ עִיר, *lord of Tyre*; the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) *Hercules*, *Hercules Tyrius*; see my more full remarks in Germ. Encyclopædia, vol. viii. p. 397, seq., arts. *Baal*, *Bel*, *Belus*. Many suppose (see Münster, Religion der Babylonier, p. 16, seqq.; ["Movers' Phönizier, i. p. 169, seq."]) that the sun itself was worshipped under this name; but that it was not this luminary but the planet *Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my Comment. on Isa. vol. ii. p. 335, seq., and in Encyclop. l. i. p. 398, seq.; this is acceded to by Rosenmüller, Bibl. Alterthumskunde, i. ii. p. 11, et passim ["Yet I would not deny that בַּעַל with certain attributes, as הַמֶּשֶׁן בַּעַל

(see הַמֶּשֶׁן) is also referred to the sun']. From particular cities devoted to his worship he received particular epithets; such as—(a) בַּעַל בְּרִית [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if *Zeus ὅρκιος*, or *Deus fidius* ["According to Movers loc. cit. 'Baal in covenant with the idolaters of Israel'"].—(b) בַּעַל זְבוּב [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the fly-destroyer, like *Zeus Ἀπόμυιος* of Elis (Pausan. v. 14, § 2), and *Myiagrus deus* of the Romans (Solin. Polyhist. c. 1), 2 Ki. 1:2.—(c) בַּעַל פֶּעֶר [*Baal-peor*] of the Moabites; see פֶּעֶר.

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to the place which has any thing, i. e. in which any thing is and is found, and it is of the same power as בֵּית No. 5. So in the proper names of towns.

(a) בַּעַל 1 Ch. 4:33; [*Baal*], perhaps the same town as בַּעַל בְּרִית ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(b) בַּעַל גַּד [*Baal-Gad*], so called from the worship of Gad (i. e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. בַּעַל הַרְמוֹן letter e. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Helopolis stand; as to which see Thes. p. 225.

(c) בַּעַל הַמֶּשֶׁן [*Baal-hamon*], ("place of a multitude," i. q. אֶמְשֶׁן sacred to Jupiter Ammon), a town near which Solomon had a vineyard, Canticles 8:11. The town of Βελαμὼν (Alexand. Βαλαμὼν), situated in Samaria, is mentioned Judith 8:3.

(d) בַּעַל הַצֹּר [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. הַצֹּר Neh. 11:33, in the tribe of Benjamin.

(e) בַּעַל הַרְמוֹן [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter b.

(f) בַּעַל מְעוֹן [*Baal-meon*], ("place of habitation"), see בֵּית מְעוֹן p. cxvii, A.

(g) בַּעַל פְּרָצִים [*Baal-perazim*], ("place of breaches"), a place or village near the valley of Rehaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21.

(h) בַּעַל צֶפּוֹן [*Baal-zephon*], ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu. 33:7. The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the

evil demon of the Egyptians. See Creuzer, in Comment. on Herodotus, i. § 22; Symbol. i. 317, seq.

(i) **בַּעַל שָׁלִישָׁה** [*Baal-shalishah*], 2 Ki. 4:42, the name of a town, probably situated in the region of שְׁלִישָׁה near the mountains of Ephraim (1 Sa. 9:4).

(k) **בַּעַל תְּמָר** [*Baal-tamar*], ("place of palm trees"), Jud. 20:33.

(l) **בַּעְלֵי יְהוּדָה** ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called **בָּעֵלָה** ("city"), and Kirjath-Jearim, compare 1 Ch. 13:6; see **בָּעֵלָה** No. 2, a.

(7) proper names of men are—

(a) **בַּעַל** [*Baal*].—(α) 1 Ch. 5:5.—(β) 8:30; 9:36.

(b) **בַּעַל הַנָּחַן** [*Baal-hanan*], ("lord of benig-nity"), pr.n.—(α) of a king of the Edomites, Gen. 36:38; 1 Ch. 1:49;—(β) of a royal officer, 1 Ch. 27:28.

בַּעַל Chald. i. q. Hebr. **בַּעַל** lord, master. As to **בַּעַל טָעַם** see **טָעַם**. From this form is contracted **בָּל** which see.

בָּעֵלָה [root **בָּעַל**, f.—(1) *mistress*; **בָּעֵלָה הַפִּיט** 1 Ki. 17:17. Metaph. *possessed of, endued with any thing*; **בָּעֵלְתָּ אוֹב** having a familiar spirit (see **אוֹב**); **בָּעֵלְתָּ קִשְׁפִּים** "a sorceress," Nah. 3:4.

(2) collect. *civitas* i. q. **בָּעֵלִים** cives (see **בָּעַל** No. 3), like *daughter, for בָּנִים*. I thus explain [*Baalath*], the pr. n. of two cities, of which one—(α) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also **בָּעֵלֵי יְהוּדָה** ("inhabitants of Judah," see **בָּעַל** No. 6 letter l), **קִרְיַת יִשְׂרָאֵל** (which see) and **קִרְיַת בָּעַל**; and it appears to have given its name to Mount *Baalath* (Josh. 15:11) in the same region, but situated nearer to the sea.—(b) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called **בָּלָה** Josh. 19:3, and **בְּלָהָה** 1 Ch. 4:29, and is attributed to the Simeonites; comp. **בָּעַל** No. 6, a.

בָּעֵלוֹת (*civitates*, see **בָּעֵלָה** No. 2) [*Bealoth*, "in Aloth"], pr. n. of a town in the south of Judah, Josh. 15:24; different from **בָּעֵלָה** verses 9, 29.

בָּעֲלִירֶע ("whom the Lord has known and cares for," compare **יְהוֹאֲדָע**, [*Beeliadah*], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 **אֲלִירֶע** ("God knoweth").

בָּעֲלִיָּה ("whom Jehovah rules"), [*Bealiah*], pr. n. m. 1 Ch. 12:5.

בָּעֲלִים (i. q. **בָּנֵי עֲלִים** "son of exultation," see

בָּרִיךְ, [*Baalis*], pr. n. of a king of the Ammonites, Jer. 40:14. Some copies with Josephus (Arch. ix. 3) read **בעלים**.

בָּעֵלָת (*civitas*, i. q. **בָּעֵלָה** No. 2, of the form **וְבָרְתָּ**, [*Baalath*], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

בָּעֵלְתָּ בָּאֵר see **בָּעַל** No. 6, a.

[**בָּעוֹן** pr. n. of a city beyond Jordan, Nu. 32:3]

בָּעָנָא (i. q. **בֶּן עָנָא** "son of affliction"=**אֲנִי**, [*Baanah*], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

בָּעָנָה (id.), [*Baanah*], pr. n. m.—(1) 2 Sa. 4:2.—(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Ezr. 2:2; Neh. 7:7; 10:28.

בָּעַר fut. **יִבְעַר**—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see PIEL and HIPHIL No. 1, and **בָּעִיר** cattle, so called from depasturing (Syr. **ܚܚܐ** to glean, to gather a bundle; **ܚܚܐ** gleaned, gathered bundle).

(2) Specially, *to consume with fire* (comp. **אֲבָל** No. 2), *to burn up* (Ch. **בָּעַר** to burn; PAEL, to kindle). Psa. 83:15, **כִּי־אֵשׁ תִּבְעַר יַעַר** "as the fire burneth a wood," commonly followed by **בָּ** Job 1:16, "the fire of God fell from heaven, **וַתִּבְעַר בָּצֵאֵן וּבְנֵי־עֲרִים** and burned up the sheep and the young men." Num. 11:3; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, *to kindle*, Isa. 30:33. Elsewhere, intrans.—(a) *to be consumed with fire*, Ex. 3:3; Isa. 1:31; 9:17.—(b) *to burn as fire*, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27; Psa. 79:5; 89:47.—(c) *to be kindled*. Hosea 7:4, "like an oven **בָּעֵרָה מֵאִפְּהָה** kindled by the baker;" also, *to kindle up as a coal*, Ps. 18:9; and metaph anger, Ps. 2:12; Est. 1:12.

(3) denom. from **בָּעִיר** *to be brutish*, Jer. 10:8. Part. **בוֹעֲרִים** brutish men, Psa. 94:8; fierce, Eze. 21:36.

NIPHAL, *to become brutish*, Jer. 10:14, 21; 51:17. Isaiah 19:11, **עֲצָה יִבְעָרָה** "counsel is become brutish."

PIEL **בָּעַר** inf. **יִבְעַר** fut. **יִבְעַר**.

(1) *to depasture* a field, a vineyard, Isa. 3:14; 5:5; followed by **בָּ** Ex. 22:4.

(2) i. q. Kal No. 2, *to kindle*, as fire, Exod. 35:3; wood, Lev. 6:5; also, *to burn, to consume*, Neh. 10:35; Isa. 44:15; 40:16; **בָּעַר אֵשׁ בָּ** *to set fire to any thing*, Eze. 39:9, 10.

(3) *to take away, to remove, to exterminate.*

1 Ki. 22:47, "and the remnant of the Sodomites **בִּעַר** מִן־הָאָרֶץ he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, **בְּעֶרְךָ הָרַע מִן־בְּרַיְךָ** "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or **מִן־יִשְׂרָאֵל** Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root **פָּרַח**). Isa. 6:13, "yet a tenth part shall remain in the land, **וְהִתְחַלְּתָה לְבָרָךְ** and this shall again be exterminated." Nu. 24:22, **וְהָיָה לְבָרָכָה** "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion ... **וְבָרַח מִשְׁפָּט וְבָרַח מִן־בְּרַיְךְ** with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by **אֲחֵרִי**, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, **וְיִבְעֲרֵנִי אֲחֵרִי בֵּית־** **וְיִבְעֲרֵנִי אֲחֵרִי בֵּית־** "and I will exterminate the house of Jeroboam, as dung is cast out." 1 Ki. 21:21.

PUAL, *to be kindled*, of a furnace, Jer. 36:22.

HIPIL—(1) *to depasture*, i. q. PIEL No. 1, Ex. 22:5.

(2) i. q. PIEL No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2; Jud. 15:5. With the addition of **בָּאֵשׁ** 2 Ch. 28:3; **בָּאֵשׁ** **וְהָבִיר אֵשׁ** **בְּ** to put fire to any thing, Jud. 15:5, init.

(3) i. q. PIEL No. 3, *to remove, to exterminate*, followed by **אֲחֵרִי** 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are **בְּעִיר**, **מִבְעֵרָה** and pr. n. **בְּעוֹר**.

בָּעַר m. pr. stupidity, but always concr. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and NIPHAL.

בְּעָרָא ("foolish"), [Baara], pr. n. f. 1 Ch. 8:8; in verse 9 written **וְהָרָא**, by a manifest [transcriptional] error.

בְּעָרָה f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

בְּעֵשׂ an unused root. Ch. **בְּעֵשׂ** i. q. **בָּאֵשׁ** to be evil, to displease. Hence—

בְּעֵשָׂא Baasha, pr. n. of a king of Israel from the year 952 to 930, B. C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

בְּעֵשֶׂה (i. e. **מַעֲשֵׂה** "work of Jehovah"), pr. n. m. 1 Ch. 6:25; see the root **עָשָׂה**.

בְּעֵשְׁתֶּרָה (i. q. **עֵשְׁתֶּרָה** בֵּית "house" or "temple of Astarte," see page xc, B), [Beeshterah], pr. n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called **עֵשְׁתֶּרָה**.

As to **בְּעֵשְׁתֶּרָה**, Fäsius (in Annal. Philol. i. 147) has of late compared Gr. *ἐν Κροίσου, ἐν Δώος* (sc. οἴκῳ). But in Josh. loc. cit. **בְּעֵשְׁתֶּרָה** cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr. n. of a place, put in the nominative.

בַּעַת or **בֵּעַת** a root not used in Kal. Syriac **ܠܚܝܐ** to fear, to be afraid, to dread.

PIEL **בִּעַת** fut. **יִבְעַת**—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5; Job 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, **בְּעֵתֵנוּ רִיחַ רָעָה מֵאַחַר יְהוָה** "there suddenly came upon him an evil spirit sent from Jehovah;" verse 15. (Arab. **بغت** to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; **بغتة** suddenly.)

NIPHAL, *to be frightened, terrified*, Dan. 8:17, followed by **מִפְּנֵי** 1 Ch. 21:30; Est. 7:6. [Hence]—

בְּעָתָה f. *terror*, Jer. 8:15; 14:19.

בְּעָתִים m. pl. *terrors*, Ps. 88:17; Job 6:4.

בִּין (from the root **בָּצַץ**), m. *mud, mire*, Jer. 38:22.

בִּצְרָה (from the root **בָּצַץ**), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. **בִּצְצֹתָיו** by an incorrect reading of Eze. 47:11 for **בִּצְתָיו**.

בִּצִּי (prob. i. q. **בָּסִי** which see), [Bezai], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

בִּצִּיר (from the root **בָּצַר** No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

(2) adj. *inaccessible, high*, i. q. **בָּצִיר** see the root No. 2, Zec. 11:2 **בִּיר**.

בָּצַל an unused root, i. q. **פָּצַל**; Arabic **بَصَلَ** to peel; comp. the remarks under **בָּצַר**. Hence **בִּצְלוֹת** and—

בָּצָל only in pl. **בְּצָלִים** onions, Nu. 11:5. Syriac **ܒܥܠܐ**, Eth. **በለል**: Arab. **بصل** id. Compare quadril.

בְּבִצְלָה

בְּבִצְלָה ("in the shadow," i. e. protection, "of God"), [Bezaleel], pr. n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:30.

בַּצְלוֹת ("a making naked"), [Bazluth], pr. n. of a man, Ezr. 2:52; written in Neh. 7:54, בַּצְלִית.

בָּצַע fut. יִבְצַע—(1) TO CUT IN PIECES, TO BREAK.

(Ch. בָּצַע to cut, to divide as bread; Syriac ܒܥܥܐ to

break; Arab. بضع to cut, to cleave, to cut off; بضع,

part, piece. Kindred is בָּצַע to wound, comp. under בָּצַר.)

Amos 9:1, "smite the capitals of the columns, and break them in pieces, (so that they may fall) upon the heads of all."

בָּצַעם for בָּצַעַם. Intrans. to be wounded, Joel 2:8, of locusts [?],

"they shall not be wounded." This is better than, "they do not break off," sc. their course.

(2) to tear in pieces, to spoil, pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, בָּצַע

בָּצַע "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. *Welt schneiden*. Part. בָּצַע Pro. 1:19; 15:

27; Jer. 6:13; 8:10. Inf. Eze. 22:27. Comp. *נָל* and A. Schult. Opp. Min. page 61.

PIEL בָּצַע fut. יִבְצַע—(1) to cut off; Isa. 38:12, יִבְצַע

מִדְּלָה "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i. q. Kal No. 2, to tear in pieces, to spoil any one, Eze. 22:12.

(3) to perfect, complete, finish, e. g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

בָּצַע in pause בָּצַע, with suff. בָּצַעַר m.

(1) rapine, prey (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Eze. 22:13, and hence—

(2) to any unjust gain whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(3) any gain, Isa. 56:11; Eze. 33:31; מַה-בָּצַע "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בָּצַץ an unused root. Arab. بَضَض to flow out

little by little, to trickle as water, بَضَض, بَضَض, little water. Hence בָּצַץ, בָּצַץ.

בָּצַק IC SWELL UP, hence used of the wristed

foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 5:1.

Well rendered by the LXX. in Deut. ἐτυλώθησαν [Hence the two following]—

בָּצַק m. dough, so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

בָּצָקָת ("stony," "elevated ground," Arab. بَصْكَات, [Bozkath, Boscath], pr. n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) Boaketh.

בָּצַר—(1) TO CUT OFF, TO CUT AWAY (Syr. Pael to shorten, diminish; حَبَضَ diminished, small, low. Kindred roots are בָּצַל, בָּצַע, comp. the remarks on the power of the syllables בּוּ, בִּין, בָּצַר, under the roots בּוּא, בּוּצָה, comp. בָּרַר I, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, to gather the vintage of grapes, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. בּוֹצֵר "grape gatherer," Jer. 6:9; pl. בּוֹצְרִים "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. בָּצִיר. Metaph. Psal. 76:13, יִבְצַר רִיחַ נְגִידִים "he will cut off the spirit (break down the pride) of princes."

(2) to restrain, withhold (see NIPHAL and בָּצִיר) to make inaccessible. So Part. pass. בָּצִיר inaccessible, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כְּחִיב; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) to cut out, dig out, used of metals, see בָּצַר.

NIPHAL pass. of Kal No. 2, to be restrained, hindered, difficult, inaccessible to any one, followed by מִן Gen. 11:6, לֹא יִבְצַר מֵהֶם כֹּל אֲשֶׁר יִזְמֹנוּ לַעֲשׂוֹת "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, to render a defence inaccessible, Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

The derived nouns follow immediately, except מְבַצֵּר, מְבַצֵּר.

בָּצַר Job 36:19, i. q. בָּצַר, which see.

בָּצַר m.—(1) ore of gold and silver (Gold=unt Silber=Erz), the metal in a rude state, as it is dug out from mines, or cut out; so called from cutting or breaking (Ps. 76:13), like the Arab. بَصْر native gold or silver before it has been wrought by fire or the hammer, بَصْر n. unit. a particle of such gold, from

י. q. II. to break, VIII. to be cut off, broken off. Comp. Germ. *brechen*, the word used by workers of metals of digging them. Job 22:24, שִׁית עַל-עָפָר, שִׁית "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה לְשִׁירִי "and the Almighty shall be to thee as precious metals;" in the other hemist. חֶקֶף חֲנוּכָּה. Also בצר in pause בצר Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in Thes. p. 230, where see. Winer regards it to be a *particle* of native gold or silver, called from being cut off; compare תֵּירֶה a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from תֵּירֶה being a noun of unity. So from תֵּירֶה gold is תֵּירֶה a particle and piece of gold, from תֵּירֶה straw, תֵּירֶה a piece of straw; however these feminine forms do not always signify a part or particle.

(2) [Bezer], pr. n.—(a) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor*.—(b) m. 1 Ch. 7:37.

בצרה f.—(1) a fold, sheep-fold, so called from its keeping in, restraining, see the root No. 2, comp. מִכְלָא from מִכְלָא. Chald. בצרה a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i. q. מִכְלָא, hence pr. n. *Bozrah*, a chief city of the Edomites, Isa. 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as *Bóστρα*, *Bostra Arabiæ* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בצרה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's Travels, p. 364—384, and von Richter, Wallfahrten im Morgenlande, p. 181.

[Note. "There can scarcely be a doubt that it was the same with *el-Busaireh* البصيرة dimin. from *Busrah*, a village and castle in Arabia Petrea, south east of the Dead Sea; See Robinson's Palest. ii. p. 570. I formerly held that Bozrah of the Edom-

ites was identical with Bozrah of Auranitis or Haurân; see Comment. on Isa. loc. cit., Burckhardt's Travels in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson, loc. cit." Ges. add.]

בצרון m. fortified place, strong-hold, Zech. 9:12.

בצרת fem. restraint, sc. of rain, drought, Jer. 17:8. LXX. ἀβροχία. Pl. בצרות (compare Lehrgeb. p. 600) Jer. 14:1. Some incorrectly refer to this בצרה Ps. 9:10; 10:1, in which the כ is servile.

בבקון m.—(1) a bottle, so called from the sound it makes when emptied (see בקע), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. بَكْبَك and Greek βόμβυλος, βομβύλη, also so called from the sound. Compare under the root בקע, Maltese *bakbyka*.)

(2) [Bakbuk], pr. n. m. Ezr. 2:51; Neh. 7:55.

בבקיה ("emptying," i. e. wasting, "of Jehovah"), [Bakbukiah], pr. n. m. Neh. 11:17; 12:9, 25.

בבבבן (perhaps i. q. בבבבן "wasting of a mountain"), [Bakbakkar], pr. n. m. 1 Ch. 9:15.

בבקי [Bukki], (i. q. בבקיה), pr. n. m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36.

בבקיה ("wasting inflicted by Jehovah"), [Bukkiyah], pr. n. m. 1 Ch. 25:4, 13.

בבקי m. Pl. בבקיעים chinks, fissures, Amos 6:11; Isa. 22:9. Root בבקע.

בקע fut. יבקע inf. with suffix יבקעם—(1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to פקע and Syr. بَقَعَ. The signification of cleaving and opening, as proceeding from striking (see פקע), is also found as inherent in the syllable בק, פק, in the kindred roots פקח, פקר, פכר. Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Eze. 29:7. To rend a city, or to open to oneself, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבָקְעֵם אֵלָיו "and he thought to take those cities by storm;" 21:17. ["Followed by בקע to cleave into or through any thing, to break through, 2 Sa. 23:16; 1 Ch. 11:8."]

(2) to cleave and open any thing shut, so that what is shut in may be liberated and break forth; Isa. 48:21, "he clave the rock, the waters gush'd out;" Jud. 15:19. Hence it is construed ev n with an acc. of that which comes forth, Ps. 74:15, פָּקַע

(3) to the sense of *asking, inquiring* (Syr. حَفَّ: to inquire, to investigate, حَفَّ and حَفَّ inquiry, searching out), also that of *to look at, to inspect*. So in—*soft*®

PIEL בִּקֵּר.—(1) *to inspect diligently, to look at anything*; followed by לְ, Lev. 13:16, בִּינֵה (compare בִּיִּן No. 1), Lev. 27:33. Followed by אֵל to look at with pleasure (compare אֵל No. 4, a), Ps. 27:4.

(2) *to look after, to take care of*, with an acc. Eze. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on*, 2 Ki. 16:15; Pro. 20:25.

(4) *to animadvert on any one, to punish him*; compare בִּקְרָת.

All the derivatives follow immediately.

בִּקֵּר Ch. not used in Peal.

PAEL בִּקְרָה; pl. בִּקְרִי; fut. יִבְקֵר; inf. בִּקְרֵה *to search, to search for, to examine*, Ezr. 4:15, 19; 6:1, followed by לְ Ezr. 7:14.

ITHPAEL, pass. Ezr. 5:17.

בִּקֵּר comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos*, whether masc. or fem., *bull* or *cow*, so called from its *ploughing* (see the root No. 1), like *armentum*, according to Varro, De L. L. iv. 19, qs. *armentum*, and Arab. بَقَر, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieroz. i. 280), ["or according to Ewald from the cloven hoofs"]. In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. *oxen, cattle, herd* (Arab. بَقَر id., with the noun of unity بَقْرَة one ox, Syr. حَمَل herd, prop. used of oxen, but also used in a wider signification of other herds; compare בּוֹקֵר. (בּוֹקֵר) herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, הַמִּלְכָּה בִּקְרָה "milk of kine." It is joined—(a) with numerals, and is opposed to שׂוֹר signifying *one ox* (compare שׂוֹר and צֶאֱן. Ex. 21:37, "if any one steals one ox (שׂוֹר) ... יְשַׁלֵּם ... הַמִּשְׁחָה הַשֹּׁר he shall restore him five oxen for this one;" Nu. 7:3, שְׁנֵי עֶשְׂרֵי בִּקְרָה; verse 17, בִּקְרָה שְׁנַיִם—(b) with pl. verbs and adjectives, 2 Sa. 6:6, הַבָּקָר יִרְעוּ "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if *cows* are intended; Job 1:14; Gen. 33:13; וְעִגְלֵי בִּקְרָה a bull-calf, Lev. 9:2; עִגְלֵת בִּקְרָה Isa. 7:21, and simply בִּקְרָה Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בּוֹקֵר.

בִּקְרָה pl. בִּקְרִים.—(1) *morning, daybreak, dawn* ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2.

(Arab. بَكْرَة id.; compare the root בִּקֵּר No. 1)

אֹר morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بَكْرًا), Ps. 5:4; more often בִּבְקֵר in the morning, Gen. 19:27; and poetically לְבִקְרָה Ps. 30:6; 59:17, which is elsewhere עַד בִּקְרָה Deu. 16:4; Ps. 130:6. Distributively בִּבְקֵר לְבִקְרָה Ex. 16:21; 30:7; 36:3; Lev. 6:5; לְבִקְרָה 1 Ch. 9:27; לְבִקְרִים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; לְבִקְרִים Job 7:18, every morning; metaph. in the morning, i.e. dawn of prosperity, Job 11:17.

(2) Specially *the next morning*, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, אֲשֶׁר יָרִיב לוֹ, יוֹמָת עַד-הַבִּקְרָה "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg. "antequam lux crastina veniat;" LXX. ἕως πρωῒ). Hence *to-morrow*, i. q. מָחָר (compare the word אֶמָּחָשׁ); and adv. *to-morrow*, Ex. 16:7; Nu. 16:5 (comp. verse 16), i. q. בִּבְקֵר 1 Sam. 19:2; used for *presently*, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לְבִקְרָה id., Ps. 49:15.

בִּקְרָה (with Kametz impure, prob. inf. Aram. in Peal), f. *care, looking after*, Eze. 34:12; compare the root Piel No. 2.

בִּקְרָת f., *animadversion, punishment, correction*, see the root Piel No. 4, Lev. 19:20.

בִּקֵּשׁ a root not used in Kal. In the signification of *to search* (see Piel) it answers to the Arab. بَكَش, Ch. בִּקֵּשׁ to inquire into, to examine, kindred to which is הִפֵּשׁ. Its primary power appears to be that of touching, feeling, Syriac חֲסֵמָא a touching; compare מִשְׁשׁ to feel; מִשֵּׁשׁ to search for, as done by touching.

PIEL בִּקֵּשׁ.—(1) *to seek for*. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by לְ, to search into any thing, Job 10:6; different from this is Gen. 43:30, לִבְקֹשׁ לִבְבוֹת "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לוֹ, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of *to choose* (ἐκ τινος αὐσιφύειν), *to seek for oneself*, 1 Sa. 13:14; Isa. 40:20; comp. Eze. 22:30. Specially—(a) *to seek the king's face*, i.e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26.—(b) *to seek the face of God*, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(c) בִּקֵּשׁ אֶת-יְהוָה Ex. 33:7; 2 Ch. 20:4. Opp. to מִצָּעָה to be heard by God, Deu. 4:29; Isa. 65:1. יְהוָה מִבְּקָשֵׁי יְהוָה the worshippers of

Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. *דרש*.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by *ל*, Pro. 18:1; *בְּקִשׁ נֶפֶשׁ פ'* to lay snares for any one's life, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, to take pains for preserving any one's life, Pro. 29:10 (compare *לְנֶפֶשׁ דְּרֹשׁ* Ps. 142:5). *בְּקִשׁ רָעַת פ'* to seek or plan any one's evil or destruction; 1 Sam. 24:10; Ps. 71:13, 24; *בְּקִשׁ רָעָה אֶל* id.; 1 Sa. 25:26. Followed by a gerund, *to seek to do* any thing, e.g. 1 Sa. 19:2, *מִבְּקִשׁ שָׂאֹל אָבִי לְהַמִּיתָךְ*, "Saul, my father seeketh to kill thee;" Ex. 2:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Neh. 5:18; followed by *מִן* Ps. 104:21; *מִיֶּדֶד* Gen. 31:39; 43:9; Isa. 1:12. Specially *בְּקִשׁ דָּם פ' מִיֶּדֶד פ'* to require any one's blood of any one, i.e. to exact the penalty for bloodshed; 2 Sa. 4:11; Eze. 3:18, 20; 33:8; and without *דָּם* 1 Sam. 20:16.

(4) *to ask, to seek from* any one, followed by *מִן* of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 2:15; also followed by *עַל* to *entreat, to supplicate* for any one, Est. 4:8; 7:7.

(5) *to ask, to inquire* of any one, *to interrogate*, followed by *מִן* Dan. 1:20.

PUAL, *to be sought*, Eze. 26:21; Jer. 50:20; Est. 2:23. Hence—

בְּקִשָּׁה (with Kam. impure), *a petition*, Est. 5:3, 7, 8; Ezr. 7:6.

I. *בָּר* with suff. *בָּרִי* *a son*, so called from the idea of begetting (see the root *בָּרָא* No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31:2; Ps. 2:12, *נִשְׁקֹךְ בָּר* "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and *בֵּן* Isa. 9:5. Others take *בָּר* h. l. in the signification of pure and chosen (see *בָּר* under the root *בָּרַר*), and consider the king to be saluted by the name of *chosen* (*בְּחִיר יְהוָה*) or *pure*; which is not very suitable.

II. *בָּר* f. *בָּרָה* adj. (from the root *בָּרַר*)—(1) *chosen, beloved*. Cant. 6:9, *בָּרָה הִיא לְיִלְדָתָהּ* "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, *בָּרָה* *בְּהִירָה* pure and bright as the sun." Metaph. used in a moral sense, *בָּר* "he who is pure of heart;" Ps. 24:4; 73:1. See the root No. 3, b.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. *בָּר* Am. 5:11; 8:6; Ps. 72:16, elsewhere *בָּר* subst. m.—(1) *corn*, pr. *cleaned* from chaff (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used

of grain growing in the fields, Ps. 65:14. (Arab. *بر* wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. *בָּר* m. Ch. with suff. *בָּרָה* Dan. 5:22. Pl. *בָּרִי*, comp. p. cxxxvii, B).

(1) *a son*, Dan. 6:1. *בְּרֵאֱלֹהִים* "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. *בָּר* Ch. emph. *בָּרָא* m. *field, plain*, pr. *campus purus* (Liv. xxiv. 14), i.e. void of woods or villages, *country*, *feld*, *das feld*; Dan. 2:38; 4:18, 22, 29.

(Arab. *بَر* plain, desert, Syr. *ܒܪܐ* id.).

בָּר m. [*בָּרַר*].—(1) *purity*. Commonly with the addition of *יָדַי* Ps. 18:21, 25, or *כַּפַּי* Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocency. Once *בָּר* simply is used in the same sense, 2 Sa. 22:25.

(2) *that which has a cleansing property: lixivium, alkali*, i. q. *בְּרִית* which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25.

בָּרָא fut. *יִבְרָא*—(1) TO CUT, TO CARVE OUT, TO FORM BY CUTTING [see Note], see Piel, Arab. *بَرَا* fut. I. to cut out, to cut or pare down, to plane and polish. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable *בר*, see below under *בָּרַר*. The same is found in the somewhat softened syllable *בר*, comp. *בָּרַר*, *בָּרָה*, *בָּרַשׁ*, *בָּרַת*, *בָּרַר* to scatter, *בָּרַד* pr. to break, also *יִבְרַד*.)

[Note. As to the primary meaning of this root, and its connection with the cognate *בָּרַה*, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. *خَلَقَ* to make smooth, to polish, hence to fashion, to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock as *schaben*, Dutch *schaeven*, to shave. (Arab. *بَرَا* id. *بَارِي* Creator. Syr. Ch. *ܒܪܐ*, *ܒܪܐ* id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen.

1:27; 5:1, 2; 6:7; specially Israel, Isa. 43:1, 15; Jer. 31:22, בָּרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ, "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 16:30); Isa. 65:18, הִנְנִי בְרָא אֶת-יְרוּשָׁלַם, "behold I create Jerusalem a rejoicing," i. e. cause her to rejoice. Part. בּוֹרְאֵהוּ (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, הָרַע לְעֵשׂוֹת בָּרָא should be explained "he produced by making," i. e. he made by producing something new. Comp. Jer. loc. cit. and בְּרִיאָה, whence it is seen that בָּרָא is used of something new, and as to the construction, comp. the phrases הִרְדִּיל לְעֵשׂוֹת, הִנְדִּיל לְעֵשׂוֹת.

(3) *to beget*, whence בֵּר a son, see NIPHAL No. 2. Ch. Ithpeal to be begotten.

(4) *to eat, to feed, to grow fat*, so called from cutting [food]; whence Hiphil, to fatten; adj. בְּרִיא fat. Comp. בָּרָה No. 2. Kindred roots are בָּרָא to be

filled with food; וִרִי and וִרִי to be fat; בְּרִיא to be well fed; בְּרִיא i. q. בְּרִיא fattened, fat, and Gr. βόρω (βουφάωσκω); whence βορά, Lat. vorare.

NIPHAL—(1) *to be created*, Gen. 2:4; 5:2; *to be made, done*, Ex. 34:10.

(2) pass. of Kal No. 3, *to be born*, Eze. 21:35; 28:13; Ps. 104:30.

PIEL בָּרָא—(1) *to cut, to cut down*, as with a sword, Eze. 23:47; wood with an axe, Josh. 17:15, "go up into the wood וַיְבַרְאָה לְךָ שֵׁם and cut out room for thee there;" as well rendered by the Vulg. verse 18, "(but the) mountain shall be thine וְיָרַע לְךָ הַהָר" although there be wood there, thou shalt cut it down."

(2) *to form, to fashion*, i. q. יָצַר, Eze. 21:24.

HIPHAL causat. of Kal No. 4, *to make fat, to fatten*, 1 Sa. 2:29.

Derived nouns are בֵּר No. I, בְּרִיא, בְּרִיאָה, and pr. n. בְּרִיאָה.

בָּרָא see בְּרִיאָה.

בְּרִיאָה בְּרִיאָה Berodach-Baladan, pr. n. of a king of Babylon, 2 Ki. 20:12; who also is called Merodach-Baladan, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under בְּרִיאָה.

בְּרִיאָה ("whom Jehovah created"), [Beraiah], pr. n. m. 1 Ch. 8:21.

בְּרִיָּה m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands *fattened cocks or capons*; but more probably as Targ. and Tanchum of Jerusalem, *geese*, so called

from the *pureness* and whiteness of the plumage (see בָּרָה No. 3).

בָּרָה pr. TO SCATTER, comp. פָּרַר and בָּרַר, חָבַ; hence, *to scatter hail, to hail*, Isa. 32:19. (Æth.

Ἀἰθ. Syr. ܚܝܠ hail; Arab. بَرَد hail, بَرَد to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

בָּרָה m. hail, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. אֲבָנֵי בָרָה hail stones, i. e. hail; see אֲבָן.

בָּרָה pl. בְּרִידִים adj. *sprinkled with spots*, especially white ones; *spotty*, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "sparsas albo pelles dixit," Virg. Eccl. ii. 41. It differs from בָּקָה, to which it is joined, Gen. loc. cit., which denotes lesser spots. (Arab. بَرَد and بَرَدَة a variegated garment, particoloured, as if sprinkled with hail; transp. بَرَد Conj. II. to be spotted, فَرَدَة فرغ, of a sheep.

Syr. ܠܝܠܐ a leopard, so called from its spots; nor can it be doubted but that also Greek and Latin, πάρδος, pardus, have sprung from this stock. From the Arabic word just cited is the French broder.

בָּרָה ("hail"), [Bered], pr. n.—(1) of a place in the desert of Shur, Gen. 16:14; compare verse 7.—(2) m. 1 Ch. 7:20.

בָּרָה fut. יִבְרָה.—(1) i. q. kindred to בָּרָא TO CUT, TO CUT ASUNDER, comp. Arab. بَرَا ult. Waw, to cut out, to cut off, and בָּרָה No. 1. Hence בְּרִית a covenant, so called from the victims being cut in two.

(2) *to eat*, i. q. בָּרָה No. 4, so called from the idea of cutting, like בָּרָה No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. ["Comp. βρώω, βουφάωσκω."] 2 Sa. 12:17; 13:6, 10. בָּרָה loc. cit. 12:17, is the same as אָכַל, see אָכַל No. 1, c.

(3) *to choose*, also an idea taken from cutting and separating, see בָּרָה No. 2. 1 Sa. 17:8, בְּרִי לָקָם "choose you out a man."

PIEL, inf. בָּרוּחַ i. q. Kal No. 2, Lam. 4:10.

HIPHAL, *to give to eat*, causat. of Kal No. 2, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, בְּרִית, בְּרִיתָה, בְּרִיתָה.

בְּרוּךְ ("blessed"), Baruch, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12—16; 36:4, seq.: 43:3—6; 45:1, 2.—(2) Neh. 3:20; 10:3.—(3) Neh. 11:5.

ברומים m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root **ברם**. Arab. **بريم** a cord twisted of two colours, **ميرم** a garment woven of such threads.

ברוש pl. **ברושים** m.—(1) *the cypress*, a tall tree, Isa. 55:12; and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Eze. 27:5); also, for spears (Nah. 2:4); and instruments of music (2 Sa. 6:5); once, by a Syriacism, called **ברות**, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 246. As to the etymology, *the cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(a) *a lance*, Nah. 2:4.—(b) *a musical instrument*, 2 Sa. 6:5.

ברות plur. **ברותים** m. *cypress*, i. q. **ברוש**, a form inclining to the Aramæan, Cant. 1:17. Root **ברת**.

ברות f. *food*, Ps. 69:22. Root **ברה** No. 2.

ברותה Eze. 47:16, and **ברותי** 2 Sam. 8:8 (“my wells,” for **בְּרֹתָי**) [*Berothah, Berothai*], pr. n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Berytus* [*Beirut*], a maritime city of Phœnicia, but from Eze. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. *Alterthumsk.* ii. page 292.

בר an unused root, Ch. and Talmud. *to transfix, to pierce through*; **ברָא** an aperture, a wound inflicted by piercing. Hence **ברָל** and—

ברות (“apertures,” “wounds”), [*Birzavith*], 1 Ch. 7:31 כחב, pr. n. prob. f. [**בְּרֹת** (perh. **בְּרֹת** “well of olives”), so Ges. add.]

ברָל m. **IRON**, quadril. from the Ch. **ברָ** to transfix. with the addition of **ל**, compare **ברָמל** from **ברָם**, **ברָל** from **ברָנ**. Ch. **ברָל** & **ברָל**, Syr. **ܒܪܠܐ**. Gen. 4:22; Eze. 27:12, 19, etc. It is often used to de-

note hardness and firmness, as **ברָל** of a hard rule, Ps. 2:9. Isa. 48:4, **זֶרְ בְּרָל עֲרָפְךָ** “thy neck (is) an iron sinew,” said of the obstinacy of the people. Specially, *an instrument of iron*, Deu. 27:5; Josh. 8:31; 2 Ki. 6:5; *a bond of iron*, Psa. 105:18. fully **ברָל** 149:8.

ברָל (“of iron,” unless perhaps it be preferred to compare Talmud. **ברָלָא** herdsman, **ברָלָא** princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32—39; 1 Ki. 2:7.—(2) Eze. 2:61.

ברה fut. **יברה**.—(1) *TO PASS THROUGH, TO REACH ACROSS* (prop. I believe, **ברַחְ**, **ברַחְ**, **ברַחְ**, to cut through, to break through; compare **ברַחְ**, and see, as to the sense of cutting, breaking in, the verbs beginning with **בר**, **פר**, under the verb **ברָא**), Ex. 36:33, “and he made the middle bar **בְּתוֹךְ** לְבִרְתָּהּ **בְּתוֹךְ** לְבִרְתָּהּ” to pass through the middle of the boards from one end to the other.” Comp. **HIPHIL** No. 1 and **ברִיחַ** a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. **durchbrechen**, **durchgehen**, to break away. (Arab. **برح** to go away, to depart from its place, to go away to a desert land, **entweichen**, **أين يبرح** a gazelle, from its fleeing.) Const.

absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by **ל**, Neh. 13:10; **אל** Num. 24:11, and **מן** of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix **מִפְנֵי** Gen. 16:8; 35:1, 7; **מִפְנֵי** Jonah 1:3; **מִן** Isa. 48:20; **מִיָּד** (from his hand, i. e. his power) Job 27:22, **מִיָּד** (prop. from near) 1 Ki. 11:23. It differs from **ברָח** (prop. from near) 1 Ki. 11:23. It differs from **ברָח** to escape. 1 Sa. 19:12, **וַיִּבְרַח וַיִּפְלֹט** “he went, and fled, and escaped.” A dative is sometimes added to an imperative, **לָךְ בְּרַח** Germ. **maße dich fort, rette dich**, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *s'enfuir*.

Note. In one passage, Ex. 14:5, some following Michaëlis have incorrectly compared the Arab. **برح** to turn the left side; for it might be well said of a people that they fled when Pharaoh was expecting them to return after three days [but how does it appear that he had any such expectation?], but who instead were about to enter Arabia.

HIPHIL.—(1) i. q. Kal No. 1. Ex. 26:28.
(2) *to put to flight, cause to flee*, Job 41:20, also *to expel, to chase away*, Neh. 13:28.
Derived nouns **ברִיחַ**, **מְבַרַח**, and—

בְּרִיָּה Isa. 27:1; Job 26:13, and בְּרִיָּה pl. בְּרִיָּהִים Isa. 43:14 (for בְּרִיָּה, of the form צְרִיק).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job 1. 1.

(2) [Bariah] pr. n. m. 1 Ch. 3:22.

בְּרִיָּה f. בְּרִיָּה adj. (from the root בָּרָה, i. q. בְּרִיא, comp. the root No. 2. Eze. 34:20, שֶׁה בְּרִיָּה "fat sheep," where perhaps we should read בְּרִיָּה. Three MSS. have בְּרִיָּה. In the words, Job 37:11, אֶף בְּרִיָּה וְיָבִיחַ עָב, not a few interpreters, following the Ch. and the Rabbins, render בְּרִיָּה "purity," specially "serenity" of the sky (Targ. בְּרִיָּה), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see בְּרִיָּה) is, however, preferable.

בְּרִיָּה (i. q. בְּרִיאִי as if, "of a fountain"), [Berī], pr. n. m. 1 Ch. 7:36.

בְּרִיאָה adj. *fattened, fat*, see בָּרָה No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see חֶלֶב); food, Hab. 1:16. Fem. הַבְּרִיאָה coll. *fat cattle*, Zec. 11:16; Eze. 34:3.

בְּרִיאָה f. *something created, produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

בְּרִיָּה f. *food*, 2 Sa. 13:5, 7, 10. Root בָּרָה No. 2.

בְּרִיָּה see בָּרָה.

בְּרִיָּה pl. בְּרִיָּהִים m.

(1) *a cross-beam, a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:31.

(2) *a bolt, a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. בְּרִיָּה נִפְאֹל Job 17:16. Metaph. *a bar* is used for a *prince*, inasmuch as he defends a state (see בָּרָה Hos. 11:6); Isa. 15:5, בְּרִיָּהֶּהָ עַד צֹעַר "her princes (flee) to Zoar." Jerome *vecies ejus*. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiah, Kimchi, בְּרִיָּהֶּהָ *fugitives*, whether it be better to read בְּרִיָּהֶּהָ or to derive בְּרִיָּהֶּהָ from בְּרִיָּה with Kametz pure (of the form בְּרִיָּה).

בְּרִיָּה ("gift"), [Beriah], pr. n.—(1) of a scr of Ephraim; 1 Ch. 7:23, "and he called his name Beriah, בְּרִיָּה הָיְתָה בְּבֵיתוֹ because there was a gift to his house." So indeed Michaëlis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," בְּרִיָּה with Beth *es-sentia*, as it is called (p. xcix, A); compare verses 22, 23; LXX. ὄν ἐν κακοῖς ἐγένετο ἐν οἴκῳ μου, Vulg. eo quod in malis domus ejus ortus esset.—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

בְּרִיָּה Nu. 26:44.

בְּרִית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root בָּרַת ["and Gen. 15:9, etc."]). ["But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt; see מֶלַח. Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; בְּרִית פ' Gen. 14:13, and אֲנִי פ' בְּרִית Obad. 7, those joined by league to any one. בְּרִית אֱלֹהִים Jud. 9:46, i. q. בְּרִית verse 4, "God of covenant," see בָּעַל No. 5, a. In speaking of the making of a covenant, the verbs בָּרַת, הָקִים, נָתַן, שָׁם are used, 2 Sam. 23:5; בּוֹא בְּ, Dent. 29:11, which see; of its violation, הִפָּךְ, חָלַל, עָוַב, יִשָּׁר בְּ. The covenant of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; בְּרִית יְהוָה "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Ex. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Gesenius has utterly confused the old covenant with the new.] The land promised and given to the people by this covenant is called אֶרֶץ הַבְּרִית Eze. 30:5; and the people itself [?] בְּרִית קֹדֶשׁ "the people of the holy covenant," Dan. 11:28, 30; מַלְאָךְ הַבְּרִית "the messenger, μέσσηρ, of the (new) covenant," i. e. Messiah, Mal. 3:1.

(2) In other places it is the condition of this covenant, namely—(a) the promise of God, Isa. 59:21; and very often—(b) the precepts of God which Israel had to keep, i.e. the divine law, i. q. תורה. Hence לוחות הברית Deu. 9:9, 15; ארון הברית the ark in which the law or the tables of the law were kept (see ארון). “the words of the law,” Jer. 11:2—8; 34:18; Ex. 34:28; “the precepts of the law, ten precepts,” ספר הברית “the book of the law,” used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As to a covenant of salt, see under מלח.

(3) Sometimes ellipt. —(a) i. q. מלאך ברית messenger, herald, declarer and μιστῆς of the new covenant, or of a new law and religion, Isa. 42:6; 49:8; compare Mal. 2:8.—(b) i. q. אות ברית “sign of the covenant,” used of circumcision, Gen. 17:10, 13; compare 11.

ברית f., prop. something which cleanses, something which has a cleansing property (from בר with the adj. fem. termination ית), specially salt of lixivium, alkali, especially vegetable, (for mineral is called נתר), made from the ashes of various salt and soapy plants (Arab. *Salsola Kali* L. al.); this was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [?], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaëlis Epist. ad Fr. Hoffmannum De Herba Borith. Halæ, 1728, 4to; J. Beckman, Beiträge zur Geschichte d. Erfindb. 4to. p. 10, seq.

ברך fut. יברך. (1) to bend the knees, TO KNEEL DOWN. (Arab. *برك*, Æthiop. *ሕለ*: Syr. *ܚܝܝܐ* id. The primary notion lies in breaking, breaking down; compare *בקר* and the connection of ideas under the verbs *ברע*, *בצע*, *ברע*.) 2 Ch. 6:13; “and he kneeled upon his knees” (compare Dan. 6:11). Ps. 95:6, “O come יהוה עשיתנו let us kneel down before Jehovah our Maker,” see HIPHIL, and *ברך* a knee.

(2) to invoke God, to ask for a blessing, to bless; *benedicere* in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. *ברך* blessed, adored (LXX. *εὐλογημένος*, *εὐλογητός*), for the use of this part. see Piel; but the forms *ברוך* (inf. absol. for the form *בנוח* (יכר), Josh. 24:10; *ברכו* Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpaël, to bless oneself: Gen. 12:3; 18:18; 28:14; see HITHPAEL. [Properly always, pass. of PIEL No. 3, see Gal. 3:8.]

PIEL *ברך* fut. *יברך*, with a dist. acc. *יברך*.

(1) to invoke God, to praise, to celebrate, to adore, to bless God, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. *برك* Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like *γορυσσεῖν τινα*, Matt. 17:14). Ps. 104:1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by ל 1 Ch. 29:20. Participle pass. *ברוך* יהוה “blessed be Jehovah,” Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 2:9, *ברך* יהוה “bless God and die,” i.e. however much thou praisest and blestest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. 9th ed. § 99 [ed. 13, § 127, 2b]. More fully expressed *ברך* שם יהוה “to invoke the name of Jehovah,” Ps. 96:2; and *ברך* בשם יהוה (like *ברך* בשם יהוה) Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) to bless, used of men towards one another, to invoke blessings on any one in the name of God (*ברך* בשם יהוה Ps. 129:8; 1 Ch. 16:2). (Arab. *بارك* Æth. *ሕለ*: id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by ל Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) to bless, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, to cause to prosper, Gen. 12:2, *ואברכך ואגדלה ששך* “I will bless thee and make thy name great,” verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by ב of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is *ברך* אתה יהוה, “blessed be thou of Jehovah,” 1 Sam. 15:13; Ruth 2:20; comp. Gen. 14:19; Jud. 17:2.—*ברך* יהוה “blessed by Jehovah,” Gen. 24:31; 26:29; Num. 24:9. God is said also to bless

inanimate things, i. e. make them to prosper, be abundant, Exod. 23:25; Job 1:10; Ps. 65:11; 132:15; Pro. 3:33. ["So of the consecration of the Sabbath"] Gen. 2:3.

(4) *to salute* any one, as done by invoking a blessing on him (1 Sa. 15:13; comp. εὐχήνη *ὑμῖν*, السلام *عليك*: salutation being also used in another sense merely for asking after another's welfare (שאל *לשלום*), see (שלום). Pro. 27:14; 2 Ki. 4:29; 1 Sam. 25:14 (compare verse 6). Used of one coming, Gen. 47:7; 2 Sa. 6:20; of one who departs and takes leave, Gen. 47:10; 1 Ki. 8:66; also of those who receive and salute one who comes, 1 Sa. 13:10; and of those who take leave of one who is going away, Gen. 24:60; Josh. 22:6, 7.

(5) It is also taken in a bad sense, as meaning *to curse*, i. e. to imprecate some evil on one by calling upon God. Comp. Job 31:30. (This is one of the words of medial signification, like the Arab. ابترك. Æth. ባረከ: to bless and to curse, VIII. to supplicate, and to wish ill, see more in Thesaur. p. 241.) It is properly used of persons, and is transferred to curses and impious words against God, 1 Ki. 21:10; Ps. 10:3 [?]; Job 1:5, 11; 2:5. Others, as Schultens, who have not regarded the signification of cursing as sufficiently certain in this verb, derive the sense of rejecting from that of taking leave (see No. 4), and they apply it to these examples, comp. Gr. χαίρειν *ἰσθῆναι*, χαίρειν *φράζειν* τινα. But the former explanation is shewn to be preferable both by the words of 1 Ki. 21:10; and by the analogy of the languages compared above.

Pual בָּרַךְ part. מְבָרֵךְ — (1) pass. of Piel No. 1, *to be blessed, praised*, used of God, Job 1:21.

(2) pass. of Piel No. 3, *to be blessed*, i. e. *caused to prosper* by God; followed by מִן of the thing, Deu. 33:13; מְבָרֶכֶת יְהוָה אֲרָצוֹ מִמֶּנֶּה הַשָּׁמַיִם וְגו' "blessed be his land by Jehovah with the gifts of heaven," etc. Compare בָּרִיךְ i. e. לְיִהוָה. In the prefix בָּרַךְ h. l. there is the same power as elsewhere after verbs of plenty (Ex. 16:32).

Hifnil הִבָּרַךְ causat. of Kal No. 1, *to cause* camels *to kneel down*, that they may rest and drink, Gen.

24:11. (Arab. أَبْرَكَ id., Æth. አብረ: Syr. ابرك. ibid.) See בָּרַכָה, also אֲבָרַךְ p. x, A.

Hithpael הִתְבָּרַךְ reflex. of Piel No. 2, *to bless oneself*, Deu. 29:18. Constr. followed by בָּ — (a) of him who is invoked in blessing (comp. בָּרַךְ בָּשֵׁם), i. e. God whom we worship. Isa. 65:16, הַמְתְּבָרֵךְ בְּאָרְצוֹ, "he who blesseth himself in the

earth shall bless himself: y the God of truth;" Jer. 4:2. — (b) of the person whose happiness and welfare we invoke for ourselves (Gen. 48:20); Ps. 72:17 used of the king praised in this psalm, בָּרַךְ יְהוָה וְיִתְבָּרְכוּ בּוֹ כָּל-גּוֹיִם "all nations shall bless themselves by him, they shall pronounce him happy." So also should be explained a passage found with slight alterations five times in Genesis, וְיִתְבָּרְכוּ בְּיָרְעָךְ כָּל-גּוֹיִם "and in thy seed shall all nations of the earth bless themselves," i. e. they shall pray that the lot of Israel may be theirs; 22:18; 26:4; comp. 28:14, where for Hithpael there is Niphal; and 12:3; 18:18, where for בְּיָרְעָךְ there is also בָּרַךְ. So Yarchi, Le Clerc, and others. Several whose opinion I formerly followed, explain this phrase in a passive sense, with the LXX. and Chaldee. Comp. Gal. 3:8, "and all the nations of the earth shall be blessed in thee, in thy seed," i. e. be brought by them to the true knowledge and worship of God. [These passages, as well as the one in Ps. 72, refer to *Christ*; and they should be taken passively, as shewn us in the New Testament, the blessing is *in Him*: this removes all the *imagined* difficulty.] See Jahn, Archæol. ii. § 263, note. But the analogy of the other instances in which בָּרַךְ occurs, favours the former sense. [But the New Testament contradicts it; nothing is more common than Hithpael in a passive sense, and in some of these places there is NIPHAL.]

The derivatives follow immediately, except the pr. n. בָּרִיךְ, בְּרִכְיָה, comp. אֲבָרַךְ.

בָּרַךְ Ch. — (1) i. q. Heb. No. 1, *to kneel down*, in prayer, or worship to God, Dan. 6:11.

(2) *to bless*. Part. pass. בָּרִיךְ i. q. Heb. בָּרַךְ Dan. 3:28.

PAEL בָּרַךְ (for the common בָּרַךְ), *to praise, bless* God; followed by לְ, Dan. 2:19; 4:31. Part. pass. Dan. 2:20.

בָּרַךְ a *knee*, in sing. once Isa. 45:23. (Syr.

אַרְכֻּבְיָא. Æth. ብረከ: id. Ch. transp. אֲרֻכְיָא.)

DUAL בְּרִכְיָם constr. בְּרִכְיָם *knees*, not used of two merely, but even of all. כָּל-בְּרִכְיָם "all knees," Eze. 7:17; 21:12. מַיִם בְּרִכְיָם "water reaching to the knees," Eze. 47:4. *Upon the knees* (עַל בְּרִכְיָם) where new-born children are received by their parents or nurses, Gen. 30:3; 50:23; Job 3:12, and where children are fondled by their parents, Isa. 66:12.

בָּרַךְ Ch. id. Dan. 6:11.

בְּרִכְיָא ("whom God blessed"), [Barachel], pr. n. of the father of Elihu, Job 32:2, 6.

בְּרָכָה once **בְּרָכָה** Gen. 27:38, constr. **בְּרָכָה**; plur. **בְּרָכוֹת**, constr. **בְּרָכוֹת** f.

(1) *a blessing, benediction, invocation of good*, as of a father about to die, Gen. 27:12, seq.; 33:11. **בְּרַכְתִּי יִשְׂרָאֵל** "the benediction of righteous men," Pro. 11:11; **בְּרַכְתִּי יְהוָה** "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also **בְּרָכָה** simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, **בְּרַכְתִּי אֶבְרָהָם** "the benediction (with which he blessed) Abraham;" Gen. 49:26, **בְּרָכוֹת הוֹרִי עָר** "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, **בְּרַכְתִּי טוֹב** "blessing of good." Plur. **בְּרָכוֹת** *benedictions, blessings*, sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, **כִּי בְרָכָה בּוֹ** for there is a divine gift in it."

(2) constr. used of a *man* by the favour of God, *extremely fortunate and happy*. Gen. 12:2, **וְהָיָה בְּרָכָה**; Psal. 21:7, **לָעַר הַשִּׁיחָהוּ בְּרָכוֹת** "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) *a gift, present*, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:26; 2 Ki. 5:15. **נָפֶשׁ בְּרָכָה** "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. **ܚܒܐܬܐ**, Æth. **ደስታ** id.).

(4) i. q. **שָׁלוֹם** *peace*, 2 Ki. 18:31, **עָשֵׂה שָׁלוֹם אִתִּי בְרָכָה**, "make peace with me;" Isa. 36:16.

(5) [*Berachah*], pr. n.—(a) of a valley in the desert near Tekoa, 2 Ch. 20:26.—(b) m. 1 Ch. 12:3.

בְּרָכָה constr. **בְּרַכַּת** f. *a pool, pond*, pr. such as camels kneel down to drink at; see **הַבְּרִיךְ** [בְּרִיךְ]. (Arab. **بِرْكَة** the cup of a fountain, and a similar reservoir for water; Spanish *alberca*.) 2 Sa. 2:13; 4:12; Cant. 7:5; fully **בְּרַכַּת מַיִם** Nah. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. ["From the upper pool Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i. e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."] Digitized by

בְּרַכְיָה ("whom Jehovah blessed," for **בְּרָכָה**) *Berechiah*, pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Ch. 9:16.—(3) Neh. 3:4, 30.—(4) compare **בְּרַכְיָהוּ** No. 1.

בְּרַכְיָה (id.) pr. n. *Berechiah*. The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, **בְּרַכְיָה**.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

בָּרַם a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. **βρέμω, βριμάσμαι, fremo, trummen, summen**. In Arabic it is used—

(1) of the noise and murmuring of a morose man Germ. *murren*; whence 1 Pet. 4:9, for the Gr. **γογγυσμός**, there is excellently in Arab. Vers. **تبرم**, also

بَرِم to be disdainful, pr. to be morose, **مُرْتِفَع** *seyn*; also used in Arabic—

(2) of the *humming* sound made in spinning and twisting a thread; Germ. *sdnurren*, hence **برم** II. IV. *to twist threads* together; Germ. *wirnen*, whence the Heb. **בְּרוּסִים**. Like other verbs of twisting and binding (see **חָוַל**), this is farther applied—

(3) to *firmness* (**בָּרַם** to make firm, comp. also *firmus*); hence ["perhaps"]—

בָּרַם Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr. **ܚܢܐ**, but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2:28; 4:12; 5:17; Ezr. 5:13. Comp. **אָבַל** No. 2.

בְּרַנֵּעַ see **בְּרַנֵּעַ**.

בָּרַע an unused root. Arab. **برع** to excel. Conj. V. to give spontaneously. Hence ["perhaps"] pr. n. **בְּרַעִיָּה** and—

בָּרַע ("gift" ["for **בָּרַע**, see p. c. A"]), pr. n. of a king of Sodom, Gen. 14:2.

בָּרַק TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. **برق**, Syr. **ܚܒܐ** id. Æth. **በረቀ**: to lighten, **ለ-በረቀ**: to thunder.)

Derived nouns are, **בְּרָקִית**, **בְּרָקִים**, and—

בָּרַק m.—(1) *lightning*. (Syriac, Arab. **حُمَا** id.) Dan. 10:6. Coll. *lightnings*, Ps. 144:6; 2 Sa. 22:15; Eze. 1:13. Pl. **בְּרָקִים** Job 38:35; Psa. 18:15; 77:19, etc. Applied to the brightness of a sword, Eze. 21:15, 33. Deu. 32:41, **בָּרַק חֶרְבִּי** "the

lightning of my sword," i.e. my glittering sword. Nah. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. the *glittering sword* itself, Job 20:25.

(3) [Barak], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. בָּרוֹךְ. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Pœni "Hamilcar Barcas."

בָּרַק, see בָּרַק בְּנֵי page cxxvii, B.

בָּרוֹקִים ("painter," בְּרוֹדְקוֹס for רִשָּׁשׁ to paint in colours, or from the quadril. בְּרִשָּׁשׁ, which signifies the same), [Barkos], pr. n. m. Ezra 2:53; Neh. 7:55.

בָּרוֹקִים m. pl. i. q. מוֹרְדִים *threshing wains*, instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word בָּרוֹק giving out light, which I expect

denoted the *fire-stone* (comp. בְּרִיקָה stony ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence בָּרוֹקִים a *threshing wain armed with fire-stones*; pl. בָּרוֹקִים. It occurs twice, Jud. 8:7, 16.

בָּרוֹקֶת f. Ex. 28:17, and בָּרוֹקֶת (Lehrg. page 467) Eze. 28:13, a species of *gem*, so called from its *being bright*. LXX., Vulg., and Josephus render it *smaragdus*, *emerald*; and this is defended at length by Braun, De Vest. Sacerdott. page 517, seq., who also considers the Gr. *μάργαρος*, *σμάργαρος*, as derived from this word. Nor is this amiss, for also the Gr. *μαργή*, *σμαργή*, with the derivatives, which have the sense of *making a noise, thundering*, answer to the Heb. בָּרוֹק: *μάργαρος*; also as the name of a gem, it comes from the notion of light, which is primary in this root.

בָּרוֹק pret. בְּרוֹתִי Eze. 20:38, inf. with suff. בָּרוֹק Eze. 3:18 (of the form שָׁדַד from שָׁדַד), kindred to the roots בָּרָה, בָּרָא.

(1) TO SEPARATE, TO SEVER, Eze. 20:38. בְּרוֹתִי מֵאֵפְרַיִם "I will separate the rebels from you."

(Arab. بَرَّ Cnj. VIII. to stand apart from one's companions.)

(2) to *select, to choose* (comp. בָּרָה No. 3). Part. pass. *selected, chosen*. 1 Chr. 9:22, בְּרוּרִים *בָּרוֹרִים*, [Birsha], pr. n. of a king of Gomorrah, Gen. 14:2.

1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, *selected, chosen, choice*, 1 Ch. 7:40; animals, Neh. 5:18."] (3) to *separate and remove* impure things, to *cleanse*—(a) an arrow from rust, to *polish, to point, to sharpen* it, Isa. 49:2. See HIPHIL. (Arab. بَرَّ to pare down, to point a weapon.)—(b) It is applied to pure and upright words and deeds. Part. pass. Zeph. 3:9, שִׁפְהָ בְּרוּרָה "a pure lip." Adv. Job 33:3, וְדַעַת שִׁפְתִּי בְּרוּרָה "and what I know my lips have spoken purely," i.e. truly, sincerely, (ohne Falsch). Psa. 19:9, "the commandment of Jehovah is pure," i.e. true, just. Compare NIPHAL,

PIEL, HITHPAEL. (Arab. بَرَّ Med. E, to be just, true; حَسَنًا true, just. Syr. حَسَنًا pure, neat, simple; حَسَنًا purity. In the proper signification of *purity*, it answers to the Lat. *purus*, Germ. *bar*, Engl. *bare*; figuratively, to the Lat. *verus*, wahr.)

(4) to *explore, to search out, to prove*, which is done by separating, comp. בָּרַק No. 3, Ecc. 3:18. It answers to inf. לְבַדּוּ Eccl. 9:1, see בָּדַד. (Arabic اِسْتَبْرَ to investigate the truth, بَار Med. Waw, to search out.)

(5) to *be empty*, see בָּר adj. No. 3, Ch. פָּר. NIPHAL, to *purge oneself*, for entering on a sacred office, Isa. 52:11. Part. *pure*, i.e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, b.

PIEL, to *purge*, Dan. 11:35.

HIPHAL, to *purge* an arrow, i.e. to sharpen, Jer. 51:11 (see Kal No. 3, a); corn in the threshing-floor, Jer. 4:11.

HITHPAEL, (1) to *purge oneself*, sc. from the defilement of idolatry and sin, to *reform*, Dan. 12:10 (compare 11:35). [This certainly ought to be taken in a passive sense, to *be purged*.]

(2) to *act truly, graciously*, used of God, see under Kal No. 3, b; Ps. 18:27, עִם נָכַר תִּתְּפָר "with the pure thou wilt shew thyself pure." As to the form תִּתְּפָר see Analyt. Ind.

Derived nouns are בָּר No. II. בֵּר, בְּרִית, בְּרִיָּה.

בְּרִישׁ an unused root, which had, I suppose, the same sense as the Arab. بَرَّ i.e. to cut, to cut into (see under the root בָּרָא), whence Arab. بَرَّ an axe. [Hence בְּרוּשׁ.]

בְּרוּשׁ (i. q. בְּרוּשׁ "son of wickedness," see בְּרוּשׁ), [Birsha], pr. n. of a king of Gomorrah, Gen. 14:2.

בִּרְתָּ an unused root, which seems to have had the sense of *to cut, to hew*; see **בָּרַשׁ**. Hence **בִּירוֹת**.

בִּשְׁוֹר ("cold;" compare **בָּסַר** V. to be cold, as water), [*Besor*], always with the art. **הַבִּשְׁוֹר**, pr. n. of a stream near Gaza, emptying itself into the Mediterranean Sea, 1 Sa. 30:9; 10:21.

בִּשְׂוֹרָה & בִּשְׂוֹרָה f.

(1) *glad tidings, good news*, 2 Sa. 18:22, 25; once with the addition of **טוֹבָה** verse 27.

(2) *reward of good news*, 2 Sam. 4:10. Root **בִּשְׂוֹר**.

בִּשְׂמִים an unused root, *to smell sweetly*, Chald. and Syr. **בִּשְׂמִים** id., but commonly gener. *to be pleasant, agreeable*; compare **בִּשְׂמִים**.

Besides the nouns which immediately follow, there are derived hence pr. n. **יִבְשָׁם**, **יִבְשָׁם**.

בִּשְׂמִים or **בִּשְׂמִים** (with Kametz impure) m., *balsam, the balsam plant*, formerly frequent in the gardens of Judæa, and still cultivated at Tiberias, Cant. 5:1.

(Arab. **بَشَام** an odorous shrub, like the balsam tree; by the insertion of Lam quadril. **بَلْسَم**, **بَلْسَام**, *the balsam tree*.) ["Ch. and Talmud. **בּוֹסְמָן**, also **אֶפְרָסְמוֹן**, l being changed into r."] **בִּשְׂמִים** Ex. 30:23, and **בִּשְׂמִים** m.

(1) *a sweet smell*, especially such as spices emit, Syr. **בִּשְׂמִים** spice, Isa. 3:24; **בִּשְׂמִים** sweet smelling cinnamon, Ex. loc. cit.; pl. Cant. 4:16.

(2) *spice itself*, 1 Ki. 10:10; Ex. 35:28; Eze. 27:22; pl. **בִּשְׂמִים** *spices*, Ex. 25:6; 35:8; **בִּשְׂמִים** mountains abounding in spices, Cant. 8:14.

(3) i. q. **בִּשְׂמִים** the balsam shrub, Cant. 5:13; 6:2.

בִּשְׂמִית ("sweet smelling"), [*Bashemath, Basmath*], pr. n. f.—(1) of a wife of Esau, sometimes called a Hittite, Gen. 26:34, sometimes called the daughter of Ishmael, Gen. 36:3, 4, 13. [Two of Esau's wives bore this name.](2) a daughter of Solomon, 1 Ki. 4:15.

בִּשְׂרָ not used in Kal; Arab. **بِشَر** to be joyful, cheerful, especially in receiving glad tidings; Med. A. and Conj. II. to gladden with good tidings, with an acc. of person and ב of thing. The primary sense appears to be that of **BEAUTY**, whence **בִּשְׂרָ** fair, beautiful, since a face is made more beautiful by joy and cheerfulness (see **טוֹב** good, fair, joyful); and, on

the contrary, the face of a cross and angry person is disfigured; hence **בִּשְׂרָ** the external skin of man. **בִּשְׂרָ** flesh, in which a person's beauty is perceived.

PIEL **בִּשְׂרָ**—(1) *to make any one cheerful with glad tidings, to bear glad tidings, to announce* (glad tidings) to any one; with an acc. of pers. 2 Sa. 18:19. **אֲרוּנָה נָא אֶבְשֶׁרָה אֶת־הַמֶּלֶךְ כִּי וְנָא** "let me run and announce to the king what," etc.; Psal. 68:12, **הַמְבִּשְׂרוֹת צָבָא רַב** " (women) announcing (victory) to a great host;" 1 Sa. 31:9; Isa. 40:9; absol. 2 Sa. 4:10; **הָיָה כְּמִבְשֵׁר בְּעֵינַי** "he supposed that he brought glad tidings;" also followed by an acc. of the thing announced, Isa. 60:6; Ps. 40:10. Part. **מְבִשֵּׁר** a messenger of good news, Isa. 40:9; especially of peace, Isa. 52:7; of victory, 1 Sa. 31:9; Psal. 68:12.

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17; hence there is twice fully said, **בִּשְׂרָ טוֹב** 1 Ki. 1:42; Isa. 52:7.

HITHPAEL, *to receive glad tidings*, 2 Sa. 18:31; Arab. Conj. I. Med. E, and Conj. IV., VIII., X.

Derivatives **בִּשְׂרָה** and—

בִּשְׂרָ once in pl. **בִּשְׂרָיִם** Pro. 14:30; m., *flesh*. As to its etymology, see the root. (Syr. **ܚܡܫܐ**, Ch. **בִּשְׂרָ** and **בִּשְׂרָ** id., Arab. **بَشَر** and **بَشَرَة** denote the exterior skin, and metaph. the human race, a signification which is taken from flesh.) Used—(a) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19; Job 33:21, 25; once apparently for *the skin* itself (compare Arab.); Ps. 102:6, in describing extreme wasting, **דָּבַקָה עֲצָמִי לְבִשְׂרִי** "my bone cleaveth to my skin."—(b) used of the flesh of cattle which is eaten, Ex. 16:12; Lev. 7:19; Nu. 11:4, 13. Job 31:31, in praise of his hospitality, **מִי יִתֵּן מִבְּשָׂרוֹ לֹא יִשְׂבַּע** "who is there that was not satisfied with his flesh" (i.e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body*; opp. to **נֶפֶשׁ** Isa. 10:18; Job 14:22. Pro. 14:30, **לֵב בִּשְׂרָיִם טוֹב** "the welfare of the body is a tranquil heart;" sometimes with the added notion of weakness and proneness to sin (Matt. 26:41), Ecc. 2:3; 5:5.

(2) of *all living creatures*. **כָּל־בִּשְׂרָ** "all living creatures," Gen. 6:13, 17, 19; 7:15, 16, 21; 8:17; specially *all men*, the whole human race, Gen. 6:12; Ps. 65:3; 145:21; Isa. 40:5, 6. Very often used as opposed to God and his power (**אֱלֹהִים**, **רִיב**, **הִרִיב**), with the notion of weakness and frailty. Gen. 6:3; Job 10:4; **הֲעֵינִי בִּשְׂרָ לָךְ** "hast thou mortal eyes?" i.e. dull, not-clear-sighted; Isa. 31:3; "The Egyptians

are men, not gods, **בָּשָׂר וְלֹא רוּחַ** their horses are flesh, not endued with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly *σὰρξ καὶ αἷμα*, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) **עֲצָמִי וּבָשָׂרִי** "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply **בָּשָׂרִי** Gen. 37:27; **כִּי אָחִינוּ בְּשָׂרֵנוּ הוּא**. Used of any other man, as being our brother, Isa. 58:7. Comp. **נֶאֱמָר**.

(4) by a euphemism for *pudenda viri* (compare Gr. *σῶμα*), more fully **בָּשָׂר עֲרוּהָ** flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

בָּשָׂר Ch. i. q. Heb. *flesh*, Dan. 7:5, in emphat. st. **בְּבָשָׂר** Dan. 2:11, used of the human race, *ibid.* **כָּל-בְּשָׂרָא** all living creatures, Dan. 4:9.

בְּשָׂרָה see **בְּשֻׂרָה**.

בָּשָׂל or **בִּשָּׂל** TO BE COOKED, RIPENED.

(1) *to be cooked* with fire, Eze. 24:5.

(2) *ripened* with the heat of the sun, as the harvest, Joel 4:13 (Syr. **ܚܡܐ**, Ch. **בָּשָׂל**, Aeth. **በሰለ** : to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. **طبخ**, Pers. **بختن**.

and **بُكُتْن** *bukhten* and *pukhten*, which is kindred to the Germ. *backen* [Engl. *to bake*], Gr. *πέπω, πίσσω*, Lat. *coquitur uva, vindemia*, Virg. Georg. ii. 522, Germ. *die Traube focht*).

PIEL causat. of Kal No. 1, *to cook*, especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

PUAL pass. of Piel, Ex. 12:9; Lev. 6:21.

HIPHL causat. of Kal No. 2, *to ripen*, Gen. 40:10; see under the word **אֶשְׁכַּל**.

Derived nouns **מִבְשָׂלוֹת** and—

בִּשָּׂל m. Ex. 12:9; **בִּשְׂלָה** f. Num. 6:19, *something boiled, sodden*.

בִּשְׂלָם (for **בְּרוּשָׁלָם** "son of peace"), [*Bishlam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

בָּשָׂן a root not used in Hebrew. Arab. **بَشَنَة** level and soft soil, soft sand. Hence pr. n. **בְּדִשָּׂן** and—

בָּשָׂן ("soft," "sandy soil"), often with the art. **הַבָּשָׂן** pr. n. *Bashan*, the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of

Bashan," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:12, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Eze. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Eze. 39:18). Arab. **البُشْنِيَة** Ch. **בוּתְנִן, מִתְנִן**, Syr. **ܒܘܬܢܝܬ**, Gr. in Josephus and Ptolem. *Baravata*, now **الْبُثْنِيَة** *el-Bethenyeh*.

בְּשָׁמָה *shame* (from the root **בָּשָׂה**, Hos. 10:6. Nouns ending in the syllable **נָה, נֵה**, added to the root are also found in Chaldee (see **אֶשְׁרֵנָה**), and more frequently in Æthiopic; see Ludolfi Gramm. Æthiop. p. 90. It is rendered, very unsuitably, by Michaëlis (Suppl. p. 233), sackcloth, or mourning garment, by comparison with the Arab. **بَسَانَة** sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought.

בָּשָׂם once found in Poel **בָּשָׂם** for **בֹּשֶׂם** TO TREAD DOWN; followed by **לָל** (ש and ד being interchanged, see D), Amos 5:11.

בָּשָׂשׁ a root falsely adopted, whence some derive **בִּשְׂשָׁן** Pilel of the verb **בָּשָׂה**, which see.

בִּשְׂתָה with suff. **בִּשְׂתִּי** (from the root **בָּשָׂה**, f. (1) *shame*, often with the addition of **פְּנִיָּם** Jer. 7:19; Ps. 44:16; Dan. 9:7, 8; **לְבַשׁ בִּשְׂתָה** Job 8:22; Ps. 35:26, and **לְבַשׁ בִּשְׂתָה** Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, **עָרְוָה**, **בִּשְׂתָה** "in nakedness and shame," (al. *nuda pudendis*).

(3) *an idol*, which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:3; Hos. 9:10.

I. **בֵּת** (contr. from **בִּתָּה** for **בִּתָּה** from the root **בָּנָה**), with suff. **בֵּתִי** (from **בִּתָּה**); pl. **בָּנוֹת**; constr. **בָּנוֹת** (as if from sing. **בָּנָה**; compare **בָּנִים** sons), *a daughter* (Arab. **بِنْت**; pl. **بَنَات**, Syr. **ܒܢܬܐ**; pl. **ܒܢܬܐ**, Ch.

בָּנָה and **בָּרְחָה**; const. **בָּרַת**, with suff. **בָּרְחָה**; pl. **בָּנָה**). **בָּנוֹת הָאָדָם** "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2; **בְּתִלְדָּיִם** "O daughter of a noble (father)," a loving address to a

maiden. A queen herself is addressed as בת Ps. 45: 11; compare בַּת No. 3.

The name of daughter as well as that of son (see בֶּן), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant*. So בָּנוֹת הַיְּהוּדָה the Hebrew women, Jud. 11:40; בָּנוֹת כְּנָעַן the Canaanitish women, especially maidens, Gen. 28:8; and with the name of a people, בָּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; בָּנוֹת מִיְּהוּדָה the women of my nation, Eze. 13:17. So also we should take בָּנוֹת יְהוּדָה Ps. 48:12, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the city, not of a region; *the daughters of Judah*, i.e. the women of Judah (see No. 5) are opposed to Zion, i.e. to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. בַּת No. 2, Gr. *θυγάτηρ*, Fr. *filie*, Gen. 30:13; Cant. 2:2; 6:9; Jud. 12:9; Isa. 32:9. Poet. הַנְּשִׁים בַּת הַנְּשִׁים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בַּת־אֱלֹהִים "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes *a woman there born and dwelling*, specially of youthful age, as, בָּנוֹת יְרוּשָׁלַם Cant. 2:7; 3:5; 5:8, 16; בָּנוֹת צִיּוֹן Isa. 3:16, 17; 4:4; בָּנוֹת הָאֶרֶץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת *daughter*, like other feminines (see Lehrg. 477), is used by the poets collectively for בָּנוֹת *sons* (comp. בַּת נְרוֹד Mic. 4:14 for בָּנוֹת נְרוֹד 2 Ch. 25:13), and *daughter of a city or region or people*, is used poetically for its inhabitants. So בַּת־חֲצִיר for בָּנוֹתֵי חֲצִיר *Tyrians*, Ps. 45:13; בָּת־יְרוּשָׁלַם Isa. 37:22; בָּת־צִיּוֹן Isa. 16:1; 52:2; Jer. 4:31; בָּת־אֲדָם Lam. 4:22; בָּת־מִצְרַיִם Jer. 46:11; 19:24; בָּת־חֲשִׁישִׁי Isa. 23:10; בָּת־עַמִּי i. q. *my people*, Isa. 22:4; Jer.

4:11; 9:6; as in Syr. *כְּלִי אֲבוֹתָא* *daughter of Abraham*, for sons of Abraham, i.e. Hebrews, see my Comment. on Isa. 1:8. Hence has arisen the *προσωποποιία*, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 54:1, seq.; Lam. 1:1, seq.), and the *daughter of a country* is called *the virgin*, as בַּת־צִידוֹן i.e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; בַּת־בְּבֶל Isa. 47:1;

בַּת־מִצְרַיִם Jer. 46:11; בַּת־יְהוּדָה Jer. 14:17. And as the names of nations are often transferred to countries, and vice versa (Lehrg. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בָּת־צִיּוֹן of the city itself, Isa. 1:8; 10:32; בָּת־בְּבֶל Ps. 137:8; and it is even said יוֹשֶׁבֶת בָּת־בְּבֶל "inhabitant (i.e. inhabitants) of the daughter of Babylon," i.e. of the city itself, Zec. 2:11; Jer. 46, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived *during* that time; בַּת־תְּשַׁעִּים שָׁנָה one ninety years old, Gen. 17:17. Comp. בַּת No. 6.

(7) Figuratively, *the daughter of any thing* is used with regard to *whatever depends upon it, pertains to it, or is distinguished for it*. Comp. בַּת No. 7. So *daughters of a city* is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בַּת־עֵינַי daughter of the eye, i.e. the pupil (see אֵינִי) ["בָּנוֹת הַשִּׁיר" *daughters of song*, songstresses, Ecc. 12:4; בַּת־בְּלִעַל a wicked woman, 1 Sa. 1:16;"]; בַּת־אִיבֹרִים (ivory) the daughter of cedars, i.e. set in cedar, Eze. 27:6.

(8) It is applied to *animals* in one phrase, בַּת־יַעֲנָה *the daughter of the female ostrich*, used of the ostrich (see יַעֲנָה). Comp. בַּת No. 9.

(9) It is supposed to mean *a branch of a tree*. Gen. 49:22, בָּנוֹת צִעְרָה עָלֵי שָׂר, "the daughters" i.e. branches of a fruit tree (בָּת־גֶּן comp. בַּת No. 10), "go up over the wall," i.e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בָּנוֹת צִעְרָה עָלֵי שָׂר, "the daughters of ascent," i.e. the wild beasts dwelling in the mountains (comp. Arab. *بِذَاتٍ صَدَعَتْ*, "lie in wait" (liegen auf der Lauer)).

(10) In proper names—

(a) בַּת־רַבִּים ("daughter of many"), [*Bath-rabbim*], pr. n. of the gate of Heshbon, Cant. 7:5.

(b) בַּת־שֶׁבַע ("daughter of an oath," שֶׁבַע for שֶׁבַעִתָּה, comp. Gen. 26:33, 34; or, daughter of seven, sc. years), [*Bath-sheba*], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בַּת־שֶׁחַ [Bath-shua], 1 Ch. 3:5.

(c) בַּת־יָהּ ("daughter," i.e. worshipper, "of Jehovah"), [*Bithiah*], pr. n. f. 1 Ch. 4:18.

II. בַּת (from the root בָּתַת No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), *a measure of fluids*, as of wine and oil, of the same content as אֵיפָה of any

thing dry. It may be called in Lat. *amphora*. Ten batlis made a homer (חֹמֶר, see Eze. 45:11, 14); the tenth part of a bath was called—עֶמְרָה 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάδος δύναται χωρήσαι ξέστους ἐβδόμηκοντα δύο.

בת Ch. i. q. Heb. No. II. pl. בְּתִינִי Ezr. 7:22.

בת fem. *desolation* (from the root בָּתַח No. 2. Isa. 7:19; נְהִלֵי הַבְּתוֹת “desolated (desert) valleys,” or “abrupt vallies” (comp. בָּצוּר broken off, abrupt, headlong, and *παγὰς* from *ρήγνυμι*); but the former meaning is preferable. It does not appear that we should read differently the ἀπαξ λεγόμενον—

בת fem. Isa. 5:6, where it is said of a vineyard: אֶשְׁתִּיהוּ כְּלָה as if אֶשְׁתִּיהוּ כְּלָה Germ. ich will ihm das Garaus machen. Vulg. “ponam eam desertam.” “I will lay it desolate.” The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

בְּתוֹאֵל pr. n.—(1) of a man (i. q. מְתוֹאֵל “man of God”), [Bethuel], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

(2) of a place (pr. “tarrying of God,” from בָּטָא i. q. בּוֹתָא, a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written contr. בְּתוֹל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palæstina, p. 152, 153), there is found בְּסִיל.

בְּתוּלָה f.—(1) a virgin, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتَلَ a pure virgin, a religious البتول, specially of the virgin Mary,

Syr. ܒܬܘܠܐ virgin, also a man professing virginity, compare Æth. ቤጊሊል: a virgin, chaste young man.

Syr. ܒܬܘܠܐ to defile a virgin). Gen. 24:16; וְהַנְּעִרָהּ וְיָדָעָה בְּתוּלָהּ וְאִישׁ לֹא יָדָעָה “and the girl was a virgin, and no man had known her,” 2 Sa. 13:2, 18; נְעִרָה בְּתוּלָה “a girl, a virgin,” i. e. pure, Deu. 22:23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:8; as in Latin *virgo*, Virg. Ecl. vi. 47; Æt. i. 493; puella, Georg. iv. 458, and Arabic بَكْر virgin, LXX. νύμφη.

(3) By a προσωποποιῆτα, familiar to the Hebrews, by

which cities or states are spoken of under the figure of women, they are also called *virgins*, see the examples cited under בַּת No. 5. Also without בַּת there is simply said בְּתוּלַת יִשְׂרָאֵל “the virgin of Israel,” of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. בְּנִישְׁתָּא דְיִשְׂרָאֵל the congregation of Israel.

בְּתוּלִים m. pl.—(1) virginity, Lev. 21:13, וְהָיָה אִשָּׁה בְּתוּלָהָ יָקָח “and he shall take a wife in her virginity;” Jud. 11:37; Eze. 23:3, רְדֵי בְּתוּלָתָן “the teats of their virginity,” verse 3.

(2) tokens of virginity (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragulæ inter primæ noctis amplexus hymenih scissi sanguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325. Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaëlis, Mosaisches Recht, t. ii. § 92.

בְּתִיָּה see בַּת I. 10, c.

בְּתִים Pl. houses, see בֵּית.

בְּתַל an unused root, kindred to the roots בְּתַר, בְּתַל i. q. Arab. بَتَلَ to separate, to seclude. Hence בְּתוּלָה.

בְּתַק not used in Kal. Once in Piel, Eze. 16:40; בְּקִיּוֹר בְּתַרְבּוֹתָם “and they shall cut thee in pieces with their swords.” LXX. κατασφάζουσί σε. Vulg. trucidabunt te. (Arab. بَتَكَ to cleave asunder, to cut, to cut off. Æth. ብተ: to break.)

בְּתַר TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بَتَرَ to cut off, to break off. Kindred roots are بَطَرَ, بَسَرَ, بَطَر.

בְּתַר Ch. after, for בְּאַתַּר, see בְּאַתַּר page xcvi, B.

בְּתַר with suff. בְּתָרִי, pl. const. בְּתָרִי m.

(1) a divided part of victims, Gen. 15:10; Jer. 34:19.

(2) section, a dividing, used of a country divided by mountains and valleys (see בְּתָרִין), rugged and abrupt. Cant. 2:17, עַל הַר־בְּתָר, LXX. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains divided by valleys. Compare בְּתָרִין.

בְּתָרִין m. a region divided by mountains and valleys, or a valley which divides mountains, κοιλωματα, Bergsfucht, ῥαγάς, from ῥηγνύω. 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region, but this would make but little

difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

בָּתַת an unused root. Arabic **بَت** I. IV. to cut, to cut off, to break off (comp. under the root **בָּרַר** No. I.); **بَتَّ** something broken off, destroyed; **بَتَّة**

and **البَتَّة** quite, altogether. In Hebrew it appears to have denoted —

(1) to define, i. e. *to measure*; whence **בַּת** a measure.

(2) to cut any thing off, *to put an end to a thing*, to lay waste altogether, i. q. **בָּלָה**; whence **בָּתַה**, **בָּתָה**.

ג

Gimel (גִּמְלָה), the third letter of the alphabet, when used as a numeral, i. q. *three*. Its name differs only in form from **גָּמַל** camel; and its figure in the Phœnician monuments (4, 7), on the coins of the Maccabees, and in the Æthiopic alphabet (7), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

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גָּמַל adj. (for **גָּמַל**, from the root **גָּמַל**), m. *proud, arrogant*, Isa. 16:6.

גָּמַל fut. **גָּמַל** a poetical word.

(1) to **LIFT ONESELF UP**, to **INCREASE**, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11.—Job 10:16, **גָּמַל** **גָּמַל** “and (if) it (my head) raise itself up, as a lion thou wouldst hunt me.”

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גָּמַל adj.—(1) *lifted up, high*, Isa. 2:12. Job 40:11, 12, **גָּמַל** **גָּמַל** “behold every thing that is high, and bring it low.”

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גָּמַל m. plur. (of the form **גָּמַל**), *redemptions, redemption*. Isa. 63:4, **גָּמַל** “the year of my redemption,” i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as “the year of my redeemed ones.”

גָּמַל const. **גָּמַל**, once pl. **גָּמַל** (from the root **גָּמַל**), Eze. 16:56, pr. elevation; hence—

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difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

בָּתַת an unused root. Arabic **بَت** I. IV. to cut, to cut off, to break off (comp. under the root **בָּרַר** No. I.); **بَتَّ** something broken off, destroyed; **بَتَّة**

and **البَتَّة** quite, altogether. In Hebrew it appears to have denoted —

(1) to define, i. e. *to measure*; whence **בַּת** a measure.

(2) to cut any thing off, *to put an end to a thing*, to lay waste altogether, i. q. **בָּלָה**; whence **בָּתַה**, **בָּתָה**.

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(2) *ornament, glory, splendour*, Isa. 4:2; 60:15, "I will make thee עֲלָם אֲנִי a perpetual glory." Isa. 13:19, הַפְּאֵרָה הַגָּדוֹל "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, הַגָּדוֹל "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. הַגָּדוֹל "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:3; comp. Jerome on Zec. loc. cit.; Relandi Palestina, page 274.

(3) i. q. הַגָּדוֹל No. 3, *pride, arrogance*. Pro. 16:18, "pride goeth before a fall." הַגָּדוֹל "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare נאות No. 4.

נאות (with Tzere impure), from the root נאה—

(1) *a lifting up, something lifted up*. Isa. 9:17, עֶשֶׂן נאות "a column of smoke."

(2) *majesty*, of God, Ps. 93:1.

(3) *glory, splendour*, Isa. 28:1, 3. Concr. Isa. 12:5.

(4) *pride, arrogance*, Ps. 17:10; 89:10.

נאות adj. *proud, arrogant*, Ps. 123:4, כְּתִיב. נאותים the proud ones of the oppressors. [Root נאה.]

נאות *vallies*; see the root נא.

I. נאל fut. נאל.—(1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. נאל redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by כִּי Ps. 72:14; כִּי Ps. 106:10. Part. pass. נאלי יְהוָה, נאלי those redeemed by God, Isa. 35:9; 51:10; Job 19:25, הֵנִי יֹדֵעַ בְּרַעְיִי נִאֲלִי "I know (that) my Redeemer liveth," that God himself will free me from these calamities [in the resurrection, see the context. The Redeemer here is Christ].—Job 3:5, in the imprecations cast on the day of his birth, וְנִאֲלֵהוּ חֹשֶׁךְ וְצִלְמָוֶת "let darkness and the shadow of death redeem it" for themselves, let them retake possession of it.

(2) Followed by דָּם; to require blood, i.e. to avenge bloodshed, to require the penalty of bloodshed from any one; only in part. נאל avenger of blood,

Num. 35:19, seq.; Deu. 19:6, 12; Josh. 20:3; 2 Sa. 14:11; and without דָּם Nu. 35:12.

(3) Since both the right of redemption (No. 1), and the office of avenging bloodshed (No. 2) belonged to the nearest kinsman, נאל denotes, *near of kin, near relative*, Num. 5:8; Lev. 25:25; Ruth 3:12; with art. הַנָּאֵל "the nearest kinsman," Ruth 4:1, 6, 8; compare 3:9, 12. The one next after him is called נאל Ruth 2:20; compare 4:4. Pl. נאלים relatives, 1Ki. 16:11. (So to the Hebrew נאָר i.e. *near kinsman*, answers the Arab. ناصر avenger of blood,

and وَلِي denotes both a friend, kinsman, and a protector, avenger of blood.)

(4) Since by the law of Moses it was also the office of the next of kin, when a man died without children, to marry his widow (see נָכַח, נָכַח); the verb נאל is also transferred to this right and office of a relation, where it is denom. from נאל. See Ruth 3:13, where Boaz says, וְנָאֵל אֶת־נָכְחִי לְיָהוּדָה "if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee;" compare Tob. 3:17.

NIPHAL, pass. of Kal No. 1, *to be redeemed*, of a field and farm, Lev. 25:30; of consecrated things, Lev. 27:20, 27, 28, 33; of a slave, Lev. 25:54; reflex. *to redeem oneself*, ib., verse 49.

Derivatives נאלה, נאלים and pr. n. נאל.

II. נאל a word of the later [?] Hebrew, not used in Kal, *to be polluted, impure*, i. q. Chald. נאל, נאל; Ithpe. נאל to be polluted.

PIEL נאל to pollute, to defile, Mal. 1:7.

PUAL.—(1) *to be polluted*; part. מְנָאֵל polluted, impure, unclean, of food, Mal. 1:12.

(2) *declared impure*, i.e. *to be removed*, as a priest from sacred ministry, Ezr. 2:62; Neh. 7:64; compare Syriac ܢܥܠ to cast away, reject, and ܢܥܠ Hiphil.

NIPHAL נאל Zeph. 3:1, and נאל Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic انقيل), *polluted, defiled, stained*.

HIPHIL, *to pollute, to stain*, as a garment with blood, Isa. 63:3. The form מְנָאֵלִי for מְנָאֵלִי imitates the Syriac.

HITHPAEL, *to pollute oneself*, with unclean food, Dan. 1:8. Hence—

נאל pl. const. נאלים defilings, Neh. 13:19.

גָּאֵלָה f.—(1) the *redemption* of a field and farm, Lev. 25:24; Ruth 4:6; hence—(a) the *right of redemption*, more fully הַגְּאֻלָּה Jer. 32:7, comp. 8 (see בְּכֹרֶת); Lev. 25:29, 31, 48; הַגְּאֻלָּה עוֹלָם the right of redeeming for ever, Lev. 25:32.—(b) followed by a gen. a *field to be redeemed* by any one by right of relationship, Ruth 4:6.—(c) *price of redemption*, Lev. 25:26, 51, 52.

(2) *relationship, kindredship* (see root I, 3). Eze. 11:15; אֲנָשֵׁי נֶאֱלָתְךָ thy kindred.

גִּב with suffix גָּבִי, pl. גָּבִים and גִּבּוֹת (see No. 5, 6) from the root גִּבַּב No. 1, pr. *something gibbous, something curved like an arch or a bow*.

(1) the *back* of animals, Eze. 10:12; and of men, Ps. 129:3; עַל גְּבִי הָרָשָׁו הָרָשִׁים “the plowers plowed upon my back,” i. e. they cut my back with stripes as the ground is cut with a plough.

(2) *back, boss of a shield* (comp. Arab. جَوْب shield, and French *bouclier* from *boucle*). Job 15:26, it is said proverbially, בַּעֲבֵי גְבֵי מְגִנִּי “he rushes upon him . . . with thick bosses of shields,” a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) *bulwark, fortress*, Job 13:12; גְּבֵי חֹמֶר גְּבִיִּים “fortresses of clay (are) your fortresses.” This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. ظُفْر back for bulwark.

(4) a *vaulted house, a vault*, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. *fornix*, Juven. iii. 156), Eze. 16:24, 31, 39. LXX. οἶκημα πορνικόν, πορνείον.

(5) *rim, circumference of wheels*. Plur. גָּבִים 1 Ki. 7:33; גִּבּוֹת Eze. 1:18.

(6) the *eyebrow*, as if the bow of the eye. Pl. גִּבּוֹת Lev. 14:9. Arab. جَبَّة the bone above which the eyebrow grows.

(7) *back*, i. e. surface of the altar. Eze. 43:13. LXX. τὸ ὑψος τοῦ θυσιαστηρίου. So the Gr. *vōros* used of the surface of the sea, land, &c. Equivalent to this is הַיָּמִים Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

גָּב Ch. i. q. Heb. *back*, pl. *backs*, for sing. like the Gr. τὰ νῶτα. Dan. 7:6 כְּחִיב, “and that beast had four wings על גְּבֵי on its back.” גְּבֵי קִרִּי. LXX. ἐπ’ αὐτῆς. Theod. ἐπὶ πτερὰ αὐτῆς. Vulg. super ea.

גָּב pl. גָּבִים 2 Ki. 25:12 כְּחִיב; see the root גָּב No. 3.

I. **גָּב** m. (1) a *board*, so called from the idea of cutting. Pl. גָּבִים 1 Ki. 6:9.

(2) a *well*. Pl. גָּבִים Jer. 14:3. Root גָּוַב.

II. **גָּב** (for גָּבָה from the root גָּבָה) a *locust*. Pl. גָּבִים Isa. 33:4. LXX. ἀκρίδες.

גִּב Ch. emph. גָּבָא a *den*, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew בּוֹר, Syriac

ܒܘܪܐ, Arabic جَب, Æthiopic ገብ: id. [Root גָּוַב.]

גִּב (“pit, cistern”), [Gol], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, גִּבֹּר.

גָּבָה an unused root, i. q. Arab. جَبَا ult. Waw and Ye, to *gather together*, specially water into a reservoir, to *collect* tribute, جَمَّ IV. to *gather together, to collect*. Hence—

גָּבָה m.—(1) a *reservoir for water, a cistern*. Isa. 30:14. Vulg. *fovea*.

(2) a *marsh, a pool*, Eze. 47:11.

גִּבְבִּי has a double power; the one proper, the other derived. The proper is—

(1) to be *curved, hollow*, like an arch or vault, whence גִּב something gibbous; this sense is widely extended in the kindred roots, as גָּוַב, whence גָּו, גִּב, גִּבָּה, whence גָּבָה, whence גִּבְבִּי, also גִּבְבִּי (where see more) and גִּבְבִּי, and also גִּבְבִּי. To this answer *gibbus*, Siebel, Gipfel. Also the roots גָּבָה, גִּבָּה, גִּבְבִּי.

(2) The other is borrowed from גָּוַב, גִּבְבִּי to *cut, to dig*; Arab. جَب to cut, to cut out; comp. جَاب Med. Waw and Ye id. and Conj. VIII. to dig a well. Whence Ch. גָּב a well.

גָּבָה an unused root, i. q. Arab. جَبَا to *go out from the earth*, as a serpent from its hiding place; hence جَاب for جَابِي locusts, so called as issuing from the earth when hatched; comp. Æth. ለገለገለ: a very large locust, from غلب to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence גָּב No. II, גָּב.

גָּבָה inf. גָּבָה, once גָּבָה Zeph. 3:11 fut. יִגְבֶּה 3 pl. fem. irregularly תִּגְבְּינה Eze. 16:50

(1) TO BE HIGH (comp. under the root גָּבַב No. 1); of a tree, Eze. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) to be exalted, elevated to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) גָּבַהַּ (a) in a good sense, to take courage, 2 Ch. 17:6; וַיִּנָּבֶה לְבוֹ בְּדַרְכֵי יְהוָה "and he took courage in the ways of Jehovah."—(b) in a bad sense, to lift up itself (the heart) in pride or arrogance, to be proud, Ps. 131:1; Pro. 18:12; 2 Ch. 26:16. Hence used of the person himself—

(4) to be proud, arrogant, Isa. 3:16; Jer. 13:15.

HIPHLIL הִנְבִּיטָה to make high, to exalt, Eze. 17:24; 21:31. Prov. 17:19; מַגְבִּיהַּ בָּתוֹר "who makes his gate more lofty." Jer. 49:16; בִּיתְנִבְיָהּ כַּנְזָר "although thou make thy nest high like the eagle," i.e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without קַנְזָר. Followed by an inf. adv. Ps. 113:5; לְשֹׁכֵת "who dwelleth on high." Job 5:7; יִנְבִּיחוּ עִיר "they fly on high." Without עִיר id. Job 39:27; followed by a finite verb, Isa. 7:11.

Derivatives follow, except pr. n. יִנְבִּיחָהּ.

גָּבַהַּ i. q. גָּבַהַּ adj. lofty, high, only in constr. גָּבַהַּ Ps. 101:5; גָּבַהַּ Pro. 16:5; גָּבַהַּ רֹחַ Ecc. 7:8, of one who is proud.

גָּבַהַּ rarely גָּבוֹהַּ Ps. 138:6, adj.; constr. גָּבַהַּ 1 Sa. 16:7 (compare גָּבַהַּ), f. גָּבַהַּ.

(1) high, lofty, of a tree, Eze. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; powerful, Ecc. 5:7; subst. that which is high, i. q. height, tallness, 1 Sam. 16:7.

(2) proud, arrogant, Isa. 5:15; 1 Sa. 2:3.

גָּבַהַּ m. with suff. גָּבוֹהַּ, —(1) height, of trees, buildings, etc., Eze. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12; הֲלֹא-אֵלֹהִים גָּבוֹהַּ שָׁמַיִם "is not God in the height of heaven?" Pl. constr. Job 11:8; גָּבוֹהַּ "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) majesty, magnificence, Jer. 40:10.

(3) pride, arrogance, Jer. 48:29; more fully גָּבוֹהַּ 2 Ch. 26:16; גָּבוֹהַּ רֹחַ Pro. 16:18; and גָּבוֹהַּ Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

גָּבוֹהַּ f. pride, Isa. 2:11, 17.

גָּבוֹהַּ with suff. גָּבוֹהַּ, גָּבוֹהַּ; pl. גָּבוֹהִים m.

(1) boundary, limit of a field, and of a region,

(pr. the cord by which the limit is measured out from the root גָּבַל No. 1) Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; גָּבוֹלִים the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase גָּבוֹלִים Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) the space included within certain borders, limits, territory (Gebiet), Gen. 10:19; גָּבוֹלֵי הַכְּנָעִי "the limits of the Canaanites." פֶּלֶא גָּבוֹלֵי מִצְרַיִם "the whole extent of Egypt," Ex. 10:14, 19; גָּבוֹלֵי יִשְׂרָאֵל 1 Sa. 11:3, 7; גָּבוֹלֵי בְנֵי עַמּוֹן Nu. 21:24, etc. Pl. bounds, territories, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) edge (of the altar), Eze. 43:13, 17.

גָּבוֹלֵי f. border, margin, Isa. 28:25; וּבְגָבוֹלֵי "and spelt in the margin of it," (the field). Pl. גָּבוֹלוֹת boundaries, limits, as of a field, Job. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

גָּבַר, גָּבוֹר adj. [root גָּבַר].—(1) strong, mighty, impetuous, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, a hero, 2 Sa. 17:10; Ps. 33:16; 45:4; מֶלֶךְ גָּבוֹר "a mighty king" (Alexander the Great), Dan. 11:3. אֵל גָּבוֹר a mighty hero. [The mighty God: Christ is spoken of.] Isa. 9:5; 10:21; comp. Eze. 32:11. Gen. 6:4; אֲנָשִׁים מְעֹלָם הָמָּה הַגִּבּוֹרִים "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; גָּבוֹר חֵיל "a mighty warrior," Jud. 6:12; 11:1; 1 Sa. 9:1; pl. גָּבוֹרֵי חֵיל 2 Ki. 15:20; and גָּבוֹרֵי חֵילִים 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8; הָיָה עֹזוֹ וְגִבּוֹר יְהוָה "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In mockery, Isa. 5:22; הֵיוּ גָבוֹרִים לְשׁוֹתָם "וְאֵלֵי חֵיל לְשׁוֹתָם" "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to energy, ability, in performing things, גָּבוֹר חֵיל a man strong in ability (thätiger, tüchtiger Mann), 1 Ki. 11:28; Neh. 11:14; to wealth, גָּבוֹר חֵיל "mighty in wealth" (vermögend), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; to power, Gen. 10:8. Hence—

(2) a chief, a military leader, Isa. 3:2; מְלָחְמָה "the commander of soldiers and the soldier;" compare Eze. 39:20. So also apparently, we should understand those who are called גָּבוֹרֵי דָוִד 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26; גָּבוֹרֵי הַשְּׂעִירִים "the chiefs of the porters." It is rarely—

(3) in a bad sense, *proud, a tyrant*, Ps. 52:3; like the Arab. ⁵⁶⁻جبار.

גְּבוּרָה f. (from the root ⁵⁶⁻גבר) — (1) *strength*, Ecc. 9:16, טוֹכָה חֲכָמָה כְּגִבּוּרָה "wisdom is better than strength;" 10:17, "Happy land!... whose princes eat in due season, בְּגִבּוּרָה וְלֹא בִשְׂתִי for strength (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, וְאַחַם בְּגִבּוּרֹת שְׁמֹנִים, and if by reason of strength eighty years;" Job 4:4. Specially —

(2) *fortitude, military virtue*, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in coner. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, וְכָל-גִּבּוּרֹתָיו וְכָל-אֲשֶׁר עָשָׂה and his mighty deeds and all that he did," etc.; 16:27; 22:46; ["coner."] also for גְּבוּרִים strong men, heroes, Isa. 3:25.

(3) *power*, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. גְּבוּרֹת יְהוָה "mighty deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) *victory*, Ex. 32:18; compare the verb, chap. 17:11.

גְּבוּרָה Ch. emph. גְּבוּרָתָא *power, might*, of God, Dan. 2:20.

גָּבִיחַ i. q. גָּבִיחָה *to be high*, but specially used of *stature*, and of the *forehead*, Ch. גְּבִיחַ a man who is too tall, Arabic أجبه having a tall forehead, ⁵⁶⁻جبهة forehead. Hence —

גִּבְחִי m. adj. *one who has too high a forehead*, (nouns of the form קָטַל indicating some defect of body), hence *bald on the front part of the head*, *forehead-bald*, Lev. 13:41. LXX. ἀνὰφάλαντος. Opp. to גִּבְחִי i. e. bald on back of the head.

גִּבְחָת f. *baldness on the front part of the head*, Lev. 13:42, 43. It is applied to a bald or bare place on the outer or right side of garments and clothes, Lev. 13:55. Opp. to קִרְחָה baldness of the back of the head, and of the back part of cloths.

גָּבִי i. q. Syr. ܓܒܝ ("an exactor of tribute"), [Gabbai], pr. n. of a man, Neh. 11:8.

גִּבִּים ("cisterns," Jer. 14:3, or "locusts," Isa. 33:4), [Gebim], pr. n. of a small town not far from Jerusalem, towards the north, Isa. 10:31.

גִּבִּינָה f. *curdled milk, cheese*, Job 10:10; from the root גָּבַן No. 3. Arab. جبن IV. to curdle as milk; V. to be curdled, جبن, جبن, Eth. ገበነ: Syr. ܓܒܝ cheese.

גִּבְעֵי m. (from the root ⁵⁶⁻גבע) — (1) *a cup, bowl*, Gen. 44:2, seq.; *a large bowl* of wine, Jer. 35:5, distinguished from פָּסוֹת the smaller cups into which the wine was poured from this.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. قبة calix of flowers; Heb. קַבְעָה cup, bowl.

גִּבֹּר m. *lord*, so called from the idea of power, found twice, Gen. 27:29, 37. Root גָּבַר.

גִּבְרָה f. *lady, mistress*, everywhere used of a queen, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

גְּבִישׁ (from ⁵⁶⁻גבש) pr. *ice* (see אֶלְגִּישׁ); trop. used for *crystal*, which is like ice, and was in fact regarded as ice (Plin. H. N. xxxvii. 2), compare Gr. κρύσταλλος, and Eth. ለሳሳ: በረከት hailstone and crystal. It occurs once, Job 28:18.

גָּבַל — (1) *TO TWIST, TO TWIST TOGETHER, TO WREATHEN* as a rope (kindred to קָבַל, קָבַל, compare also ⁵⁶⁻جمل a rope), hence *מְגַבֵּלֶת*, *מְגַבֵּלֶת* wreathen work, and *גְּבִיל* prop. a line by which boundaries were measured, then used of the *boundary* itself (compare *finis* and *funis*, Engl. *line*, both cord and boundary),

and from the signification of limit, ⁵⁶⁻جبل a mountain, a chain of mountains, as being the natural limit of regions, comp. ὄρος and ὄρος, and Heb. גָּבַל, גָּבַל. Denominative from *גְּבִיל* is —

(2) *to bound, to limit* — (a) used of the boundary itself. Josh. 18:20, וַיִּגְבְּלוּ אוֹתוֹ "and Jordan was its border." — (b) with an acc. of the boundary, *to set, to determine*. Deut. 19:14, "Remove not the boundaries of thy neighbour רֵאשִׁיטִים וְהַגְבָּלוֹת אֲשֶׁר יָשְׁבוּ וְהַגְבָּלוֹת אֲשֶׁר יָשְׁבוּ" which those of old have set."

(3) Followed by *בְּ* *to border upon, to be adjacent to*, Zec. 9:2.

HIPMIL, *to set bounds to any thing, to limit*. Ex. 19:23, הִנֵּגְלֵה אֶת-הָהָר "set bounds round the mountain;" Ex. 19:12, וְהִנֵּגְלֵה אֶת-הָעָם "and set bounds to the people."

Derivatives, see Kal No. 1.

גָּבַל (i. q. **جبل** "mountain" ["see the root **גָּבַל** No. 1.]), [*Gebal*], pr.n. of a city of the Phœnicians, between Tripoli and Berytus, situated not far from the sea, in a lofty place (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1 Ki. 5:32). It was called by the Greeks, *Βύβλος* (see Strabo, Ptol., Steph. Byz.), rarely *Βίβλος*, by the Arabs to this day **جبل**, and dimin. **جبليل**, i. e. little mountain. Gent. n. **גָּבְלִי** [*Giblites, stone-squarers*], pl. **גָּבְלִים** 1 Ki. 5:32.

גָּבַל m. ("mountain"), [*Gebal*], Ps. 83:8, *Gebalene*, pr.n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called **جبال** *Jebâl*, Judith 3:1 (Lat. Vers.); in the historians of the crusades, *Syria Sobal*; by Josephus, Eusebius, Steph. Byz., *Γοβολιτις, Γεβαληνή, Γάβαλα*.

גָּבַל see **גָּבַל**.

גָּבַל f. *wreathen work*, like a rope twisted and wreathed; see the root Kal No. 1. Ex. 28:22, "and thou shalt make for the breastplate, **גָּבַל** *wreathen chains, with twisted work of pure gold.*" Well rendered by the LXX. *κροσσοὺς συμπεπλεγμένους*, Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, **גָּבַל** *wreathen thou shalt make them, of twisted work.*" LXX. *καταμειγμένα (ἐν ἄνθεσι)*. If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, *fächelförmige Ketten, Gefächelnur*, and **גָּבַל** specifies it more accurately, by *epexegesis*.

גָּבַל — (1) [an unused root] *to be curved, gibbous* (see under **גָּבַב** No. 1), of the body (see **גָּבַב**), of a mountain (see **גָּבַב**), of the eyebrow curved as a bow (Syr. and Ch. **גָּבַב**).

(2) it is applied to the body when *horror-stricken*, and *contracting* itself (*zusammenfahren*), **جبن** and **جبن** to be timid, cowardly, act. to terrify.

(3) used of milk which curdles (Germ. *die Milch fähet zusammen, die Milch erstarrt, for die Milch gerinnt*), whence **גָּבַב** curdled milk, cheese.

גָּבַב m. adj. *gibbous, hump-backed*, Lev. 21:20; see the root **גָּבַב** No. 1.

גָּבַב m. pl. *summits*, as if humps of a moun-

tain; Psal. 68:16, **הַרְגָּבִים הַרְצִין** "a mountain of summits, the mountain of Bashan;" and verse 17, by apposition, **הָרִים גָּבִים** "mountains (which are) summits," i. e. abound in summits. (Compare Talm. **גָּבִית** head summit, Syriac **جبل** summit of a mountain, eyebrow, Arab. **جبانة** rough and uneven country (prop. abounding with humps), a cemetery, so called from the sepulchral mounds.

גָּבַע a root not used as a verb, kindred to the roots **גָּבַב** (which see), **גָּבַב**, **גָּבַב** etc., having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head (see **גָּבַע**, **גָּבַע**, **גָּבַע**); compare **גָּבַע** head (prince), *κεφαλή, caput, capo*, all of which come from the same primary stock.

[Derivatives, the following words, also **גָּבַע**.]

גָּבַע ("hill"), [*Geba, Gibeah, Gaba*], pr.n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully **גָּבַע בְּנֵימִין** 1 Sa. 13:16.

גָּבַע ("hill"), [*Gibeah*], pr. n. m., 1 Ch. 2:49.

גָּבַע pl. **גָּבָעוֹת** f.—(1) *a hill*, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; **גָּבָעוֹת עוֹלָם** the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7; **גָּבָעוֹת חוֹלָתָהּ** "wast thou born before the hills?" Pro. 8:25; **גָּבָעוֹת יְהוָה** "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names (**גָּבָעוֹת**, **גָּבָעוֹת**), in other places the name of hill is applied—

(2) *To a town situated on a hill* (compare *dunum* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies *a hill* [rather *a fortress*], *Augustodunum, Caesarodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as—(a) **גָּבָעוֹת בְּנֵימִין** 1 Sa. 13:15; **גָּבָעוֹת בְּנֵימִין** 2 Sa. 23:29, "Gibeah of the Benjamites," also **גָּבָעוֹת שְׂאֵוֹל** 1 Sa. 11:4; **גָּבָעוֹת הַיְּהוּדִים** 1 Sa. 10:5; compare 10, *kar' êlchô* **גָּבָעוֹת** Hos. 5:8; 9:9; 10:9; and **גָּבָעוֹת** 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. **גָּבָעוֹת** 1 Ch. 12:3. [This town is now prob. called *Jeba* **جبع**, Rob. ii. 114.]—(b) **גָּבָעוֹת פִּינְחָס** (hill of Phinehas) in Mount Ephraim, Josh. 24:33.—(c) **גָּבָעוֹת** a town in the tribe of Judah, Josh. 15:57.

גִּבְעוֹן ("pertaining to a hill," i. e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (גִּבְעָה) and Gibeah (גִּבְעָה), and situated to the north [or rather west] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gent. n. גִּבְעָנִי 2 Sa. 21:1, seq. [now prob. el-Jib الجيب Rob. ii. 137].

גִּבְעָל quadril. m. *calix, corolla, of flowers* (שִׁטְף־תְּהַנּוֹפֶה), i. q. גִּבְעָלִי *calix*, with ל added at the end, which sometimes appears to have a diminutive force; compare גִּבְעָלִי (from גִּבְעָל). Once used of flax, Ex. 9:31, "for the barley was in the ear והפשתה גִּבְעָל and the flax in the corolla," i. e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. § 7, 9, xii. § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Nostr. ex Mischna, p. 10).

גִּבְעָת ("hill"), a town of the tribe of Judah, Josh. 18:28 [see גִּבְעָה c].

גִּבֵּר & גִּבְרָה 2 Sa. 1:23; fut. גִּבֵּר. TO BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to גָּבַל, like גִּבְרָה I, VII, VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., *to be strong, strengthened*; Syr. [גִּבְרָה, גִּבְרָה] to show oneself strong; Æth. ገብረ: to work, to make, which appears to be derived from power and strength. A cognate root is גִּבְרָה (גִּבְרָה). Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by מִן *to be stronger than* any one, 2 Sa. 1:23; also followed by לָל Gen. 49:26.

PIEL, *to make strong; robust, to strengthen*; Zec. 10:6, 12; Ecc. 10:10, גִּבְרָה "to exert one's strength."

HIPHIL.—(1) *to make strong, firm, to confirm*; Dan. 9:27, גִּבְרָה בְּרִית לְרַבִּים "he shall confirm a covenant with many."

(2) *intrans. to prevail* (prop. to put forth strength; compare synn. הִתְחַלֵּץ and Lat. *robore facere*, Hirt. Bell. Afr. 85; Ital. *far forza*); Ps. 12:5, לֹא יִשְׁתַּחֲוֶה

גִּבְרָה "with our tongue will we prevail" (compare Isa. 28:15).

HITHPAEL.—(1) *to show oneself strong*, followed by לָל Isa. 42:13.

(2) *to be proud, insolent*, ὑβριζειν, Job 36:9; followed by אֶל against any one, ib. 15:25. Arab. V.

to be proud, contumacious, جَبَّار proud, contumacious.

[Derivatives, the following words, also גִּבְרָה, גִּבְרָה, Ch. גִּבְרָה and גִּבְרָה.]

גִּבְרָה pl. גִּבְרִים m.—(1) *a man, vir*, so called from strength, i. q. אִישׁ, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare לְגִבְרִים, found only in poetry; in the Aramæan (גִּבְרָה, גִּבְרָה) it is very widely used. Ps. 34:9, אֲשֶׁר־יִתְחַבֵּב "blessed is the man who trusteth in him"; Ps. 52:9; 94:12, etc.; לְגִבְרִים, לְגִבְרִים man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(a) opp. to a woman, *a male*, Deu. 22:5; Jer. 30:6; 31:22; and even used of *male offspring* newly born; Job 3:3, "the night which said הִרָה a male is conceived;" compare אִישׁ 1, a.—(b) opp. to wife, *a husband*, Prov. 6:34. Sometimes—(c) it denotes the *strength of a man*, Isa. 22:17, "behold Jehovah will cast thee גִּבְרָה with the casting of a man," i. e. with a strong, most violent propulsion; Job 38:3; 40:7; Ps. 88:5; comp. אִישׁ 1, d.—(d) *man, homo*, וְגִבְרָה to God; compare אִישׁ 1, e, Job 4:17; 10:5; 14:10, 14.—(e) *a soldier* (compare אִישׁ 1, l), Jud. 5:30; compare Jer. 41:16, גִּבְרִים אֲנִישׁ מִלְחָמָה.

(2) i. q. אִישׁ No. 4, *every one, each*. Joel 2:8, גִּבְרָה בְּמִסְלָתוֹ "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [*Geber*], pr. n. m. 1 Ki. 4:19; comp. 13.

גִּבְרָה i. q. גִּבְרָה *a man*, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is גִּבְרָה.

גִּבְרָה Ch. id. *a man*, Dan. 2:25; 5:11. Pl. גִּבְרָה, גִּבְרָה (as if from גִּבְרָה) *men*, Dan. 3:8, seq.; 6:6, seq.; etc.

גִּבְרָה Ch. i. q. גִּבְרָה pl. const. גִּבְרִי m. *a hero, a soldier*, Daniel 3:20. Also, Ezra 2:20 [*Gibbar*], apparently as the name of a town, for גִּבְעוֹן, compare Neh. 7:25.

גִּבְרִיאל ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1 19.

גִּבְרָתָהּ with suff. גִּבְרָתָהּ (from the masc. גִּבְרָה, for גִּבְרָתָהּ, *f. lady, mistress*, opp. to *handmaid*, Gen

16:4, 8, 9; 2 Ki. 5:3; Prov. 30:23. גִּבְתָּ מַמְלָכוֹת the lady of kingdoms, Isa. 47:5, 7.

גִּבֵּשׁ a root not used as a verb, i. q. Arab. جَبَسَ to congeal, to freeze with cold; whence גִּבְשִׁית and גִּבְשִׁית. [Also, pr. n. מִגְבִּישׁ.]

גִּבְתוֹן ("a lofty place," "an acclivity," compare Chald. גִּבְתָּהוֹן, [Gibbethon], pr. n. of a town of the Philistines, situated in the tribe of Dan, Josh. 19:44; 21:23; 1 Ki. 15:27; called by Eusebius, Γαβθαὼν τῶν Ἀλλοφύλων, by Josephus, Γαβθαθ.

גָּד const. גָּד with suff. גָּדוֹ, with הּ parag. גָּדוֹ Josh. 2:6; pl. גָּדוֹת m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8; 1 Sa. 9:25, 26; Prov. 21:9, etc. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) the surface of the altar, Ex. 30:3; 37:26.—

Some derive it from جَبَّ to spread out, but this root originates in an error of Golius and Castell, who wrote جَبَّ for جَبَّ to spread out, see the Kamûs, p. 269; Calc. comp. page 223. I suppose, however, that גָּד had nearly the same meaning as גָּדָה, whence גָּד a plain, the plain surface of any thing; comp. جَبَّ a roof, from جَبَّ to spread out.

["Note. The suggestion of Redslob is not improbable, that גָּד may be for גָּדָה, and this from גָּדָה as נִשְׁרָה from נִשְׁרָה כֶּרֶךְ, from כֶּרֶךְ; Γολγοθᾶ, Arab. جَلْجَلَة, from جَلْجَلَة"]

גָּד m.—(1) coriander seed, so called from its furrowed and striped grains; see the root גָּד No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. κόριον, coriandrum; and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Αἰγύπτιοι ὄχιον, Ἀρροῖ (i. e. Pœni) Γοῖδ.

(2) i. q. גָּד No. 1, fortune; with art., specially the divinity of Fortune, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called Baal (see גָּד, גָּד), i. e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد) the greater good fortune). Isa. 65:11. In the other hemistich, there is mentioned קָדָה, prob. the

planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq. 335, seq. Well rendered by the LXX. Τύχη. Vulg. Fortuna. Compare גָּד page cxxxi, B.

גָּד m.—(1) fortune, i. q. גָּד No. 2; compare the root No. 3. (Arab. جَدَّ and Syr. جَدَّ id. جَدَّ to be fortunate, rich; جَدِيد fortunate.) Gen. 30:11. LXX. ἐν τύχῃ. Vulg. feliciter, sc. this happens to me. קָדָה גָּד "fortune has come."

(2) Gad, pr. n.—(a) of a son of Jacob, taking his name from good fortune (Gen. 30:11); although, Gen. 49:19, allusion is made to another signification of it. [The Scripture account must be the correct one.] He was the ancestor of the tribe of the same name, whose limits are described in the mountains of Gilead (Dent. 3:12, 16), between Manasseh and Reuben, Josh. 13:24—28; compare Nu. 32:34, 35, 36; Eze. 48:27, 28. נָחַל הַגָּד "the stream of Gad," i. e. Jabbok (not Arnon), 2 Sa. 24:5. Gent. noun is גָּדִי (different from גָּדִי), mostly collect. גָּדִי Gadites, Deu. 3:12; Josh. 22:1.—(b) a prophet who flourished in the time of David, 1 Sa. 22:5; 2 Sa. 24:11, seq.

גָּדָה Ch. see below גָּדָה.

גָּדָה quadril. Æthiop. guadgada, to beat, to thunder. Hence—

גָּדָה (perhaps, "thunder"), [Gidgad], pr. n. whence חֶר הַגָּדָה Nu. 33:32, name of a station of the Israelites, i. q. גָּדָה Deu. 10:7.

גָּדָה fut. גָּדָה.—(1) TO CUT INTO, TO CUT; Arab. جَدَّ to prune a vine, to cut cloth from the loom. Compare Ch. גָּדָה. (Kindred roots are גָּדָה, גָּדָה. This signification of cutting, hewing, belongs to the syllable גָּד in common with the sibilated גָּד, see גָּד, from which it springs, by taking the sibilant away: both of these are softened forms from the harsher syllables קָד, קָד, חָד, חָד, and (with the sibilant taken away) קָד, קָד, חָד, חָד; in all of which there is the power of cutting: see the roots גָּדָה, גָּדָה, גָּדָה. In the Indo-Germanic languages, compare cædo, scindo, σίζω for σίζω, Pers. چیدن to cleave, خوندن i. q. Engl. to cut.) From the idea of cutting is—

(2) to penetrate, to break in upon, i. q. גָּדָה. Ps. 94:21, followed by גָּדָה. Hence גָּדָה and גִּתְּפוֹרָה. From the idea of cutting off, defining, is—

(3) the signification of *lot* and *fortune* (compare No. 2), whence, Heb. גַּד, גֶּד fortune.

HITHPOEL—(1) *to cut oneself, to make incisions on one's skin*, as in mourning, Jer. 16:6; 41:5; 47:5; or as afflicting the body for any cause, Deut. 14:1; 1 Ki. 18:28.

(2) reflect. of Kal No. 2, sich drängen, zusammendrängen, to crowd in great numbers into one place, Jer. 5:7; Mic. 4:14.

Derivatives, גַּד, גֶּד, גִּדּוּד, and pr. n. גִּדִּי, גִּדְיָאֵל, גִּדְיָאֵל.

גִּדּוּ Ch. *to cut, to cut down a tree*. Imp. גִּדּוּ Dan. 4:11, 20. Comp. Heb. No. 1.

גִּדָּה see גִּדָּה.

גִּדָּה an unused root, which had the sense of *cutting, cutting off, and plucking away*, like the kindred גִּדָּה, which see. Hence גִּדִּי a kid, so called from cropping, and—

גִּדָּה or גִּדָּה pl. constr. גִּדּוֹת banks (of a river), Josh. 3:15; 4:18; Isa. 8:7, so called because they are torn away and broken down by the water. Comp.

גִּדָּה and גִּדָּה shore, from גִּדָּה to rub away, to wash off, גִּדָּה bank, from גִּדָּה to cut off (whence also, גִּדָּה a kid), comp. Gr. ἀκρή, ἀκρή, from ἀγρῶμι, ῥήγμιν, ῥαχία, from ῥήγνυμι. (Chald. גִּדָּה wall, stone wall,

also bank, as if wall of the sea. Arab. جَد shore, also called from the idea of cutting off.)

גִּדָּה pl. גִּדּוֹת and גִּדּוֹת m.

(1) *incision, cutting* (from the root גִּדָּה).—(a) of the skin, Jer. 48:37.—(b) of a field, a furrow, Ps. 65:11.

(2) *a troop, band of soldiers* (pr. a cutting in), so called from the form ["as intended to cut or break in upon the enemy"], like the Lat. *acies*, especially of light armed troops foraging. Gen. 49:19, גִּדּוֹת "troops shall invade Gad." This is to be understood of the nomadic Arabs in the neighbourhood of Gad. 2 Ki. 5:2, אֲרָם יִצְאוּ בַּגָּדִים "the Syrians had made an incursion in bands." 1 Sa. 30:8, 15, 23; 2 Sa. 3:22. בְּנֵי הַגִּדּוֹת "sons, i.e. soldiers, of a band," 2 Ch. 25:13; poet. בְּנֵי הַגִּדּוֹת Mic. 4:14. Used of a troop of robbers, Hos. 7:1; 1 Ki. 11:24. גִּדּוֹת "the bands of Jehovah," used of angels, Job 25:3; of the troops of ill sent by him, Job 19:12.

Syr. ܓܕܐ a troop, a band of soldiers.

גִּדָּה rarely defect. גִּדָּה Gen. 1:16; constr. גִּדָּה,

גִּדָּה, three times in קרי Psal. 145:8; Nah. 1:3 Pro. 19:19.

(1) *great, of magnitude and extent*, הַיָּהּ הַגָּדוֹל Nu. 34:6 ["הַיָּהּ הַגָּדוֹל בְּעֵינֵינוּ a large (tall) man among the Anakim, Josh. 14:15"]; of number and multitude, as גִּדּוֹל Gen. 12:2; of violence, as of joy, Neh. 8:12; of mourning, Gen. 50:10; of importance, Gen. 39:9; Joel 2:11; Gen. 29:7, עוֹד הַיּוֹם גָּדוֹל "as yet the day is great," i.e. there is yet much day left. French, *grand jour*; Germ. hoch am Tage; LXX. ἐτι ἐστὶν ἡμέρα πολλή. Subst. גִּדְלִי וְרֹעֵךְ *magnitude of thy arm*; Ex. 15:16. Plur. גִּדְלוֹת *great actions, things done nobly*, especially of God, Job 5:9; 9:10; 37:5.

Specially—(a) *elder, eldest*. Gen. 10:21, אֶחָי הַגָּדוֹל "the eldest brother of Japhet" [this should be, "the brother of Japhet the eldest;" see the accents]; Gen. 27:1, בְּנוֹ הַגָּדוֹל "his eldest son;" Gen. 15:42.—(b) *great of power, nobility, wealth, powerful*. Ex. 11:3; 2 K. 5:1; Job 1:3. הַכֹּהֵן הַגָּדוֹל "the great (i.e. the high) priest," Hag. 1:1, 12, 14. Pl. גִּדְלוֹת nobles, Pro. 18:16; גִּדְלֵי הַעִיר 2 Ki. 10:6, 11.

(2) *proud*, compare HITHPAEL, No. 2. Ps. 12:4, לִשׁוֹן מִדְבָּרֶת גִּדְלוֹת, i.e. magniloquent, impious things (compare Dan. 7:8, 11, 20; 11:36; Apoc. 13:5, and Gr. μέγα εἰπεῖν, Od. xvi. 243, xxii. 288).

גִּדּוּלָה, גִּדּוּלָה (for copies differ, see J. H. Mich. on 2 Sam. 7:23; 1 Ch. 17:19), and גִּדְלוּלָה f. a word especially belonging to the later Hebrew.

(1) prop. *magnitude, greatness*, concr. *great actions*, 2 Sa. 7:23; 1 Ch. 17:19. Pl. גִּדְלוֹת 1 Ch. 17:19, 21 and Ps. 145:6 כתוב.

(2) *magnificence, majesty of God*, Ps. 145:3; of a king, Est. 1:4; Ps. 71:21.

גִּדּוּף only in plur. גִּדּוּפִים Isa. 43:28; Zeph. 2:8, and גִּדּוּפוֹת Isa. 51:7, *reproaches*. Root גִּדָּה.

גִּדּוּפָה f. id. Eze. 5:15.

גִּדִּי—(1) patron. from גִּדָּה a *Gadite*, see גִּדָּה No. 2, a. (2) *Gadi*, pr. n. m. 2 Ki. 15:14.

גִּדִּי ("fortunate," from גִּדָּה, גִּדָּה), [Gaddi], pr. n. m. Nu. 13:11.

גִּדִּי m. a *kid*, so called from cropping the herbage; see the root גִּדָּה. (Arab. جدي id. جدية a female goat), Gen. 38:23; Ex. 23:19; Deut. 14:21; more fully called גִּדִּי עֵזִים "a kid of the goats," Gen. 38:17, 20. Pl. גִּדִּיִּים 1 Sa. 10:3; גִּדִּי עֵזִים Gen. 27:9, 16.

גִּדְיָאֵל ("fortune of God," i.e. sent from God), [Gaddiel], pr.n. m. Nu. 13:10.

גִּדְיָה or גִּדְיָה shore. Pl. גִּדְיָתַי or גִּדְיָתַי 1 Ch. 12:15 כתיב.

גִּדְיָה f. a female goat. Plur. גִּדְיֹת Cant. 1:8. Compare גִּדְיָה.

גִּדְלָה only in pl. גִּדְלִים m. intertwined threads, twisted work, see the Root No. 1. (Chald. גִּדְלָה thread, cord; Syr. ܓܕܠܐ plaited locks; Arab. جَدِيلٌ a rein of plaited thongs). Used—

(1) of the fringes (צִיָּצִית) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) festoons on the capitals of columns; 1 K. 7:17.

גִּדְשָׁה m. (from the root גִּדַּשׁ).—(1) a heap of sheaves in the field. Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. ܓܕܫܐ id. Arab. especially amongst the Moors جَدَسٌ, جَدِيسٌ; comp. جَدَسٌ to heap up.

(2) a sepulchral heap, Job 21:32; comp. Arab. حُتٌ sepulchre.

גִּדַּל—(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. جَدَلَ to twist, to twine a cord, Ch. גִּדַּל, Syr. ܓܕܠܐ to twist, to twine, whence Heb. גִּדְלִים threads twisted together. This primary power is partly in the cognate languages applied to wrestling, whence جَادَلَ to wrestle, and Æthiopic ገደለ : to wrestle, to contend;—partly to strength and force, like other verbs of binding and twisting, whence جَدَلَ strength. Hence the intrans. signification which is almost the only one in Hebrew—

(2) to be or become great, to grow, pret. E, Job 31:18; fut. יִגְדַּל. (A trace of a transitive power is found in the pr. n. גִּדְלָהּ which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, כָּאֵב גִּדְלָנִי "the orphan grew up to me as a father," i.e. with me, under my care. The suffix is to be taken as a dative. It is applied to riches and power, Gen. 26:13, עַד כִּי יִגְדַּל מְאֹד "until he became very great," i.e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) to be greatly valued, 1 Sa. 26:24 (compare

verse 21). Also to be celebrated with praises, Ps. 35:27, יִגְדַּל יְהוָה, "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

PIEL, in the end of a clause יִגְדַּל (Josh. 4:14; Est. 3:1). ["Compare Lehrs. § 93, n. 1; Heb. Gram. § 51, n. 1."]

(1) to cause and to take care that any thing shall grow, and become great, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Eze. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, to make rich and powerful, Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) to make much of, to value highly, Job 7:17, "what is man יִגְדַּלְנִי that thou makest so much of him?" Hence to praise, to celebrate, Ps. 69:31; followed by לָ 34:4.

PUAL, pass. of Piel No. 1, to be sought up, caused to grow. Part. Ps. 144:12.

HIPHAL.—(1) to make great, Gen. 19:19; isa. 9:2; 28:29; גִּדְּלוּ הַנְּדִיל לַעֲשׂוֹת to act nobly, to perform great actions, used of God, Joel 2:21; and without לַעֲשׂוֹת 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, גִּדְּלוּ הַנְּדִיל" (followed by עֲרִידוֹר הַנְּדִיל) until David wept most violently." The phrase is taken in a bad sense, to speak arrogantly, proudly, also גִּדְּלוּ הַנְּדִיל Eze. 35:13, to act arrogantly, proudly, also גִּדְּלוּ הַנְּדִיל Lam. 1:9; Zeph. 2:8; followed by לָ Ps. 35:26; 38:17. Compare גִּבַּר Hithpael.

(2) to make high, to lift up, Ps. 41:10.

HITHPAEL.—(1) to shew oneself great and powerful, Eze. 38:23.

(2) to act arrogantly; followed by לָ Isa. 10:15; Dan. 11:36, 37.

Derivatives מְגִדָּל, גִּדְּלוּ, גִּדְּלוּ, and pr. n. מְגִדָּל, מְגִדָּל, or מְגִדָּל. The rest follow immediately

גִּדְּלָה m. part. or verbal adj. growing, growing up, 1 Sa. 2:26; Gen. 26:13; great, Ez. 16:26.

גִּדְּלָה with suff. גִּדְּלָהּ, once גִּדְּלָהּ Ps. 150:2.

(1) magnitude, greatness, Eze. 31:7.

(2) magnificence, majesty, as of a king. Eze. 31:2, 18; of God, Den. 3:24; 5:21.

(3) גִּבְּרָה arrogance, insolence, Isa. 9:8; 10:12.

גִּדְּלָה (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as גִּבְּרָה, גִּבְּרָה, etc., [Giddel], pr. n. m.—(a) Ezr. 2:47; Neh. 7:49.—(b) Ezr. 2:56; Neh. 7:58.

גִּדְּלָה see גִּדְּלָה.

גָּדַל (the actually occurring form), see גָּדַל.

גָּדַל see גָּדַל.

גָּדַל ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. — (1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גָּדַלְיָהוּ 39:14. — (2) Ezr. 10:18. — (3) Zep. 1:1.

גָּדַלְיָהוּ (id.), [*Gedaliah*], pr. n. — (1) m., Jer. 38:1. — (2) 1 Ch. 25:3, 9. — (3) see גָּדַלְיָהוּ No. 1.

גִּידְלָתִי [*Giddalti*], pr. n. of a son of Heman, 1 Ch. 25:4, 29.

גָּדַע fut. יִגְדַּע. — (1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic

جَدَعَ to cut off the hand, nose, ears, جَدَعَ mutilated.

Kindred is גָּדַע, see more under גָּדַע. Once used of the beard of mourners as cut off, Isa. 15:2, גָּדַעוּהָ "every beard cut off," or mutilated. In the place where this is copied, Jer. 48:37, we read, גָּדַעוּהָ *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. *Gesch. d. Hebr. Sprache*, p. 37, and above in גָּדַע see p. LXXXV, A.

(2) to break as a rod, Zec. 11:10, 14. To break any one's arm (said of God), 1 Sa. 2:31; and any one's horn, Lam. 2:3 (compare Ps. 75:11), figuratively for to break his strength, as also in Arabic.

NIPHAL, to be cut down, Isa. 14:12; 22:25; also to be broken, of horns, Jer. 48:25; of statues, Eze. 6:6.

PIEL גָּדַע, with distinct. acc. גָּדַע to break, to break in pieces, as bars, bolts, Isa. 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 12:3.

PUAL, to be cut down as a tree, Isa. 9:9.

The Derivatives all follow immediately.

גִּדְעוֹן (perhaps, "cutter down," i. e. brave soldier, comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Medianish bondage. Jud. chap. 6—8. LXX. Γεδών.

גָּדַעַם ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

גִּדְעָנִי (id. of the form גִּדְעָנִי), [*Gideoni*], pr. n. m. Num. 1:11; 2:22.

גָּדַף pr. i. q. Arab. جَدَفَ to cut off (compare under גָּדַר), figuratively TO CUT WITH OPPROBRIOUS WORDS. So—

PIEL גָּדַף to reproach, to revile. (Arab. Conj. II. Syr. Pael id.)—(a) men (see גָּדַפִּים, especially—(b) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Eze. 20:27.

Derivatives גָּדַפִּים, גָּדַפָה.

גָּדַר TO SURROUND WITH A FENCE, HEDGE, WALL, hence to erect a wall. (Arab. جَدَرَ id. The primary sense is that of surrounding, fencing, see the kindred roots הָצַר, הָרַר, &c. under the word גָּדַר page XXVII, A. Also جَدَرَ, جَدَرَ. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *cadarum*, Ital. *catarata*, Germ. Gatter, Güter; but more frequently with the letter *r* transposed, Gr. χόρος, *hortus*, *cors*, *chors*, *coliors*, Germ. Garten, Gard, i. e. a fortified space, a fortress, as in the pr. n. Stuttgart, etc., Gurt, Gürtel, Slav. gorod, i. e. a fortified city ["comp. Russ. Novogorod"], etc. etc.) Part. גָּדָרִים builders of the wall, 2 Ki. 12:13. Often used figuratively—(a) גָּדַר גָּדַר to fortify with a wall, to wall around, i. e. to set any one in safety, Eze. 13:5; comp. 22:30.—(b) גָּדַר בָּעַר to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives all follow immediately.

גָּדָר c. (m. Eze. 42:7, f. Ps. 62:4).

(1) a wall, Eze. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:6.

(2) a place fortified with a wall, Ezr. 9:9 (Arab. جَدَار, جَدَار, hedge, wall, جَدِير, a place surrounded by a wall.)

גָּדָר m.—(1) i. q. גָּדָר wall, fence. Twice found in const. state (comp. Lehrs. p. 565), Prov. 24:31; Eze. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Canaanites, Josh. 12:13; perhaps the same as גָּדָרָה. [Gent. noun גָּדָר 1 Ch. 27:28.]

גָּדָר ("hedge," "wall"), [*Gedor*], pr. n.—(1) of a town in the mountains of Judah, Josh. 15:58. [Now Jedûr, جَدور Rob. ii. 338.]—(2) m. 1 Ch. 8:31;

9:37.

גדרה f. const. **גדרת** pl. const. **גדרות**, with suff. **גדרתי** Ps. 89:41 (with Tzere impure comp. **גדרית**).

(1) *the wall of a city*, Ps. loc. cit.; more frequently *the fence of a vineyard*, Jer. 49:3; Nah. 3:17. It differs from a living hedge (**גדר**), Isa. 5:5.

(2) *a place fortified with a wall*, and i. q. Arab. **جدير** a fold for flocks, i. e. a stall erected in the fields, open above, walled all around, fully **גדרות** Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. **הגדרה** [*Gederah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called **גדר** [*Gades* in Spain, see Monumm. Phœn. p. 304, seq.; also *Gadara* a city of Peræa, *Gadara*, Mat. 8:28.] Gent. n. is **גדרתי** 1 Ch. 12:4.

גדרות ("folds"), [*Gederoth*], Josh. 15:41, and with art. **הגדרות** 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

גדרותים ("two sheep-folds," comp. **משפתיים**), [*Gederothaim*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

גדרית [*Gederite*], Gent. n. from **גדר** or from **גדרת** which see. 1 Ch. 27:28.

גדרש i. q. Chald. **גדרש** TO HEAP UP, TO FILL. Hence **גדרש** which see.

גדה Eze. 47:13, an erroneous reading for **גה** as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under **גה**.

גדה pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound ["to cure"]. Hos. 5:13, **וְלֹא-יִגְדֶּה מִכֶּם מוֹד**, "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. **ܓܕܐ** to withdraw, to flee. Aphel, to rest, to liberate; Arab. **جاء** to repel.) The Hebrews explain **גדה** by **רפא**. Hence—

גדה f. removal of bandage, i. e. healing of a wound. Prov. 17:22, **לֵב שִׂמְחָה יִטִּיב גְּדָה**, "a joyful heart gives a happy healing." LXX. *εὐεκτηῖν ποιεῖ*. Comp. 16:24.

גדה TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35,

used of Elisha in the raising of the dead child, **וַיִּקְרַע** "and he bowed himself upon him." 1 Ki. 18:42, **וַיִּגְדֶּה אֶרְצָה**, "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters **ܓܕܐ** Ethpeal, to which answers the Ch. **גָּדַן**; see examples of the interchange of the letters **ג** and **ד** under the letter Nun.

גדי with suff. **גדי** m. *the back* (from the root **גדה** No. I.); in one phrase **וַיִּגְדֵּה אַחֲרָיו** "to cast behind one's back," i. e. to neglect, to despise. 1 Ki. 14:9; Eze. 23:35; Neh. 9:26; comp. **הַשְׁלִיךְ**. The same is often used in Arabic, **نبد** *ورا ظهره*, *جعل بظهره*.

גדי Chald. const. **גדי** and **גודא** with suff. **גדיה**, **גודה** mas. *middle, midst*, see **גדה** No. I. (Syr. **ܓܕܐ** id. Arab

جو inner part of a house, **جوا** within.) Hence—

(a) **בגדו** i. q. **בתוך** *in the midst*, and simply *in*. **בגדו** in the fire, Dan. 3:25; 4:7; 7:15. **בגדו** in it, Ezr. 4:15. Ezr. 6:2, **בגדו** *בגדו*, "so in it (the book) was written a commentary." Ezr. 5:7. —(b) **בגדו** *into*, Dan. 3:6, 11, 15. —(c) **בגדו** "out of the midst," Dan. 3:26.

גדי (for **גדה**, like **גדי** from the root **גדה** No. I.), const. **גדי**; with suff. **גדי** m.

(1) *back*, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; **וַיִּגְדֵּה אַחֲרָיו** Isa. 38:17; see under **גדי**.

(2) ["prop. *belly*"], *middle, midst*; Job 30:5, **מִן-גִּדֵּי יִגְדֵּשׁוּ** "they are driven from among (men)."

גדי see **גדי** Chald.

גוב—(1) i. q. **جاب** Med. Waw and Ye; to CLEAVE, TO CUT; whence **גוב** a plank. Hence—

(2) *to dig a well*, like the Arab. Conj. VIII.; see **גוב** No. 2.

(3) i. q. **גוב** *to plough*, to cut the ground with a plough; hence 2 Ki. 25:12 **גובים**, *ploughmen*, in **יִגְבִּים**, קרי.

גוב a locust (from **גבה** which see), Nah. 3:17; pl. (or collect.) **גובים** and **גובי** (for **גובים** Lehrs. p. 523), Amos 7:1; Nah. 3:17, **גוב גובי**, "the locust of locusts," of a great abundance of them. Chald. **גובא**, **גובא**; pl. **גובא**.

גוב ("pit"), [*Gob*], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19.

גוג *Gog*, pr. n.—(1) of the prince of the land of Magog (מָגוֹג), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38:15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see **כִּנּוּג**. Otherwise Apoc. 20:8, Γῶγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians **يا جوج**. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

גור i. q. **גָּרַד** No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

I. **גָּרַד** & **גָּרַד** an unused root, of the same sense as **גָּבַב** to be elevated, to rise up, like a back or hump. For the derivatives which partly follow the analogy of verbs **עָלָה**, partly of verbs **לָהּ** (**גָּרַד**, **גָּרַד** for **גָּרַד**, **גָּרַד**), have the signification both of back (see **גָּבַב**, **גָּבַב**) and of belly (see **גָּבַב**), which latter is applied to middle (compare **בֶּטֶן** belly middle, interior, **בְּטִיחַן** within).

["From the belly comes then the word for body; see **גָּבַב**, **גָּבַב**, and this idea is then transferred to the signification of people, see **גָּבַב**." Ges. add.]

II. **גָּרַד**, **גָּרַד** & **גָּרַד** roots also unused [omitted in Ges. corr.], which appear to have had the sense of *flowing together*; transferred from water to men, whence **גָּבַב** people, prop. confluence of men [but see above]; **גָּבַב**, **גָּבַב** a valley so called from the confluence of water there. Kindred are the Arab. **جوى** seq. **ب** and Conj. IV. to gather camels together to the water, **جَوَا** valley, level country, also **جَاءَ** to come, **جَا** to gather camels together to the water, **جَا**, **جَا**, contr. **جَا** a place where water flows together, a valley, a low region.

I. **גָּרַד** f., i. q. **גָּרַד** body, Job 20:25. Root **גָּרַד** No. I.

II. **גָּרַד** f. contr. for **גָּרַד** (from the root **גָּרַד**).—(1) **לִּפְתֹּחַ**, exaltation; Job 22:29, **כִּי הִשְׁפִּילִי** "when (men) a.t humbly, thou commandest lifting up," i. e. thou liftest up the modest, meek men. Commonly rendered, "when thy ways are humbled (verse 28), thou shalt say, lifting up," i. e. thou

presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance*, Jer. 13:17; Job 33:17.

גָּרַד Ch. *pride*, Dan. 4:34.

גָּרַד (kindred to **גָּרַד**) pr. to cut in pieces; hence—

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY.

i. q. Arab. **جَارَ** Med. Waw, Syr. **جَارَ** to pass away, to fail; Ps. 90:10, **כִּי יִפְּחַד חַיִּית וְנִעְפָּה** "for it (human life) soon passes away, and we fly away."

(2) caus. to cause to pass away, to bring over; Num. 11:31, "a wind went forth from Jehovah וַיִּנֶּחַ וַיָּבִיחַ מִן־הַיָּם and brought quails from the sea;" LXX. *ἐξέπρασεν*, Vulg. *detulit*, the Hebrew interpreters, and cut off from the sea; compare **גָּרַד**. As to the word **גָּרַד** Ps. 71:6, see the root **גָּרַד**.

גָּרַד m., a young bird, of a dove, Gen. 15:9; of an eagle, Deu. 32:11, both so called from chirping (see the root **גָּרַד** No. II.). Arab. **جوزل** the young of a dove and other birds of that kind, Syriac transp. **جوزل**.

גָּרַד (from the root **גָּרַד**, as **גָּרַד** from **גָּרַד**, perhaps "stone quarry"), *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanezar; Greek Γαυζανίτις, now called *Kaushan*, 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the word **גָּרַד** Habor is separated from the river of Gozan, by the word **גָּרַד**, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; transcribers may err.]

גָּרַד see **גָּרַד**.

גָּרַד with suff. 1 pers., once **גָּרַד** Zeph. 2:9; pl. **גָּרַד**; const. **גָּרַד**; sometimes in **גָּרַד**, כתיב Ps. 79:10; Gen. 25:23, m.

(1) a people, prop. a confluence of men, from the root **גָּרַד** No. II. ["Prop. it would seem *body, corpus*, from the root **גָּרַד** which see; and then transferred to a *body politic*, or whole people; compare Lat. *corpus reipublicæ, populi, civitatis*, in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4

9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גוֹיִם specially is used of the (other) nations besides Israel (compare אֲרָם No. 1, a; especially Jer. 32:20; also אֲרָצוֹת p. LXXXI, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. אֲרָם, etc.; or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גִּלְגַּל הַגִּוִּיִּם "the circle of the Gentiles," i. e. Galilee of the Gentiles (see גִּלְגַּל); אִי הַגִּוִּיִּם; "isles of the Gentiles" (compare אִי); collect. גוֹיִם for גוֹיִם Isa. 14:32. It is sometimes opposed to עַם, which is more commonly used of Israel; Isa. 42:6; אֶמְצֵךְ גוֹיִם לְבָרִית עִם לְאוֹר גוֹיִם "I will make thee a covenant of the people, a light (i. e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. יהוה (Zeph. 2:9); very frequently יהוה עַם, עַמִּי, גוֹי לַעֲמִי, LXX. pretty constantly render עַם λαός, גוֹי ἔθνος; Vulg. gens, whence also in New Test. τὰ ἔθνη are opposed to τῷ λαῷ Θεοῦ Ἰσραὴλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. עַם Prov. 30:25, 26; Gr. θρεα χηρῶν, γεράνων, μυιάων, μελισσῶν, χοίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; equorum gentes, Virg. Georg. iv. 430.

(3) Sometimes גוֹיִם *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23; מֶלֶךְ הַגִּוִּיִּם "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גוֹיִם Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גִּלְגַּל הַגִּוִּיִּם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

גוֹיִם f.—(1) *body* (pr. belly, like the Syr. *لأجل* *lājal* *lājal*). Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains ... אֶמְצֵךְ אֶת-גִּוִּיֹתֶיךָ וְאֶת-אֲדָמָתֶיךָ but our bodies and our lands." Neh. 9:37, גוֹיֹתֵינוּ מִשְׁלֵים, וְנִבְרָחָם מֵעַתָּה "they have dominion over our bodies and our cattle."

(2) *a dead body, corpse*, both of men, 1 Sa. 31:10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.

גוֹל to rejoice, see גִּל.

גוֹלָה f.—(1) part. act. f. of the verb גָּלָה No. 2; Uect. *a band of exiles, exiles* (comp. sing. גוֹלָה

an exile, 2 Sa. 15:19), Eze. 1:11; 9:4; Jer. 28:6, Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Eze. 10:8 (Arab. جَالِيَة and جَائِيَة exiles).

(2) abstr. *exile, migration*. 1 Chr. 5:22, עָרְ פְּלִי הַגּוֹלָה "until the exile." Jer. 29:16, etc. "to go into exile." Jer. 29:16, etc. גוֹלָה exiles; also, those who have returned from captivity, Eze. 4:1; 6:19; 8:35.

גוֹלָן ("exile"), [*Golan*], pr. n. of a city of Bashan, afterwards in the tribe of Manasseh; a city of refuge, allotted to the Levites, Dent. 4:43; Josh. 20:8; 21:27 (where there is כְּחֵיב בָּנִי); 1 Ch 6:56. Josephus mentions both the city (calling it Γαυλάνη, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γαυλαντίς, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Batanea [*Bashan*]. This region is now called *Jaulán*.

גוֹמֵץ m. a *pit*; once found, Eccl. 10:8. (Syriac *ܡܝܬܝܢ* id.; Chald. *ܡܝܬܝܢ* id., the letter נ being interchanged with כ.) The root גוֹמֵץ is used in Syriac and Chaldee in the signification of *digging*.

גוֹן an unused root. Syr. *ܓܘܢ* colour, Ch. *גוֹן* to colour, to dye. Hence—

גוֹנִי ("painted with colours"), [*Guni*], pr. n. m.—(1) Gen. 46:24; whence patron. of the same form (for גוֹנִי), Nu. 26:48.—(2) 1 Ch. 5:15.

גוֹעַ inf. גוֹעַ and גוֹעַ, fut. יִגְעַל, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially poet. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of מוֹת Gen. 25:8.

גוֹף i. q. Arab. جَاف to be hollow (see under גָּב No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., to shut a door (pr. to cause that any thing within be hid away). So—

HIPHIL, to shut doors, Neh. 7:3. Hence—

גוֹפֶה f. a *body, corpse*, so called from the idea of being hollow, 1 Ch. 10:12, for גוֹפֶה in the parallel place, 1 Sa. 31:12. Arab. جوف cavity, belly, جيفة corpse Rabbin. גוֹף body, person.

גוֹר i. q. Arab. جَار prop. TO TURN ASIDE FROM THE WAY, like גָּר; hence to turn aside to any one and in the common use of the language—

(1) *to tarry anywhere, as a sojourner and stranger, to sojourn*; used of individuals, Gen. 12:10; 19:9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ezr. 1:4. Poet. used of brutes, Isa. 11:6. Followed by *בְּ* of the land in which any one tarries as a stranger, Gen. 21:23; 26:3; 47:4; *עַם* is prefixed to the person or people with whom any one tarries, Gen. 32:5; *אֶת* Exod. 12:48; Levit. 19:33; *בְּ* Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5, *אֵינִי מֵשֶׁךְ בִּי גֵרִים מִשֶּׁךְ* "woe is me, that I sojourn in Mesech;" Jud. 5:17, *וְדָן לָמָּה יָגֵר* "and why did Dan remain in his ships?" i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15, *גֵּרִי בֵּיתִי* "the sojourners of my house," i. e. servants, for in the other hemistich there is *handmaids*; Ex. 3:22, *גֵּרֵת בֵּיתָהּ* "her sojourners;" or according to Vulg. *hospita ejus*. LXX. *συνεταίρας*. Others understand *neighbour*, from the Arabic usage; Isa. 33:14, *מִי יָגֹר לָנוּ אֵשׁ* "who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?" It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves. *גֵּר בְּאֶהֱלֵ יְהוָה* "to sojourn in the tent of Jehovah," i. q. to be frequently present in the temple; to be as it were God's guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5, *לֹא יִגְרֶד רָע* "a wicked person shall not dwell with thee." Parall. God hath no pleasure in wickedness. (Arab. *جار* Conj. III, to remain in a temple on account of religion, also to receive under protection. *جار الله* a guest or client of God, used of a man tarrying long in a holy city.) Part. *גֵּר*, which is distinguished from the verbal noun *גֵּרָה*, whence Lev. 17:12, *הַגֵּר הַזֶּה בְּתוֹכְכֶם* "the stranger that sojourneth amongst you;" 18:26; 19:34. ["Plural *גֵּרִים* *strangers*, nomades, Isa. 5:17."]—Job 28:4, in the description of a mine, *גֵּר פִּרְץ נַחַל מַעַם גֵּר* with Rabbi Levi I interpret, "a man breaks a channel (i. e. a shaft) from where he dwells, and as it were sojourns," i. e. from the surface of the ground as the abode of men; *גֵּר מַעַם* for the fuller *גֵּר שָׁם מַעַם* i. q. afterwards *מַעַם*.

(2) *to fear*, like *יָגֵר* and *يَجِر*. This signification is taken from that of *turning aside*, since one who is timid and fearful of another, goes out of the way and turns aside from him (*geht ihm aus dem Wege, tritt zurück*). Followed by *בְּ* (compare *בְּ* No. 2, a) Job 41:17; and *כִּפְנֵי* Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15;

once used with an acc. of the thing feared; Deu. 32:27; *לְ* of the thing for which one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) *to be gathered together, or gather selves together*; this signification (which I have defended at length against J. D. Michaëlis, in Thes. p. 274) it has in common with the kindred verbs *אָגַר*, *גָּרַר* which see, *zusammenscharren*. Ps. 56:7, *יָגִירוּ וַיְצַפִּינוּ* "they are gathered together (and) hide themselves;" i. e. they lie hid in troops in their lurking places. Followed by *עַל* and *אֶת* against any one, Ps. 59:4; Isa. 54:15; see HITHPALEL. Once, apparently, transitively i. q. Ch., Syr. *يَجِرُّ*; Lat. *congregare* (from *gregis*). Ps. 140:3, *יָגִירוּ מִלְּהֻמוֹת* "they gathered together wars."

HITHPALEL *הִתְגַּבְּרוּ*. — (1) i. q. Kal No. 1, *to tarry*; 1 Ki. 17:20. — (2) i. q. Kal No. 3, *to gather selves together*. In Hos. 7:14, *וַיִּתְגַּבְּרוּ וַיִּסְבּוּ בִּי* "they gather themselves together for corn and new wine, they turn aside from me;" i. e. they gather together to supplicate idols for the fertility of their fields. *הִתְגַּבְּרוּ* Jer. 30:23; see under the root *גָּרַר*.

Derivatives *גֵּר*, *גֵּרָה*, *גֵּרִית*, *מִגֹּר*, *מִגֹּרָה*, *מִגֹּרֶה*, *מִגֹּרֶה*, and pr. n. *גִּיגֵר*.

["II. *גִּיגֵר*, a different root. Perhaps *to suck*, whence *גִּיגֵר* a suckling, the sucking whelp of a lion. Compare *עֵזֶר* *Ἐζέρ*: a young ass; *עֵל* a sucking child, *حَمَلٌ* a young animal." Ges. add.]

גִּיגֵר i. q. *גֵּר*, which see; a lion's whelp. Plur. *גִּיגִּיִּם* Jer. 51:38; *גִּיגִּיִּם* Nah. 2:13.

גִּיגֵר pl. *גִּיגִּיִּם* m. a whelp, so called as still sojourning under the care of its mother (see the root *גֵּר* No. 1). [So called from being a suckling, see II. *גִּיגֵר*.] Specially used of "a lion's whelp," Eze. 19:2, 3, 5; Gen. 49:9; Deu. 33:22; where a whelp still sucking its mother's teats is to be understood, different from *בִּפִּיר* i. e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal (*كَلْب*), Lam. 4:3. (Arab. *جرو* *جرو* used of a lion's whelp, and of a puppy, Syr. *جرو*.)

Pr. n. *מַעְלֵה גִּיגֵר* [going up of Gur], the going up of the whelp or whelps; pr n of a place near Ibleam, 2 Ki. 9:27.

גִּיגֵר בַּעַל ("sojourning of Baal"), [Gur-baal] pr. n. of a town in Arabia, prob. so called from a temple of Baal, 2 Ch. 26:7.

גִּיגֵר pl. *גִּיגִּיִּם* [this pl. not found] and *גִּיגִּיִּם* m.

prop. a little stone, pebble, *ἀλλήρος*, specially such as were used in casting lots.

(1) *a lot*, Lev. 16:8, seq. Of casting lots, there are used the verbs *גָּזַל*, *גָּזַל*, *הִשְׁלִיךְ*, *הִפִּיל*, *הִשְׁלִיךְ*, *נָתַן*, *הִשְׁלִיךְ*, *הִפִּיל*, *הִשְׁלִיךְ*, *נָתַן*, (which see); of a lot cast, *נָפַל* Jon. 1:7; Eze. 24:6; of a lot coming forth from the shaken urn, there is said, *עָלָה גּוֹזֵל* Lev. 16:9, and *נָפַל גּוֹזֵל* Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with *עַל* Ps. 22:19; *אֵל* Joel 4:3.

(2) *what falls to any one by lot*, especially part of an inheritance, land which falls to any one by inheritance; Jud. 1:3, *עָלָה אִמִּי בְּגוֹזְלִי*, "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of the lots assigned by God to men, Ps. 16:5; Dan. 12:13, *וְהָעֵמֶד לְגוֹזְלֶךָ*, "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

גִּישׁ גִּישׁ A CLOUD of earth, of dust. Once found in the Old Test. Job 7:5, *רֶמֶה וְגִישׁ עֹפֵר קָרִי*, *גִּישׁ* "worms and clods of earth clothe (i.e. cover) my body," referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. *βώλακες γῆς*; Vulg. *sordes pulveris*. The Talmudists use the same word of a *clod*, and a *lump resembling a clod*, Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. *הַתְּנוֹשֵׁשׁ* to wrestle, prop. to stir up the dust in wrestling (see *נִצָּבֵק*). The etymology is very obscure; Jo. Simonis thought *גִּישׁ* and *גִּישׁ* were for *גִּישׁ*, *גִּישׁ* from the root *נִשַּׁס* to be unclean, filthy; whence *נִשָּׁסָה* filth; I prefer regarding *גִּישׁ* as i. q. *נִשָּׁס*, whence also pr. n. *גִּישָׁן*.

גִּזְלָה m. (from the root *גָּזַל*), pl. const. *גִּזְלָה*.—(1) ["a shearing, meton."] *shorn wool of sheep, a fleece*; Deu. 18:4, *רֵאשִׁית גִּזְלָה*, "the firstfruits of the fleece of thy sheep," Job 31:20; compare *גִּזְלָה*.

(2) ["a mowing, e.g."] *a mown meadow*, Ps. 72:6, Am. 7:1, *גִּזְלָה הַמֶּלֶךְ*, "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

גִּזְלָן m., Ezr. 1:8, *a treasurer*, the officer who had the charge of the royal treasures amongst the Persians, see under *גִּזְלָן*. Pl. Ch. *גִּזְלָנִין* Ezr. 7:21; and by extruding the sibilant, *גִּזְלָנִין* Dan. 3:2, 3; to this answers the Syriac *ܡܢܬܪܐ*, *ܡܢܬܪܐ*, *ܡܢܬܪܐ*, Pers. *گنجوار*, all of which are composed of *גִּזְלָן* and

the Persic syllable *وار*, *وار* (Germ. *bar*, in *chbar*, *adbar*), which is used to form possessives.

גָּזַל prop. to cut, like *גָּזַל* (which see); specially—(1) *to cut a stone, to form by cutting*, whence *גִּזְלָה* (Syr. *ܓܙܠܐ* to prune, to shear.)

(2) Metaph. *to give, to divide out*, which is derived from the idea of cutting and sectioning out (Germ. *aufschneiden* for *zuthellen*), just as *rapitac* from *répaver*. Especially like the syn. *גָּזַל*, used of favours conferred on any one; Ps. 71:6, *אִמִּי אֶתָּה גּוֹזֵל*, "from my mother's womb thou hast conferred favours upon me." (Arab. *جَزَا* to give back; to pay, *جَزَاء* retribution, penalty, reward.)

Derivatives *גִּזְלָה*, and pr. n. *גִּזְלָה*.

גִּזְלָה f. i. q. *גִּזְלָה* No. 1, *a fleece*, Jud. 6:39, 40; more fully *גִּזְלָה הַצֹּמֶר* verse 37; Arab. *جَزَع* fleece.

גִּזְלָה (of the form *גִּזְלָה*, *גִּזְלָה*, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. *גִּזְלָה* [*Gizonite*], 1 Ch. 11:34, like *גִּזְלָה* from *גִּזְלָה*, *גִּזְלָה* from *גִּזְלָה*.

גָּזַל TO CUT, as hay (see *גָּזַל*); specially TO SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and Arab. *جَز* id. (Kindred roots, all of which have the primary power of cutting, are *גָּזַל*, *גָּזַל*, *גָּזַל*, *גָּזַל* and transp. *גָּזַל*, see under *קָצַץ*, *קָצַץ*, *קָצַץ* Nu. 11:31; see under the root *גָּזַל*).

NIPHAL *גִּזְלָה*; pl. *גִּזְלָה*; to be shorn, used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives *גִּזְלָה*, *גִּזְלָה*, and —

גִּזְלָן ("shearer"), [*Gazez*], pr. n. of two men, 2 Ch. 2:46.

גִּזְלָה (from the root *גָּזַל*) *a cutting of stones*. Whence *גִּזְלָה* 1 Kings 5:31, and simply *גִּזְלָה* cut stones, especially *squared*, Isa. 9:9; 1 Ki. 6:36; 7:9, 11, 12; Ex. 20:25.

I. *גָּזַל* fut. *יִגְזַל* (kindred to *גָּזַל*).—(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2. (Arab. *جَزَلَ* to be galled and wounded, used of a beast of burden, *geſchunden ſeyn*.) Hence —

(2) *to pluck off, or away*, like Syr. transp. *ܓܙܠܐ* — (a) by open force, 2 Sa. 23:21, *וְהִגְזַל אֶת־הַחֶנֶּת מִיַּד*, "he plucked the spear from the hand of th"

Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, *צִיָּה נִסְחָם יִנְלֹו מִיִּישָׁלָן* "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(b) of one who *takes to himself, claims for himself* (an *ich reißen*) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, to *despoil* any one—(a) properly, Jud. 9:25; Ps. 35:10.—(b) by fraud and injustice, i. q. *עָשָׂה* Lev. 19:13; Pro. 22:22; 28:24. Part. pass. *גָּזָל* Deu. 28:29.

NIPHAL pass. to be taken away, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

II. *גָּזַל* an unused root, i. q. Arab. *جزل* to chirp, to coo, of a dove. Hence *גִּזְלָן*.

גָּזַל m. rapine, robbery, and coner. goods obtained by force and wrong, Lev. 5:21; Isa. 61:8; *גָּזַל* Eze. 22:29. Followed by a genitive, there twice occurs the form—

גָּזַל id. Eze. 18:18; Ecc. 5:7.

גָּזַל const. *גָּזַלְתָּ* (Isa. 3:14) id. *גָּזַלְתָּ* Eze. 18:7, 12. *גָּזַלְתָּ* goods taken away from the poor, Isa. 3:14.

גָּזַם an unused root, pr. to cut off, like the Arabic

جزم and *جذم* (whence *جزم Jesm*, the cutting off of a syllable); compare under the root *גָּזַל*. In the use of Hebrew language it is applied to the signification of *cutting off, devouring*, like the kindred *קָצַח* (compare *גָּזַל* No. 3); whence—

גָּזַם m. a species of locust, so called from its eating off; like *חָסִיל* Joel 1:4; 2:25; Amos 4:9; Targ. *גָּזַם* a creeping locust, without wings. Syriac *ܠܥܥܥܐ*, which Lexicographers explain, a locust without wings; comp *ܐܬܝܠ*: to pull in pieces; *ܡܫܬ* to comb, both from the idea of plucking. LXX. *καμμη*. Vulg. *eruca*. ["See Credner on Joel loc. cit."] *גָּזַם* ("eating up"), [Gazzam], pr. n. of a man, Eze. 2:48; Neh. 7:51.

גָּזַל see *גָּזַל*.

גָּזַל an unused root, i. q. *גָּרַע* No. 1, to cut down a tree. Compare *جذع* Conj. II. and *جزع* I. II. to cut, to prune; VIII. to cut wood from a tree. Hence—

גָּזַל m. with suff. *גָּזְלוֹ* the trunk of a felled tree, Job 14:8; hence, any trunk, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic *جذع* the trunk of a palm; Syr. *ܕܢܕܐ* a trunk, a slender stem.

גָּזַל fut. *יִגְזַל* (see No. 3), and *יִגְזַר* (No. 4).

(1) TO CUT, TO DIVIDE, 1 Ki. 3:25, 26; Ps. 136:

13. (Arab. *جز* to cut off; Syr. *ܕܢܕܐ* to cut away, around. Comp. the remark on *גָּזַל*. Especially related are *קָצַח*, *קָצַר*, *קָצַר*; and with the letters transposed, *גָּזַל*, *גָּזַר*, *גָּזַל*.)

(2) to cut down wood, 2 Ki. 6:4. See *גָּזַר*, and *גָּזַל* an axe, from the kindred *גָּזַל*.

(3) to eat up, to devour, from the idea of cutting food, see *גָּזַר* No. 4, and *גָּזַר* No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. *جز* to eat quickly, to slaughter, to kill.

(4) to decree, to decide, to constitute, fut. A. Job 22:28; as *גָּזַל*, *גָּזַל* in Chaldee and Syriac, compare *גָּזַר*.

(5) intrans. to cut off, to fail. Hab. 3:17, *גָּזַל* "the sheep fail in the folds." LXX. *ἐξέλιπεν πρόβατα*. (Arabic *جز* specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, to be decreed, Est. 2:1.

(2) to be separated, excluded [cut off]. 2 Ch. 26:21, *גָּזַל מִבֵּית יְהוָה* "for he was excluded from the house of God." Isa. 53:8, *גָּזַל מֵאֶרֶץ חַיִּים* "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) to be taken away [cut off], to perish, Lam. 3:54. With a dat. pleon. Eze. 37:11, *גָּזַל לָנוּ* "we are lost." (Arab. *جزة* calamity, destruction.)

Derivatives follow, except *גָּזַר*.

גָּזַר Ch.—(1) i. q. Heb. No. 1, to cut, to cut away, see Ithpeal.

(2) i. q. Heb. No. 4, to decree, to decide, to establish, specially used of fate. Part. pl. *גָּזְרִין* pr. the deciders, determiners, hence the Chaldee astrologers, who, from the position of the stars at the hour

of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גזירה decree, in the Rabb. used of the divine decree, fate. גזירה the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

ITHPEAL, *to be cut off*; 3 pret. fem. אִתְּפַּעֲרָה Dan. 2:45, and in the Hebrew manner, הִתְּפַּעֲרָה verse 34.

גִּזְרֵי (1) *a piece, a part*, pl. גִּזְרִים *parts* of victims, Gen. 15:17; *the parts* of the divided sea, Psalm 136:13.

(2) *Gezer* [Gazer], (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17).

גִּזְרָה f. once found Lev. 16:22, אֶל-אֶרֶץ גִּזְרָה "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. הַמִּדְבָּרָה LXX. εἰς γῆν ἀβυσσόν. Vulg. in terram solitariam. It properly denotes, *land eaten off, naked, devoid of herbage*, from the signification of eating (see the root No. 3); like the Arabic جرز, جرز, see Kamûs, p. 699, Syriac ܓܝܪܐ barren.

גִּזְרָה const. גִּזְרָה Ch. f. *decree, sentence* of God, of angels [?], Dan. 4:14, 21. Frequently in Targ. Comp. the root No. 4, and Syr. ܓܝܪܐ.

גִּזְרָה f.—(1) *the form, figure* of a man, so called from cutting and forming; comp. גִּזְרָה from גָּזַר, and French *taille*. Lam. 4:7. To this answers Arabic 5- جرز.

(2) *a part* of the sanctuary at Jerusalem; as far as may be collected from the not very clear words, Eze. 41:12—15; 42:1, 10, 13; *an area or inclosure* in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (בִּנְיָה, בִּנְיָה), with cells (לְשֻׁבוֹת) at the side. LXX. τὸ ἀπόλοιπον.

גִּזְרֵי 1 Sa. 27:8 קרי (גִּזְרֵי), [Gizrites], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גִּזְרֵי).

גִּזְרוֹן m. *the belly* of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent,

curved (see the root גָּזַר), comp. Germ. Biegen, from beugen, bücken.

גִּזְרוֹן ("valley of vision"), [Gehazi], pr. n. of the servant of Elisha, 2 Ki. 4:12, seq.; 5:20, seq.

גָּחַל an unused root, prob. i. q. Arabic جاحم (ل and م being interchanged), *to light a fire*, Med.

Damma *to burn, to flame*, whence جاحيم a great fire burning vehemently, Gehenna, from the primary stock ܓܝܬܝܡ, ܓܝܬܝܡ. Hence—

גָּחַל f. pl. גָּחִלִּים, גָּחִלִּים (f. Eze. 1:13), *a live coal* (different from ܓܝܬܝܡ a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גָּחִלִּים Lev. 16:12. Poet. *live coals* are used for *lightnings*, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere *a live coal*, which alone remains to keep in fire, like the Gr. ζῶπυρον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גָּחַל i. q. Arabic جاحم to flame (see ܓܝܬܝܡ); whence—

גָּחַל [Gaham], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. جاحم having flaming eyes.

גָּחַל i. q. Ch. ܓܝܬܝܢ, Syr. ܓܝܬܝܢ to bend, to bow oneself down. Hence ܓܝܬܝܢ.

גָּחַר an unused root. Arab. جحر to hide oneself, جحر a hiding-place. Hence—

גָּחַר ("hiding-place"), [Gahar], pr. n. m. Esr. 2:47; Neh. 7:49.

גִּי see גִּי.

נִיָּא ["or נִיָּא"], i. q. נִיָּא No. II, *to flow together* as water. Hence—

נִיָּא more rarely נִיא Zec. 14:4, and נִיא Isa. 40:4; by omission of Aleph נִי, const. נִיא and נִי; pl. pr. נִיאוֹת (read נִיאוֹת) 2 Ki. 2:16; Eze. 6:3 כְּחִיב, but more often transp. נִיאוֹת, with suffix נִיאוֹתִיךְ Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), *a valley*, so called from the water flowing together there; hence *a flat, low region*. (The learned may enquire whether Gr. γαῖα, γῆ, Goth. *gauje*, Dutch *gaw*, Germ. *Gau*, are cognate). It differs from נַחַל, which denotes *a valley watered by a torrent*, also from בְּקָעָה and עֲמָק, which denote larger plains and level ground (see Relandi Palæst. 348, seq.); and hence it is used of some particular valleys, just as others are called נַחַל, בְּקָעָה, עֲמָק. This name is applied to—

(a) נִיָּא בְּרֵחֵם [the valley of the son of Hinnom], Jer. 7:32; 19:2,6; נִי בְּנֵי הַנֶּחֱם 2 Ki. 23:10 נִי בְּנֵי הַנֶּחֱם Josh. 15:8, to the south and east [? west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called נִיָּא, and נִיָּא נִיָּא Jer. 2:23.

(b) נִיָּא הַחֲרָשִׁים and with the art. נִיָּא הַחֲרָשִׁים (the valley of craftsmen), Neh. 11:35, on the borders of Judea, with a village of the same name.

(c) נִיָּא נִיָּא (the valley which God opened), on the northern borders of the tribe of Zebulun, Josh. 19:14, 27.

(d) נִיָּא מֶלַח Ps. 60:2; 2 Sa. 8:13, the valley of salt, near the Dead Sea.

(e) נִיָּא הַעֲבָרִים the valley of passers by, Eze. 39:11; to the east of the sea of Galilee.

(f) נִיָּא הַחֲבָשִׁים the valley of hyænas, in the tribe of Benjamin, 1 Sa. 13:18.

(g) נִיָּא נִיָּא in the plain country of the tribe of Judah, 2 Ch. 14:9.

(h) נִיָּא with art. נִיָּא (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

נִיָּא an unused root, having the signification *to bind, to couple*, like the Arab. نَد Med. Ye Conj.

II. *to bind with fetters*, نَد a bond, a fetter, a thong, and with a prefixed guttural נִיָּא, נִיָּא, נִיָּא (perhaps נִיָּא, נִיָּא). In the western languages compare the root gaben, gatten, i.e. *to couple*; whence Gatte, Gattung, Rette, (catena), etc. Hence—

נִיָּא m.—(1) *a thread, a thong*, Isa. 48:4, of stiff-necked people, נִיָּא נִיָּא "thy neck is an iron thread," or rod.

(2) *a nerve, tendon*, Ch. נִיָּא, Syr. نَبْأ, Gen. 32:33; pl. Eze. 37:8; Job 10:11; 40:17.

נִיָּא & נִיָּא (Micah 4:10), fut. נִיָּא, with Vav conv. נִיָּא.

(1) *TO BREAK OUT, TO BURST FORTH*, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Eze. 32:2. (Syriac نَبْأ to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(2) *trans. to cause to break forth, or to come forth*, as an infant, *to bring him forth* from the womb; Ps. 22:10, נִיָּא נִיָּא "for thou didst take me from the womb;" נִיָּא is a rare form of the participle; comp. Lehrs. 402. Of a mother, *to bring forth*, Mic. 4:10.

HIPIIL, *to issue forth* from hiding-places; part. נִיָּא Jud. 20:33. Hence נִיָּא.

נִיָּא or נִיָּא Ch. APHEL *to break, burst forth*, as wind, as if *to battle*, Dan. 7:2; see above, the Hebrew root No. 1.

נִיָּא ("breaking forth," sc. of a fountain), [Giah], pr. n. of a place near Gibeon, 2 Sa. 2:24.

נִיָּא prop. *a river*, so called from its bursting forth from its fountains, compare Job 40:23. To this answers the Arab. جِيحَان and جِيحَان, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere נִיָּא [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32:30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of נִיָּא (Æthiopia), Gen. 2:13. Some who follow the Arabic use of the word جِيحَان understand the Araxes, and they take נִיָּא in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the Nile was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the Æthiopic Nile was particularly meant, which may in fact be said *to surround Æthiopia*. I have discussed this more at length in 'Thesaur. pages 281, 282.

גיל rarely גול or גול (Pro. 23:24 רבתיב, fut. גיל, apoc. גיל prop. TO GO IN A CIRCLE (comp. גלגל, whence גיל), like the Arabic جال Med. Waw to dance (compare גול and גלגל); hence—

(1) *to leap for joy, to rejoice*; poet. Job 3:22, הַשִּׂמְחִים אֶל־גִּיל “those who rejoice even to exultation,” Isa. 49:13; 65:18, seq.; followed by ג of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also על Zeph. 3:17; גיל to rejoice in Jehovah, i.e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 96:11; Isa. 35:1.

(2) *to tremble*, as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots גלגל and גול. So Gr. ὑπεῖραι καρδία φόβῳ, Æschyl. Choeph. 164, 1022; ἡ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. cor salit, Plant.; and on the other hand פָּקַד, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, גילו בַּרְעָדָה “tremble with fear” [there is no need to depart from the common meaning]; Hos. 10:5, “for the people shall mourn on account of it (the calf), וַיִּכְתְּרוּ עָלָיו יְגִילוּ and the priests shall tremble for it.”

The derivatives follow immediately.

גיל see גילגל.

גיל m.—(1) prop. *a circle*, hence *age*, and meton. *cotemporaries*, i. q. דור, compare גלגל; Dan. 1:10, הַיְלָדִים אֲשֶׁר בְּגִילָם “the young men of your age.” Arab. جيل or جيل i. q. דור, yereá. In the Talmud, גיל is, “a man born in the same hour, and with the same star as I.”

(2) *exultation, rejoicing*, Hos. 9:1; Isa. 16:10; Jer. 48:33.

גיל f. i. q. גיל No. 2, *exultation, rejoicing*, Ps. 65:13; Isa. 35:2, גִּילַת וַיִּגֹּן “rejoicing and shouting” const. state for the absolute.

[גִּינַת Ginath, pr. n. m., 1 Ki. 16:22.]

גיר an unused root. Arab. جَار Med. Ye appears to have signified *to be hot, to boil up*; whence جابر heat of the breast from anger, hunger, thirst. To this answers gághren, in other dialects goghren, gieghren. Hence—

גיר m. *lime*, so called from its effervescing

when slacked, Isa. 27:9. Arab. جير and جدار quick lime.

גיר Ch. emphat. גִּירָא id. Dan. 5:5; compare Isa 27:9; Amos 2:1, Targ.

גיר *a stranger*, i. q. גֵּר, 2 Ch. 2:16.

גיש see גִּישָׁא.

גִּישָׁן (“filthy,” see גִּישָׁא, [Gesham], pr. n. m. 1 Ch. 2:47.

גל m. pl. גָּלִים (from the root גלל).—(1) *a heap of stones*, commonly with the addition of גָּבִיטִים Josh. 7:26. Often used of ruins, Isa. 25:2; pl. *heaps, ruins*; Jer. 9:10, גָּבִיטִים אֶת־יְרוּשָׁלַיִם “and I will make Jerusalem into ruins,” Jer. 51:37.

(2) *fountain, spring, scaturigo*, Engl. *a well*, Cant. 4:12; see גָּלַל Niph No. 2. Pl. *waves*, Wellen, Ps 42:8; 89:10; 107:25, 29. (Syr. גַּל a wave.)

גל m., *bowl*, oil-vessel of a lamp, so called from its being round, i. q. גָּלָה No. 2, Zech. 4:2. Root גלל to roll.

גל see גָּלָה.

גלב an unused root, softened from גָּרַב *to scratch, to scrape the beard* (like the Germ. Salbier for Barbier), kindred to جلف to scrape, to scrape off, جلم to shear wool. Hence—



גל m., *a barber*, Eze. 5:1. (Syriac جَلَّاح a razor.)


גל (“bubbling fountain,” from גל and בוע ebullition; see the root בוע), Gilboa, pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called Γεβουέ (read Γελβουέ). [A village stands, on what appear to be these mountains, called Jelbôn جليون, Rob. iii. 157.]


גל pl. גָּלִילִים (from the root גלל).—(1) *a wheel*, of a chariot, Isa. 5:28; Eze. 10:2, 6; 23:24; 25:10; of a well to draw water, Ecc. 12:6.

(2) *a whirlwind*, Ps. 77:19; Eze. 10:13. (Syr. جَلَجَل.) Hence—

(3) *straw, chaff, husk*, which is driven by a





whirlwind; Ps. 83:14, אֶלֶּהִי שִׁיחֵמוֹ כְּגִלְגֵּל "my God make them as chaff, which the wind drives away;" Isa. 17:13, כְּגִלְגֵּל לִפְנֵי סוּפָה "like chaff in the whirlwind;" Parall. כֶּף. (Aram. ) chaff, dust, and the like, driven by the wind, Arab.  id.


 Ch. a wheel, Dan. 7:9.





 m.—(1) a wheel, Isa. 28:28.



(2) with art. הַגִּלְגָּל ("a circle," or according to Josh. 5:9, "a rolling away"), *Gilgal*, pr. n. [a] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully הַגִּלְגָּל נְהִיחַ Neh. 12:29; Γίλγαλα, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

["(b) a place or region near the western coast of Palestine, Josh. 12:23."]
























































































































































































































































































 f., the skull, so called from its round form (root , 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. *Kopf* [Engl. *heads*]; Ex. 16:16, פֶּתֶר לֶחֶם "an omer apiece;" Num. 1:2, פֶּתֶר לֶחֶם "all the males according to their heads," i.e. man by man, verses 18, 20, 22; compare ראשׁ Jud. 5:30. (In the Rabb. פֶּתֶר הַלֶּחֶם signifies a poll-tax; Syr.  id. by casting away Lamed of the first syllable; Arabic , where the second Lamed is cast away; comp. Γολγοθᾶ, Matth. 27:33.)

 an unused root, which appears to have had the signification *to be smooth, naked* (like very many roots beginning with the letters גל, חל); hence—

 with suff.  the skin of a man, so called from its being naked, Job 16:15; Arab. , Syr.  id.

 fut. יִגְלֶה with Vav convers. יִגְלֵ prop. TO BE NAKED, and trans. TO MAKE NAKED (kindred to the root גל to be naked; hence, to be bald, whence, by a softer pronunciation, גֵּל, גֵּלָה); especially used of the ear by taking away the hair, of the face by taking away a veil (Arab.  to cast away a garment, to cast away a veil and make bare a woman's face;

metaph. to uncover anything). In the usage of the Hebrew language—

(1) *to make naked; hence, to disclose*, :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  :  : :

"with open eyes;" said of a prophet, Nu. 24:4, 16. [Part. Paül.]

(2) metaph. to reveal some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; to make known his power and glory, as God, Ps. 98:2; Jer. 33:6. נָלָה על ד' is i. q. נָלָה אֶת-אֲשֶׁר to uncover a veil, which veiled over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

PUAL, to be uncovered; Nah. 2:8, of Nineveh, נָלָה "she is uncovered," i.e. ignominiously.

HIPHIL, to lead into exile; 2 Ki. 15:29; 17:6, 11; 18:11, etc.

HOPHAL pass. Esth. 2:6, etc.

HITHPAEL—(1) to uncover oneself, Gen. 9:21. —(2) to reveal itself, said of any one's heart.

Derivatives, גּוֹלָה, גּוֹלָן, גּוֹלָת, גּוֹלָיוֹן, and the pr. n. גּוֹלִי, גּוֹלִית.

גָּלָה Ch. to reveal; Dan. 2:22, 28, 29.

APHIL (in the Hebrew manner) הִגְלִי, i. q. Heb. Hiph. to lead into exile, Ezr. 4:10; 5:12.

גָּלָה i. q. גּוֹלָה emigration, exile.

גִּלְהָ (of the form קִיטוֹר, שִׁילָה, exile, from גָּלָה) Giloh, pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form גִּילּוֹן, like שִׁילָה from שִׁילָן.

גִּלְהָ f. (from the root גָּלָה see the etym. note.)—(1) fountain, spring, i. q. גַּל No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) a bowl, reservoir, so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. גִּלְהָ. Ecc. 12:6, in describing old age and death, עֲדָאֲשֶׁר "before the silver cord be severed, and the golden lamp be broken."

(3) a ball, a small globe, on the capital of columnus, 1 Ki. 7:41; 2 Ch. 4:12, 13.

גִּלְלוֹלִים m. plur. pr. trunks, logs, blocks, such as are rolled, whence the name (see גָּלָה), hence in derision idols, Levit. 26:30; Deut. 29:16, etc; in various phrases, לְהִלָּךְ אַחֲרֵי הַגִּלְלוֹלִים to follow idols, 1 Ki. 21:26; לְעַבְדוֹת הַגִּלְלוֹלִים to serve idols, 2 Ki. 17:12; 21:21; לְרַחֵם עֵינֵינוּ אֶת-הַגִּלְלוֹת to lift up the eyes to idols, Eze. 18:12. It is often joined to other nouns expressing contempt of idols, as תוֹעֲבוֹת Deu. 29:16; תוֹעֲבוֹת Eze. 16:36; אִלִּילִים 30:13, and is mostly used in speeches in which worshippers of idols are rebuked, as נִטְמָא to pollute oneself with idols, Eze. 20:7; זָהָר to pollute garments, as it were making the body naked, 6:9; נָאֵף אֶת-הַגִּלְלוֹת 23:37, etc.

גָּלָה m. (from the root גָּלָה) a mantle, cloal with which any one is wrapped up, Eze. 27:24. (Ch. גָּלָה id. Hence Gr. χαμῦς, χαλῖς, χαλῖνα.)

גָּלוֹן Josh. 21:27; קרי i. q. גּוֹלָן which see.

גָּלוֹת once גָּלָה Obad. 20 (with Kametz impure). f. [root גָּלָה.]

(1) a carrying away, exile, 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. those who are carried away, exiles. גָּלוֹת יְהוּדָה "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; גָּלוֹת יִשְׂרָאֵל used of Israel living in exile, Isa. 45:13.

גָּלוֹת emph. גָּלוֹתָא f., Ch. exile, גָּלוֹתָא exiles; Dan. 2:25; 5:13; Ezr. 6:16. Syr. ܡܠܝܬܐ.

גָּלָה unused in Kal, prop. to be smooth; hence to be naked (comp. גָּלָה), specially to be bald. Arab.

جَلَحَ to be bald in the head. This root is softened from the harder root גָּלָה; transp. it is חָלַק. In the western languages there correspond with this, calvus, Slav. goly, holy, Germ. fahl, also gelu, glacies.

PHIL, to shave the head, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; to shave off, cut off the hair (see PUAL), the beard, 2 Sa. 10:4. Once intrans. to shave oneself (the hair and beard), Gen. 41:14. Metaph. any one is said to shave a land, who devastates it with fire and sword; Isa. 7:20. (Ch. גָּלָה to shave, to shear, גָּלָה bald, used by the Rabbins of the monks, like the Bohem. holy).

PUAL, to be shorn, Jud. 16:17, 22.

HITHPAEL—(1) to shave oneself, Lev. 13:33.

(2) to shave, or cut off from oneself (compare Lehrg. p. 284, letter d), with an acc., Nu. 6:19.

גָּלְיוֹן (of the form גָּלְיוֹן, חֲזִיּוֹן, חֲזִיּוֹן) m. a tablet made of wood, stone, or metal, on which any thing is inscribed, i. q. לֵיחַ so called as being bare, naked, and empty (see the root גָּלָה), Isa. 8:1. With the Talmudists גָּלְיוֹן is the blank margin of the leaves of books.

Pl. גָּלְיוֹנִים Isa. 3:23, mirrors, pr. tablets or thin plates made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Abarbanel, Jarchi. On the other hand LXX. (διαφανῆ Λακωνικά) and Kimchi explain it of transparent garments, as it were making the body naked. Comp. Schroeder, De Vestitu Mull. Heb. p. 311, 312.

גלל (1) adj. *rolling, turning*, used of the leaves of a door, 1 Ki. 6:34. (Comp. Eze. 41:24.)

(2) subst. *a ring*, Est. 1:6; Cant. 5:14, יָדָיו כְּזָלְזָל "his hands (are like) gold rings adorned with gems of Tarshish." The fingers when bent are like gold rings, the dyed nails are compared to gems.

(3) *circuit, region*, i. q. בְּצֶר. Specially הַנְּחוֹם גליל No. 3, *circuit, region*, Isa. 8:23, the circuit [*Galilee*] of the Gentiles, and *kar'* ἐξοχή *הַגְּלִיל* Josh. 20:7; 21:32; הַגְּלִילָה (with the parag.), 2 Ki. 15:29; אֶרֶץ הַגְּלִיל 1 Ki. 9:11, is the name of a region with twenty cities, although small ones, in the tribe of Naphtali, around the city Kedesh (for there thrice occurs בְּגִלְלִי, inhabited by Gentiles, namely by the neighbouring Phœnicians. LXX. ἡ Γαλιλαία.

גליל f. i. q. גליל No. 3, *circuit, region*, גלילות "regions of the Philistines," Josh. 13:2; גלילות Joel 4:4; Γαλιλαία Ἀλλοφύλων, 1 Mac. 5:15. גלילות i. q. גלילות הַיַּרְדֵּן the circuit, the bank of Jordan, *el Ghôr*. Josh. 22:10, 11. Nearly the same region appears to be denoted, Eze. 47:8.

גללים ("fountains"), [*Gallim*], pr.n. of a town of the Benjamites, situated to the north of Jerusalem, 1 Sa. 25:44; Isa. 10:30.

גלית ("exile," "an exile"), *Goliath*, a giant, of the nation of the Philistines, killed in single combat by David (1 Sa. 17:4, 23; 21:10; 22:10; Sir. 42:5). As to 1 Ch. 20:5, see under the word לַחֲמִי.

גלל 1 pers. גללתי, but pl. גללתי Gen. 29:3, 8, imp. גל, once גל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. followed by כָּעַל to *roll off*, or *away from* any one, e.g. reproach, Josh. 5:9; Ps. 119:22; followed by אָל and עַל to transfer what is rolled away from oneself to another; Ps. 37:5, אֶל-יְהוָה דִּרְבֹּךְ, גל על-יְהוָה thy way," i.e. commit all thy concerns to God; Prov. 16:3, אֶל-יְהוָה כְּעָשִׂיד, גל אל-יְהוָה whatever thou doest." Ellipt. Psal. 22:9, where the poet [Christ] speaks of his enemies as deriding his confidence in God and saying, גל אל-יְהוָה יִפְלֹטְהוּ "let him devolve his matters upon Jehovah, let him deliver him;" so that גל may be taken as the third person of the imperative, or "he devolved" etc., so that גל is the infinitive put for the finite verb.

Note. The genuine power of this root is expressed by the Germ. rollen, which, like this, is also onomatopoeic. It is one *very widely extended*, imitating the noise of a globe or other round body rolled forward quickly. It is applied therefore in derivatives. — (a)

to things that are round, globular, or rolling, as גלל a wheel, also a whirlwind; גלל a ring, גלל a volume, a roll, *Roller*, גלל skull, גלל a ball of dung, גלל a reservoir for oil. — (b) to heavy things, such as would be rolled and not carried, whence גל a heap of stones, גלל trunks, stocks (*Stöße*), so called from being

rolled; גלל a large stone. (Arab. جَلَل an important affair.) It is used also — (c) of waves of water rolling themselves onwards, like the German and English quellen, to *well*, whence גלל, Germ. Wellen. From this most fertile monosyllabic stock, have also sprung the tri-literal roots גלל, Arab. اجل, whence גלל a cart, and with a third radical added at the end, גלל to roll up, גלל. גלל Lat. *glomus, glomeravit, globus, Stumpfen*. In the Hebrew language it has also the sister roots גלל to go into a circle, and with a palatal turned into a guttural, חוּל, חיל, חול, גלל (which see); also it has a vast number of offsets in the western languages, especially in Greek. Comp. *κέλλω, κίλλω* (Valck. ad Herod. vii. 155), *κυλίω, κυλινδω* (גלל), *κόλλωψ, κόλλαβος, κόλλιξ, κύλλος* (comp. *κοῖλος*), *κόλλυρα* (a round cake, בָּצֶר), and with the palatal rejected or else put at the end, *ἄλλω, εἰλω, εἰλέω, εἰλύω, ἔλλω, οὔλω, ἰούλω, ἱλγγω, ἔλιξ and ἐλίσσω* etc. Lat. *volvo*, Lat. med. *callus*, i. q. French *gallet, caillou* (גלל), Germ. *Galle*, *Gölle* i. q. *Quelle, quellen, wallen, wälzen*, onomat. fullern, Swed. *kula*, and Lower Germ. *Kaul* (whence *Kugel*).

When any thing is rolled along on a rough gravelly soil, so as to make a scraping sound, this is expressed by roots made harsh with the canine letter ג, גלל, גלל, גלל the effects of which are not less widely diffused.

NIPHAL גלל plur. גלל fut. גלל.

(1) *to be rolled*, of the waves of water, Am. 5:24.

(2) *to be rolled up*, used of the heaven; rolled up like a book, Isa. 34:4.

POAL, *to be rolled* in blood, i. e. to be stained with blood, Isa. 9:4.

HITHPOEL id., 2 Sa. 20:12. Followed by עַל to *roll oneself* upon any one, i. e. to rush upon him, Gen. 43:18.

PILPEL גלל i. q. Kal No. 1, *to roll, to roll down*, Jer. 51:25.

HITHPALPEL גלל *to roll oneself down*, used of an attacking enemy, Job 30:14.

HIPHIL, fut. גלל *to roll, to roll down* a stone. Gen. 29:10.

Derivatives, see note under Kal.

גלל m. — (1) *dung*, so called from its globular form, i. q. גלל, see the root No. 1; 1 Ki. 14:10. Arab

globular dung of animals, as of camels, sheep

(2) *circumstance, cause, reason*; Germ. *Umstand*; comp. as to the etymology סְבִיבָה, whence גַּלְגַּל, with suffix גַּלְגַּלְכֶם, prep. *because of*. Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من جل الك and من جلک (with Elif prosthetic).

(3) [Galal], pr.n. of two men (perh. "weighty," "worthy," as גַּל) — (a) 1 Chr. 9:15. — (b) 1 Chr. 9:16; Neh. 11:17.

גַּל m. Ch. pr. *rolling*; hence *weight, magnitude* (see the root, note under Kal), Ezra 5:8; 6:4, גַּלִּים "great, heavy, squared stones," such as were rolled, not carried. In German, a book of large size, such as might be *rolled* sooner than carried, according to the present custom, in a bag, is called jocosely ein *Bälger*. Talm. גַּלִּים without גַּל is used of a large stone (Buxt. page 433).

גַּל m. i. q. גַּלִּים No. 1, *dung* of men. In sing. once, Job 20:7, גַּלִּים according to Chald. and Vulg. rightly, "sicut *stercus suum in aeternum peribit*;" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גַּלִּים *dung*, pr. globules of dung, Zeph. 1:17; specially human, Eze. 4:12, 15.

גַּלִּי (perhaps "dungy"), [Gilalai], pr. n. of a man, Neh. 12:36.

גַּל fut. גַּלְגַּל TO ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גַּל and the note there under Kal. Hence the nouns גַּלִּים, and —

גַּלִּים [with suffix גַּלִּי], m. prop. *something rolled together*; hence, *rude and unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

גַּלְגַּל quadril. not used; compounded of גַּל and גַּל each of which roots have the signification of *hardness*. Hence —

גַּלְגַּל adj. quadril. *hard*; Arabic جَلْمُون hence *sterile*, prop. used of hard stony ground (comp. στεῖρός, *sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger (verhungert), Job 15:34; 30:3.

גַּל a root not used in Kal. Arab. Conj. III. to

quarrel with any one, especially in *hce*, drinking or in dividing an inheritance. So the Hebrew —

HITHPAEL, *to become angry, irritated* (in strife) Pro. 20:3, "it is an honour to a man to leave off strife, וְיִזְכֹּךְ יְהוָה בְּכָל יוֹמָיו but every fool becomes angry." Followed by גַּל of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

גַּל an unused quadril. root; Arabic جلد *hard, rough*. Hence —

גַּלְעָד [Gilead], pr. n. — (1) of several men, as — (a) a son of Machir, grandson of Manasseh, Nu. 26:29, 30. Hence patronym. גַּלְעָדִי Jud. 11:1; 12:7. — (b) Jud. 11:1, 2. — (c) 1 Ch. 5:14.

(2) with the art. הַגַּלְעָד ("hard, stony region;" according to Gen. 31:21, i. q. גַּלְעָד "hill of witness" [which is of course the true etymology]), *Gilead*, a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as גַּלְעָד (רְמוֹת גַּלְעָד), where there are now two mountains (*Jebel Jelad* and *Jelad*), with the ruins of cities of the same names (see Burckhardt's Travels, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called البلقاء [el-Belka] and جبل عجلون [Jebel 'Ajlân]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13:10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17, comp. 5:16; although also, from the variety of usage in any thing of the kind, 1Sa. 13:7, the land of Gad and Gilead are spoken of together. It once comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

גַּלשׁ i. q. Arabic جلس TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats שְׂעֵי גַלְשׁוֹ which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see גַּל No. 3. Jerome 4:1, "quæ ascenderunt." LXX. 6:5, Complut. ἀνέβησαν; compare جلس Conj. II. to go up.

גַּם prop. subst. *addition, accumulation*; hence part. indicating accession, like גַּם (which see). — (1) also, Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam*; but when words are repeated for the sake of emphasis, it is put between them; as with

גִּמְזוּ (i. q. גִּמְזוֹן a place abounding with sycamores), [*Gimzo*], pr. name of a town of the tribe of Judah, 2 Ch. 28:18. [Now Jimzu, جيمزو, Rob. iii. 57.]

גָּמַל fut. יִגְמַל — (1) TO GIVE, TO DO, OR SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. εἶ, κακῶς πράττειν τινά). 1 Sa. 24:18, אָתָּה גָּמַלְתָּנִי הַטּוֹבָה, "thou hast done good to me." Gen. 50:15, "all the ills אֲחֻזֵּי גָּמְלָנוּ אֵתָּה which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by לְ of pers. Isaiah 3:9, גָּמְלוּ לָהֶם רָעָה, "they have brought evils upon themselves." Psalm 137:8, לָנוּ גָּמְלוֹת שְׁמַלְתָּ, "that which thou hast brought upon us."

(2) to do good to any one, Pro. 11:17; גִּמְלָה לְנַפְשׁוֹ doing good to himself, followed by עַל Ps. 13:6; 116:7; 119:17; 142:8.

(3) to repay to any one good or evil, followed by an acc. Ps. 18:21, יְגַמְלֵנִי יְהוָה פְּצֹדֵי, "God repaid me according to my righteousness;" 2 Ch. 20:11; Ps. 103:10; Deu. 32:6 (unless the words be differently divided, הִל יְהוָה, and there is here an accusative of person).

II. (4) to wean an infant, Isa. 28:9 (where מִחֻלֵּב is added), Isa. 11:8; 1 Ki. 11:20.

(5) to ripen fruit, Nu. 17:23. Intrans. to become ripe, Isa. 18:5.

Note. This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. غَمَلَ pr. to cover with fomentations, to produce warmth, to cherish, which notion of cherishing and warming is applied — (a) to ripening fruit. — (b) to a weaned child. — (c) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see גָּמַל). ["But the verb غَمَلَ can only refer to the significations in No. II; while for those in No. I, we may compare עָמַל, Arab. عَمِل, to labour, to do." Ges. add.]

NIPHAL pass. of II, Gen. 21:8; 1 Sa. 1:22.

Derivatives גָּמַלָה, גָּמְלוּ, and pr. n. גָּמְלִיאל.

גָּמָל plur. גָּמָלִים comm. a camel (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Ægypt. (ΓΑΜΟΛΑ, ΟΥΑΜΟΛΑ) and Sanser. under the form *kramēla*, *kr. umēlaka*. Bochart (Hieroz. i. p. 75, seq.) and others, derive it from גָּמַל to repay, because the camel is an animal *μνηστικός*. It is

however, more probable that גָּמָל has adopted the signification of the cognate جَمَلَ to carry.

גָּמְלִי ("one who possesses camels," or "who is carried on a camel"), [*Gemalli*], pr. n. m., Nu. 13:12.

גָּמְלִיאל "benefit of God"), *Gamaliel*, pr. n. m. Nu. 1:10; 2:20; 7:54.

גָּמַם an unused root, i. q. עָמַם (which see), to gather together, to join together, to heap up.

Compare גָּמַם to heap up, to increase, and intrans. to be heaped up, to be much. Hence גָּמַם and גָּמְמָה.

גָּמַז a root not used in Hebrew, to dig, see גָּמַז.

גָּמַר fut. יִגְמַר. — (1) TO COMPLETE, TO FINISH, Ps. 57:3, אֵל גָּמַר עָלַי "God who will complete for me," i. e. will plead my cause; Ps. 138:8, seq. בָּעַר.

(2) intrans. to leave off, to fail, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

גָּמַר Ch. id. Part. pass. גָּמְרִי perfect, complete, in skill or learning, Ezr. 7:12.

גֹּמֶר *Gomer*, pr. n. — (1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Eze. 38:6). This is probably to be understood of the *Cimerii* (Κιμμέριοι) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region قَرِم, whence now *Krim* is used from the Tauric Chersonese and بکر القرم the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares *Gamir*, which amongst the Armenians was the name of Cappadocia.

(2) the wife of Hosca the prophet, a harlot, Hos. 1:3. (Appell. i. q. جمر coals.)

גָּמְרִיָּה ("whom Jehovah has completed"), [*Gemariah*], pr. n. m., Jer. 29:3.

גָּמְרִיָּהוּ (id.), [*Gemariah*], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12.

גָּן with suff. גָּנִי comm. (f. Gen. 2:15), a garden, especially one planted with trees (prop. a place protected with a fence, from the root גָּנָה). Gen. 2:8

seq. הֶרֶץ a garden of herbs, Deut. 11:10; 1 Ki. 21:2. עֵדֶן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called הָאֵלֶּים Eze. 28:13; 31:8, 9; and יְהִיזְרָה Gen. 13:10; Isa. 51:3. *A garden enclosed*, Cant. 4:12; figuratively used of a chaste woman. Plur. גַּנִּים Cant. 4:15; 6:2.

נָבַח fut. נִבְּחַ. — (1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. ^{جنب} *a side*, Ch. **נָבַח** and prop. equivalent to, *to put aside*; Germ. *auf die Seite bringen*.) [*“Compare Sanscrit *parçvaka* thief, from *parçva* side.”*] Hence **נָבַח** has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:42; Deu. 24:7; Job 21:18, **נָבַחוּ סוּפָה** “and like the chaff, which the wind driveth away;” 27:20. Part. pass. with Yod **נִבְּחִי** Gen. 31:39.

(2) *to deceive*, like the Gr. κλέπτειν. Gen. 31:27, אַתָּה הִנְיָבָה לִּי "thou hast deceived me." Especially followed by לִּי prop. *to deceive* any one's *heart*, i. e. understanding, like κλέπτειν νόον, Hom. Il. xiv. 227. Gen. 31:20, וַיִּנְיָב יַעֲקֹב אֶת־לֵב לָבָן "and Jacob deceived Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal.—(1) *to steal*, Jer. 23:30.

(2) followed by **לִבִּי** to *deceive*, 2 Sa. 15:6.

PUAL pass. Job 4: 12, אֵלַי דָּבַר יְנֻב־ "an oracle was brought to me by stealth," or secretly. Inf. absol. יְנֻב־ Gen. 40: 15.

HITHPAEL, *to do by stealth*, followed by a gerund,
2 Sa. 19:4, "וַיִּתְנַגַּב הָעָם בַּיּוֹם הַהוּא לָבוֹא הָעִיר" "and the
people that day went by stealth into the city."

(Syr. **ܬܝܬܐܠܡܢ** to steal oneself away.) Hence—

נָבִי m. *a thief*, Ex. 22:1, 6, 7. Also—

גִּנְיָה f. *something stolen, theft*, Ex. 22:3.

גִּנְבָת ("theft"), [*Genubath*], pr. n. m. 1 Ki. 11:20.

גִּנָּה fem. from גן *a garden*, Isa. 1:30; Job 8:16.
Pl. גִּנּוֹת Am. 4:9; 9:14. Root גִּנָּן.

נָּה fem. id., but only found in the later Hebrew
[?]. Est. 1:5; 7:7, 8; Cant. 6:11. Root נָּה.

ٲ an unused root, i.q. Arab. جنز and Ch. 𠬞 to hide, to lay up in store. Kindred roots are 𠬞, 𠬞, 𠬞, 𠬞, and transp. 𠬞, 𠬞, 𠬞, 𠬞. Hence —

תְּרִיבִּים const. st. תְּרִיבִּים.—(1) *treasures*, Esther 3:9:
4:7.

(2) *chests*, in which precious wares are kept, Eze.
27:24.

בֵּית גִּזְיָא Ch. pl. m. *treasures*, Ezr. 7:20. גִּזְיָא
treasury. Ezr. 5:17; 6:1. Compare גִּזְיָא.

מִן־מִן־ m. pl. מִן־ *treasuries* of the temple, 1 Ch. 28:11. (The termination מִן־, מִן־ is found also in other Chaldee words, as מִן־, מִן־. Comp. Lehrs. p. 516.)


כָּנָן (kindred to כָּנַן, prop. TO COVER, TO COVER OVER, i.q. Arabic جنى, figuratively, to protect; always used of God as protecting men, followed by על, like verbs of covering (see No. 2, a). 2 Ki. 20:6; וְנִנְתִּי עַל-הָעִיר הַזֹּאת, "and I will protect this city." Isa. 37:35; 38:6; 2 Ki. 19:34. Pret. כָּנְנִיתִי; inf. absol. כָּנֹן Isa. 31:5.

HINIL, fut. הִנִּיל i.q. Kal, Isa. 31:5; Zec. 9:15 (followed by עָל); 12:8 (followed by בָּעַר, see בָּעַר No.4).
Derivatives, הִנֵּה, הִנֵּה, הִנֵּה, הִנֵּה.

קָנַי see Ch. קָנָה.

גִּנֶּתְוֹן ("gardener"), [*Ginnethon*], pr. n. m.
Neh. 10:7; 12:16. Verse 4, incorrectly reads גִּנֶּתְוֹן.

נעה TO LOW as an ox, an onomatopoetic root

1 Sa. 6:12; Job 6:5. Talmud, id. Syr.  to cry out, to vociferate. To this answers the Gr. *βοᾶν*,

Sanser. *gau*, Malab. *ko*, Persic. گاو, *kau*, *gau*, ox; Latin *ceva*, i. e. *vacca*, Columella, vi. 24, fin. In the Germanic languages, *Re*, *Cow*, *Ruh*, a cow, from its lowing. Hence—

נָעַר ("lowing"), [*Goath*], pr. n. of a place near Jerusalem, Jer. 31:39.

נָעַל TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. Ithpeal, to be unclean, impure, see נָעַל No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. נָעַל). There often occurs אֶת נַפְשִׁי “my soul loatheth any thing,” Lev. 26:11, 15, 30, 43; followed by אֶת Jer. 14:19; and without נַפְשִׁי Lev. 26:44; Eze. 16:45.

NIPHAL, to be cast away. 2 Sa. 1:21, כִּי יָשָׁם נִיפָל, "for there the shield of the mighty was cast away;" "*ibi enim abjectus est clypeus heroum.*" as well in the Vulg., LXX. προσωχισθη.

HIPHIL i.q. Kal, Job 21:10, שורו עֵבֶר וְלֹא יִנְעַל "his
cow conceiveth and casteth not," does not suffi-

abortion. Vulg. "*bos eorum concepit, et non abortivit*;" so also Aqu., Symm., LXX. I prefer however, "*taurus ejus inivit vaccam, neque abjicit*," sc. semen; i.e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.

נָעַל ("loathing"), [*Gaal*], pr. n. m. Jud. 9:26, 28, 30.

נָעַל *loathing*; Eze. 16:5, בְּנָעַל נַפְשְׁךָ "with the loathing of thy soul," i.e. so that thou mightest loathe thyself, i. q. בְּנָעַלְךָ; not as others take it, "with the loathing of thy life."

נָעַר fut. יִנְעַר TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, וַיִּנְעַר בּוֹ אָבִיו "and his father reproved him." Ruth 2:16; Jer. 29:27. Const. with an acc. and ׀. (Syr. ܢܥܪ id., Æth.

704: to cry out. Allied is the Arab. جَار to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, וַיִּנְעַר יְהוָה בְּךָ הַשָּׂטָן, "the Lord rebuke thee, Satan!" i.e. restrain, deter thee; Mal. 3:11, וְנָעַרְתִּי לָכֶם בְּאֵהָלָי "I have rebuked for you (for your benefit) the devourer," i.e. voracious and hurtful animals; Mal. 2:3, הִנְנִי נֹעֵר לָכֶם אֶת-הַדֶּשֶׁע, "behold I will rebuke for you the seed," i.e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence מְנוּעֶרֶת and —

נָעַרָה *rebuke, reproof*, Pro. 13:1; 17:10; Ecc. 1:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

נָעַשׂ prop. TO PUSH, TO THRUST, Germ. stoßen. (Syr. ܢܥܫ to push with the horn, stoßen.) Hence in the passive conjugations, *to be concussed, moved*, prop. hin- und hergestoßen werden; and once also in Kal, Ps. 18:8, וַתִּנְעַשׂ וַתִּרְעַשׂ הָאָרֶץ "and the earth shook and trembled." In the parallel place, 2 Sam. 22:8, it is Hithpael [כ׳ Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs הִנְעַשׂ, הִרְעַשׂ.

Pual נִנְעַשׂ id.; Job 34:20, וַיִּנְעַשׂ עִם יַעֲקֹב, "the

people shall be moved," (i.e. shall totter) "and perish."

HITHPAEL, *to be moved*, used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22; 46:7.

HITHPOEL, *to stagger, to reel*, as a drunken man, Jer. 25:16.

נָעַשׂ ("shaking," "earthquake") [*Gaash*], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence נְהַלֵּי נָעַשׂ "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron 11:32.

נָעָתָם ("their touch"), [*Gatam*], pr. n., Gen. 36:11, 16.

נָבָה m. (from the root נָבָה).—(1) *back*, i. q. נָבָה; נָבָה עַל גְּבִי upon the back, i.e. upon, i. q. Ch. עַל גְּבִי, Pro. 9:3.

(2) *body*. Hence נָבָהוּ with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. *μόνος*.

נָבָה Chald. *a wing*; plur. נָבָהִין Dan. 7:4, 6, Syriac ܢܒܐ; compare above Heb. אֲנָבִים. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun נָבָה, Arab. جَنَفَ to turn to the side.

נָבָה an unused root, i. q. נָבָה to be bent, bowed. Hence in Arab. جَنْجَن the eyelashes, also a short twig, Weinrebe, so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 298.

נָבָה with suff. נָבָהִי; pl. נָבָהִים comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), *a twig*, and a plant which has twigs, especially *a vine*, which however ["comp. *salix* = ἑλεξ prop. a rod, switch"], when more exactness was needed, as in the laws, is called נָבָהִי Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as נָבָהִי שִׁטְרָה 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes *a vine*, Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. *A noble vine* figuratively denotes men of more noble qualities, Jer 2:21 (compare Isa. 5:2); and on the other hand, *a wild vine, vine of Sodom* (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4.

against them." Dan. 11:10, init.

(2) *to make war* with any one, followed by בָּם . Deu. 2:5, 19, $\text{אֶל־תִּתְּנָר בָּם}$ "wage no war with them;" in verses 9 and 24 there is also added $\text{הַתִּתְּנָר מִלְחָמָה}$ "to wage war with Jehovah," Jer. 50:24. 2 Ki. 14:10, $\text{לָמָּה הַתִּתְּנָר בְּרָעָה}$ "why shouldst thou contend with (excite to battle) misfortune?" Absol. Dan. 11:10, $\text{יִתְּנָרָה עַד־מָעוֹזָה}$ "he shall make war (shall penetrate) as far as his fortress." Dan. 11:25, $\text{יִתְּנָרָה לְמַלְחָמָה}$ "he shall stir himself up (shall arise) to war."

Derivative הִתְנַרָה.

גֶּרָה f.—(1) *rumination*, the food which ruminating animals bring up to chew, *the cud*, Arabic جَرْد , see the root גָּרַר No. 3. Used of a ruminating quadruped הָעֵלָה גֶּרָה Lev. 11:3, seq.; Deu. 14:6, 7; and גֶּרָה גֶּרָה Lev. 11:7.

(2) *a grain, a bean*, so called from the idea of rolling, and the round form i. q. גֶּרֶר , see the root No. 5; hence used of the smallest Hebrew *weight* and *coin*, *a gera*, *the twentieth part of a shekel*, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. ["LXX. ὀβόλος , Vulg. *obolus*, either from the figure of a *granule* of lead (as Gr. ὀβόλος , according to Aristotle, is from the figure of a spit or needle; Ch. מֵעָט a little stone, *obolus*), or, because in weighing small things, the Hebrews used *grains* or *kernels* either of pepper or barley (compare English *barleycorn*), or perhaps the seeds of the *carob tree*." Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [*Ceratonia siliqua*, Linn.], just as the moderns sometimes use barleycorns or peppercorns. ["But it must be remembered that the Mosaic *gerah*, which is $13\frac{1}{6}$ Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. حَبَّة grain, berry, and خَرْبَة carob bean; Persic دانه (δακνάνη) = دانه , all of which refer also to small weights." Ges. add.]

גֶּרוֹן const. גֶּרוֹן mas. *the throat*, so called as being rough, and giving forth rough sounds (see גֶּרָה , No. 3, גֶּרָה גֶּרָה comp. Ps. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, $\text{כִּכְרֵם בְּהוֹרֵם גֶּרוֹנָם}$ "their throat is an open sepulchre." Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1 קְרָא בְּגֶרוֹן "cry with the throat," i. e. with the

full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. *guttur, gula*. Isa. 3:16, נְטוּיֹת גֵּיוֹן "with an outstretched neck." Eze. 16:11.

גֵּרֹת f. *place of habitation*, root גָּרַר No. 1, Jer. 41:17.

גָּרַר a root not used in Kal, i. q. גָּרַר (which see), Arab. جَرَز to cut, to cut off, to separate, also to eat, to devour; whence Sam. גִּרְזִיטָה a locust.

NIPHAL, i. q. גָּרַר Niphal No. 2. Psal. 31:23, גִּבְרֹתַי מִנְּגִיד עֵינַי "I am cut off (or am excluded) from thy presence," comp. גָּרַר Ps. 88:6. 14 MSS. also read in Ps. 31, גִּבְרֹתַי .

גֵּרִי (of the form פָּרִי), or גֵּרִי ("dwelling in a desert land," comp. Arab. جَرَز barren land), *Gerizite* or *Girzite*, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כתִּיב.

גֵּרִימִים , always הַר גֵּרִימִים *Mount Gerizim*, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 2, 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, הַר גֵּרִימִים I should suppose to denote *the Mount of the Gerizites* (see גֵּרִי), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (הַר הַעֲמִלִּיקִי Jud. 12:15).

גֵּרִי m. *an axe*, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are כִּרְזִין , כִּרְזִין , כִּרְזִין an axe.

גֶּרֶל an unused root, softened from גָּרַר (like הָרַר from הָרַר to burn), having the sense of *roughness*, especially used of a *rough, gravelly, gritty soil*, on which the foot gives forth a scraping, grating sound; hence Arab. جَرَل a gravelly place, جَرَل gravel. Hence Heb. גֶּרֶל pr. *a little stone*, hence *a lot*, Gr

transp. ΚΑηΡος, Lat. *GLaRea*, and Arab. جَرَل to be stony, Kamūs p. 1412, which is derived from the noun جَرَل stones, whence also جَرَل a stony place.

גָּרַל rough, morose (grämlich, grollig, grillig; from the same stock, Prov. 19:19 כְּחִיב מְרֹסֶה morose of anger, i. e. of morose anger, angry, rough. All the Verss. express the קרי חֲמָה, גָּרַל חֲמָה, which however appears too feeble.

גָּרַל see גִּדְּרָל.

גָּרַם pr. to CUT OFF, like the Syr. ܓܪܡ, and Arab.

جَرَم. In the Old Testament once followed by a dat. ["to cut off for"] to reserve, to lay up. Zeph. 3:3, "לֹא יָרִמֶּנִּי לִפְנֵי" they lay up nothing for the morrow." Well rendered by the LXX. οὐχ ὑπελίποντο. Vulg. non relinquebant ad mane. Comp. אָצַל Gen. 27:36, also جَرَم Koran 11:87.

PIEL גָּרַם (denom. from גָּרַם), to gnaw bones. Nu. 24:8, "he shall devour the nations his enemies, גָּרַם וְעִצְמוֹתֵיהֶם and he shall gnaw their bones." Hence figuratively, Eze. 23:34, "thou shalt drink and suck it (the cup) out, וְאַתָּה תִּשְׁתֶּה וְתִגְרַם and thou shalt gnaw the sherds," i. e. thou shalt lick, lest a single drop of wine be left therein.

גָּרַם m.—(1) a bone, i. q. גֶּצֶם, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18. (Syr., Ch. ܓܪܡܐ, גָּרַמָּה, Sam. ܓܪܡܐ id., Arab. جَرَم body. The letter r, and the sibilant being inter-

changed, it is kindred to גֶּצֶם and جَرَم itself.

(2) body, as in Arabic. Gen. 49:14, חֲמֹר גָּרַם "an ass of a great and powerful body," i. e. powerful, robust. Vulg. asinus fortis. So also in Arab. جَرَم

body, is used of a beast of burden, as فرس جَرَم a horse of a large body, حمار جَرَم a strong ass; and the same is expressed with the peculiar adjective جَرِيم.

(3) substance of a thing, a thing itself, like גֶּצֶם a bone, himself. 2 Ki. 9:13, "and they took every one their garments and put them under him אל־נְעָרִים upon the steps themselves."

גָּרַם Ch. a bone, Dan. 6:25.

גָּרַמִּי ("bony"), [Garmite], pr. n. of a man, Ch. 4:19.

גָּרַן an unused root. Arab. جَرَن to make smooth, to sweep away, a kindred root to גָּרַם, and others beginning with גַּר.

גָּרַן with suff. גָּרָנִי, with ה parag. גָּרָנָה Mic. 4:12. Pl. גָּרָנוֹת Joel 2:24, constr. גָּרָנוֹת Hos. 9:1, m. a level place, pr. a place levelled, made smooth. (Arab. سَلَا, pr. a place levelled, made smooth. (Arab.

سَلَا id.). Used—(a) of an open place before the gates of cities, elsewhere called רְחֹב 1 Ki. 22:10; 2 Ch. 18:9.—(b) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. גָּרָן תְּבוּאָת פָּרֹה the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, גָּרָנִי "son of my floor," i. e. O people of my country, who are now trodden down and broken, like grain on a floor. Parall. גָּרָשְׁנִי my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

גָּרַם TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally to CRUSH, especially into largish pieces (comp. גָּרַב, גָּרַבָּה. So Syr. ܓܪܫ, Arab. جَرَش compare Heb. גָּרַם, whence גָּרִיכָה meal, Grief, Grütze. In the Old Testament once intran. Ps. 119:20, גָּרַכָּה, גָּרַכָּה "my soul is crushed for longing."

HIPHL, to crush, to break in pieces, Lam. 3:16, וַיִּגְרַם בְּחֻצְנִי שֹׁנִי "and he has broken my teeth with gravel," figuratively for a condition very calamitous and unhappy. See below גָּרַשׁ.

גָּרַע fut. יִגְרַע TO SCRATCH, TO SCRAPE (like very many verbs beginning with גַּר), hence—

(1) to scrape off the beard (like the Syr. ܓܪܥ), Jer. 48:37; according to some copies, Isa. 15:2 (see under גָּרַע). To this answers the Gr. κείρω, [sceren, Hence—

(2) generally to take away, to withhold (cogn. ἄλλωμι, and intrans. careo). Jer. 26:2, גָּרַע דָּבָר "take not away any thing (from it)," followed by מִן Job 36:7. Often גָּרַע מִן is equal to, to take away (something) from any thing, but so that the acc. of the part taken away is omitted. Compare opp. הוֹסִיף No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Ecc. 3:14. Hence with an acc. to diminish, prop. to take away from.—Exod. 21:10; Eze. 16:27; Job 15:4, תִּגְרַע, וְתִקַּח אֶל־יְהוָה שִׁוְחָה לִפְנֵי אֵל "and thou withholdest prayer before God." Followed by אֶל to take in, i. e. to lay up, to put in store for oneself; für sich behalten, compare גָּרַם Job 15:8, "hast thou hearkened in the council of God, וְתִגְרַע אֶל־יְהוָה and hast thou taken in all knowledge?" Cognate is the Arabic usage, in which جَرَعَ is to absorb, to swallow down.

PIEL i.q. Kal No. 2, *to draw in*. Job 36:27, יִנָּע, "after (God) attracts, (draws up) the drops of water."

NIPHAL—(1) pass. of Kal No. 2, *to be taken away, withheld*. Construed either so that the thing to be taken away is expressly marked, Nu. 27:4; 36:3; or so that it is supplied, יִנָּע there is taken away from any thing, a thing is lessened, Nu. 36:3, fin.; Ex. 5:11; Lev. 27:18. Hence—

(2) *to be put back, made less of*, Nu. 9:7.

Derivative מִנְרָעוֹת.

נָרַךְ—(1) TO SNATCH AWAY, TO SWEEP AWAY. (There is something onomatopoeitic in this root, both in the letters נר, which convey the notion of scratching, scraping (see under the root נרב), as well as in the syllable רך; compare *rapere*, *raffen*. Arab. جرف *to sweep away, to clear off*, as mud with a shovel. Conj. II, *to carry away, to wear away*, as a river part of a bank, جرف جرف a stone worn away by the flow of water. Ethiop. ገፈፋ: a drag net. Ch. and Talmudic to sweep. Syr. ܢܪܝܢ used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נַחַל קִישׁוֹן יִנָּרֶם "the river Kishon carried them away." LXX ἐξέστυεν. Vulg. traxit cadavera eorum.

(2) *to grasp*, whence נָרַךְ the fist; see also נִרְכָּה.

נָרַר an onomatopoeitic root, prop. expressing, TO SCRAPE, TO SWEEP, TO SAW, and similar rough sounds, such as those which proceed from the throat; comp. Gr. σάρω, σαρῶ, σῶρω, Lat. sario, sarrio, serro, verro, garrio; Germ. jerven, scharren, schüren, schuern, fehren (see also נָרַר). Specially—

(1) *to drag or snatch away*, pr. so as to sweep the ground. Germ. jerven. (Syriac and Arabic id.) Hab. 1:15; Pro. 21:7; see HITHPOEL.

(2) *to saw, to cut with a saw*. In Syriac and Arabic this signification is expressed by the cognate form. ננר. Hence מִנְרָר a saw. See POAL.

(3) *to gargle, to produce rough sounds in the throat*. Compare Arabic جرجر, غرغر which denote various guttural sounds, whether made by a liquid or by the voice, schürfen, schnarren, schnarcken, gurgeln, γαργαρίζω, gargariser.

(4) *to ruminate*, i. e. *to bring up the food again through the throat and to eat it again* ["which is usually attended with a gurgling noise"]. So fut. יִנָּר. Lev. 11:7, Arab. جر. IV. and VIII., Syriac ܢܪܝܢ.

This may either be taken as Kal in a Chaldee form,

or for Niphal, just as in Syriac and Arabic they express this by passive or reflective forms, prop. to *ruminate with oneself*.

(5) Sometimes this root loses part of its proper force, and also expresses the softer sound of *rolling*, elsewhere proper to the kindred root נָלַל. So Æth. ለገረገረ: to roll oneself, Syriac ܠܠܝܢ i. q. ܠܠܝܢ a chariot, and in the Old Test. גָּרַר for גָּלַל (as is found in the Talmud), a berry; compare גָּרַר, גָּרַר and the Lat. *currere*.

NIPHAL—(1) *to be scraped together*, used of riches (compare the kindred root נָרַךְ, which is also used of gain collected and scraped together from every quarter). So no doubt we should understand part. pl. נָרַחוֹת (of the Chald. form); Job 20:28, "wealth scraped together," i. q. יָבֹל in the other hemistich. The entire verse should be rendered, *the provision of his house vanishes, his wealth vanishes in the day of his anger*.

(2) *to ruminate*, see under Kal No. 4.

POAL, *to be cut with a saw*, 1 Kings 7:9; compare Kal No. 2.

HITHPOEL, i. q. Kal No. 1; used of a whirlwind sweeping away as it were everything, Jer. 30:23.

Derivatives נָרַח, נָרַחוֹת, נָרוֹן, מִנְרָה [and also נָרַר; pr. n. מִנְרָוֹן].

נָרַר (according to Simonis, "sojourning," "lodging-place," from the root נר i. q. נָר; compare Gen.

20:1; perhaps also *water-pots*, Arab. جرار, Gerar, pr. n. of a city, formerly the abode of the kings of the Philistines; in the time of the patriarchs, subject to king Abimelech, Gen. 20:1; 26:6; נַחַל נָר "the valley of Gerar," Gen. 26:17.

נָרַשׁ i. q. נָרַם which see; hence—

נָרַשׁ with suff. נָרַשִׁי something crushed, Lev. 2:14, 16.

נָרַשׁ prop. TO DRIVE, TO THRUST (like the Ch.). In Kal specially—

(1) *to expel*, as people from a land, Ex. 34:11. But in this signification much more use is made of Piel. Used of inanimate things, Isaiah 57:20, "the wicked are like the troubled sea which cannot rest, whose waters cast forth mire and dirt." Also *to put away, to divorce* a wife. Part. pass. נָרַשָׁה a (wife) put away, Lev. 21:7, 14; 22:13; Nu. 30:10; Eze. 44:22.

(2) *to plunder, to spoil*; Eze. 36:5, לְמַעַן מִנְרַשָּׁה, "that they may spoil it (the land) for prey."

קִנְיָה is here an infinitive of the Aramaean form. In the derivatives also—

(3) to put forth fruit; see **קָנַת**, and—

(4) to drive cattle to pasture; see **קִנְיָה**.

PIEL **קָנַת** *to expel, to drive out*, with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and **קִין** of the place from which any one is driven, Ex. 11:1; Jud. 11:7; **קָנַת** *to drive out before one*, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

PUAL **קָנַת** pass. Ex. 12:39.

NIPHAL—(1) to be expelled, Jon. 2:5.

(2) to be carried off by the violence of water, Am. 8:8; **קָנַת** *כַּיָּאֹר מִצְרַיִם* “it is carried off and inundated as by the river of Egypt.”

(3) to be driven, agitated, as the sea; Isa. 57:20, **קָנַת** “the troubled sea.”

Hence are derived **קִנְיָה** and the words immediately following.

קָנַת m. prop. what is propelled, put forth, hence produce; Deu. 33:14, **קָנַת יְרֵחַ** “the produce of the months,” i. e. what each month produces from the earth; compare the root No. 3.

קָנַת f. *expulsion, driving out*; specially of persons from their possessions, Eze. 45:9.

קִרְשֹׁן (“expulsion”), pr. n. *Gershon*, a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, seq. Hence patron. **קִרְשֹׁנִי** a Gershonite, and collect. *Gershonites*, Nu. 3:23; 26:57.

קָנַת (“expulsion,” i. q. **קִרְשֹׁן**), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for **קָנַת** i. q. **קָנַת** a stranger there [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare **קָנַת** i. q. **קָנַת**); hence the LXX., that they might express this etymology more distinctly, have put *Γησάμ*.—(2) of a son of Levi, who is elsewhere called **קִרְשֹׁן** which see.—(3) Jud. 18:30.—(4) Ezr. 8:2.

קִשְׁרָה (“bridge,” Arab. *جسر*, Syriac *ܩܝܫܪܐ*), pr. n. *Geshur*, a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that *Geshur* is to be sought in the neighbourhood of Gilead, and that the Geshurites are not

different from the **קִשְׁרָה**, mentioned immediately under **קִשְׁרָה**.

קִשְׁרָה *Geshurite*, Gent. n.—(1) of a people living at the foot of Hermon, near Maachah, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13:13; 1 Chron. 2:23; compare **קִשְׁרָה**. A bridge is now found in that region (*Jisr beni Yakub*), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

קָנַת not used in Kal, TO RAIN, especially with violence, *gießen*.

[“PUAL, Eze. 22:24; see **קָנַת**.”]

HIPHAL, to cause to rain, Jer. 14:22.

[Hence the three following words.]

קָנַת m. pl. **קָנַתִּים**, const. **קָנַתִּי**.

(1) *rain, violent rain, heavy shower*, different from **קָנַת**, which denotes any rain. Hence **קָנַת** “shower of rain,” *Regenauß*, Zec. 10:1, and **קָנַת** Job 37:6. The same is also apparent from the epithets, as **קָנַת** 1 Kings 18:45; **קָנַת** Eze. 13:11, 13.

(2) [*Geshem*], pr. n. m. Neh. 2:19; 6:1, 2, which is also written **קָנַת**.


קָנַת id. With suff. **קָנַתִּי**. Eze. 22:24. [“But it is better to write without Mappik **קָנַתִּי** for **קָנַתִּי** Pual of **קָנַת** is rained upon, *Vulg. compluta est*.”]

קָנַת with suff. **קָנַתִּי**, Ch. *body*. Daniel 4:30; 5:21. (Syriac *ܩܝܫܪܐ*, Arabic *جسم* and *جثمان* id. Comp. under **קָנַת**).

קִשְׁרָה pr. n. *Goshen*—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan gulf. And that such was its situation—(a) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(b) there is the authority of the LXX., who well render **קִשְׁרָה** by *Γεσση*

Ἀραβίας, Gen. 45:10, and Ἡρώων πόλις ἐν γῇ Παμ-
εσῇ, Gen. 46:28. The opinions of others are given
in Thes. p. 307.

(2) a city with a neighbouring district in the mountains of the tribe of Judah, Josh. 10:41; 11:16; 15:51.

נָשַׁף an unused root. Syr.  to soothe tenderly. Hence—

נִשְׁפָּא pr. n. m. ("soothing"), [*Gispa*], Neh.
11:21.

בָּנֶה an unused root. Arab. **جَسَرَ** *to construct a bridge* (pr. to join, comp. **קָנֶה**); also to be daring, since to construct a bridge, especially in war, and where the river is rapid, is the act of a bold and daring man. Syr. **ܒܢܐ** id. Hence **בָּנֶה**.

נָחַשׁ a root only used in Piel, TO FEEL, TO SEEK BY FEELING, TO GROPE, with acc. Isa. 59:10. (Arab. **جَسَّ**, Aram. **ܨܥܝܬܐ** and **ܨܥܝܬܐ** id., but generally trop. to explore.) Kindred to **נָחַשׁ**.

נָת (contr. from נָתַת, of the form בָּנַת, בָּת, for בָּנַת from the root נָתַן), pl. נָתוֹת f. [From נָתַן in Thes.]

(1) *a wine-press*, or rather *the trough* in which the grapes were trodden with the feet, whence the

juice flowed into a vat (יֵקֶב) placed near, as it was squeezed from the grapes. Joel 4:13. דָּרַךְ יַת to tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [*Gath*], pr. name of a city of the Philistines, where Goliath was born. Josh. 13:3; 1 Sa. 6:17; 21:11; 1 Ki. 2:39, 40. Hence patron. 'רָגִי. [*Gittite*].

(3) **נֶת הַפֶּזֶר** ("wine-press of the well"), [*Gath-hepher*], a town of the tribe of Zebulun (with **ה** local, **נֶת הַפֶּזֶר**), Josh. 19:13, celebrated as the birth-place of Jonah the prophet.

(4) יַת רִמּוֹן ("wine-press of the pomegranate"), [*Gath-rimmon*], a town of the tribe of Dan, Josh. 19:45. [See Robinson, ii. 421].

גִּתִּית *a Gittite*, Gent. n. from גִּת No. 2. 2 Samuel 6:10, 11; 15; 18. Hence fem. גִּתִּית *Ps.* 8:1; 81:1; 84:1, a kind of *musical instrument*, either used by the people of Gath, or as it were *ἐπιδήμιον*, as used in the vintage with the songs of the wine-dressers and press-treaders.

גִּתַּיִם ("two wine-presses"), [*Gittaim*], pr.n. of a town of the Benjamites, Neh. 11:33.

גֶּתֶר Gen. 10:23 [*Gether*], pr. n. of a district of the Aramæans, whose boundaries are altogether unknown.

Daleth (דָּלֶת), the fourth letter of the alphabet; when used as a numeral, *four*. The name signifies *a door*, which appears to have been the most ancient form of this letter.

In sound, Daleth is kindred--(1) to the harder dentals, as ט, ת, with which it is not unfrequently interchanged, see דָּבַב, טָבַב, סָפַפ; דָּחַל, פָּחַל, בָּל; דָּבַק, פָּבַק. More rarely also it changes to ל, see דָּלָה.---(2) to the sibilant ש, as to which see below [at that letter].

אָף Ch. i. q. Heb. הֵן and הֵן *this*, fem. and neut. (elsewhere הֵן, הֵן). Dan. 4:27; 5:6, הֵן הֵן “this to that,” together. [“Found in the Targums with ה prefixed הֵן, הֵן; Syr. ܐܝܢܐ. Sam. 𐤀𐤏𐤃. Nasor. ܝܢ.” Thes.]

דָּבַח TO MELT AWAY, TO MELT, hence TO PINE,
TO LANGUISH. (The signification of melting or
pining is widely extended amongst cognate verbs, as
דָּבַח, **דִּיבַח**, **דִּיבַח**, **דִּיבַח**, Syr. **ܕܒܚ**, Arab. **دَابَّ**)

and the idea is variously applied either to the languor of a sick or old person, or to fear. The primary idea is that of melting with heat, *zerſchmelzen*, *zerfließen*, comp. *זל*. Amongst the Indo-Germanic languages this may be compared with Pers. *ز* heat,

تافتن to warm, to kindle, = *θάπτω*, تابهیدن
to melt away; Sansc. *tapa*, Lat. *tepeo*. Kindred is
τήκω, תָּכַן. It is applied to the eye, pining away
with grief, Ps. 88:10 (see תָּכַן, עֵינַי); to the soul
(נַפְשִׁי), Jer. 31:25; to the person himself, Jer. 31:12.
Hence—

יָדָהָהּ f. *fear, terror* (wrongly explained by Simonis, even in the last edition [Winer's] *solicitudo, moeror*), so called from the idea of melting away (see מָסַח). Job 41:14. Also—

דָּאָבֹן const. דָּאָבֹן m. *pining, wasting, lan-*
guor of soul, Deut. 28:65 (comp. Jer. 31:25).

187 i. q. 17 *a fish*, Neh. 13:16. As Kametz in this word (signifying *a fish* and not *a fisherman*) is

'Αραβίας, Gen. 45:10, and 'Ηρώων πόλις ἐν γῇ Παμ-
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جسس, Aram. ܓܫܫ and ܓܫܫ id., but generally
trop. to explore.) Kindred to גִּשְׁשָׁה.

גִּתְּ (contr. from גִּתְּ, of the form גִּתְּ, for
גִּתְּ from the root גִּתְּ), pl. גִּתְּ f. [From גִּתְּ in Thes.]

(1) a wine-press, or rather the trough in which
the grapes were trodden with the feet, whence the

juice flowed into a vat (יִבְרָ) placed near, as it was
squeezed from the grapes. Joel 4:13. גִּתְּ to
tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [Gath], pr. name of a city of the Philistines,
where Goliath was born. Josh. 13:3; 1 Sa. 6:17;
21:11; 1 Ki. 2:39, 40. Hence patron. גִּתְּ. [Git-
tite].

(3) גִּתְּ הַבֵּר ("wine-press of the well"), [Gath-
hepher], a town of the tribe of Zebulun (with ה
local, גִּתְּ הַבֵּר), Josh. 19:13, celebrated as the birth-
place of Jonah the prophet.

(4) גִּתְּ רִמּוֹן ("wine-press of the pomegra-
nate"), [Gath-rimmon], a town of the tribe of
Dan, Josh. 19:45. [See Robinson, ii. 421].

גִּתְּ a Gittite, Gent. n. from גִּתְּ No. 2. 2 Samuel
6:10, 11; 15:18. Hence fem. גִּתְּ Ps. 8:1; 81:1;
84:1, a kind of musical instrument, either used
by the people of Gath, or as it were ἐπιγινόμενον, as
used in the vintage with the songs of the wine-
dressers and press-treaders.

גִּתְּ ("two wine-presses"), [Gittaim], pr. n.
of a town of the Benjamites, Neh. 11:33.

גִּתְּ Gen. 10:23 [Gether], pr. n. of a district of
the Aramæans, whose boundaries are altogether un-
known.

ד

Daleth (דָּלֶת), the fourth letter of the alphabet;
when used as a numeral, four. The name signifies
a door, which appears to have been the most ancient
form of this letter.

In sound, Daleth is kindred—(1) to the harder
dentals, as ט, ת, with which it is not unfrequently
interchanged, see דָּבַב, טָבַב, טָפַפ, דָּרַל;
בָּתַל, דָּתַל, דָּרַל. More rarely also it changes to ל, see
דָּלַל.—(2) to the sibilant ז, as to which see below
[at that letter].

דָּ Ch. i. q. Heb. דָּ and דָּ this, fem. and neut.
(elsewhere דָּ, דָּ). Dan. 4:27; 5:6, דָּ דָּ "this
to that," together. ["Found in the Targums with
ה prefixed דָּ, דָּ; Syr. ܕܐܢܐ. Sam. ܕܐܢܐ. Nasor.
ܕܐܢܐ." Thes.]

דָּ TO MELT AWAY, TO MELT, hence TO PINE,
TO LANGUISH. (The signification of melting or
pining is widely extended amongst cognate verbs, as
דָּבַב, דָּבַב, דָּבַב, Syr. ܕܐܒ, Arab. ذاب, ذاب, ذاب

and the idea is variously applied either to the lan-
guor of a sick or old person, or to fear. The primary
idea is that of melting with heat, zer-schmelzen, zer-
fließen, comp. דָּב. Amongst the Indo-Germanic lan-
guages this may be compared with Pers. تب heat,

تباهیدن, تافتن, to warm, to kindle, = θάπτω, to
melt away; Sansc. tapa, Lat. tepeo. Kindred is
דָּבַב, דָּבַב. It is applied to the eye, pining away
with grief, Ps. 88:10 (see דָּבַב, דָּבַב); to the soul
(דָּבַב), Jer. 31:25; to the person himself, Jer. 31:12.
Hence—

דָּבַב f. fear, terror (wrongly explained by
Simonis, even in the last edition [Winer's] sollicitudo,
moeror), so called from the idea of melting away (see
דָּבַב). Job 41:14. Also—

דָּבַב const. דָּבַב m. pining, wasting, lan-
guor of soul, Deut. 28:65 (comp. Jer. 31:25).

דָּבַב i. q. דָּבַב a fish, Neh. 13:16. As Kametz in
this word (signifying a fish and not a fisherman) is

pure (from דָּנָה), the letter א which is omitted in very many MSS. (as the Masora observes) is a redundant *mater lectionis*, as in מְלָאכִים 2 Sa. 11:1.

דָּאב prop. i. q. דָּאב to melt, Greek *τήκω*. It is applied to terror and fear (comp. מָסַס, כּוֹנֵן, to fear, to be afraid, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; לָן Jer. 42:16; also לָן of the person for whom we fear, 1 Sa. 9:5; 10:2; and לָן of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

דָּאג ("fearful"), [*Doeg*], pr. n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כְּחִיב, 1 Sam. 22:18, 22, it is דָּוִיג, according to the Syriac pronunciation.

דָּאָה f. i. q. דָּאָה fear, dread, anxious care, Eze. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

דָּאָה fut. דָּאָה apoc. דָּאָה Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, וְיָאֵל עָלַי וְיָאֵל עָלַי וְיָאֵל עָלַי and he flew upon the wings of the wind." (For 2 Ki. 17:21 see דָּאָה.) Hence דָּאָה and —

דָּאָה f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is דָּאָה, by mistake of transcribers); some bird of prey which flies rapidly. LXX. γύψ. Vulg. *milvus*. Comp. Bochart, Hieroz. t. ii. p. 191.

דָּאָה see דָּאָה.

דָּאָה see דָּאָה.

דָּב and דָּוֹב masc. epicæne a bear, so called from its slow pace (see the root דָּבַב), 1 Sa. 17:34, 36, 37; 2 Sa. 17:8; Pro. 17:12; Hos. 13:8, דָּב שְׂבֹבֵל "a bear (i. e. she bear) robbed of its whelps." Plur. דָּבִים f. she bears, 2 Ki. 2:24. (Arab. دَبَّ, دَبَّ, a he bear, a she bear.)

דָּב Ch. id. Dan. 7:5.

דָּבָא an unused root, i. q. Arab. دَبَّ to be quiet, to rest, prop. to languish, to pine; kindred to the root דָּאב and the others there cited. Hence—

דָּבָא m. *languor, rest*, poetically used of death. Once found Deu. 33:25, דָּבָא דָּבָא "as thy days (thy life) so thy death," ["Ges. corr. 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. *senectus tua*; not amiss, as far as the

etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מִי־דָבָא ("water of rest").

דָּבַב, Arab. دَبَّ—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoeic root, like the German *tappen*, French *tapper*. Nearly connected is מְפַפֵּה, used of a gentle but quick progress, such as in German is expressed by the diminutive verb *trippeln*; compare further מְפַפֵּה whence מְפַפֵּה, Gr. *στρίψω*. Elsewhere in the signification of *treading*, the Phœnicio-Semitic languages commonly use transp. *pat*, see the root דָּבַב. Hence דָּב a bear.

(2) to creep about, used of a slanderer, hence simply to slander, whence דָּבָה; compare דָּבַב and מְפַפֵּה.

(3) of liquids, to flow gently, as of wine, Cant. 7:10. Comp. as to this passage under the root דָּבַב.

[Derivatives (as given above), דָּב and דָּבָה.]

["דָּבָה an unused root. Hence דָּבָה"]

דָּבָה f. (root דָּבַב No. 2) slander, calumny. דָּבָה הוֹצִיאָה to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e. g. Ps. 31:14, כִּי שָׁמַעְתִּי דְּבַת רַבִּים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, וְדָבַתְךָ לֹא תִשָּׁב "so that thine infamy turn not away from thee." (Arab. دُوبِبَ a secret slanderer, one who spreads calumnies. Syr. دُوبِبَ report, rumour, and دُوبِبَ to spread a rumour. Ch. דָּבָה reproach).

דָּבָה f.—(1) a bee, Isa. 7:18; plur. דָּבָהִים Jud. 14:8; Psal. 118:12. Syr. دُوبِبَ a bee, a wasp. Arabic دُوبِبَ collect. a swarm of bees, or wasps, *q. s. exagimen, ab exagendo*, see דָּבַב No. 2 (like *agmen q. s. agimen, also ab agendo*). The Hebrew word, however, is a noun of unity, from the unused דָּבָה = דָּבָה.

(2) [*Deborah*], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

דָּבַח Chald. TO SACRIFICE, i. q. Heb. דָּבַח. [Part. דָּבַחִין, Ezr. 6:3. Hence מִדְּבַחִים an altar, and —

דָּבַח pl. דָּבַחִין Ch. a sacrifice, Ezr. 6:3.

דָּבִיּוֹנִים m. pl. 2 Ki. 6:25 קרי *dove's dung*; an euphemism for יוֹנִים, which stands in the כְּחִיב, pr. the flowing or discharge of doves, from the verb

דָּבַר = דָּבַח, דָּוַח to flow; comp. $\rho \acute{\epsilon} \upsilon \mu \alpha$ γαστρός, δαίρῃα, diarrhœa.

דָּבִיר m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קִדְשׁ קִדְשִׁים 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from דָּבַר to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i.e. the western (see אֲחֹרֹת No. 2), as has been rightly observed by Iken, in Dissert. Philol. Theol. part i. p. 214.

(2) [Debīr], pr.n.—(a) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(b) of a town in the south of the tribe of Gad. —(c) of a king of Eglon."]]

דָּבַר an unused root; prob. i. q. דָּבַק to cleave together, and trans. to join together, see דָּבַק.

דָּבַל (kindred to דָּבַל), TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence Arab. دَبَال ball of dung (compare دَبَل), دَبْلَة, دَبْلَة dung; دَبْلَة, دَبْلَة a round morsel. Hence—

דָּבָל f. const. דָּבָלִים plur. cakes made of dried figs, pressed together in lumps; Gr. παλάθη (from דָּבַל, דָּבָל, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of תָּאִיִּים 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

דָּבָל Ezek. 6:14, [Diblah], no doubt erroneously written for דָּבָלָה, which is a town in the northern confines of Palestine, see below [דָּבָלָה].

דָּבָלִים ("two cakes"), [Diblain], pr.n. of the father-in-law of Hosea the prophet, Hos. 1:3.]

דָּבָלִים ("two cakes," a name probably derived from the form of the town), [Diblathaim], Num. 33:46, and בֵּית דָּבָלִים Jer. 48:22, pr.n. of a town of the Moabites. Jerome says (Onomast. s. v. Jassa), "*et usque hodie ostenditur inter Medabam et Deblatai.*"

דָּבַק and דָּבַק fut. דָּבַק inf. דָּבַק. (1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, anfleben, anbaften. (Arab. دَبَق, Syr. دَبَق id. A kindred root is طَبَخ to cook, the primary syllable is בָּק, which has the

sense of cooking; compare דָּבַק, Pers. بَاج, بَاج, بَاجت, bukhten, pukhten. See also דָּבַק. Const. followed by דָּבַק Job 19:20; דָּבַק Jer. 13:11; דָּבַק Ps. 102:6, intrans. Lam. 4:4, דָּבַק לְשׁוֹן יוֹגֵק לְאֵהֱבוֹ "the tongue of the sucking child cleave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Psa. 137:6 (comp. HIPHIL, Eze. 3:26). Deut. 13:18, "let nothing cleave to thy hands," i.e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by דָּבַק verse 23. Hence, to be attached to any one, to be lovingly devoted (κολλᾶσθαι τινί), e.g. to a king, to God, to a wife, followed by דָּבַק and דָּבַק Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by דָּבַק Psa. 63:9, דָּבַק נַפְשִׁי אַחֲרֶיךָ "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], to come upon, to reach any one, followed by an acc.; דָּבַק and דָּבַק Gen. 19:19; Deu. 28:60. Jer. 42:16, דָּבַק אַחֲרֵיכֶם "there it (famine) shall overtake you." Synon. הִשִּׁיג see HIPHIL No. 3.

PUAL, pass. to be glued together, to adhere firmly, Job 38:38; 41:9.

HIIPHIL—(1) causat. of Kal No. 1, to cause to adhere, to make to cleave, Eze. 3:26; 29:4; Jer. 13:11.

(2) to follow hard, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and אַחֲרָיו Jud. 20:45, וַיִּדְבְּקוּ אַחֲרָיו "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) to come upon, to reach any one (like Kal No. 3), Gen. 31:23; Jud. 20:42; also causat. to cause to reach, Deu. 28:21.

HOPHAL, to cleave fast, Ps. 22:16.

The derivatives follow.

דָּבַק Ch. id. ["followed by דָּבַק"], Dan. 2:43.

דָּבַק verbal adj. cleaving, adhering, Prov. 18:24; Deu. 4:4.

דָּבַק m.—(1) soldering of metals, Isa. 41:7.

(2) plur. דָּבָקִים 1 Ki. 22:34; 2 Chr. 18:33, prob. the joinings of a coat of mail. So Chald. Others understand armpits; comp. Ch. דָּבַק Jer. 38:12, Targ.

דָּבַר. This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also

"she was speaking in her heart." Also followed by *לבו, עם לבו*, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—(g) *טובה על* (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. *לבו דבר רעה על* to decree, to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by *אל* Jer. 36:31. The meaning is rather different in Est. 7:9, *מִרְדְּכָי אֵשֶׁר דִּבֶּר-טוֹב עַל-הַמֶּלֶךְ* "Mordecai, who had spoken good for the king" (compare 6:2).—(h) *דבר טובות* *אל*, *ל* *אֵל* to speak kindly with any one; 2 Ki. 25:28; Jer. 12:6; it. *דבר שלום* *אל* *דבר* to speak friendly, peacefully with any one; Psal. 28:3 [Kal], followed by *אל* Jer. 9:7; followed by *אל* to announce welfare, to promise, Ps. 85:9; followed by *ד* id. Ps. 122:8, *אֶדְבָּרָה נָא שְׁלוֹמְךָ* "I will pray for peace for thee;" followed by *ל* Est. 10:3 [Kal], *דבר שלום לכל*, "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(i) *דבר משפט את* to pronounce sentence (by which a penalty is declared) upon some one, and to plead with some one. See *משפט*.

(2) to plot against, to lay snares (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence to destroy, 2 Ch. 22:10 (compare *אבר* in the parallel place, 2 Ki. 11:1).

[“Note. In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb *דבר* in Piel the significations, to waylay, to plot against, also to destroy; comp. *דבר* and Arab. *دبر* followed by *على* *molitus est in aliquem*. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, *וַיְדַבְּרוּ* "and they spake," sc. so *בְּמִרְמָה* deceitfully, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i.e. when they shall combat with enemies; corresponding to the Greek phrase *συλλαλεῖν τινί*, Is. 7:5, LXX.; compare also Heb. *וַיְדַבְּרוּ* 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, *וַתִּבְרָא* in parall. 2 Ki. 11:1, *וַתִּבְרָא*; here LXX. and Vulg. *ἀπώλεσε*, interfecit. But it can be rendered, and she talked with them, i.e. made war upon them; compare Ps. 127:5; or it may be ellipt. for *וַתִּבְרָא מִשְׁפָּטִים אֲתֵיב* i.e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of to destroy.]

Pual, pass. Psal. 87:3, *נִבְּרוֹת מְדָבָר* "glorious things (decreed by God) are spoken of thee," Cant. 8:8, *כִּי יִשְׁאָר דְּבָרָה* "when she shall be spoken for,"

when she shall be asked in marriage; see PIEL, letter d.

NIPHAL, recipr. of Piel, to speak together, to one another, Mal. 3:16; followed by *ד* Eze. 33:30; Ps. 119:23; and *על* Mal. 3:13.

HIPHAL, to subdue (see Kal No. 2), Psal. 18:48, *וַיִּדְּבֶר עַמִּים תַּחְתִּי* "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

HITHPAEL, part. *מְדַבֵּר* speaking with, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[(2) "מְדַבֵּר what one has spoken;" see *דְּבָרָה*.]

The derived nouns follow immediately, except *מְדַבֵּר*, *דְּבִיר*, *דְּבוּרָה*.

דְּבָר m.—(1) [const. *דְּבִיר*; suff. *דְּבָרִי*; pl. *דְּבָרִים*; const. *דְּבָרִי*, word, λόγος, Gen. 44:18, etc. Often in pl. Gen. 29:13, *כָּל-הַדְּבָרִים הָאֵלֶּה* "all those words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7,8; 20:1; 24:3, etc.; *דְּבָרִים* *אֵישׁ* an eloquent man, Exod. 4:10; 24:14. Often collect. words, speech, discourse, Job 15:3; *דְּבַר שִׁפְתִּים* word of lips, i.e. futile, vain speech, Isa. 36:5; *דְּבָר* *נָבוֹן* skilled in speech, 1 Sam. 16:18. Specially it is—(a) a promise, something promised, 1 Ki. 2:4; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek *τελείν εἶπος*, Germ. sein Wort halten). (b) a precept, an edict (compare *דְּבָר* No. 1, b); *דְּבָר* a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29, *הֲלֹא דְבָר הוּא* "was there not a commandment?" Isa. 8:10; Exod. 34:28, *עֲשֵׂת הַדְּבָרִים* the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(c) a saying, a sentence, as of a wise man; pl. Ecc. 1:1, *דְּבָרִי קִהְלָה* Pro. 4:4, 20; 30:1; 31:1; especially the word of the Lord, an oracle, Nu. 23:5, 16 (compare *εἶπος*, λόγος); *אֵל* *יְהוָה דְּבָר יְהוָה* the word of Jehovah came to any one, Jer. 1:4, 11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by *על* 1 Chron. 22:8; Job 4:12, *יָנַב דְּבָר* "a (divine) oracle was secretly brought to me." Very often collect. oracles, Hos. 1:1; Mic. 1:1; Joel 1:1.—(d) a counsel, proposed plan, 2 Sa. 17:6.—(e) rumour, report, 1 Ki. 10:6; followed by a genit. words to be spoken concerning anything, what is to be said about it; Job 41:4, "I will be silent ... *בְּגִיּוֹת* "as to what is to be said about his strength." 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, what is the measure of his strength (compare *דְּבָרָה* No. 1).

(2) thing, thing done, affair, business, prop. that which is spoken of (compare λόγος in Passow, A. No. 11, *εἶπος*, ῥῆμα from *ρέω*, Germ. *Sache* from *sagen*, thing, originally signified a discourse; see Adelung, h.v. The same power of word and thing is conjoined in the Aram. *ܕܒܪܐ*, מִלָּה, Arabic

the actions of Solomon, the notable deeds, 1 Ki. 11:41; דְּבָרֵי הַיָּמִים commentaries of actions performed, journals, 1 Ch. 27:24; Est. 6:1; הַדָּבָר this thing, this, Gen. 20:10; 21:11, 26; כָּל-הַדְּבָרִים הָאֵלֶּה all these things, Gen. 20:8; דְּבָרִים Gen. 18:25; 32:20; 44:7; and in this manner, thus, הַדָּבָר Gen. 24:28; 39:17, 19; in this manner, thus, אַחֲרֵי הַדְּבָרִים הָאֵלֶּה (LXX. *μετὰ τὰ ρήματα ταῦτα*), after these things, when they were accomplished, Gen. 15:1; 22:1; 39:7; יוֹם דְּבָר יוֹם daily matter; hence יוֹם דְּבָר יוֹם a daily matter in its day, i. e. daily, day by day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59; also יוֹם דְּבָר יוֹם 2 Chron. 8:13; and יוֹם דְּבָר יוֹם verse 14; 31:16. More often it stands pleon. like the Gr. *καταμα*; 1 Sa. 10:2; הָאֵלֶּה הַדְּבָרִים הָאֵלֶּה, "thy father has left the matters of the asses," has ceased to care for them; prop. die Angelegenheit, die Geschehnisse mit den Eselinnen; Ps. 65:4; דְּבָרֵי עֲוֹנוֹת גָּבְרוּ מָנִי, "iniquities prevail against me;" Psalm 105:27; 145:5. Hence—

(3) *anything, something*, Gen. 18:14; דָּבָר, "אֵין דָּבָר nothing; 1 Sam. 20:21, "אֵין דָּבָר "there is nothing," sc. to fear; Jud. 18:7, 28, "אֵין-לָהֶם עֵם," "and they had no concern (or business) with (other) men;" כָּל-דָּבָר *everything, anything*, Num. 31:23; Deu. 17:1; כִּמְאֵה דָּבָר anything unclean, Lev. 5:2; עֲרֹת דָּבָר anything filthy, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דְּבָרִים 2 Ch. 12:12.

(4) *a cause, reason*, Josh. 5:4. Hence דָּבָר on account of, Gen. 12:17; 20:11; 43:18; id., Deu. 4:21; Jer. 7:22; 14:1; דָּבָר אַחֲרָיו followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דְּבָרָה No. 2).

(5) *cause*, in a forensic sense; Ex. 18:16, כִּי-יִהְיֶה דָּבָר "if there have a cause," verse 22; 22:8, "עַל-כָּל-דְּבָרֵי-פֶשַׁע" "in every cause (suit) of trespass;" Ex. 24:14, בְּעַל דְּבָרִים "one who has causes, suits."

[לא דָּבָר see pr. n. דָּבָר.]

דָּבָר m. pl. דְּבָרִים (Hos. 13:14), prop. *destruction*, *death*, like the Arab. *دبر* (see the root No. 4, and Piel No. 3); hence *a plague* (compare מָוֶת No. 3), Ex. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly *θάνατος*; compare Sir. 39:29.

[דָּבָר i. q. דָּבָר Jer. 5:13.]

דָּבָר [with suff. דְּבָרָיו, i. q. מְרִקָּה *a pasture*, whether cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. *ܕܒܪܐ* and *ܕܒܪܐ*, Arab. *دبر* *a meadow*.)

דְּבָרֹת pl. f. *floats, rafts*, as brought by sea; see the root No. 2, 1 Ki. 5:23.

דְּבָרָה pl. f. דְּבָרוֹת *words, precepts*, found once Deu. 33:3; יֵשָׁא מְדַבְּרֹתֶיךָ rightly rendered by LXX. and Vulg. (*Israel*) *accipit de verbis tuis* (*Jehovæ*). "Israel shall receive thy words (Jehovah's)". As to the use of the prep. מִן in this place, see מִן No. 1. Further, Dagesh in דְּבָרָה may be regarded as euphonic, so that דְּבָרָה may be i. q. דְּבָרָה, דְּבָרָה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels מְדַבְּרֹתֶיךָ "יֵשָׁא מְדַבְּרֹתֶיךָ" (*Jehovah*) will undertake thy guidance" מְדַבְּרֹתֶיךָ, which he regards as meaning *guidance*, rule. [In Thes. this word is referred to Hithpa. part. of the verb, "(Israel) will receive the things which thou hast spoken."]

דְּבָרָה f. i. q. דָּבָר, but principally found in the later Hebrew [but see the occurrences].

(1) ["thing, i. e."] *manner, mode* (see דָּבָר No. 1, fin.), Ps. 110:4, "thou art a priest for ever דְּבָרֶיךָ יָצִיק" according to the manner of Melchisedec;" (— is paragogic. Lehrs. § 127, 2).

(2) i. q. דָּבָר No. 4, *cause, reason*. Hence דְּבָרָה "on account of," Ecc. 3:18; 8:2; "עַל דְּבָרָה שֵׁי" "to the end that," 7:14.

(3) i. q. דָּבָר No. 5, *cause*, in a forensic sense, Job 5:8.

דְּבָרָה Ch. f. *cause, reason*, Dan. 2:30, "עַל דְּבָרָה" "to the end that."

[דְּבָרִי (perhaps "eloquent"), *[Dibri]*, pr. n. m., Lev. 24:11.

[דְּבָרֶת *[Dabareh, Daberath]*, pr. n. of a town in the tribe of Issachar, Josh. 21:28.]

[דְּבֵשׁ an unused verb, prop. i. q. Gr. and Lat. *δέψω, δεψέω, depso, to work up a mass, to make it soft by kneading it*. Kindred are דָּוַשׁ and לָוַשׁ. Hence—]

דְּבֵשׁ with suff. דְּבֵשִׁי m., HONEY ["so called as being soft like a kneaded mass"]. Arab. *دبس*, Syr. *ܕܒܨ*.

דְּבֵשׁ id. Maltese *dibsi*, yellow, i. e. honey colour, No verb from which this noun can come exists in the Phœnicio-Shemitic languages; but there is also formed from such a verb, Gr. *ριθαιβύσσω* to make honey, Od. xiii. 106. Specially it is—

(1) *honey of bees*, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, עֲצֵי דְבֵשׁ

אִשְׁפִּיעַץ "with honey out of the rock would I have supplied thee."

(2) *honey of grape*, i.e. must or new wine boiled down to a third or half; (Gr. ἔφημα, Lat. *sapa, defrutum*, Ital. *musto cotto*;) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russel's Natural History of Aleppo, p. 20); Gen. 43:11; Eze. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Ex. 3:17; 13:5; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]

דָּבָשׁ f. — (1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean *a bee hive* (derived from דָּבָשׁ), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that דָּבָשׁ by change and transposition of letters may be for דָּבָשׁ, דָּבָשׁ a heap. [In Thes. Gesenius ascribes to the root דָּבָשׁ the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]

(2) [*Dabbasheth*], pr.n. of a town, Josh. 19:11.

דָּג m. *fish*, so called from being so wonderfully prolific (see the root דָּגַה, Jon. 2:1, 11; Plur. דָּגִים constr. דָּגִי, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb דָּגַה to fish. See the form דָּגַה above. (In the cognate languages fish is called דָּג, نون; a trace of this Hebrew word is found in the Gr. ἰχθύς.)

דָּגָה constr. דָּגָה fem. of the preceding, id. Deu. 4:18; Jon. 2:2; commonly collect., like בֹּקֶה, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Eze. 29:4, 5.

דָּגַה pr. TO COVER (like the Arab. دَجَا to cover over; hence to be dark, comp. the kindred roots دَج, دَجَج, دَجَج, of all which the primary

idea is that of covering; as also Hebr. דָּגַה, דָּגַה; also the words in other languages, *tego, tégo, stégo*, in the old German Dialects, *dağen, dağhen, deffen*); this verb is applied to *multitude and plenty* covering over every thing (compare جَنَان a great company, from جن to cover, طَبَن a great multitude, also from the

idea of covering). Thus it is once found as a verb to be multiplied, to be increased [דָּגַה], Genesis 48:16. Hence דָּג, דָּגָה a fish (so called from being so prolific, compare נָנָה, נָנָה and נָנָה).

דָּגָה ("great fish"), ["diminutive, little fish, then used lovingly, dear and honoured fish" Ges. corr.], pr.n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Mac. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶρ ἰχθύος. As to the worship of fishes in these countries, see Selden, De Dis Syris, ii. 3. Creuzer, Symbol, ii. § 12

דָּגַה i. q. Arab. دَجَل TO COVER, TO COVER OVER (see the kindred roots under דָּגַה), whence also to act covertly, to deceive (compare דָּגַה). Hence דָּגַה a flag, a standard, like the Germ. *Stabne* from *πῆνος, pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nanninga (Diss. Lugd. ii. 916), and Muntingh (On Ps. 20:6), seems to me hardly able to be proved. From the noun דָּגַה there is again formed the denom. verb דָּגַה to set up banners. Ps. 20:6, בָּשָׂם אֱלֹהֵינוּ נִדְגַל "in the name of our God we will set up our banners;" compare the expressions בָּשָׂם, הַדְבִיר בָּשָׂם, LXX. μεγαλυνθησόμεθα, reading or else conjecturing γννδλ. Muntingh (see above), through that etymological conjecture, we will glory, we will exult. Part. pass דָּגַה erect as a banner, conspicuous, distinguished; used of a young man, Cant. 5:10.

NIPHAL, to be furnished or arrayed with banners. Cant. 6:4, 10, אֵימָה בְּנִדְגָלוֹת "terrible as furnished with banners," i.e. as hosts or a camp of soldiers. Symm. ὡς τάγματα παρεμβολῶμ. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:2, 3), and the same figure as being of frequent use in the Arabian Poets.

דָּגַה with suff. דָּגָה, plural דָּגָה const. דָּגָה masc. a large military standard, that of each of the four camps into which the twelve tribes were divided; the smaller being called אֹתוֹת. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 2:4, אֶתְּהָה "and his banner over me (was) love."

["דָּגַה an unused root, prop. i. ~ דָּגַה to cover Hence—"]

דָּגַן const. state **דָּגַן** [with suff. **דָּגְנִי**] m. *corn*, from **דָּגַר** to multiply, like **גָּרָה** from **גָּרָה**. [But see the preceding root.] Gen. 27:28, 37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. **داجن**, but it is only found in the Arabic versions of the Bible.)

דָּגַר like the Ch. **דָּגַר** TO BROOD as a bird over her eggs or young; pr. apparently to cover (see under **דָּגַל**, **דָּגַל**). Jer. 17:11, **לֹא יִגְדַּר וְלֹא יִלָּד** "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. **πίπτει συνήγαγεν ἃ οὐκ ἔτεκεν**. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

דָּדַר i. q. **דָּדַר** (which see) BREAST, PAP. Only found in dual. const. **דָּדַי**, with suffix **דָּדַיָה** BREASTS, Eze. 23:3, 8, 21; Prov. 5:19.

דָּדַה TO GO SLOWLY, a secondary root contracted ^{ד-ד-ה} from the fuller **דָּדָה**. II. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. **דָּדַה** to lead slowly, e.g. a little child.

HITHPAEL **הִדְדָה** (for **הִתְדָדַה**, Isa. 38:15, **אֶדְדָה כָּל־שָׁנֹתַי** "all my years I will go slowly" (i. e. submissively, comp. **הִלַּךְ** 1 Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, **אֶדְדָם עַד בֵּית אֱלֹהִים** "I went with them to the house of God." The suffix **-ם** is for **לָהֶם**; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

דָּדַן (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Eze. 27:15. Raamah (*Ρέγμα*) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden **دادن**, an island of the Persian gulf, called by the Syrians **دند**. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Iden, i. 2, p. 227. [But this people were not Phœnicians.]

(2) a people of northern Arabia, descended from Keturah, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Eze. 25:13; also carrying on

traffic, Isa. 21:13; according to Eusebius not far from the city Phæno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versa. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 328.]

דָּדָנִים [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests *the Dardani*, i. e. Trojans **דָּרְדָנִים**. For **ד** thus softened into a vowel, see Monumenta Phœn. p. 432.] The preferable reading, however, is **רָדָנִים** *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Chr. 1:7. See the word **רָדָנִים**.

דָּהָב m. Chald. emphat. **דָּהָבָה**, **דָּהָבָה** GOLD, i. q. Heb. **זָהָב**. Dan. 2:32; 3:1, 5, 7. Hence **זָהָבָה**.

דָּהִיָּא according to **כְּחִיב** m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Ezr. 4:9. They seem to have been the *Δάοι*, Herod. i. 125 (prob. villagers from Pers. **ده** *deh*, *dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 480, Plin. H. N. xi. 17], of which a farther account is given in Lorsch Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

דָּהַם a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like **בָּהֶם**, an idea which is applied to STUPOR, as in **נִשְׁמָם**, **תִּמָּה**. Arab. **دهم** is to come upon suddenly, pr. to amaze, to confound, **دهيم** foolish, stupid, **دهيم** sudden calamity, pr. stupifying.

NIPHAL, participle **נִדְהַם** *amazed, confounded* by sudden misfortune. Jer. 14:9.

דָּהַר i. q. **דָּהַר** TO GO IN A CIRCLE, especially QUICKLY (comp. also **דָּהַר**). Hence—

(1) *to be borne on swiftly, to press on swiftly*, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun **דָּהָרָה**.

(2) ["to go in a circle, hence"] *to endure long* Hence **דָּהַר**, and—

דָּהָרָה f. *rapid course of a horse*. Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl. p. 401.)

דָּבָר i. q. **דָּבָר** a bear, which see.

דוב i. q. **דָּאָב** which see, TO PINE AWAY, TO LANGUISH.

HIPHL, causat. *to cause to pine away, or to languish.* Lev. 26:16. Hence **דִּבּוֹן** pr. n.

דָּג & **דִּיג** a secondary root denom. from **דָּג**, to FISH. Jer. 16:16, **וְדִיגוּם** "and they shall fish them;" hence **דִּיגָה**, **דִּיג** and **דִּיגָן** a fisher.

דָּג m. *a fisher*, Ez. 47:10, and Jer. 16:16 **כְּחִיב דָּג**.

דוּגָה fem. *fishing, fishery.* **דִּשְׁוֹת דוּגָה** *fish-hooks, harpoons.* Am. 4:2, "ye shall be drawn with hooks, **וְאֶתְרִיתֶכֶן בְּסִרְיוֹת דוּגָה** and your posterity with fishing-hooks," an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37:29, "I will put my hook into thy nose . . . and will turn thee back whence thou camest." The reason why fishing-hooks should be mentioned is shewn by Ezekiel 29:4; Job 40:26; comp. Oedmann, Verm. Samml. aus d. Naturkunde, v 5. The larger fishes, when taken, used to have rings put into their nostrils by which they were again let down into the water.

דִּוֵּד an unused root. i. q. **זִיד**, **זִיד** pr. *to boil up* as water, hence generally—

(1) *to be troubled, disturbed.* Syr. Pa. **דִּוֵּד** *to disturb, to agitate.* Hence **דִּוֵּד** a pot, Syr. **דִּוֵּד** a kettle.

(2) *to love*, i. q. **דָּוַד**, **דָּוַד**. Hence **דִּוֵּד** love, **דִּוֵּדָאִים**, and the pr. n. **דִּוֵּד**, **דִּוֵּד** ("whom God loves"), **דִּוֵּד**, **דִּוֵּד**.

דִּוֵּד with suff. also defect. **דִּוֵּד**, **דִּוֵּד** m.

(1) *love*, only used in the plur. **דִּוֵּדִים**, especially between the sexes, Cant. 1:2, 4; 4:10; Eze. 16:8; 23:17, **כְּשֵׁב דִּוֵּדִים** "bed of love;" Prov. 7:18, **לָקֵה**, **נִיחֵה דִּוֵּדִים** "come let us take our fill of love." In some places tokens of love, caresses, kisses, are supposed to be the meaning, by Driessen in Dissertatt. Lugd. p. 1101, seq.

(2) as a concrete, *object of love, one beloved*, (compare **דָּב**, **דָּב** love, and one loved, a friend, **מוֹדַעַת** acquaintance, for an acquaintance, German, meine erste Liebe, Bekanntschaft, English, a relation of mine), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16, 17; 5:5.

(3) *a friend*, Isa. 5:1. Specially a father's brother, uncle by the father's side; Syr. **دَوْد**, **kar' ēllochān** called the friend of the family, like the Ch **דָּב** a friend,

hence a paternal uncle; comp. **דָּב** a mother-in-law; Germ. *Freund*, used of a relation; Latin *amita* qs. *amata*. Lev. 10:4; 20:20; 1 Sa. 10:14, 15, 16; Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it seems to be put for **דָּב**.

דִּוֵּד m.—(1) *a pot*, see the root No. 1. Job 41:12; 1 Sa. 2:14. Plur. **דִּוֵּדִים** 2 Ch. 35:13. (Syr. **دَوْد**) a large pot, **דִּוֵּד** a kettle, Sam. **דִּוֵּדִים** pots.)

(2) *a basket*, Jer. 24:2; Psal. 81:7. Plur. **דִּוֵּדִים** 2 Ki. 10:7.

דָּוִד, in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3:5) **דָּוִד** ("beloved," part. pass. from **דָּוַד** i. q. **דָּוִד**), [*David*], pr. n. of a son of Jesse, the second of the kings of the Israelites, 1055—1015, B.C.; very celebrated on account of his wars successfully waged, and not less so on account of his sacred songs. As to his life, see especially 1 Sa. 16, to the end of 2 Sa. 1 Ch. 12—30. This name denotes Messiah *the son of David*, i. q. **דָּוִד** Eze. 34:23, 24; 37:24, elsewhere i. q. **דָּוִד** [**דָּוִד** ?] Hos. 3:5. **דָּוִד** the city of David, i. e. Zion, 1 Ki. 3:1; 8:1; 9:24. **דָּוִד** the family, the descendants of David, Isa. 7:2, 13; Jer. 21:12.

דִּוּגָה f. *aunt*, father's sister, Ex. 6:20; also *an uncle's wife*; Lev. 18:14; 20:20.

[**דָּוִד** ("belonging to love"), [*Dodo*], one of David's captains, 1 Ch. 11:12; also others, Jud. 20:1, etc.]

[**דָּוִדָה** ("love of Jehovah"), [*Dodavah*], pr. n. m., 2 Ch. 20:37.]

דָּוִד pr. adj. with the Ch. termination **דָּ** i. q. **דָּ** (from the root **דָּוַד**) in sing. not used. Pl. **דִּוֵּדָאִים**.

(1) boiling, cooking, hence *a cooking pot*, i. q. **דָּוִד** No. 1, hence *a basket*, Jer. 24:1.

(2) *loving, amatory* (from the root No. 2), plur. *love apples*, **דָּוִדָאִים**, Gen. 30:14, seq., i. e. the apples of the Mandragora (*Atropa Mandragora*, Linn.), a herb resembling the Belladonna, with a root like a carrot, having white and reddish blossoms of a sweet smell (Cant. 7:14), and with yellow odoriferous apples which commonly are ripe from May to July. To these, Oriental superstition attributes still a sexual power (Gen. loc. cit.). See Dioscorid. iv. 76, **Μανδραγόρας**.....**αἱ δὲ Κικαίαν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλτρων εἶναι ποιητική**.....**καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὗοις (sorbis) ἐμφερῇ, ὡχρά, εὐδωῆ, ἐν οἷς καὶ καρπός, ὡς περ ἄπιον**. Schulzii *Leitungen d. Höchsten*

vol. 5, page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. *μηλα μανθοαγορων*. Ch. יְבִרְחִין which is the same in meaning; compare Arab. تبرج, see Sprengel, Hist. Rei Herbaria, i. 215, ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich. in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of small and odoriferous cucumber or melon (Arab. *luffahh*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

[“דודי (i.q. דודי), [Dodai], pr.n.m. 1 Ch. 27:4.”]

דָּוִי i. q. דָּאב which see, TO LANGUISH, TO BE SICK (Arab. دوى and داء for دوى), especially used of women in menstruation. Lev. 12:2, “the uncleanness of her menstruation;” compare Lev. 15:33.

(2) to be sad [“sick at heart”]. Comp. דָּוִי No. 2. Hence דָּוִי, דָּוִי, דָּוִי.

דָּוִי f. דָּוִי adj.—(1) *languid, sick*, used of women in menstruation. Lev. 15:33, דָּוִי בְּנִדְתָּהּ; Lev. 20:18. Hence דָּוִי Isa. 30:22, a menstuous garment, i. e. polluted by the menses.

(2) *sick of mind, sad*, Lam. 5:17.

(3) *afflicted, wretched*, Lam. 1:13. (Syr. ܕܐܝܬܐ to grieve, to be unfortunate. Aph. to afflict, to make unhappy. ܕܐܝܬܐ unfortunate, unhappy. ܕܐܝܬܐ misfortune, misery.)

דָּוִי not used in Kal, i. q. דָּוִי, דָּוִי TO THRUST OUT, TO CAST AWAY. Arab. دأى to render abject, and intrans. to be vile, abject. VI. to cast forth.

HIPHIŁ דָּוִי—(1) to thrust out, to cast away, Jer. 51:34.

(2) to wash away, to purge the altar, 2 Ch. 4:6; Eze. 40:38; the crime of bloodshed, Isa. 4:4.

דָּוִי m. (from the root דָּוִי, of the form דָּוִי)—(1) *languishing, disease*, Ps. 41:4. [Hence used of]—

(2) *uncleanness, something unclean, causing loathing* (see דָּוִי No. 2). Job 6:6, “can that which is unsavoury be eaten without salt, or is there taste

in the insipid herb?” verse 7, ‘My sou’ refuseth to touch them, דָּוִי לֶחֶמִי they are as the loathsome things of my food.’ Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said to eat, to taste any thing, meaning to experience it or that fortune; comp. דָּוִי Job 21:25, γεύεσθαι θανάτου, Syr. دوح الموت Koran 3:182, Pers. دوح خوردن to eat cares, i. e. to experience them,

דָּוִי خوردن to eat torments, دوح خوردن to eat judgment. Comp. in the New Test. κριμα ἐσθιει, 1 Cor. 11:29. [But this refers to actually eating the bread.] Some have suggested what is quite inadmissible, that דָּוִי in this passage is put for דָּוִי so as; for דָּוִי is properly constr. st. of the word דָּוִי satis, enough (which see): much less can it be compared with דָּוִי substance; for this word is properly fem. from דָּוִי, and answers to the Hebrew דָּוִי, דָּוִי. Comp. Allg. Lit. Zeit. 1825, No. 258.

דָּוִי m. (of the form דָּוִי) sick of mind, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root דָּוִי.

דָּוִי see דָּוִי.

דָּוִי i. q. דָּבֵר TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. دأى id.) Hence מְדָבֵר a mortar.

דָּוִי fem. Lev. 11:19; Deu. 14:18, some *unclean bird*; according to the LXX., Vulg., Saad., the *hoopoe*; according to the Targ. *gallus montanus, mountain cock* [“Tetrao urogallus”]; which latter explanation may be confirmed by a comparison with דָּוִי lord [or “דָּוִי cock”], and דָּוִי = Ch. דָּוִי a rock; compare Bochart, Hieroz vol. ii page 346. No difficulty need be made as to the termination דָּוִי for דָּוִי, as to which see Lehrs. page 467. Jo. Simonis, in defending the signification of *hoopoe*, less aptly supposes דָּוִי to be compounded of דָּוִי = דָּוִי a cock, and דָּוִי, to which he ascribes the idea of dung, comparing דָּוִי to void dung.

דָּוִי an unused root, i. q. דָּוִי No. 1, to be silent, to be dumb. Arab. دأى to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

דָּוִי fem.—(1) *silence, place of silence*, poet. used of Hades, Ps. 94:17; 115:17.

(2) [Dumah], pr.n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no doubt

14

דָּוֹר m.—(1) *a circle* (Arab. ^{دور}), Isaiah 29:3, כְּדָוֹר “as in a circle,” round about.

(2) *a ball*, Isa. 22:18.

(3) *a burning pile, a round heap of wood*, Eze. 24:5 (compare מְדֹרָה, verse 9).

דָּוֹר & דֵּר m.—(1) *an age, generation* of men, as if the *period and circuit* of the years of life, from the root דָּוַר No. 1; compare דָּוַר time, also from דָּוַר to go round, and other words signifying time under the word אֶפֶס. (To this literally corresponds דָּוַר time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דָּוֹר, הָלַךְ וְדָוֹר בָּא “one generation goes, and another comes.” Deu. 23:3, 4, 9, עֲשִׂירִי דָּוֹר, “the tenth, the third generation.” Job 42:16. Jud. 2:10, דָּוֹר אֲחֵר “another generation (age).” Nu. 32:13, עַד־כֵּן כָּל־דָּוֹר “until all that generation be consumed.” דָּוֹר דֵּר every generation, all generations, Ps. 61:7. Joel 2:2, עַד־שָׁנִי דֵּר וְדָוֹר “to every future generation.” Ps. 45:18, בְּכָל־דָּוֹר וְדָוֹר “through all generations (or ages) to come.” So דָּוֹר to all generations (to come), Ex. 3:15; Joel 4:20; דָּוֹר דָּוֹר Ps. 10:6; 33:11; 49:12; 100:5; Isa. 13:20; כְּדָוֹר דֵּר Ex. 17:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the *generation* of any one, his cotemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, תָּקִים הָיָה בְּדֹרוֹתָיו, “(Noah) was upright in his generations.” The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *seculum* originally signified a *generation*, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of *age*, or *generation* being neglected, it often means a *race of men* [vice versa, Gr. γενεά, primarily *race*, hence *generation*], in a good sense, Ps. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. Rasse), Deut. 32:5, דָּוֹר עָקֹשׁ וּפְתָלֵל, “a froward and perverse race.” Deu. 32:20. Jer. 7:29, דָּוֹר עֲבָרָתוֹ, “the race of his anger,” those with whom God is angry.

(2) *habitation* (like the Arab. ^{دار}), see the root No. 2. Isa. 38:12. Ps. 49:20, דָּוֹר אֲבוֹתָיו, “the house of their fathers,” i.e. the grave.

In the plural there are two forms (both masc. Job 42:16), דָּוֹרוֹת and דְּוָרִים. The former occurs in one expression, דָּוֹר דָּוֹר *for ever and ever*, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of *generations, ages to come*, Lev. 23:43, לְמַעַן יֵרְעוּ דְּוָרֵיכֶם. Lev. 22:3. Nu. 9:10, לָכֶם אוֹ לְדְּוָרֵיכֶם, “to you, or to your posterity;” Num. 15:14; especially in the legislative phrase, חֻקֵּי דְּוָרֵיכֶם לְדְּוָרֵיכֶם a perpetual law (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [Dor], pr. n. of a city, see דָּוֶר. [“The city of a Canaanitish king, Jud. 1:27, written also דָּוֶר Josh. 17:11; more fully, נֶפֶת דָּוֶר, “height of Dor”), Josh. 12:23; 1 Ki. 4:11; נֶפֶת דָּוֶר Josh. 11:2; Gr. Δῶπα, τὰ Δῶπα, ἡ Δῶπα. It belonged to Manasseh, but lay in the territory of Issachar, on the coast near mount Carmel. Now Tantûra. See Reland's Palæst. page 738, seq.; Prokesch, Reise, page 27.”]

דִּירָא [Dura], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city Dura (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See Miscellan. Lips. Nova, t. v., p. 274.

דָּוֶשׁ, דָּוֶשׁ (Mic. 4:13), and דָּוֶשׁ Deu. 25:4 (softened from דָּרַשׁ, which see).

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39:15; Hab. 3:12; especially enemies, *to break to pieces*, Mic. 4:13.

(2) *to thresh* corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, וְאֶרְנָן דָּשׁ הָטִים, “and Ornan was threshing.” Applied—

(3) *to a cruel punishment* inflicted by the Hebrews on their captives, *crushing* them with threshing wains of iron on the floor like corn, Am. 1:3.

(Arab. داس to tread the earth with one's feet, men in battle; to tread out corn on a threshing floor.

Syr. ܕܝܫ id.) Compare אָרַשׁ.

NIPHAL דָּוֶשׁ inf. constr. דָּוֶשׁ pass. of Kal No. 1. Isa. 25:10.

HOPHAL, pass. of Kal No. 2, Isa. 28:27. Hence דָּוֶשׁ מְדֹרָשׁ.

דָּוֶשׁ Ch. i. q. Hebr. No. 1. Dan. 7:23.

[דָּוֶשׁ unused root, see דָּוֶשׁ.]

רָחָה TO THRUST, TO PUSH, TO THROW down, stoßen, umstoßen. (Arabic رَحَا id., see Jehuari in Schultens, on Job p. 1101; also *de coitu*, like ضرب and other verbs of thrusting, see רָחַתָּה. Syriac and Ch. רָחָה id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is רח, as רָחַתָּה, רָחַתָּה, רָחַתָּה, רָחַתָּה, רָחַתָּה, compare similar families under the words רָחַתָּה and רָחַתָּה.) Ps. 35:5; 118:13, רָחַתָּה לִּי לִנְפֹל "thou hast thrust at me that I might fall;" 140:5. Ps. 62:4, רָחַתָּה "an overturned wall."

NIPHAL, pass. of Kal to be thrust away, Pro. 14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare יָרַחַתָּה (prop. from רָחַתָּה), Jer. 23:12. But the part. plur. constr. נִרְחַתִּי, as נִרְחַתִּי, is more correctly referred to נִרְחַתִּי which see.

PUAL, pret. רָחַתָּה "they are thrown down," Ps. 36:13.

Derivatives רָחַתָּה, מְרָחָה and—

רָחַתָּה f. pl. רָחַתָּה, Ch. *a concubine* (from the root רָחַתָּה, Arabic رَحَا and رَحَا subegit feminam). Dan. 6:19, רָחַתָּה לֹא-הִנְעַל מִדְּמוּיָהּ "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it *food*; the Hebrew interpreters better, "musical instruments," especially such as were struck.

רָחַתָּה i. q. רָחַתָּה whence fut. Niph. יָרַחַתָּה Jer. 23:12. But if written רָחַתָּה it may be referred to רָחַתָּה.

רָחַתָּה in pause רָחַתָּה m. (from the root רָחַתָּה) *a thrusting down, overthrowing*, Ps. 56:14; 116:8.

רָחַל Ch. *to fear*, i. q. Hebr. רָחַל prop. to creep along, to go with a quiet gait, like timid persons, furchtsam heranschleichen. To this corresponds the Syr.

رَحَا to fear. Arab. رَحَا to flee, to withdraw, pr. sich davonziehen, to withdraw oneself secretly. Constr. followed by מִן קִדְּם (compare מִן קִדְּם), Dan. 5:19. Part. רָחַל terrible, Dan. 2:31; 7:7.

PAEL רָחַל to make afraid, terrify. Dan. 4:2.

רָחַח an unused root, Arabic رَحَح to smoke, hence used of a smoky, dusky colour; whence apparently—

רָחַח m. Arabic رَحَح Ezekiel 4:9, *millet* (*holcus dochna*, Linn.), Germ. Weetbirten, a kind of corn, of

which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a dusky, blackish colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Samml. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Egyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it *panicum*, see Celsii Hierob. i. 453, seq.

רָחַח TO THRUST, TO IMPEL, TO URGE, see the root רָחַח. Part. pass. *impelled*, hastened, urged on. Est. 3:15; 8:14.

NIPHAL רָחַח to *impel oneself, to hasten*. 2 Ch. 26:20; Est. 6:12. Hence מְרָחַח.

רָחַק TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic رَحَق to repel, to drive away, رَحَق cast aside, whence the quadrilateral رَحَق to push from behind, compounded of رَحَق and رَحَق. Aram. رَحَق i. q. Heb. With this accords the Gr. ῥάωσκ). Part. רָחַק an oppressor (of a people). Jud. 2:18.

רָחַק const. state רָחַק, suffix רָחַק—(1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. The form is as if from the verb רָחַק=רָחַק (like רָחַק, which, according to Simonis, has the same meaning as رَحَى to be many. It may also be said that רָחַק is put by aphæresis for רָחַק, of the form רָחַק, רָחַק, רָחַק. — Esther 1:18, רָחַק בָּרָח, "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing *until* (there is) not sufficiency," until all my abundance be exhausted, and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, *ultra quam satis est*, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person *for whom* something suffices. Prov. 25:16, רָחַק "which is sufficient for thee." Ex. 36:7, רָחַק "sufficient for them." Obad. 5; Jer. 49:9. Lev. 5:7, רָחַק "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, רָחַק "enough to redeem him." Neh. 5:8, רָחַק "so far as was in us," according to our power. The genitive more rarely signifies that of which there is enough. Prov 27:27, רָחַק "enough goat's milk"

(2) Prepositions are often prefixed to 'the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(a) כְּרִי according to the plenty of, according as. Jud. 6:5, innumerable, כְּרִי אֲרֵבָה לָרֶב. Deut. 25:2, כְּרִי רִשְׁעוֹ "according to the amount of his wickedness."

(b) מְדִי idem, according to the multitude, or abundance (comp. מִן 2, letter d); whence with an inf. following, *as often as, whenever*. 1 Sa. 18:30; וַיְהִי מְדִי צָאֲתָם "and it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28; וַיְהִי מְדִי הַמֶּלֶךְ בּוֹא הַמֶּלֶךְ "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when אָשַׁר is understood. Jer. 20:8; מְדִי אֲדַבֵּר "as often as I speak;" also followed by a noun where there is an ellipsis, as, מְדִי הָרֵשׁ בְּחֶרֶשׁ Isa. 66:23; i. e. "as often as month (comes) in its month," i. e. in its own time; *every month*; and so מְדִי שָׁנָה בְּשָׁנָה *yearly*, 1 Sa. 7:16; Zec. 14:16.

(c) בְּרִי — (a) *according to abundance of*, i. q. בְּרִי and בְּרִי (compare בְּ B, 7), hence *as often as*. Job 39:25, בְּרִי שׁוֹפָר, “as often as the trumpet is blown.” — (β) *to what is sufficient for any one* (comp. בְּ B, 4), i. e. until he have enough for some one, properly used when food is mentioned. Nah. 2:13, בְּרִי נְרוֹתָיו, “enough for his whelps.” In the other hemistich, בְּרִי אֵשׁ, Habak. 2:13, “the people labour אֵשׁ בְּרִי as food for fire, and the nations labour בְּרִי רֵיק for nought,” vainly. Jer. 51:58 (where there are the same words). German, für das Feuer, für Nichts. Jo. Simonis absurdly renders בְּרִי רֵיק *quantum requiritur, ut aliquid frustra sit*, and בְּרִי אֵשׁ *quantum materię ignis requirit*: which to my surprise has not been corrected even in the last edition [Winer’s]. — בְּרִי is never, as *Vater* formerly laid down, a mere poetic form for בְּ.

7. Ch.—(A) relat. pronoun, *qui, quæ, quod, who, which, that*, i. q. Hebrew אֲשֶׁר. (This relative has sprung from the demonstrative הַ, Arab. ذى, which latter word is commonly rendered lord, master, e.g. ذى القرنين possessor of two horns, *bicornis*, but still it is nothing but a pronoun, and is also used in the Tayitic dialect for the relative الذى. So pl. اولو and اولى commonly lords, masters, but pr. i. q. اولى *who*; comp. וְהָיָה and Schultens ad Florileg. Sentent. p. 182; ad Haririi Consensus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened


prefix 7. See more under 𐤒𐤓 page LXXXVIII, A,
As to the use of the relative, it is to be observed—

(1) it is often put for *he who, that which*, Dan. 2:23; more fully, *יְהוָה* Dan. 2:28, 43. In some places it is—

(2) *a mere mark of relation.* **וְיִתְמָה** where
Ezr. 6:1. **וְיִמְרְהוֹן** whose habitation, Dan. 2:11
וְיִתְמָה who, Dan. 7:17.

(3) It is the *mark of the genitive* (compare לְאִשְׁרָאֵל, e. g. שְׁלִיטָא דִּי מַלְכָּא "the king's captain," prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. דִּי נָהַר Dan. 7:10; or with pleon. suff. אֱלֹהֵהּ דִּי the name of God (Germ. Gottes sein Name), Dan. 2:20; מַרְצִיחוֹן דִּי יְהוּדָיָא accusations of the Jews, Dan. 3:8. A genitive of material is found, Dan. 2:32, דָּהַב דִּי רַבָּא "his head was of fine gold," Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions כִּי, מֵאֲדָמָה; הַיְכֶלָּהּ הִיא בִירוּשָׁלַם "the temple (which is) at Jerusalem;" Dan. 5:2, בֵּיתָא הִיא דְבָבְלֹן "the palace (which is) in Media," Ezr. 6:2; Dan. 6:14; especially Dan 2:34; compare Est. 1:12, with verse 15.

(B) It becomes *a conjunction*, like the Heb.  letter B, and denotes—

(1) *that*, Dan. 2:23; *in that*, *because that*, *because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like **בִּי**, *drī*, Dan.2:25, “he said thus to him, **יְהִי הַשִּׁפְחָת זָבֵר** a man is found,” etc.; verse 37; 5:7; 6:6,14. **יְהִי הוּא** Dan.2:9=Heb. **יְהִי הוּא**. Well rendered by Theod. *ἐὰν οὖν*.

It is compounded with prefixes—(1) כָּדָר i. q. כְּדָר when, Dan. 3:7; 5:20; 6:11, 15.

(2) ^{יָמָיו} *from what (time)*, Dan 4:23; Ezr. 5:12.

(3) פֶּלֶקֶל־דִּי; see קַבֵּל.

דִּי זָהָב ("a place abounding with gold," compare Ch. 7 No. 1), [*Dizahab*], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the Ælanitic gulf, where there are many palms; see Burckhardt's *Travels in Syria*, p. 847, and 1075, my edit., LXX. *Karaxússa*; compare Euseb. and Jerome in *Onom.* on this word.

דִּיבּוֹן ("pinning," see the root דִּיבּ, [*Dibon*],
pr. n.—

(1) Of a town on the borders of Moab, on the

northern shore of Arnon, built, i.e. restored by the Gadites (Nu. 32:34), whence called Dibon-Gad (Nu. 33:45), afterwards granted to the Reubenites (Josh. 13:9, 17), afterwards again occupied by the Moabites (Isa. 15:2; Jerem. 48:18, 22). It is now called *Dhibān*, see Burekhardt's Travels, ii. p. 633. Once (Isa. 15:9), by a change of the letters מ and ב it is written דימון, so as to form a paronomasia with the word דם.

(2) Of a town in the tribe of Judah, Neh. 11:25, called דימון Josh. 15:22.

דיג to fish, see דיג. Hence—

דיג m., a fisherman; Isaiah 19:8; and Jeremiah 16:16 קרי.

דיה an unused and uncertain root.—(I) Perhaps i.q. Ch. דהה to be dark; whence דיי ink.

(II) to be much, to be sufficient; see די.

דיה f., Deu. 14:13; Isa. 34:15, some bird of prey, dwelling amongst ruins. According to Bochart, the black vulture; compare די. I prefer the falcon, or kite, called from its swift flight, so that דיה may be from דאה (א doubled being changed into י like the Syr. *ḏā*).

דיה Pa. *ḏā*. LXX. *ikrivos*, Vulg. *milvus*.

דיי m. (of the form *ḏāl*), ink, Jer. 36:18; Aram.

דייט id. *ḏāl*, Arab. *ḏāl* inkstand, Pers. *ḏāl*.

דייט see דיבון No. 1, 2.

דיי fut. די pret. די.—(1) TO RULE, TO REGULATE. (Prop. apparently, to subdue, to subjugate, causat. of the root דון which see, as if for דידין.) Const. with acc. 1 Sam. 2:10; Zec. 3:7, "thou shalt rule my house."

(2) to judge, i.q. שפט, but more often in poetic language. As the ideas of ruling and judging are in practice closely joined in the East, so also are they closely connected in the languages; compare שפט also

דין and דין. Gen. 49:16, עמו דיין "Dan shall judge his people;" more often used of God as the judge of the nations, Ps. 7:9; 9:9; 50:4; 72:2; 96:10; Isa. 3:13. To judge any one is specially used for—(a) to condemn, to punish the guilty, *karakiv*, Gen. 15:14; Job 36:31, seq.; followed by די Ps. 110:6.—(b) to defend the right of any one, to cause him to obtain his right; spoken of a just judge, especially of God; Pro. 31:9, עני ואביון דיין "judge the poor and needy;" Gen. 30:6, דיני אלהים "God has judged my cause;" Ps. 54:3, ויבקרתי תריגתי

"according to thy might judge me," i.e. avenge me. More fully, Jer. 5:28; 22:16, עני ואביון דיין "he has judged the cause of the poor and needy;" Jer. 30:13.

(3) Followed by עם, to contend with any one, like Niphal, Ecc. 6:10.

NIPHAL דיין recipr. to contend together [דין in Thes.], 2 Sam. 19:10; compare syn. לשפט. (Arab. *ḥakm* to judge, III., IV., to strive). Hence besides the words immediately following, מדין, מדין, מדין, and the pr.n. מדין, מדין, מדין.

דיין and דיין Chald.—id. part. Ezr. 7:25.

דיין m.—(1) judgment (hence in the western languages I consider to be derived Hom. *δίκη*), Ps. 76:9; דיין tribunal, Pro. 20:8.

(2) a cause which is judged; Deu. 17:8, דיין בין לדין "between one cause and another," Prov. 29:7; דיין עשה Psal. 140:13, i.q. דיין to judge, or protect any one's cause; Est. 1:13; דיין כל ידע דת נדון "all who knew law and right;" Job 36:17, דיין and משפט are opposed to one another, like crime and punishment.

(3) strife, controversy, see the root No. 3, and Niphal. Pro. 22:10.

דיין Chald.—(1) judgment, meton. used for supreme tribunal; compare דיין the highest tribunal; Dan. 7:10, דיין יתב "the judgment was set," verse 26.

(2) right, justice; Dan. 4:34, דיין ארתתה "his ways are justice;" Dan. 7:22, דיין עליון "and (until) justice was done to the saints of the most high."

(3) penalty, Ezr. 7:26.

דיין m.—(1) a judge; 1 Sa. 24:16.

(2) a defender, an advocate; Ps 68:6. Chald. Ezr. 7:25.

דינה ("judged," i.e. acquitted, vindicated), [Dinah], pr.n. of Jacob's daughter, Gen. 30:21; 34:1, seq.

דינא Ch. m. pl. [Dinaites], pr.n. of an Assyrian people transplanted into Samaria, Ezr. 4:9.

דיפת [Riphath, marg. Diphath], 1 Ch. 1:6, a various reading for דיפת in the parallel place, Gen. 10:3, where however many MSS. together with the Greek and Latin translators, have Riphath, which see.

דיק (from the Ch. and Syr. root דיק to look out), m. a watch-tower, place to look out, as erected by

besiegers, i. q. **בָּרַן** and Syr. **ܠܥܕܐ**, commonly collect. 2 Ki. 25:1; Jer. 52:4; Eze. 4:2; 17:17; 21:27; 26:8. There is often said **בָּרַן**, once **בָּרַן** Eze. 26:8. J. D. Michaëlis, whom I formerly followed, understood it to be a wall of circumvallation, cast up by besiegers, Circumvallationstine (LXX. in the book of Kings, *περιτειχος*); but compare Rosenm. on Eze. 4:2; also Barhebr. p. 206; he erected a tower **בָּרַן** for looking out, keeping watch.

דִּישׁ i. q. **דִּישׁ** to thresh, which see. Hence—

דִּישׁ m. *threshing time*, Lev. 26:5.

דִּישׁוֹן m.—(1) a species of gazelle, so called from its leaping and bounding; from the root **דִּישׁ** pr. to tread, but prob. also i. q. **דִּישׁוֹן** to leap, whence **דִּישׁוֹן**, **דִּישׁוֹן** wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. *πύγαργος*, Syr. and Targ. **ܕܝܫܐ**, both the Arab. **الريش**, all of which words denote a kind of gazelle.

(2) [*Dishon*], pr. n.—(a) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(b) a grandson of Seir, Gen. 36:25; 1 Ch. 1:41.

[**דִּישָׁן**] pr. n. m. *Dishan*, Gen. 36:21, etc.]

דָּךְ m. adj. (from **דָּךְ**)—(1) *crushed*, hence *dejected*, *afflicted*, *wretched*, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for *crushing*, i. e. *chastising*, reproving. Thus I understand with Luther and Geier, Pro. 26:28, **לִשְׁוֹן שִׁפְּרָה יִשְׁכַּח דָּכִי** “a lying tongue (i. e. a liar) hates those who correct him.” Verbal adjectives of the form **דָּךְ**, **דָּךְ** are commonly, indeed, intransitive, and are derived from intransitive verbs, as **דָּם**, **דָּל**, **דָּב** and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as **דָּךְ**, may also be taken transitively; **דָּךְ** contr. **דָּךְ**—**דָּךְ**; and that this is the case sometimes, is shewn by **שִׁפְּרָה יִשְׁכַּח דָּכִי**. LXX. render this passage well as to the sense, *γλωσσα ψευδῆς μισεῖ ἀλήθειαν*, and this is favoured by the other hemistich, “a flattering mouth worketh ruin.” I formerly interpreted this with Dathe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

דָּךְ m. Ch. *this*, Ezr. 5:16, 17; 6:7, 8, **דָּךְ** fem. Ezr. 4:15, 16, 19, 5:8. (To this answers the Arab.

ذَاك; and both are from the simple demonstrative

ذَاك = **ذَاك**, with a pleonastic suffix of the second person. **ذَاك** pr. this to thee; also **ذَلِكَ**, and when we speak with many, **ذَلِكَ** this to you. Often used in the Targums for the Heb. **דָּךְ**, **דָּךְ**, **דָּךְ**, **דָּךְ**.

דָּךְ i. q. **דָּךְ** TO BE BROKEN IN PIECES, crushed, not used in Kal. Compare **דָּךְ**.

PIEL **דָּךְ**—(1) *to break in pieces, to crush*. Ps. 72:4, **וְיִדָּךְ עוֹשֶׁק** “and he shall break in pieces the oppressor;” Psal. 89:11; 143:3; Job 6:9, **וְיִדָּךְ אֵלֹהִים וְיִדָּךְ אֲנִי** “and oh! that God would crush me!” Metaph. Job 19:2, **וְיִדָּךְ אֲנִי בְמִלִּים** “and (how long) will you break me in pieces with words?”

(2) *to trample* (with the feet). Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5; especially in the administration of justice, Pro. 22:22.

NIPHAL, part. *oppressed, broken* in spirit, Isa. 57:15.

PUAL—(1) *to be broken*, broken to pieces, used of the arm, Job 22:9.

(2) *to be bruised, smitten* (with stripes), Isa. 53:5.

(3) *to be crushed, humbled, broken* in spirit through grief, Isa. 19:10; Jer. 44:10.

HITHPAEL **דָּךְ** pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

דָּךְ adj. [pl. const. **דָּךְ**], intensive from the root **דָּךְ** (of the form **דָּךְ**)—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. (Arab. **دُكْ** dust [rejected in Thes.].) Ps. 90:3, **תִּשָּׁב אֲנִי עֲדֵדָךְ** “thou turnest man to dust.”

(2) *broken* in spirit, *cast down*, Isa. 57:15; Ps. 34:19.

דָּךְ m. with suffix **דָּךְ** and with Dag. forte euphon. (Lehrg. p. 87), **דָּךְ** *bruising, wound*. Isa. 53:10, **יְהוָה חָפֵץ דָּךְ הַחֲלִי** “it pleased Jehovah to sicken his wound,” i. e. to wound him severely. The construction is asynthetic. [This word is taken in Thes. as inf. from **דָּךְ**.]

דָּךְ i. q. **דָּךְ** TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10 **כְּתִיב וְיִדָּךְ** “and crushed he crouches down.” **יִדָּךְ** id.

PIEL, *to break to pieces, to crush*. Psal. 44:20; 51:10, **תִּגְלַח עֲצָמוֹת דָּכִית** “that the bones (which) thou hast broken may rejoice,” i. e. broken by a consciousness of guilt.

NIPHAL, pass. *to be broken, crushed*, Psal. 38:9;

used of the heart, Psal. 51:19, לֵב נִשְׁבַּר וְנִדְּקָה, "a broken and a contrite heart." Hence דִּכְי.

דִּכְי f. *a crushing* (from the root דִּכְךָ). Deut. 23:2, מְצוּנֵי דִכְיָה "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks *θλαδίας*, from *θλάω*. Well rendered by the Vulg. *eunuchus attritis testiculis*.

דִּכְי from דִּכְךָ m. *crushing, dashing* (of waves), hence roaring noise; Ps. 93:3, יִשְׁאוּ נְהָרוֹת דִּכְיָם "the floods lift up their roaring." (Arab. *دكا* to beat, to thrust, VI. to dash together; compare *دك* VI. to press on one another in the tumult of battle; *دَكَّة*, tumult, conflict.)

דִּכְךָ an unused root, Arab. *دك* to break very small, to break in pieces, to crush, i. q. דִּכְךָ, דִּכְיָה, דִּכְיָה, דִּכְיָה, דִּכְיָה, דִּכְיָה, whence דִּכְיָה, דִּכְיָה, compare דִּכְךָ and the remarks on דִּכְיָה. In the western languages I compare this with Gr. *δάω, δάκνω*.

דִּכְיָה Ch. *this*, i. q. דִּכְיָה. Dan. 2:31; 7:20.

דִּכְרָה Ch. i. q. Hebr. דִּכְרָה to remember, whence דִּכְרָה, דִּכְרָה.

דִּכְרָה pl. דִּכְרָה Chald. *a ram*, Ezr. 6:9, 17; 7:17. Prop. it signifies *a male*, like the Heb. דִּכְרָה, specially used of the male of sheep, like Gr. *ἀρῆν, a male, ἀρῆν, ἀρῆς, a ram*.

דִּכְרֹן (from the root דִּכְרָה) m. emph. דִּכְרֹן Ch. *a memorial, υπόμνημα, a record, a document*, Ezr. 6:2.

דִּכְרֹן m. Ch. id., Ezr. 4:15, סֵפֶר דִּכְרֹנֵיָהּ *the book of records, or memorials*, i. e. the public acts of the kingdom compiled by the chancellor (Hebr. מִזְכֵּיר) by public authority. Syriac *ܕܟܪܢܐ*, memorial, e. g. used of the memorials of martyrs.

דִּל (1) (from the root דִּלָּה, pr. *something hanging, swinging*, hence *the leaf of a door* as being hung up, and swinging both ways. Once used metaph. *the door of the lips*, for mouth, Ps. 141:3 (compare Mic. 7:5, and *πύλαι στόματος*, Eurip. Hippol. 882). By far more frequent is fem. דִּלָּה *a door*, which see. (II.) plur. דִּלִּים, fem. דִּלֹּת *feeble* (from the root

weak, powerless. 2 Sa. 3:1, "David became continually stronger and the house of Saul grew weaker and weaker;" specially — (a) *lean*, Gen. 41:19; 2 Sa. 13:4, מִדּוּנָה אֲתָהּ כְּבֵה דִל "why art thou so lean?" — (b) *weak, low, ignoble*. Often in plur. דִּלִּים Ex. 23:3; Levit. 14:21; 19:15, 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 10:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

דִּלָּה TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, אִזּוּ יִדְּלֵנָה בְּאֵלֵי פֶסֶם "then shall the lame man leap as the hart;" followed by על Cant. 2:8; followed by an acc. Ps. 18:30, בְּאֵלֵהִי אֶדְלֵנִישׁוּר "by my God I have leaped over a wall." Ch. id.

דִּלָּה — (1) i. q. דִּלָּל TO HANG DOWN, TO BE PENDULOUS, compare Arabic *دلى* Conj. V used of branches hanging down, and Æth. *ደለወ*: to wave, to hang down, see דִּלִּית.

(2) *to make to hang down*, i. e. *to let down*, a bucket into a well, *to draw water*. (Arab. *دَلَّ* and

دَلَّى, Syr. *دَلَّى*, id. Hence Gr. *τλάω*, and the compound *ἀν-τλάω*, Lat. *antlare*) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, יִדְּלֵנָה וְאִישׁ תְּבוּנָה but a man of understanding will draw it out."

PIEL, *to draw, to take out* (from a well), metaph. *to set free*, Ps. 30:2, אֶרְוֹמְךָ בִּי דִלִּיתִי "I will extol thee, for thou hast set me free." As to the form יִדְּלֵנָה Pro. 26:7, see דִּלָּל.

Hence דִּלָּה No. I, דִּלָּה, דִּלָּה, דִּלָּה, דִּלָּה and the pr. n. דִּלָּה, דִּלָּה.

דִּלָּה i. q. דִּלָּה *a door*, see דִּלָּה No. I, Isa. 26:20, דִּלָּה, whence dual דִּלָּתִים, see the word דִּלָּה.

דִּלָּה f. (from דִּלָּל), pr. *something hanging down, slender*, specially —

(1) *slender thread*, specially *the thrum* by which the web is fastened to the weaver's beam; Isa. 38:12, מִדְּרָה יִבְצַעֲנִי "he has cut me off from the thrum," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. דִּלָּל the web).

(2) *hair, locks* hanging down, Cant. 7:6; where the Vulg. has *coma capitis*.

(3) *slenderness, poverty* for the concr. *the poor*, 2 Ki. 24:14; 25:12. Plur. דִּלֹּת הָעָם Jer. 52:15, and דִּלֹּת הָאָרֶץ verse 16 id.

דִּלָּה TO DISTURB water with the feet. Fze. 3:2, 13. (Syr. *دلس* id.)

דלי m. (from דלה), a bucket, any vessel for drawing water, Isa. 40:15. Arab. دَلِي.

דלי m. id. Nu. 24:7, יָד מַיִם מִדְּלֵי, "water shall flow from his buckets," i. e. his posterity shall be numerous; metaphora ab aquâ de situlâ destillante, ad semen virile translata, ex nostro sensu obscœna, sed Orientalibus familiari; compare دَلِي and Isai. 48:1. In the other hemistich יָרְעוּ בְּמַיִם רַבִּים וְדְלֵי (döl-yāv) is from the dual דְּלֵיִם (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

דְּלִיָּה ("whom Jehovah has freed"), [Delaiah], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. Δελαίαστρατος, Jos. c. Apion, i. e. עֲשָׂתָרָה דְּלִי freed by Astarte."]

דְּלִירִי (id.) [Delaiah], pr. n. m.—(1) Jer. 36:12, 25.—(2) 1 Chr. 24:18.

דְּלִילָה fem. ("feeble," "pining with desire" ["weak, delicate."]), [Delilah], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

דְּלִית only in the plur. דְּלִיתֹת fem. (with Kametz impure) boughs, branches, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. دَلِي id.)

דָּלִל pret. pl. דָּלִלוּ Isa. 19:6; דָּלוּ Job 28:4, and דָּלִי Pro. 26:7 (see No. 1), 1 pers. דְּלוֹתִי Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, schlaſſ herabhängen, hinabwallen und schwanken, as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are דָּלָה, also דָּלָל, דָּלַל, and דָּלַח, which see. Compare in the Indo-Germanic languages, Sanscr. til, to be moved; Gr. σαλεύω, σαλάσσω, σάλος, to wave, waving. To the same family are to be referred דָּלַח, דָּלַח, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, דָּלוּ "they hang down from men and swing." Here I would also refer Prov. 26:7, דָּלִי שְׁנֵי מַפְסָח, "the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the

true one, who explain דָּלִי by דָּלָל, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like i or y; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb mouiller. Comp. with each other Lat. filia, fille, figliuola; familia, famiglia, famille; Hispan. hallar, lluvia, niño. A similar instance is Arab. دَلِي [So Castell; دَلِي Freytag]

i. q. دَلِي a calumniator; Heb. דְּלִישׁ Ezr. 10:16, for דְּלוֹשׁ; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. حَرْوَب for حَرْوِب a pod, מְעֻנִּיָּה Isa. 23:11, for מְעֻנִּיָּה, and perhaps מְעֻנִּיָּה Lam. 2:12, for מְעֻנִּיָּה. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read דָּלִי (with Pathach) it may be for דָּלִי; so several rabbins, and comp. Ezr. 10:16, דְּלִישׁ for דְּלוֹשׁ, φάλλον folium, ἄλλος alius, and vice versâ filio, fille. But it is better with R. Jonah, R. Judah, and several MSS. to read דָּלִי = דָּלוֹ." To return to the passage in the Proverbs, the sense is given well by Symm. ἐξέλιπον κνημὶ ἀπὸ χλωοῦ; see also L. De Dieu, who ascribes a like sense to the form דָּלִי, deriving it from דָּלָה. This was what I formerly thought. I then regarded דָּלִי for דָּלִי to be for imp. Piel, from דָּלָה, and I thus interpreted the passage with Chr. B. Michaëlis, "take away (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) to be languid, feeble, weak—(a) used of slow and shallow water. Isa. 19:6, יָרְעוּ וְיָרְעוּ בְּדֵלִי "the rivers of Egypt languish and are dried up" (comp. "flumen languidum," Hor. Od. ii. 14, 17; "aqua languida," Liv. i. 4).—(b) used of men, as being in a feeble condition, Ps. 79:8; 116:6; 142:7.—(c) of the eyes, as languishing with desire, Isa. 38:14, דָּלִי עֵינֵי לְמִירוֹם.

NIPHAL pass. of No. 2, to be enfeebled, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns דָּל No. II., דָּלָה, and pr. n. דְּלִיָּה.

דָּלַע an unused root. Arab. to thrust out the tongue. Ch. דָּלַע a cucumber (perhaps as being oblong like a tongue). Whence—

דִּלְעָן ("cucumber field"), [Dilean], pr. n. of a town in the tribe of Judah, Josh. 15:38.

דלף

fut. יִדְלֹף. — (1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, יִדְלֹף הַבַּיִת, "the house drops," lets in rain through the chinks in the roof.

(2) to shed tears, to weep, used of the eye. Job 16:20, אֶלְאִלֹנָה דִּלְפָה עֵינַי, "my eye sheds tears to God." Ps. 119:28, דִּלְפָה נַפְשִׁי, "my soul weeps." Compare נָפַשׁ No. 3. (Aram. id.; Arab. دلف to go slowly, to creep; VII. to be poured out, to flow; comp. دلب). Hence—

דלף

m. a dropping, Prov. 19:13; 27:15.

דלפון

[Dalphon], pr. n. of a son of Haman, Est. 9:7.

דלק

fut. יִדְלֹק. — (1) TO BURN, TO FLAME. (Aram.

id. To this corresponds Gr. δέσκειν, prop. to flame, to shine, which is applied to the power of seeing; comp. שָׁלוֹחַ). Ps. 7:14, הִצִּיז לִדְלֹקִים יָדָעַל, "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by בָּ to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(a) to the glow of love and friendship. Pro. 26:23, שִׁפְתֵּיהֶם דֹּלֵקִים, "burning lips," i. e. speeches which show or feign the warmest love.—(b) to anxiety, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 10:2. Comp. Schult. Ep. ad Menken. i. p. 49.—(c) to the heat of persecution, pursuing, whence דֹּלֵק אַחֲרַי, "to pursue hotly" (in the language of higher Germany, nachfeuern). Gen. 31:36, בִּי גִדְלָתָהּ, "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, עַל־הַהָרִים דִּרְקֵנוּ, "they pursued us upon the mountains."

(Aram. دلق and دلتى have various figurative uses nearly approaching to those in Hebrew; as دلتى to rush violently as a crowd, comp. letter c.; دلتى to be sharp and ready, as the tongue, comp. letter a.

HIPIL, to kindle, Eze. 24:10, to heat, to inflame (used of wine). Isa. 5:11, יָיִן יִדְלִיקֵם, "wine inflames them."

דלק

Ch. to burn. Dan. 7:9.

דלקת

f. burning fever, Deut. 28:22.

דלת

feminine, (compare masculine ἀπαξ λεγόμεν. דל No. I, root דלף), the leaf of a door, so called from its hanging and swinging (see the root); hence the door itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from דַּלְתָּה, which denotes the doorway which the door closes. When

two-leaved doors are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שְׁנֵי צִלְעִים הַדֶּלֶת, "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דֶּלֶת is put both for the leaves singly, and also for the whole door, דֶּלֶתוֹת לְדֶלֶתוֹת שְׁתֵּים מִכַּסְּבוֹת, "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דֶּלֶתִּים const. דֶּלֶתִּי (pr. from the form דֶּלֶת) two-leaved doors, folding doors; especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. the doors of heaven which let down the rain (elsewhere אֲרָבוֹת), Ps. 78:23. Job 3:10, דֶּלֶתִּי בְטֵנִי, "the doors of the womb (that bare) me." Job 41:6, דֶּלֶתִּי פִּנְיוֹ, "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors;" comp. verse 10.

Pl. דֶּלֶתוֹת const. דֶּלֶתוֹת f. (but Neh. 13:19 masc.).

(1) leaves of a door, gates, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) the doorway or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, נִשְׁבְּרָה דֶּלֶתוֹת הָעַמִּים, "the gate of the people (Jerusalem) is broken."

(3) the columns of a book, so called from the resemblance to a door, just as in Latin columna from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic שֵׁעָר.

I. דָּם m., const. דָּם, with suffix דָּמוֹ, דָּמָם (Gen. 9:5).

(1) blood (prob. for אָדָם from the root אָדָם, to be red, whence Talmud. אָדָם, אָדָם, אָדָם, Pun. Edom according to Augustine on Psalm 136. Arabic دَم,

rarely دَم, whence a new verb دَمَى to emit blood, II. to wound). אָכַל עַל דָּם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Eze. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דָּם נָקִי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, וְדָם נָקִי יִרְשְׁעוּ, "and they condemn the innocent blood;" also דָּם נָקִי blood of an innocent person. Deu. 19:10, 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) blood is used specially for bloodshed, slaughter, Lev. 19:16, and for guilt contracted by killing. Blutschuld, Genesis 37:26; Levit. 17:4. Deut. 17:8

בְּיֹדָם לָדֵם Nu. 35:27, "he is not guilty of blood."

(3) *blood of the grape* is used of wine, which in Palestine is red; compare αἷμα τῆς σταφυλῆς, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דָּמִים — (1) blood, specially as shed, Isa. 9:4. אִישׁ דָּמִים a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter*. בֵּית, עִיר דָּמִים a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. דָּמִיו בּוֹ Lev. 20:9; Eze. 18:13. דָּמִיהֶם בָּם Lev. 20:11, seq., he is, they are, guilty of slaughter.

II. דָּמָה (*likeness* (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּדָמָהּ, which Kimchi explains "in thy likeness," like thee. Compare also Targ. See more in Rosenm. on the passage. ["Calmet פִּנְפֹּק as a vine of thy vineyard." This is only a conjecture.]

I. דָּמָה (Aram. דָּמָה, [fut. דָּמָה], TO BE LIKE, TO BECOME LIKE, followed by לְ, Ps. 102:7; 144:4; Cant. 2:9; 7:8; אֶל, Ezekiel 31:8. With a pleonast. dat. Cant. 2:17, לְעֵבִי "be thou like, my love, to a hart." Cant. 8:14.

NIPHAL, *to become like*, followed by בְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דָּמָה — (1) *to compare, to liken*, followed by אֶל Isa. 40:18, 25; לְ, 46:5; Cant. 1:9; Lam. 2:13, לָּהּ אֶרְמָהּ לָּהּ "what shall I compare to thee?" Hence *to use parables*, i. q. מְשַׁל, מְשַׁל. Hos. 12:11, בְּיָדִי הִנְבִּיאִים אֶרְמָה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) *to liken in one's mind, to imagine, to think*. Ps. 50:21, דָּמִיתָ לִּיחֹת־אֶהְיֶה כְמוֹד "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; 1Sa. 10:7.

(3) *to think, to purpose, to meditate* doing something, Num. 33:56; Jud. 20:5, אֲתִי דָּמוּ לְהָרוּ "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר בָּלְנוּ וְאֲשֶׁר דָּמָה לָנוּ "the man who destroyed us and who meditated (evil) against us."

(4) *to remember*, Ps. 48:10, דָּמִינוּ אֱלֹהִים חֶסֶדְךָ "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶרְמָה Isa. 14:14, *to make oneself like*.

Derivatives דָּמָה No. II, דָּמוּת, דָּמִיון Digitized by

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דָּמָה, דָּמוּת, namely —

II. דָּמָה — (1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) causat. *to make an end* of any thing, hence *to destroy* (compare הָרָהוּ, הִכְהִיר, הִשְׁבִּית, No. 4), especially *to lay waste, to desolate*, Hos. 4:5, דָּמִיתִי אֶמָּךְ "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דָּמִיתִי בְתִצִּיּוֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, *to be cut off, to perish*, used of men; Hos. 10:15, בִּשְׁחַר נִדְמָה בְּמָלְךְ יִשְׂרָאֵל "to-morrow shall the king of Israel be cut off;" Isa. 6:5, אוֹיְלִי, דָּמִיתִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are דָּמוּ, דָּמִי from syn. דָּמָה). Hence דָּמִי, דָּמִי.

דָּמָה Ch. *to be like*, Dan. 3:25; 7:5.

דָּמָה f. (from the root דָּמָה, *laying waste*, and concr. *that which is laid waste*, Eze. 27:32, כְּדָמָה "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is דָּמָה. [In Thes. the common reading is explained by reference to בְּ B, 4, *so utterly destroyed*.] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for דָּמָה we should read דָּמָה. But the common reading may also be tolerated if the prep. בְּ be taken in the manner explained under בְּ No. 4.

דָּמוּת f. (from the root דָּמָה No. I). — (1) *similitude, likeness, image*, i. q. Syr. دَمُوت. Gen. 1:26, "let us make man . . . בְּדְמוּתֵנוּ according to our image;" compare 5:1, 3, "he begat a son בְּדְמוּתוֹ according to his likeness, after his image;" 2 Chr. 4:3, דָּמוּת בָּקָרִים "images of oxen," cast, molten oxen; Isa. 40:18, תַּעֲרֹכוּ לוֹ "what image will ye compare to him?"

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, אַחַד לְאַרְבַּעָתָם "those four had one appearance." Followed by a genitive, *the appearance* of any thing, that is, *an appearance resembling something*, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וְהוֹרֹקָה דָּמוּת אֶרְבַּע חִיּוֹת "and in the midst of it was the appearance of four living

creatures," i.e. a certain appearance like four living creatures; verse 26, דְּמִיתָ כִּסֵּא "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16. Compare מִדְּמָה. Hence—

(4) adv. *like, as*, Isa. 13:4, כְּדְמִית id. Ps. 58:5.

דְּמִי m. *quiet, rest, stillness* (from the root דָּמָה No. II). Isa. 38:10, בְּדְמִי יָמִי "in the quiet of my life," i.e. now when I might reign in quietness. LXX. ἐν τῷ ᾧ ᾤψεται (either from reading or else conjecturing בְּדְמִי) τῶν ἡμερῶν μου. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskia ad h. l.), who understands it to mean *stillness*, i.e. *the standing still* of the sun, or noon (comp. נֶכֶן הַיּוֹם under the verb בָּנָה); in this explanation he has discussed the passage with more learning than correctness.

דְּמִי masc. *quietness, rest* (from the root דָּמָה No. II). Psal. 83:2, אֱלֹהִים אֶל־דְּמִי־יָךְ, "O God, be not quiet," i.e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. חֲשֶׁה, חֲשָׁה). Isa. 62:6, 7.

דְּמִיּוֹן (from דָּמָה No. I.) i. q. דְּמִיּוֹת m. *likeness, image*, Ps. 17:12.

דָּמָה pret. דָּמָה imp. and inf. יָדָם fut. pl. דָּמָה (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, הֶאֱזָן דָּם הֶאֱזָן דָּם וַיִּדְמִי לְמוֹ עֲצָתִי, "and they kept silent at my counsel." Followed by ? to keep silence for some one, i.e. to hear some one without speaking. Hence לִיהוָה דָּמָה to be silent for Jehovah; i.e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) *to be astonished, confounded* (see etym. note), i. q. שָׁמַם, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, דָּמָה יִשְׂרָאֵל, "be astonished ye inhabitants of the coast (sc. of Tyre)," Lam. 2:10. Silence is also transferred from speaking to acting (compare חֲשָׁה, חֲשֶׁה), hence it is—

(3) *to be quiet, to cease, to leave off*, Ps. 4:5, 1 Sa. 14:9; Job 31:34; Lam. 2:18, אֶל־תֵּדָם בַּת־עֵינֶיךָ, "let not the apple of thine eye cease," stop weeping; Job 30:27, מַעֲי רִתְחוּ וְלֹא יָהִי, "my bowels boiled, and rested not;" also *to stand still*, Josh. 10:12, שָׁמַם הַשֶּׁשֶׁם, "Sun, stand thou still upon Gibeon!" verse 13, וַיִּדָּם הַשָּׁמֶשׁ, "and the sun stood still."

Note. This root is onomatopoeic, and one which is widely spread in other families of languages, and equally with the kindred roots דָּמָה, דָּמָה, and Gr. μύω, it is an imitation of the sound of the shut mouth (*hm, dm*). Its proper meaning therefore, is

to be dumb, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are דָּמָה (in which it is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and דָּמָה, which see. The same primary power is found in שָׁמַם, שָׁמָה, שָׁמָה, etc., not to mention those in which the idea of the closed mouth is applied to taste (שָׁמָה), or to abstinence from food (שָׁמָה), or to unmeaning sounds (שָׁמָה, שָׁמָה, שָׁמָה), or, lastly, to the general sense of *closing* (see שָׁמָה, שָׁמָה, etc.). From the branches of this family in Greek is μύω, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. μύ, μύω, and the citations there given); hence θαῦμα, θάμβος = Heb. שָׁמָה, Chaldee שָׁמָה; Latin *mutus* (from μύθος, μύω), and still more in the Germanic languages, *dumm* = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes = *stumm*; comp. Lat. *stupor, stupidus*, and Germ. *staunen*, Engl. *to stun*, Fr. *étonner*.

POEL דָּמָה to bring to silence, to compose, Psa. 131:2.

HIPHAL דָּמָה prop. to bring to silence, hence *to cut off, to destroy*, Jer. 8:14 ["See Kal No. 1"]. See דָּמָה No. II, 2.

NIPHAL דָּמָה plur. דָּמָה (Jer. 25:37), fut. דָּמָה, also תִּדְמִי (Jer. 48:2) pass. of Hiphal, *to be cut off, to perish* (used of men). 1 Sa. 2:9, יִדְמִי בְּחֹשֶׁךְ יִדְמִי, "the wicked shall perish in darkness." Jer. 49:26; 50:30; 51:6; *to be laid waste*, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8:14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, וְנִדְמִי וְנִדְמִי and let us perish there," let us wait for destruction. נִדְמִי for נִדְמִי. (See Gramm. § 57, note 11.) Hence נִדְמִי דָּמָה.

דָּמָה f. *silence, stillness*, e.g. of the winds, a calm, Ps. 107:29, קוֹל דָּמָה a voice of silence, i.e. gentle, still, 1 Ki. 19:12, and so poet. by ἐν δὲ ἀνῳν, Job 4:16, אֶשְׁמַע וְקוֹל דָּמָה "I heard silence and a voice," i.e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "*lenis aura*."

דמן an unused root; Arab. ^{دمن} *to dung, to manure*, whence, besides the words immediately following, ^{דמנה} *דמנה*, ^{דמנה} *דמנה*, ^{דמנה} *דמנה*.

דמן m. *dung*. (Arab. ^{دمن} *and* ^{دمن} *دمن*) 2 Ki. 9:37; Jer. 8:2; 16:4; 25:33.

דמנה ("dung-hill"), [*Dimnah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:35.

דמע TO WEEP, TO SHED TEARS, Jerem. 13:17; Aram. and Arab. id. Hence —

דמע m. a *tear*, metaph. used of that of olives and grapes, i. e. of wine and must (comp. Greek *δάκρυον* *τῶν δέσπεων*, Theophr.; *arborum lacrimæ*, Plin. xi. 6). Ex. 22:28, ^{דמעה} *דמעה*, LXX. *ἀπαρχὰς ἁλωνος καὶ λαγροῦ*.

דמעה f. a *tear*, commonly coll. *tears*. (Arab. ^{دمعة} *tears*, ^{دمعة} *a single tear*. In like manner in Greek *δάκρυ* is commonly used by the poets collect.) Psal. 6:7; 39:13; 56:9. The plur. however occurs ^{דמעות} *דמעות* Ps. 80:6; Lam. 2:11. As to the expression of Jeremiah, ^{דמעה} *דמעה* "my eye runs down with tears," see under the word ^{דמד} *דמד*.

דמר an unused root, whence ^{דמר} *דמר*, which sec.

דמשק unused quadril. Arab. ^{دمشق} *to be hasty, active*, ^{دمشق} *دمشق* quick, active, alert. Hence perhaps pr. n. —

דמשק Arab. ^{دمشق} *دمشق* ("alertness," perhaps industry with regard to traffic), sometimes ^{דמשק} *דמשק* which see.

(1) *Damascus*, metropolis of Damascene Syria, situated on the river Chrysorrhoeas, in a large and fertile plain at the foot of Antilibanus, Gen. 14:15; 15:2. It was taken by David, 2 Sa. 8:6, but recovered its liberty in the reign of Solomon, 1 Ki. 11:24, and was governed by its own kings until Tig-lath-Pileser, king of Assyria, subjected it to his rule, 2 Ki. 16:9; Isa. 7:4, 8; 8:4; 10:9. At present Damascus is one of the richest cities of hither Asia.

(2) Gen. 15:2, i. q. ^{דמשק} *דמשק*, or ^{דמשק} *דמשק*, like ^{דמשק} *דמשק* Hos. 12:8, for ^{דמשק} *דמשק*. This form, and not ^{דמשק} *דמשק*, was doubtless chosen by the writer in allusion to the preceding ^{דמשק} *דמשק*; compare Lehrs. § 164, 3.

דמשק (according to pretty many MSS. ^{דמשק} *דמשק*, see De Rossi, Schol. Crit.), *Damascene cloth*,

made of silk curiously wrought, which still in the western languages bears the name of that city; Engl. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. *Damast*. Am. 3:12. The same word, but with the letters variously changed and transposed, is found

in Arabic, namely, ^{دمقس} *دمقس* according to the Kamūs,

page 760, silk, especially that made from the cocoons out of which the butterflies have already come (^{دمقس} *retseibe*), floss silk; according to others, white silk;

also, ^{دمقس} *دمقس*, ^{دمقس} *دمقس*. Silk worms are still much kept about the foot of Lebanon.

דן ("judge"), [*Dan*], pr. name — (1) of a son of Jacob, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19:40—48. [Whence the Gentile noun ^{דני} *דני* Jud. 13:2].

(2) of a town on the northern limit of Palestine (otherwise called ^{דני} *דני*), Joshua 19:47; Jud. 18:29, which took its name from a colony of the Danites. In the words ^{דנה} *דנה* 2 Sa. 24:6, there appears to be a transcriptional error, and we should probably read ^{דנה} *דנה*. Vulg. *silvestria*.

[For ^{דן} *דן* see under 1.]

דן Ch. emphat. st. ^{דנה} *דנה* pron. demonstr. i. q. Hebr. ^{דנה} *דנה* comm. *this*, Dan. 2:18, 28, 30, 36, 43, 47, etc. ^{דנה} *דנה* like *this*, so. Ezr. 5:7, ^{דנה} *דנה* "so it was written." Jer. 10:11. Dan. 2:10, ^{דנה} *דנה* "such a word." ^{דנה} *דנה* therefore, Dan. 3:16; Ezr. 4:14, 15. ^{דנה} *דנה* afterwards. Dan. 2:29. (In the Targums this word is commonly written fully ^{דני} *דני*, ^{דני} *דני* for Heb. ^{דני} *דני*, thus.)

דנג an unused root, which has, I imagine, the signification of *tenacity*, see the root ^{דנג} *דנג*. [In Thes. Gesenius supposes *melting* to be the primary idea.] [Derivative, ^{דנג} *דנג*.]

דנה ("a low place," from the root ^{דנה} *דנה*), [*Danah*], pr. n. of a town in the tribe of Judah, Josh. 15:49.

דנהבה (perhaps for ^{דנהבה} *דנהבה* master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. ^{דנהבה} *דנהבה* to plunder), [*Dinhabah*] pr. n. of a town of the Edomites, Gen. 36:32; 1 Ch. 1:43.

דניאל ("God's judge," i. e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the Babylonian court. Dan. 1:6. Also ^{דניאל} *דניאל* Eze. 14:14, 20; 28:3. Ⓚ

דנן an unused root. Arab. دان = دَن Med.

Waw, to be low [in Thes. "Arab. دَن to whisper"]; whence דָּנָה.

דַע m. inf. used as a noun, root יָדַע, what one knows, knowledge, opinion. Job 32:10, יָדַעְתִּי וְיָדַעְתָּ "and I also will show my opinion." Job 32:6, 17; 36:3. Plur. דַעִים he who is perfect of wisdom. Job 37:16.

דַעַה pl. דַעוֹת f. knowledge, knowing, followed by an acc. ["like an inf."], Isa. 11:9, דַעַת אֱתֵיְהוָה "the knowledge of Jehovah." Isai. 28:9; Psalm 73:11; Job 36:4.

דַעַה Prov. 24:14, see Analyt. Ind.

דַעַה an unused root, i. q. Arab. دعا to call, traces of which are found in the pr. n. אֶלְדַעַה and —

דַעוּאֵל ("invocation of God"), [Deuel], pr. n. m. Num. 1:14; 7:42, for which Num. 2:14, is found דַעוּאֵל.

דַעַךְ i. q. Syr. دَحَب to be extinguished, pr. of a lantern, or lamp, Prov. 13:9, יָרַךְ שֵׁנִים יִדְעַךְ "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, الدهر اطفأ سراجي ill fortune has put out my lamp. Pro. 20:20; 24:20; Job 18:5, 6; 21:17. Applied to the destruction of enemies, Isa. 43:17, and to the drying up of water, see NIPHAL.

NIPHAL, to become extinct, i. e. to dry up (when spoken of water), (comp. *extinguere aquam*, Liv. v. 15; *succum*, Curt. vi. 4; *mammæ*, Plin. xxiii. 2). Job 6:17.

PUAL, to be extinct, applied to enemies, Ps. 118:12.

דַעַל an unused root, see יִדְעַל.]

דַעַת inf. f. used of a noun, from the verb יָדַע (like דַעַ and דַעַה) —

(1) knowledge, knowing, sometimes followed by an acc. Jer. 22:16, יָדַעְתָּ אֵתִי knowing me, the knowledge of me; דַעַת אֱלֹהִים, Hos. 4:1; 6:6, and κατ' ἐξοχήν, דַעַת ה' Hosea 4:6, knowledge (of God). יָדַעְתָּ דַבָּרִי through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4:42; 19:4; Josh. 20:3. דַעַת Isa. 5:13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4:6 (where once there is דַעַת ה', "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. διὰ τὸ μὴ εἰδέναι αὐτοῦς τὸν Κύριον. Deu. 4:42; 19:4; Josh. 20:3.

(2) intelligence, understanding, wisdom, i. q.

יָדַעְתָּ דַעַת Prov. 1:4; 2:6; 24:5, etc. דַבָּרִי foolishly, Job 35:16; 36:12; 38:2; 42:3. יָדַעְתָּ דַעַת to be possessed of wisdom, Pro. 17:27.

דַפַּה an unused root. Arabic دَفى to thrust, to push, so as to make to fall, to wound, also to slay (compare the kindred roots دَف, دَفَعَ, دَفَعَ). Hence —

דַפִּי in pause דַפִּי m. Ps. 50:20, prob. ruin, destruction. LXX. and Vulg. σκάνδαλον, offendiculum, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דַפִּי רָעָה evil report, slander.

דַפַּק — (1) TO KNOCK AT a door, Cant. 5:2; compare HITHPAEL.

(2) to drive a flock hard, to overdrive, Gen. 33:13. (Arab. دَفَى to go quickly, pr. to be thrust forward.)

HITHPAEL, part. כִּתְּרֵדַפִּקִים knocking in rivalry at a door (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19:22. Hence —

דַפְּקָה [Dophkah], pr. n. of a station of the Israelites in the desert; Nu. 33:12. Seetzen (in v. Zach. monatl. Correspond. xxvii. p. 71) compares a place called el Tobbachá.

דַפִּק adj. f. דַפְּקָה (from the root דַפַּק) — (1) beaten small, fine, minute, pr. used of dust. Isa. 29:5, אֶפְקֵי דַפִּק "fine dust." Lev. 16:12, hence subst. something small or fine, dust, particle, Exod. 16:14; Isa. 40:15.

(2) slender, thin, used of slender, thin hair, Lev. 13:30; of lean kine and thin ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; light, gentle, of a gale, 1 Ki. 19:12.

דַפִּק m. pr. infin. verb דַפַּק thinness, fineness, something fine, hence thin fine cloth, Isa. 40:22.

דַקֵּל an unused root. Arab. دَقَلَ, Aram. דַקֵּל, palm tree.

דִקְלָה [m. Diklah, pr. n. of a son of Joktan, Gen. 10:27.] Gen. 10:27 [Diklah], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. φοινίκων (Ptol. vi. 7), but this would be too far from the other terri-

tories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab.

أبو يمين *the father of Yemen*; see Forster i. 115.]

I therefore prefer following Bochart, who (Phaleg. ii. 22) understands it to be the district of the Minæi, which was rich in palm trees (Plin. vi. 28).

דקק pret. דק, fut. ידק i. q. דק (which see), and

Arab. دق an onomatopoeitic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain..... וְהָרִים וְהָרִים thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, "לֶחֶם יִדָּק בִּי לֹא לִנְצַח אֲדֹשׁ" wheat is beaten out, but he does not continue threshing it,..... nor does he beat it small." The former יִדָּק is i. q. יִדָּשׁ verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to יִחַבֵּט verse 27, יִדָּקֵנוּ denotes the bruising of the grains, which must be avoided.

(2) to be beaten small, crushed. Exod. 32:20, וַיִּטֹּחַ עַד אֶשְׁרָרֶק "and he ground (it) till it became small like dust;" Deu. 9:21.

HIPHIL, הִדָּק i. q. Kal No. 1, to beat small, e. g. altars, idols, 2 Ki. 23:6, 15; 2 Ch. 15:16; 34:4, 7. Inf. הִדָּק adv. *very small* (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. הִדָּק 2 Ch. 34:7. Fut. with suff. יִדָּקֵם for אֲדָקֵם 2 Sa. 22:43.

HOPHAL, pass. Isa. 28:28, see Kal No. 1. Hence דִּק, דִּק.

דקק Ch. id. to be crushed, to be beaten small, in Peal only דק Dan. 2:35, a form derived from דק. APHEL הִדָּק to beat small, in 3 pret. fem. הִדָּקֵת Dan. 2:34, 45, fut. הִדָּק, part. מִהִדָּק f. מִהִדָּקָה Dan. 7:7, 19.

דקק fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. דַּק, id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

NIPHAL, pass. Isa. 13:15.

PUAL id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, נִשְׁחָתוּ לְפָנֵינוּ מִדְּמָרִים מִתְּהַנּוּבוֹת עֲשֵׂי for these waste away, pierced through, (i. e. slain) for want of the produce of the field." מִדְּמָרִים is put in this place by a bold figure as to those who perish from famine, as in the former member חֲלֵלֵי תִרְבּוֹת is opposed to חֲלֵלֵי רָעָב (comp. Isa. 22:2). Vulg. *contabuerunt consumiti a sterilitate terræ*. Hence, מִדְּמָרִים, מִדְּמָרִים and—

דקק ("piercing through"), [Deker], pr. n. of a man, 1 Ki. 4:9.

דר m. Esth. 1:6, commonly taken as i. q. Arabic درج, درجہ a pearl, especially a large one, from the root דרר to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand a stone like a pearl, perhaps mother-of-pearl (Perlenmutter), or the kind of alabaster, called in German Perlenmutterstein.

דר Ch. i. q. דור generation, age, Dan. 3:33; 4:31. דור see דור.

דרר an unused root. Arabic درج i. q. درجہ to repel from oneself, especially evil, whence—

דרר m. abhorring, abomination, Dan. 12:2, "these to shame עוֹלָם לְדָרְרָן to eternal contempt" (Theod. αἰσχύνη. Syr. مَسْجُور). And—

דרר m. Isa. 66:24, that which is abhorred.

דרב an unused root, i. q. Arabic درب to be sharp, whence—

דרבון only in pl. דְּרָבוֹנוֹת (read dōrvōnōth, compare Lehrg. p. 43) goads, Ecc. 12:11.

דרב m. (read dōrvān, as to the Metheg see Lehrg. p. 43) an ox goad, βούκεντρον. 1 Sa. 13:21. The opinion that these two forms should be pronounced not dōrvōn, dōrvān (of the form דְּרָבוֹן), but dā-r'bon, dā-r'ban, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, Dag. lene is not more necessary in דְּרָבוֹן than in אֲדָבוֹן Est. 8:6 (erroneously אֲדָבוֹן, which is found in the last edition of Simonis Lexicon), and in מְלָכִית, מְלָכִית.

דרג an unused root. Arabic درج to go on, especially by steps, and so to ascend, cogn. דָּרַג. Hence מְדָרְגָה.

דרדר ("pearl of wisdom," comp. of דָּר, דָּר, and דָּר, דָּר, wisdom), [Darda], pr. n. of a wise man contemporary with Solomon, or else living a little previously, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), דָּרַדָּר.

דרדר m. a luxuriantly growing, but useless plant, Gen. 3:18; Hos. 10:8. (Syr. دَرْدَر for the Gr. ῥιψόλοος, see L. De Dieu, on Gen 3:18. Arabic دردر id.) From the root דרر No. 2.

דרום m. pr. the light or sunny region (from the root **דרר** No. 2 for **דרום**), hence *the south quarter* (opp. to **צפון** the region covered with darkness; comp. in Homer, *πρὸς Ἡῶ τ' Ἡελιὸν τε* and *πρὸς Ζόφον*). Eze. 40:24, seq.; 42:12, seq.; Ecc. 1:6. Poetically used of *the south wind*, Job 37:17.

דרור m. [but f. Ps. 84:4. Root **דרר**.]—(1) swift flight, gyration; hence coner. used of a bird wheeling in its flight; according to the Jewish interpreters *the swallow* (in the other member there is **צפור** sparrow), according to the ancient versions *the turtle dove*, i. q. **תר**, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root **דרר** No. 1.

(2) a free or abundant flow (see the root No. 2). Ex. 30:23, **קַרְדְּרוֹר** *myrrh which flows spontaneously*. Hence—

(3) liberty, freedom (comp. **נדרב**, **נדרה**, **נדר**). **קרא דרור** to proclaim liberty to any one. Isa. 61:1; Jerem. 34:8, 15, 17; followed by **ב** Lev. 25:10. **שְׁנַת הַדְּרֹר** the year of liberation (of slaves), i. q. the year of jubilee, Eze. 46:17.

דריוש Darius, pr. n. of some of the kings of Media and Persia.

(1) of Darius the Mede, Dan. 6:1; 9:1. This was Cyaxares (II.), the son and successor of Astyages, and uncle of Cyrus, who reigned over Media, between his father and nephew, from 569—536 B. C.; Cyrus, however, so administered the kingdom for him that he only is mentioned by Herodotus. Frequent mention is made of Cyaxares by Xenoph. Cyrop. i. 4, § 7, v. § 2, viii. 7, § 1; and Josephus says correctly of Darius the Mede (Ant. x. 11, § 4), *ἡν Ἀστυάγουος υἱός, ἔτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα*. The various opinions of interpreters and historians are collected, and the true opinion brought to view by Bertholdt in Comment. on Dan. p. 842, seq.

(2) of Darius Hystaspes, king of Persia, Ezr. 4:5; 5:5; Hag. 1:1; Zec. 1:1.

(3) of Darius Nothus, king of Persia, Neh. 12:22. As to the origin of the form, I should regard **דריוש** to be the Persic **درايش** royal, from **دارا** king, and the syllable **وش**, which in the modern Persic denotes similitude. However this may be, the genuine form, *Darheusch* or *Dargeusch* is found in the cuneiform inscriptions at Persepolis (see Niebuhr's Itiner. p. 2, tab. 24 G and B), as has been shown with every appearance of truth, through the sagacity of Grotefend (see Heerenii Opera Hist. tom. xi. p. 347). The same thing appears to have been known to Strabo (xvi. p. 785), if there, with Salmasius, instead of

Δαρι κης we read *Δαριαύς*, or, as I should prefer *Δαριαβης*.

[“Note. The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARVaWUS, acc. DARYaWUM; see Lassen, über die keilförmigen Inschriften, p. 158; Beer in Allg. Lit. Zeit. 1838, No. 5. It is compounded according to Lassen (p. 39), from the root *darh* (darg), Zend. *dere*, Sansc. *dri*, to preserve, with the affirmative *awu*, and *s* as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by *ἐρξείης*, perhaps coercer, conservator.” Ges. add.]

דריוש Ezr. 10:16, see **דרש**.

דרר fut. **יִדְרֶה**. (1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate **דרנ**,

طريق a way, Gr. *τρεῖω*; also of this family are **דרש** pr. to rub, beat, pound; **טֵרַד**: in the western languages, *tero*, *drémo*, trappen, treten, in all of which the initial letters *tr* imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, *treten*, *treten*). Specially—(a) **דרר יִקֵּב** Job 24:11, or **גַּת בְּנֵת** Lam. 1:15; Isa. 63:2, to tread a press, to express the wine or oil; also **יִדְרֶה יַיִן בְּיִקְבִּים** Isa. 16:10; **יִדְרֶה זֵיתִן** Mic. 6:15, and simply **יִדְרֶה** felter. Judges 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, **אִי תִדְרֹכִי בְּפִשִּׁי עוֹ** “then, my soul, thou didst tread down strength,” i. e. strong enemies.—(b) **יִדְרֶה קֶשֶׁת** to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. Ind. 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said **יִדְרֶה הַצִּים** Ps. 58:8; 64:4.

(2) Specially, to tread a way or place, by going or walking to it, hence to enter a place, Mic. 5:4; in a place, followed by **ב**, Deut. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by **עַל** 1 Sa. 5:5; followed by **מִן** to walk out from, Nu. 24:17. **יִדְרֶה עַל** is also to walk or go upon anything, Job 9:8; Ps. 91:13.

HIPHIL—(1) causat. o' Kal No. 2, to cause to go, walk. Isa. 11:15, **וַיְהִי עַלְמֵי** “and he will cause them to walk (through the bed of the Euphrates) in shoes.” i. e. with them dry, hardly wetted. Followed by **ב**, to cause to go in any particular way, Ps. 107:7, **וַיְהִי עַלְמֵי** “and he made them go in a straight way,” he led them in a straight way. Psalm

119:35; Isaiah 42:16; 48:17; Prov. 4:11. Psalm 25:5; הִדְרִינִי בְאֵמֶת, "cause me to walk in thy truth." Ps. 25:9.

(2) i. q. Kal No. 1, to tread a threshing floor, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, שָׂקֶרם מִשְׁתַּבֵּחַם "they bend their tongue (as) their bow for lies;" also i. q. Kal No. 2, to tread a way, to walk it, poetically with an acc. Job 28:8.

(3) i. q. Arab. اَدْرَكَ and Syr. Aph. to overtake any one, followed by an acc. Jud. 20:43. Hence מִדְרָךְ and the following words—

עֲשֵׂה דֶרֶךְ i. q. דֶּרֶךְ a way, only used in the Dual, עֲשֵׂה דֶרֶךְם perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

דֶּרֶךְ comm. (m. 1 Sa. 21:6; f. Ezr. 8:21), with suffix דֶּרֶךְי pl. דֶּרֶךְי const. דֶּרֶךְי.

(1) prop. the action of going, walking, a going, hence a journey which any one takes, Gang, den jemand macht, als Handlung. עָשָׂה דֶּרֶךְ ποιεῖσθαι ὁδόν, Jud. 17:8; הִלַּךְ דֶּרֶךְ Proverbs 7:19, to go a journey. 1 Ki. 18:27, לֹךְ דֶּרֶךְ he is on a journey, or at least, he is from home, er hat einen Gang, ist ausgegangen. יוֹם דֶּרֶךְ one day's journey (on which see Rosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, שְׁלֹשֶׁת יָמִים דֶּרֶךְ three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) a way, path, in which one goes, Gang = Weg, very frequently.—(a) followed by a genitive of place it means the way which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דֶּרֶךְ הָעֵץ the way to the tree, Gen. 3:24; דֶּרֶךְ שָׂאֵל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דֶּרֶךְ יִרְצָחוּם "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., in the way to, towards, Germ. gen (from gegen = nach der Gegenb von). דֶּרֶךְ הַדְּרוֹם towards the south, דֶּרֶךְ צָפוֹן towards the north, Eze. 8:5; 21:2; 40:20, seq.; 41:11, 12. Deu. 1:19, "we passed through the desert דֶּרֶךְ הַר הָאֱמֹרִי towards the mountain of the Amorites."—(b) followed by a genit. of person, the way of any one is the way in which any one is accustomed to go. דֶּרֶךְ הַמֶּלֶךְ the royal way, i. e. the public, military way, Nu. 20:17; 21:22; ἡ ὁδὸς βασιλική, Herod. v. 53. הִלַּךְ לְדֶרֶכוֹ to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דֶּרֶךְ הָאָדָם the way of all men, i. e. to Hades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district

in which the way is. Isa. 8:23, דֶּרֶךְ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) way, i. q. mode, course, in which one goes, or which one follows (like the Gr. ὁδός, Arab. طَرِيقٌ, Aeth. ስጋ፡ ስጋ፡ ስጋ፡ Germ. einen Gang nehmen). Gen. 19:31, דֶּרֶךְ כָּל-הָאָרֶץ "after the manner of all the earth." Specially—(a) a way of living or acting (ἔκβασις). Prov. 12:15, דֶּרֶךְ אֱוִיל "a fool's way is right in his own eyes." Pro. 1:31, דֶּרֶךְ הַיָּשָׁר the advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently דֶּרֶךְ-דָּוִד." Often with the figure of a way retained (comp. הִלַּךְ No. 2, הִלַּךְ דֶּרֶךְ, to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. דֶּרֶךְ, used of men, a course of acting approved by God, Ps. 5:9; 27:11; 25:4; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (das Wirken Gottes). Pro. 8:22, יְהוָה קָנָנִי רֵאשִׁית דֶּרֶכוֹ, "Jehovah created me from the beginning of the creation," ὁ ἄνfang seines Wirkens. [This passage cannot refer to creation, for it is said "before his works of old;" see also קִנְיָה; Christ, "the wisdom of God," is spoken of; "Jehovah possessed me in the beginning of his ways."] Pl. works of God, Job 26:14; 40:19.—(b) the mode of worshipping God, religion

(comp. سَبِيلُ اللَّهِ, Pers. راه, ὁδός, Acts 19:9, 23). Amos 8:14, דֶּרֶךְ בְּאֵר-שֶׁבַע "the way of Beersheba," i. e. the worship of idols there. Ps. 139:24, דֶּרֶךְ עֹלָם "worship of idols," and דֶּרֶךְ עֲצֵב [the old way] "the fathers' worship," i. e. the true and genuine worship; compare עֹלָם Jer. 18:15. Sometimes—(c) it is passively lot, that which one experiences, wie es jemandem geht according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, נֹלַעַל דֶּרֶכְךָ "commit thy way unto the Lord;" and with the figure of a way retained, Job 3:23; Am. 2:7.

דֶּרֶךְ-דָּרִי m. Ezr. 2:69; Neh. 7:70—72, a daric, a Persian gold coin, i. q. דֶּרֶךְ-דָּרִי, which see; from which word, however, this perhaps differs in origin, and is the same as the Persic داراکیان the king's bow ["Bow of Darius," Thes.], these coins bearing the image of an archer.

דֶּרֶךְ-דָּרִי i. q. דָּרִי Damascus, 1 Chr. 18:5, 6, Dagesh forte being in Syriac manner resolved into Resh.

רע [with suff. רעוהי] Ch. i. q. Heb. רע AN ARM, Dan. 2:32. Hence רעע, רעע.

רע [Dara], pr. n. see רעע.

רק an unused root, Ch. i. q. רק to scatter, Arab. رقى to hasten. Hence—

רקון [Darkon], pr. n. m. Ezr. 2:56.

רר a root unused as a verb; prop. onomat. to twist, brehen (kindred to the root רר, and the others which have been there cited; also, rópros, ropnéw, Germ. dreh, drehen, triffen, triffeln); Arab. spoken of a spindle (درة a spindle, مذر a woman turning her spindle quickly); Heb.—

(1) to fly in a circle, to wheel in flight, as a bird (perhaps also onomat.), like the Germ. purren; whence ררור the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare ררר Arab. درير a swift horse. Swiftens of motion is applied—

(2) to the signification of shining, sparkling, radiating, whence رر a radiant star, رر, رر a pearl (although this may also have its name from its being round); and רר for רר bright region. Also, from the signification of radiating, it is—

(3) to flow out like rays, to spout, as milk, blood, rain (Arab. در in Gol. No. 1—3, در plenty of milk); hence to flow forth freely, spontaneously (see רר No. 2, 3); also, to grow luxuriantly, exuberantly, spoken of a plant, see רר. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

רר fut. O pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac רר to tread or beat a path; Arab. درس to rub, to thresh; used figuratively, terere libros, to learn, to study. (Kindred to this are the roots mentioned under רר, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral רר, comp. רר, and both of these are also found in the Germanic stock of languages, with the sense of threshing: breschen, Dutch breschen, Lower Germ. breschen.) In Hebrew—

(1) to tread a place with the feet (betreten); hence,

to go to a place, to frequent it; with an acc. 2 Ch. 1:5; Am. 5:5; followed by רר Deut. 12:5. Part. pass. רר a city frequented, celebrated, Isa. 62:12. Hence with acc. of pers. to go to any one with prayers, to implore his aid; so רר ארר Ps. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by ר 2 Ch. 15:13; 17:4; 31:21; רר Job 5:8. Compare NIPHAL No. 1. Farther, the signification of “going to” is applied to that of seeking, inquiring, demanding; also, of caring for. Hence—

(2) to seek, with an acc. of the thing, Lev. 10:16; followed by רר to search after, Job 39:8 (nachsuchen).

(3) to seek from any one, to inquire, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, about which any one asks, 2 Ch. 32:31, רר המופת, “to inquire about the miracle;” 1 Ch. 28:9, רר לבבות, “Jehovah inquires into all hearts,” also רר 2 Sa. 11:3; רר 2 Ch. 31:9; Ecc. 1:13. Specially to seek an oracular answer from any one, to consult any one, as God, with an acc. Gen. 25:22; Ex. 18:15; 2 Ki. 22:13; also idols, enchanters; followed by ר (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; רר (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; רר Eze. 14:7; יעל כפר (out of the book of Jehovah), Isa. 34:16. The prophet through whom the answer is sought from God, is put with רר 1 Ki. 14:5; 2 Ki. 3:11; 8:8; רר Eze. 14:7, e.g. 1 Ki. loc. cit. “the wife of Jeroboam cometh to seek an answer from thee concerning her son.”

(4) to ask for, to demand, with an acc. of the thing, and רר of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. to ask for (bread), to beg; Ps. 109:10, ררשו מחרבותיהם “they beg (far) from the ruins (of their home).” Also to ask back, followed by רר Ezek. 34:10, and even to vindicate, punish, to avenge; absol. Ps. 10:4, רר יהוה “(God) will not punish;” verse 13; Deut. 18:19; specially רר רר to require blood from any one, i.e. to avenge murder (comp. רר), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) to apply oneself to any thing, to study, to follow, to practise any thing (comp. רר to study, Æth. ḥḥ: to compose a book studiously); as justic, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. רר שלום, טובת פ, to seek any one's welfare, Deu. 23:7; Ezr. 9:12; רר שלום, Jer. 38:4; רר רע פ, Ps. 38:13; Pro. 11:27; 31:13, רר רר “she applies herself to wool.” Hence

to care for, to take the care of any thing (compare No. 1 and דָּשָׁן). Deu. 11:12, אֶרֶץ אֲשֶׁר דָּרַשׁ יְיָ אֹתָהּ, "a land which the Lord careth for." Job 3:4; Ps. 142:5; Eze. 34:6. Hence יְיָ דָּרַשׁ אֶת (regard) God (i. q. יְיָ יִרְעֵה אֹת, i. e. to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

NIPHAL דָּרַשׁ inf. absolute אֶדְרַשׁ (for הִדְרַשׁ), Eze. 14:3, 1 fut. אֶדְרַשׁ—(1) pass. of No. 1, to allow one's self to be approached, to give access to any one, followed by לְ; hence to hear and answer any one (used of God). Eze. 14:3, הָאֶדְרַשׁ אֶדְרַשׁ לָהֶם "shall I give access to them;" Eze. 20:3, 31; Isa. 65:1, נִדְרַשְׁתִּי לֹא שָׁאֲלוּ "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Eze. 36:37 (comp. אֶנְחָה with acc. gewáhren).

(2) pass. of No. 2, to be sought for, 1 Ch. 26:31.

(3) to be required (as blood), pass. of No. 4, Gen. 42:22.

PIEL, inf. דִּרְשֵׁת Ezr. 10:16, if this be the true reading, for דִּרְשֵׁת, comp. under the root דָּלַל. Hence מִדְרַשׁ.

דִּשָּׁן TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root دس, whence دس sprouts of the earth), Joel 2:22.

HIPHAL, to bring forth herbage, used of the earth, Gen. 1:11; comp. הוֹצִיָה verse 14. Hence—

דִּשָּׁן m. first sprouts of the earth, tender grass, tender herb, Gr. χλόη (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; דִּשָּׁן יִרְקֵה דִּשָּׁן greenness of herbage, Psal. 37:2. It is different from הוֹצִיָה grass ripe for mowing, Pro. 27:25; and from הוֹצִיָה the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. דִּתְאָה, Syr. transp. ܕܝܬܐ, Zab. ܕܝܬܐ.)

דִּשָּׁן TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. دسم id., د and د being interchanged.)

PIEL—(1) to make any thing fat, marrowy. Prov. 15:30, שְׂמוֹנָה טוֹבָה הַדְּשֵׁן יִצְעָם "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence to anoint, Ps. 23:5.

(2) to pronounce fat. Psal. 20:4, עוֹלֶתֶךָ וְדִשָּׁנָה "pronounce thy burnt-offering fat," i. e. accept it. (As to דִּשָּׁן parag. comp. 1 Sa. 28:15.) According to Kimchi (denom. from דִּשָּׁן compare No. 3), turn to

ashes, i. e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from דִּשָּׁן) to clear from ashes, Ex 27:3; Nu. 4:13.

PUAL, pass. of Piel No. 1, but figuratively, to be satiated abundantly. Prov. 13:4, נַפְשׁ הָרָצִים תִּרְשָׁן "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

HOTHPAEL הִדְשֵׁן for הִתְדִשֵׁן to be anointed with fatness, to be smeared, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

דִּשָּׁן adj. [pl. דִּשָּׁנִים const. דִּשָּׁנִי]—(1) fat, rich, ["comp. שָׁמֶן"], (used of a soil), Isa. 30:23.

(2) juicy, full of sap (used of trees), Ps. 92:15.

(3) rich, wealthy (used of persons), Ps. 22:30 Comp. שִׁמְךָ.

דִּשָּׁן m. with suff. דִּשָּׁנִי—(1) fatness, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; fertility, abundance, Psal. 65:12.

(2) ashes, as fat ashes from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), ḡettafa. It differs as to use, from אָפַר which see. Ashes were also used by the ancients for fattening manuring the fields. See Plin. xvii. 9.

דָּת f. constr. דָּת, pl. דְּתִים. constr. דְּתִי a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persic origin, i. q. Heb. חֹק a statute, pr. something set; ܕܬܐ, ܕܬܐܢܝܢ ܕܬܐܢܝܢ; Pers. داد right, justice, from داد to give, to set, to command; Pehlev. Dadha, Dadeestan; Zend. Daetie; Arm. դատ judgment (Syr. ܕܬܐ, ܕܬܐ placitum). [In Thes. it is suggested that this word may be from דָּת in the sense to shew, to point out.] In the Old Test. it denotes—

(1) a law, Esth. 1:13, 15, 19; 2:12, דָּת הַיּוֹם "according to the law of to-day," as to day; 9:13.

(2) a royal mandate, an edict, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, מִיְמִינוֹ אֵשׁ דָּת לָמוֹ "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it a fire of law, a law given with fire. Vulg. lex ignea, and similarly Syr., Chald., Arab.

דָּת Chald. f.

(1) law, Dan. 6:9, 13, 16. דָּתֵי דֵּי אֱלֹהִים "the law of God;" Ezr. 7:12, 21.

(2) religion, system of religion, Dan. 6:6, דָּת

אֱלֹהִים "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

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דָּרָה ("two wells," dual of the Chaldee word דָּר a well), [Dothan], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דָּרָה, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαίμ, Judith 4:6; 7:18; Δωραία, 3:9. [In Thes. from דָּרָה; in corr. from דָּרָה].

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ה

He (ה), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents a lattice, or window, and the same seems to be expressed by the word הָהּ *lo! see!* Comp. the German *fenster*, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between א which is more gentle, and ח which is rougher in pronunciation. It is interchanged with א (see p. i, A.); more rarely with ח, as הָהּ, הָהּ; נָהּ, נָהּ etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare בּוֹשֶׁת Aram. בְּהֵת. בְּהֵת to be ashamed, בּוֹשֶׁת, בּוֹשֶׁת age, בּוֹשֶׁת to circumcise, בּוֹשֶׁת, בּוֹשֶׁת to give light, בּוֹשֶׁת, בּוֹשֶׁת to run.

ה, ה, ה (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הָהּ, Arab. *al* in the common language sometimes *hal* (comp. the kindred *hal*, *hal*, and see more as to this family of words p. xlv, A.).

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It is rarely (a) prefixed to the relative, as *is, ea, id*. 2 Ki. 6:22, הַיּוֹם הַזֶּה וְכָל שְׂבִיבָתָהּ בְּחַרְבָּךְ וּבַמִּשְׁתָּחָה "those whom thou hast taken captive with thy sword and with thy bow;" or (b) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers who had gone with him;" Ezr. 8:25, "the vessels which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly *al* for *al* is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article, the*, like the Gr. *ὁ, ἡ, τὸ*, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excursion, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A.T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article:

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just so in the modern languages, great differences are found as to the use of the article in this respect; in French for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "*nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet,*" in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, τὸ ἄρθρον προϋφιστάσαν γνώσιν δηλοῖ, and *ibid.* ἄρθρον, οὗ ἑξαιρέτος ἐστὶν ἡ ἀναφορά cf. 2, 3, ἰδιώμα ἀναφοράς προκατελεγμένου προσώπου δεύτερα γνώσις. See some excellent remarks in Harris's *Hermes*, B. II. c. i.). Hence in a manner differing from our usage, the article is appended —

(a) to nouns which denote *objects and classes of things which are known to all*, allgemein bekannte Materien und Gattungsbegriffe, as הַצֵּן, הַזֶּהָב, הַבָּקָר, הַפִּימִים, Gen. 13:2, "Abraham was very rich בְּמִקְנֵה בָקָר וּבְמִקְנֵה זֵבִים וּבְמִקְנֵה חֲמִשִּׁים וּבְמִקְנֵה אֲוֹנִים," Deut. 14:26, "and thou shalt lay out the money בְּבָקָר וּבְצֹאֵן וּבְזֵיט וּבְכֶסֶף," Ex. 31:4, לַעֲשׂוֹת בְּבָקָר וּבְצֹאֵן in Gold und Silber zu arbeiten; Lam. 4:2, בְּמִקְנֵה אֲוֹנִים; Isa. 1:22, "wine מִיַּיִן;" Ex. 2:3, "and she daubed [the ark of bulrushes] בַּחֲמֵר וּבִזְפָּתָה with bitumen and pitch;" 2 Ki. 9:30, וַתִּשֶׁם בְּפִיָּהּ עֵינֶיהָ, sie legte ihre Augen in die Schminke; compare Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 12"]. Similarly the article is used with —

(b) abstract nouns, like Greek τὸ πολιτικόν, τὸ ἠπικρόν, for instance before the names of virtues and vices (compare in French, *la modestie convient à la jeunesse; la superstition engendre l'erreur*, where we commonly omit the article). בְּשִׁקָּר הָלַךְ Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 29:21; Prov. 25:5, יָבוֹן בְּצִדִּיק כְּסֹאם (although in these cases the article is often omitted); it is especially used before the names of evils and calamities, as מוֹת בְּצָמָא to perish with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַפְּגִמָּה blindness (in German indefinitely Blindheit, but definitely die Pest, die Blattern [so in English]), Gen. 19:11, "he smote them בְּפִגְמָהם;" Isa. 45:16, יִהְיֶה הָלֶכְךָ יִהְיֶה (in die Schmach, as in German, in das Verderben); compare Isa. 32:19, הָעִיר תִּשְׁכַּח (in die Nichtigkeit sinkt die Stadt); Isa. 46:2, הָלֶכְךָ בְּשִׁבְיָהּ; Isa. 47:5, בְּחִשָּׁה; compare Isa. 60:2.

(c) But [in such cases] by far the most frequent use of the article is after בְּ, the particle of comparison; inasmuch as we can only use as objects with

which to compare those which are well known; compare the German *flint wie der Vogel in der Luft, wie der Fisch im Wasser, weiß wie der gefallene Schnee*. [And so in English.] So בְּצֹאֵן Isa. 53:6; Ps. 49:15; בְּשִׁקָּר Isa. 53:7; בְּבָקָר Isa. 11:7; 65:25; Job 40:15; בְּצִדִּיק Isa. 1:18; 51:8; בְּצֹלָל Job 14:2; בְּשִׁנִּים, scarlet, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, בְּמִסְכָּה; verse 25, בְּצִוְהָה; verse 28, בְּצִר and בְּמִסְכָּה (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, בְּצֶלֶן; Isa. 13:8; בְּיִלְדָה (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, בְּמִדְבָּר (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, בְּדִיר like a ball (compare Isa. 29:3); Isa. 24:20, בְּשִׁכְוֹר like a drunkard, etc.; see Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. בְּצֶלֶן Isa. 10:14, but מִשְׁלַח בְּצֶלֶן [incorrectly cited], Isa. 16:2; בְּמִין Ps. 1:4, but בְּמִין עֵבֶר Isa. 29:5; בְּחֵלֶל שִׁטְוֹת Isa. 30:28; בְּצִפְחִית בְּרִבְשׁ Ex. 16:31.

Better known is the use of the article — (d) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 12]) — (e) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, Gramm. Arabe ii. § 482, 1); as when a woman calls her husband *κατ' ἐξοχήν*, the husband; a slave his master, *der Herr, the master*. So Isa. 9:6, לְמִדְבָּהּ הַמִּשְׁכָּה for מִשְׁכָּתוֹ; verse 2, הַמִּשְׁכָּה for מִשְׁכָּחָתוֹ; so too we must probably explain הַעֲלָמָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as *עֲלָמָתִי*. [But this contradicts the New Testament; see *עֲלָמָה*, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: הַלֵּאָוִי 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare *ὁ λύκος*, John 10:12; Arabic النول الذيب; הַבְּאֵר Ex. 2:15, the well of that district; הַנַּחַל Num. 11:27, the young man who attended him in the camp; and in like manner הַפְּלִיט Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הַפְּלִיט," namely, he who has come

forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, שוחטו הַשֹּׂחֵט זֶה הַשֹּׂחֵט עֲרֵף בְּלֶבֶת הַיִּשּׁוּר מִכָּה אִישׁ וְזֶה הַשֹּׂחֵט עֲרֵף בְּלֶבֶת הַיִּשּׁוּר מִכָּה אִישׁ. It may be asked why the words שֹׂחֵט, שֹׂחֵט have the article, and אִישׁ and בְּלֶבֶת have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, der Hinter-Döferer ist wie ein Menschenmörder, the ox-slaughterer is as a murderer. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare χαλεπὰ τὰ καλὰ and τὰ χαλεπὰ καλὰ); contrary instances are however to be observed in Deuteronomy and in Jereniah, as Jer. 19:13, "the houses of Jerusalem were הַבָּיִת הַזֶּה unclean," Deu. 4:3; 3:21; and in like manner before a participle for a finite verb, Is. 40:22, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

Note. It will be well to state with a little more accuracy than is commonly done, what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, הַשֹּׂחֵט.

(2) Gutturals do not admit Dagesh forte, but the use of ה differs before the different gutturals.—(a) before א which it is altogether impossible to double, Pathach is always lengthened into Kametz, as הָאֱרֶץ, הָאֱשֶׁם, הָאֶרֶץ, הָאֶרֶץ, and the same is the case before ר, as הָרֹכֶל, הָרֹכֶל, and so also frequently before ע and ה, as הָעֵם, הָהָר. On the contrary—(b) the harder gutturals ה and ח admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words ficher, vergüthen, are almost pronounced a double φ); and for this reason the more acute syllable often retains Pathach, as הַחֵטְא, הַחֵטְא.—(c) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, b]) is changed into Segol, especially before ה, as הֶחָרָשׁ, הֶחָרָשׁ, הֶחָרָשׁ; before ה and ע in monosyllables the vowel is Kametz (according to the rule laid down, letter a), as הֶחָרָשׁ, הֶחָרָשׁ; Segol is used only with dissyllables or trisyllables, where the accent is farther towards the end of the word, הֶחָרָשׁ (although הֶחָרָשׁ), הֶחָרָשׁ, הֶחָרָשׁ.

[“Note 2. Corresponding to the Hebrew article in the kindred languages are:—(a) Phœnician א, more rarely ה, once אל; see Monumm. Phœnic. p.

guage אל, kindred with the Heb. אֱלֹהִים. Many grammarians suppose, therefore, that ה comes from אל = אל, אֱלֹהִים; and this not without reason, comparing הַשֶּׁשׁ the sun, Arab. الشمس pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in the Ch. הַיִּין, הַיִּין, Arab. هذا; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh הַשֶּׁשׁ would arise in the same way as in מִכָּה for מִכָּה, מִכָּה. See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449.” Ges. add.]

הַ, הַ, הַ (as to the origin and different use of these forms see the note). An interrogative adv. like the Arab. هَلْ prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller הַל (Deuteron. 32:6, according to the reading of the Nehardeenses); Arab. هَلْ.

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, הֲשִׁמְתָּ לְבָד עַל-עַבְדִּי, “hast thou considered my servant Job?” Ex. 10:7; 33:16, etc.—(a) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num*? Gen. 4:9, הֲשִׁמְרָ אִתִּי אֲנֹכִי, “am I my brother’s keeper?” for, I am not my brother’s keeper. Job 14:14, אִם יָמוּת יִצְחָק הִיחִי, “when a man dies, shall he live?” i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, הֲאִתָּה תִּבְנֶה לִּי, which in 1 Ch. 17:4, is changed into a negative sentence: הֲלֹא אִתָּה תִּבְנֶה. —(b) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, הֲתַחַת אֱלֹהִים אֲנֹכִי, “am I [not] under God?” Gen. 27:36; 50:19. Job 20:4, הֲזֹאת יָדְעָתָה, “dost thou [not] know this?” 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used הֲלֹא. Comp. Gr. ἢ γὰρ, and ἢ γὰρ οὐ, for *nonne*? and the Lat. — *ne* for *nonne*? see Heusinger on Cic. Off. .ii. 17.—(c) In disjunctive questions, the latter question is preceded by אִם וְהָאִם (see above, page LVI. B): אִם ... הֲ, *utrum? an? whether? or?* more rarely אִם ... הֲ Job 16:3; Ecc. 2:19. Also אִם ... הֲ and וְהָאִם ... הֲ are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of parallelism in different words: *num...an?*

437.—(b) Arab. هَلْ, rarely and in the vulgar lan-

num? ... et . (not *utrum ... an?* [*whether ... or?*]), although a kind of disjunctive relation is contained ever in these cases; but however it is rather in words than in sense that the distinction of the questions is observable. Job 4:17, הֲאֵנִי מֵאֱלֹהִים יִצְדַּק אִם מֵעֲשָׂוִי, וְיָבֵר נֶגְדִי comp. Job 6:5, 6; 8:3; 10:4, 5; 11:2, 7; 22:3. Thus it is that a simple copula often in such cases precedes the second hemistich. וְ... הַ Job 6:26; 10:3; 13:7; 15:7, 8, 11; 18:4; comp. especially Job 13:7 and 8; and even the copula itself is omitted, Job 22:4.

(2) in an indirect interrogation, *num*, German *ob*, *whether* (comp. אִם No. B, 2), after verbs of proving, Ex. 16:4; Jud. 2:22; seeing, Ex. 4:18; Gen. 8:8; trying, Deut. 8:2; 13:4 (compare *dubito* an). In a disjunctive proposition followed by אִם Gen. 18:21; or וְ Nu. 13:18, "and see the land and the people, הַחֵזֶק הַרְפָּה הַמְעוֹט הוּא whether they be strong or weak, whether they be many or few."

It is prefixed to other particles, as **אם**, see **אם**;
כי, see **כי**; **לָא**, see **לָא**.

Note. This interrogative particle, like ה demonstrative, is derived from הָ, הַ demonstrative; just as many interrogative words in other languages are properly affirmatives or negatives, which are afterwards used in an interrogative sense; comp. the Heb.

affirmatives אַן, ין, Syr. ܝܢ, Arabic اِنْ, Gr. ἡ (see Passow h. v.); the negatives 'ס (from י'ס, see that word), Lat. *ne*, Germ. *nicht wahr?*

As to the form—(a) before letters which are neither gutturals nor have a simple Sh'va, ה interrogative takes Chateph-Pathach, הַהִי, הַתְּהִי (the vividness of interrogation causing the word to be even more curtailed than the demonstrative); rarely—(b) it has the same form as the art. הִי, הִי'וֹטב Lev. 10: 19, but this is principally before letters which have Sh'va, הִלְכוּ Gen. 17:17; 18:21; 37:32. So also it corresponds in form with the art.—(c) before gutturals, הִיא, הִיא, and—(d) before gutturals which have Kametz, הִיא, הִיא, הִיא. See very many examples in Nold. Concordd. part. p. 856, seq.

glorying over an enemy's misfortune, Psalm 40:16
Eze. 25:3.

יָהָב imp. of the verb יָהָב which see.

הַהֲבָהִים m. pl. Hos. 8:13, *gifts*, in this place offerings, for יְהִיבָהִים from the root יָהַב to give.

הָבַל fut. הִבְּלָה pr.—(1) TO BREATHE, TO EXHALE (compare as to the signification of breathing in the syllable הָב under the root הָבַהּ), hence הָבַל breath, often used of something vain, vanity.

(2) *to act, or speak vainly.* 2 Ki. 17:15, וַיִּהְיוּ אֲחֵיהֶם הַתְּבָל וַיַּעֲבֹדוּ "and they followed vanity (i.e. idolatry), and acted vainly;" Jer. 2:5; Job 27:12, לְמַהֲיָה רֵבֶל הָבֵל תִּתְבָּל "why then do ye speak so vainly?" Also *to have a vain hope*; Psal. 62:11, בְּצִלֹּתַי אֵל, תִּתְבָּל "set not a vain hope on robbery."

HIPHIL, *to seduce to vanity*, i. e. to the worship of idols, Jer. 23:16.

[‘The derivatives follow.’]

הֶבֶל with suff. הֶבְלִי, pl. הֶבְלִים constr. הֶבְלִי.

(1) *breath, breathing*, used of a gentle breeze, Isa. 57:13. (Well rendered by the Vulg. *aura*. Less correctly by the LXX. *καταργίς*.) More often used of *the breath of the mouth* (Kimchi, אִיר שִׁצָא מִפֶּה, Aqu. *ἀρμία*, Symm. *ἀρμός*, which word, Sap. vii. 25, Syr. is rendered ܐܪܡܐ). Commonly used of any thing transitory, evanescent, frail. Job 7:16, פִּי הָקָל יָמִי "for my days are a breath;" Prov. 13:11, הֵון מִהָקָל יָמַעַם "riches vanish more quickly than a breath;" Ecc. 11:10, "childhood and youth are vanity;" Pro. 21:6; 31:30; Ps. 39:6; Ecc. 1:2, 14; 2:11, 17, 23; 4:4, 8; 5:9; 6:9, etc. Hence arises the signification *something vain and empty*, Lam. 4:17; Jer. 10:3, 8, and adv. *vainly, emptily, in vain*; Job 9:29; 21:34; 35:16; Isa. 30:7; Ps. 39:7. Specially used of idols as being vain and impotent, also used of their worship, 2 Ki. 17:15; Jer. 2:5. Plur. Ps. 31:7, הַקָּלִים שֵׁא "vain idols." Jon. 2:9.

(2) *exhalation, vapour, mist, darkness*, which cannot be seen through. Ecc. 6:4, of an abortion; "for it comes in a mist, and goes away in vanity," seen by no one; Ecc. 11:8, כֹּל־הַשָּׁבָה הַזֶּה "all that is coming is a mist," i.e. involved in darkness; Ecc. 8:14.

(3) pr.n. *Abel* (LXX. Ἀβελ), the second son of Adam; prob. so called from the shortness of his life [but he had this name from his birth]; Gen. 4: 2, seq.

הָבֵל i. q. הֶבֶל No. 1, *breath*, hence *vanity*, a Chaldaizing form. הָבֵל הֶבֶל Ecc. 1:2; 12:8.

נָּ Ch. interj. LO! BEHOLD! Dan. 3:25. Syr.
ܢܐ, Arab. ها id.

ⲛ Heb. and Ch. id. Gen. 47:23; Eze. 16:43.
In Ch. pleon. Dan. 2:43, ⲛⲓⲁⲃ *behold as*, etc. So
often the Syr. ⲟⲩ.

חֲהֵה interj. imitating a cry of joy, *Aha!* Germ. *tudhe!* Isaiah 44:16; Psalm 35:21, 25; also used in

הבן an unused root, i. q. **בָּנָן**, hence—

הֶבֶן pr. stony (as if **אֶבֶן**, from **אָבָן** a stone), hence pl. **הֶבְנִים** Eze. 27:15 קרי in **כְּתִיב** *ebony wood, ebony*, pr. as if stony wood, *εἰς τὴν σκληρότητα*, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. *ἐβένος, ebenum* (see Bochart, Hieroz. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written **أبنوس** *abnūs*. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. *φάλαγγες*); comp. **אֶבֶן**, **אֶבְנִים**.

הָבַר TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. **هَبَرَ**. It occurs once Isa. 47:13 קרי **הֶבְרִי שָׁמַיִם**, *those who divide the heavens*, for purposes of augury, taking a horoscope, i. e. augurs, astrologers; LXX. *ἀστρολόγοι τοῦ οὐρανοῦ*. Vulg. *augures cæli*. **הֶבְרִי** (אֶבֶן). See my Comment. on Isa. ii. 351, seq. Others take **הָבַר** as i. q. **חָבַר** to know; while others would read **הֶבְרִי**, comparing **חֶבְרִי** ver. 10.

[**הֶגַע** Esth. 2:3, and **הֶגִי** verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes." Thes. "Benfey compares *agā*, eunuch; Monatsnamen, page 192."]

הָהַג a root unused in Hebrew. Arab. **هَجَّ** IV. to kindle, **هَجَمَ** heat. Hence **הֶגֶי**.

I. **הִהָה** fut. **יִהְיֶה**—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as **הָהָה**); used of the growl of a lion over his prey (Gr. *ὑποβρυχάσθαι*: to roar is **שָׁאָן**, *βρυχάσθαι*), Isa. 31:4; of low thunder (see **הִהָה** Job 37:2); of the muttering of enchanters (see **הִפְהִל**); of the sound of a harp when struck (see **הִזְיִן** Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (*οἰμῶσιν*), Isa. 16:7; Jer. 48:31.

(2) poetically, to speak.—(a) absolutely (to utter sound), Ps. 115:7.—(b) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:3; Pro. 8:7; hence to sing, to celebrate (like to say, **אָמַר**). Psal. 35:28, **לְשׁוֹנִי תִהְיֶה צִדְקָךְ** "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) to meditate (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 1 and **אָמַר בְּלִבּוֹ**, *אָמַר*), followed by **בְּ**, to meditate on any thing (*über etwas*

nachdenken). Josh. 1:8, **וְהָיִיתָ בּוֹ יוֹמָם וּלְיָלָה** "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, **וְהִנֵּיתִי בְּכָל-פְּעֻלָּךְ** "and I will meditate on all thy works;" Ps. 143:5. (Syn. **שָׁחַ**). Pro. 15:28, **לֵב צָדִיק יִהְיֶה לְעֹנֹת** "the heart of the righteous will meditate what to answer." Also to remember any thing, followed by an acc., Isa. 33:18, **לִפְנֵי יְהוָה יִהְיֶה אֵימָה** "thy heart shall remember the terror." And in a bad sense, to plot, to plan, to devise. Psal. 2:1, **לְמַעַם יִהְיֶה רִיק** "(why) do the nations devise vain things?" i. e. vain sedition; Pro.

24:2; Isa. 59:13. [Poel] (Syr. **لَسَّ** to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. *Æth.* **ረገገ**; to murmur, to utter an inarticulate sound, to speak, to meditate; Conj. IV. to read. Arabic **نَبَّ** to mutter.)

POEL, inf. **הִהֹן** i. q. Kal No. 2, Isa. 59:13.

HIPHIL, part. plur. **מְהִיגִים** *those who mutter*, i. e. soothsayers murmuring their songs; or *those groaning, sighing*, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19.

Hence are derived, **הִהָה**, **הִהֹת**, **הִזְיִן**.

II. **הִהָה** i. q. **יָהָה** No. II, to be removed, taken away (comp. **הִלָּךְ**, and **יָלָךְ**), transit. to remove, to take away, Pro. 25:4, **הִנֵּן סִינִים מִכֶּסֶף** "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. *κάθαρε*. Vulg. *aufer*; verse 5. (Others read in this place **הִזְיִן** i. e. **הִזְיִן**). Hither also, apparently, must be referred Isa. 27:8, **הִנֵּה בָרָחוּ הַקָּשָׁת**, **בְּיוֹם קָרִים** "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, **הִסִּיר**.

הִהָה m (1) growling of thunder, Job 37:2.

(2) sighing, mourning, Eze. 2:10.

(3) thought, meditation, Ps. 90:9; comp. **הִהֹת**. Root **הִהָה** No. I.

הִהֹת f. (with Kametz impure) thought, meditation, Ps. 49:4. Root **הִהָה** No. I.

הִהִי (from the root **הָהָה** heat, fervour of mind, Psal. 39:4, **בְּהִיגִי תִבְעַר אֵשׁ** "in my fervour, fire kindled." Hence a fervent cry, Ps. 5:2.

הִזְיִן m. constr. **הִזְיִין**, with suff. **הִזְיִינִי** Ps. 19:15; Lam. 3:62.

(1) the sound of the harp when struck (see the root **הָהָה** I, 1. Compare **הִקְיָה** Isa. 14:11). Ps. 92:4, **עֲלֵי הַזְיִן בְּכֹנֹד** "with the sounding of the harp." LXX. *μετ' ὧν ἔν κithára*. Ps. 9:17, **הִזְיִן סָלָה** is a

musical sign. LXX. $\phi\delta\eta$ διαψάλματος, similarly Symm., Aqu., Vulg. [But Symm. μέλος διαψάλματος. Aqu. $\phi\delta\eta$ αἰ. Vulg. vacat. See $\phi\delta\eta$.]

(2) a meditation, Ps. 19:15; a device, plot, Lam. 3:62 (compare Ps. 2:1).

הגין m. adj. *convenient, suitable*, i. q. Talmud. הגין and הגין . Eze. 42:12. From the root—

הגין a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

הגר an unused root. Arab. هجر to flee, whence هجرة [Hejrah], the flight of Mahomet. Cognate הגר . Whence—

הגר ("flight"), pr. n. Hagar, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

הגרי ("fugitive"), [Haggeri, Hagarite], 1 Ch. 11:38; 27:31. Pl. הגרים Ps. 83:7, and הגריאים 1 Chr. 5:10, 19, 20 [Hagarites, Hagarenes], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab. هاجري , whence the Gent. n. Hagari a people and district near the Persian gulf, 'Αγαῖοι ap. Strab. xvi. p. 767 Casaub., 'Αγρίες Dionys. Perieg. 956, in the province now called Bahrein.

הג m. i. q. הגיד shout for joy, rejoicing, Eze. 7:7; compare Isa. 16:9, 10. Root הגיד .

הגבירין m. pl. Ch. the friends or the ministers of the king, Σταταράττε, viziers. Dan. 3:24; 4:33; 6:8, and הגבירין מלכא 3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald. הגבירין leaders, governors, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; ["So Lee."] see אל p. XLV. A. Formerly, from the syllable בר (by comparison with הגבר , הגבר) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what הג might mean, it had to be left undetermined.

הדר an unused root. Arabic هد pr. to break (kindred to התה), in Hebrew figuratively to break into joyful sounds (compare הדרה , הדרה), whence הדר . There is a similar figurative application

to sound in Arabic, compare هد cry of the camel, heavy thick voice, הדר the sound of the waves breaking on the shore, הדר crashing.

[Derivatives הדר , הדר , and pr. n. הדר , הדר , הדר .]

הדר [Hadad], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See הדר p. CCXVII. A.

הדרעור pr. n. ("whose help is Hadad," i. e. Adodus; see under הדר) Hadadezer, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, sqq. In other places there occurs הדרעור 10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

הדררמון [Hadadrimmon], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, Maximianopolis. Both Hadad and Rimmon are the names of Syrian idols.

הרה i. q. יהה (comp. יהה and הנה), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab. هدى to guide aright, to shew the way. Syr. هدى , way, manner, Gr. ὁδός .)

הרד (for הרדו), Syr. رشد , Arab. هند India. Est. 1:1; 8:9. In Zend and Pehlvi it is Hendo .

הדורם [Hadoram], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the 'Αδραμῖται, Atramitæ of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (Himarites), and the Sachalites, on the southern shore of Arabia.

הדי [Hiddai], pr. n. m., 2 Sa. 23:30 ["for הדיה , the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is הדי .

הדר TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are הדר , הדר . Arab. هدم to destroy (a house).

הדרם an unused root. Arab. هدم to overturn, to destroy (houses), pr. to level with the ground ["perhaps to tread down, intrans. to be trodden

down, whence trop. *to serve, to wait upon*. Arab. [خدم], whence הָרָם a footstool, pr. the ground.

הָרָם Ch. Pael הָרַם, הָרַם to cut in pieces; Syr. [لأرأى] pass. Comp. Arab. هذم to cut quickly, to cut in haste (einbauen). Hence—

הָרָם Ch. a fragment, a piece; Syriac [ܐܪܥܐ] a member ["Comp. Pers. اندام, هندام a member"].

עָבַר הָרָם Dan. 2:5; Gr. μέλη ποιεῖν, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. רָסַן Barhebr. p. 218.

הָרָם always followed by רַגְלִים stool for the feet, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, the footstool of God is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psal. 99:5; 132:7; Lam. 2:1.

הָרָם an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

הָרָם pl. הָרָסִים m. myrtle, so called (as some suppose), because it springs, i.e. grows rapidly, like *salix*; according to Verrius, a *saliendo* ["though *Salix* really is from ἑλᾶς"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seq. (Arabic هدهس id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called آس).

הָרָסָה ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הָרַף fut. יְהַרֵּף—(1) TO THRUST, TO PUSH (Ch. הָרַף id.; comp. רָפַץ, רָפָה, Nu. 35:20, 22; Eze. 34:21. Job 18:18, יְהַרְפֵּהוּ מֵאוֹר אֶל-חֹשֶׁךְ "they shall thrust him from light into darkness," hence, to thrust down, to prostrate (umstoßen), Jer. 46:15.

(2) to repel, to thrust away (zurückstoßen), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (verstoßen, ausstoßen), Deu. 6:19; 9:4; Josh. 23:5.

הָרַר—(1) pr. like the cognate אָרַר, TO BE LARGE, SWOLLEN, TUM'D, and trans. TO MAKE TUMID.

(Arab. أَهْرَ tumid, حدر to become tumid.) Part pass. הָרַר *swollen, tumid*. Isa. 45:2, אֶנְשֵׁי הָרִים "I will level the tumid (lofty) places." LXX. ὄρη; but perhaps they read הָרִים. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, הָרַר בְּלִבִּישׁוֹ "swollen (i.e. proud) in his apparel," [ידן brüsten in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to decorate, to adorn (pr. used of the adorning of garments, see הָרַר, to honour, constr. with an acc. Ex. 23:3; followed by פָּנֵי פ' to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like נִשָּׂא פָנִים Ex. 23:3; Lev. 19:15

NIPHAL, pret. pl. in pause נִהַרְרִי were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.

The derivatives follow.

הָרַר Ch. Pael הָרַר to honour, Dan. 4:31, 34.

הָרַר m.—(1) [const. הָרַר, with suff. הָרָרִי, pl. const. הָרָרִי], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, הָרָרִי קִדָּשׁ "holy ornaments," Ps. 110:3. Pro. 20:29, וְזָכְרִים שִׁיבָה הָרַר "the adorning of old men is hoariness." Levit. 23:40, עֲצֵי הָרַר "ornamental trees." Specially used of the majesty of God. Ps. 104:1, הוֹד וְהָדָר לְבִשְׁתָּ, "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, קוֹל יְהוָה בְּהָדָר "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

הָרַר m. ornament. Dan. 11:20, מַעֲבִיר נֹנֵשׁ הָרַר מִלְכּוֹת "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like יְהִיבִי verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek *τμή*; but see my observations in *Gesch. d. Heb. Sprache*, p. 64.

[Ch. i. q. Heb. הָרַר, with suffix הָרָרִי Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[“הָרַר pr. n. see הָרַר No. 2.”]

הָרַר f. const. הָרַר i. q. הָרַר ornament, adorning, Prov. 14:28. הָרַר קִדָּשׁ "holy ornaments,"

Job 40. 10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty*; Dan. 10:8, הורִי נִחַפְּךָ עָלַי "my freshness (i. e. the lively colour of my face) was changed in me," יחַ verfarbte mich (vor Schrecken); Hos. 14:7, פְּזִיזֵת הוֹדוֹ "his freshness like an olive tree." Used of ornaments, Zech. 10:3; 6:13.

(3) [*Hod*], pr. n. 1 Ch. 7:37.

הוֹדָוְיָהּ (perhaps הורויה "praise ye Jehovah" ["or for יהוה הוֹדָוְיָהּ Jehovah his glory"]), [*Hodaviah*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

הוֹדָוְיָהּ [*Hodaviah*], (id.), 1 Ch. 3:24.

הוֹדָיָהּ ("majesty of God"), [*Hodevah*], pr. n. = הוֹדָוְיָהּ No. 2, Neh. 7:43.

הוֹדִיָּהּ (id.), [*Hodijah*], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הוֹהָ prop. TO BREATHE (הוּ to blow, as the wind, הוּאֵ air, breeze), like the cognate roots הָבָה, אָהָב which see. This primary signification is applied—(1) to the breath of living creatures; hence, to live (see הָנָה, חָנָה), and in the use of the language, to be, i. q. the common word הָיָה. In Aramaean this form of the verb is the most in use for the verb substantive הָיָה, (הָיָה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הָיָה and itself primitive, may be seen, both from the Vav conversive (see 1) derived from it, and also from this form being originally onomatopoeic; הָיָה therefore has its origin from הָיָה, like חָיָה from חָנָה, which latter indeed appears to be a primary word. Part. הָיָה Neh. 6:6; Ecc. 2:22. Imp. הָיָה Gen. 27:29; Isa. 16:4. Fut. apoc. יִהְיֶה Ecc. 11:3, for יִהְיֶה from יָהָה.

(2) to breathe after anything, to desire, to long, i. q. אָהָה (Arabic هَوَى to desire, to love, to will), whence הָנָה No. 1, desire. This signification, when more intensive, becomes—

(3) to rush headlong upon anything, to fall headlong, to perish, i. q. הוּ Job 37:6, לִשְׁלֹךְ יָאֵמֶר "for he saith to the snow, fall down upon the earth," Vulg. ut descendat in terram (LXX. according to signif. 1, γίγιναι ἐπὶ τῆς γῆς).

[The derivatives (except יָהָה) follow.]

הָיָה Ch. to be, i. q. Heb. הָיָה. Fut. יִהְיֶה and יִהְיֶה. To this future there is sometimes prefixed the particle לְ, which then means *that, in order that*, and the preformative of the future is commonly omitted, as לְהָיִת that they may be, that they might be, Dan. 2:43; 6:2, 3; לְהָיִת Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הָיָה הָיָה "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הָיָה f. verbal of Piel, from הָנָה—(1) *desire, cupidity*, from the root No. 2, Prov. 10:3, הָנָה רָשָׁעִים יִהְיֶה "he casts away the desire of the wicked."

Parall. נָפֵשׁ צָדִיק. Comp. אָהָה (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the הָיָה is כְּתִי). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) *ruin, fall* (Arab. هوى), from the root No. 3. Hence *calamity, destruction*. Ps. 57:2, עֲרֵעֶבֶר הָיָה "until destruction be past;" Psal. 91:3, דָּבָר הָיָה "the destroying pestilence;" Ps. 94:20; Prov. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness*. Psal. 5:10, תִּרְבֹּם הָיָה "their inward part is very wickedness;" Ps. 38:13, דְּבָרֵי הָיָה "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, מִזִּין עַל-לִשָּׁנֹן הָיָה "listening to a mischievous tongue;" Job 6:30.

הָיָה i. q. הָיָה No. 2, *misfortune, calamity*. Isa. 47:11; Eze. 7:26.

הוֹהָם (prob. for יהוהם, "whom Jehovah impels"), [*Hoham*], pr. n. of a king of Hebron, Josh. 10:3.

הוּ interj. onomatopoeic., like הוּ—

(1) of threatening, *ho! woe! hei, oi, vae!* followed by an acc. ["nom. for a voc., see LXX.," Isa. 1:4, הוּ נָוִי חַטָּא "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; Jer. 48:1; Jer. 50:27; Eze. 13:3; Jer. 13:18.

(2) of lamenting, *alas!* הוּ 1Ki. 13:30, אָחִי "alas! my brother!" Isa. 17:12.

(3) of admonishing, *ho! heus! he!* Zec. 2:10; Isa. 18:1; 55:1.

הוּ Ch. to go, a form softened from הָלַךְ, comp. הוּאֵ and הוּאֵ, הוּאֵ and הוּאֵ, and in the more modern languages, Engl. *talk, walk, dark, warm* (in which the *r* is omitted in pronunciation [probably

it was intended to refer to the *l* in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *fuux* from *falsus*. Fut. (the only instance of fut. A. in verbs עָזָר) עָזָר Ezr. 5:5; 6:5; 7:13. Infin. מְעָרָה Ezr. 7:13.

הוֹלָלָה f. plur. הוֹלָלוּ *folly*. Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

הוֹלִלֹת f. id. Ecc. 10:13.

הוֹלֵם m. (Milél) Isa. 41:7, see הָלַם.

הוֹם TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמַם, הָמָה. Deu. 7:23, הוֹמָה נְדוּלָה, "he brings upon them great disturbance." Whence הוֹמוֹם pr. the sea in commotion.

NIPHAL, fut. יִהְיֶה *to be disturbed, to be in commotion*, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHIL, *to make a commotion*, *fermen machen*, *toben* (comp. הִשְׁקִיט *Ruhe halten*), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Zorn im Innern), Ps. 55:3.

Derivatives, מְהוֹמָה, תְּהוֹם.

הוֹמָם ("destruction," root הָמַם), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הוֹמָם.

הוֹן i. q. Arab. هَانَ *to be light, easy*, compare cogn. אָן, אֵין. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II: IV. X. *to esteem of little worth, to contemn*. So HIPHIL, Deut. 1:41, וַתֵּהַיְנוּ לַעֲלוֹת "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) *to be in easy circumstances, to live comfortably, to be rich*. Compare אָן No. 2, 3. Hence are derived הוֹן, and—

הוֹן m.—(1) *riches, substance*. Prov. 1:13; 6:31; 8:18; Ps. 44:13, הוֹן בְּלֹא דָמָה *gratis*, for no price. Plur. הוֹנוֹת Eze. 27:33.

(2) *adv. enough*. Prov. 30:15, 16. So LXX. (ἀρκῆ), Chald., Syr., Arab. (Arab. هَوْن facility, comfort; compare أَلان Med. Waw *to live comfortably*, quietly; أَوْن quiet, wealth; أَوْن wealth, substance).

הוֹר —(1) an ancient word, in but little use, i. q. אֶרֶץ *a mountain*, Gr. ὄρος. Gen. 49:26, הוֹרֵי עֵד, (I read הוֹרֵי עֵד), "everlasting mountains;" in the

other hemistich נִבְעוֹת עוֹלָם "the eternal bills." The Masorites have indeed pointed these words, הוֹרֵי עֵד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרֵי as the part. of the verb הָרָה, *my parents*; עֵד is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبى هارون, *Jebel Neby Hārūn* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(b) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הוֹשָׁע (for הוֹשָׁע, "whom Jehovah hears"), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

הוֹשִׁיעַ ("welfare" [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὡσηέ. Hos. 1:1, 2.

הוֹשִׁיעָה ("whom Jehovah aids" ["whom Jehovah has set free"]), [*Hoshaiah*], pr. n. of several men —(1) Nehem. 12:32.—(2) Jer. 42:1; 43:2.

הוֹת see הָתַת.

הוֹהָ TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is הוֹהָ, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὀραματισταί. (Arab. هَذَى and هَذَا *to talk ramblingly, to be delirious*, especially through illness, and so commonly amongst the Talmudists.)

הוֹ (for הוֹי from the verb הוֹהָ, as בּוֹל for בּוֹלָה), *lamentation*, Eze. 2:10.

הוֹי —(1) pron. 3 pers. sing. fem. *she*, neut. *it*. Syr. هَوِي, Arab. هي. Compare הוּא. Sometimes *ir*

the Masoretic text there occurs **היה**, in cases in which **היה** is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected **הוא**, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine **הוא** apply equally to the feminine **היא**. It is often—(a) i. q. *herself*, *ipsa*, *αὐτή*, Joshua 6:17;—(b) *this*, *αὕτη*, especially when it has the article, as **הַיְּהִיָּה** at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

היה Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

הִירָר mas. (root **הָרָר**) *joyful acclamation*, rejoicing—(a) of vintage gatherers and wine-press treads. Jer. 25:30; 48:33.—(b) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הִירָוֹת pl. f. Neh. 12:8, *praises, songs*, compare Neh. 11:17. This word is derived from **הָרָה** [Hiph. of **רָה**], to praise, of the same signification as **תִּירוֹת**. There does not, however, occur any other word corresponding to this in form. ["Compare also Neh. 12:27, where in a like context is **תִּירוֹת**."] **הִירָוֹת**

הִיָּה fut. **יְהִיָּה** apoc. **יְהִי** with Vav convers. **יְהִיָּה**, inf. absol. **הִיָּה** const. **הִיָּה**, once **הִיָּה** Eze. 21:15, with pref. **לְהִיָּה** i. q. **הִיָּה**, Ch. **הִיָּה**, Syr. **ܝܚܝܐ**.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, **שִׁיחַ**, the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, **וַיְהִי כֵן**, Gen. 3:1, **וַיְהִי כֵן**, Gen. 2:18, **וַיְהִי כֵן**, Gen. 3:20, **וַיְהִי כֵן**, Gen. 4:8, **וַיְהִי כֵן**, Gen. 2:25; 4:14. (As to its ellipsis, see Lehrs. p. 849.)

Followed by **ל**—(a) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, **לֹא אֶהְיֶה לְךָ**, "I will not be to you," i. e. I will not be your God. So very often **לִי** and negat. **לֹא לִי**.—(b) *to be for anything*, i. e. to serve for, or as anything, *zu etwas dienen, gereichen*. Gen. 1:14, 15, **וְהָיוּ לְמִנְיֹת**, "and they shall be for luminaries." Verse 29. Ex. 4:16, **וְהָיוּ לְךָ**

וְהָיוּ לְךָ "he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16, Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, **וְהָיָה לְאֵדָם** "it (the wood) is for a man to burn." Also to *shew oneself as such a one*. 1 Sa. 4:9, **וְהָיוּ לְאִנְשֵׁים** "shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, **וְהָיָה לִי לְכֹן תֵּל** "be thou to me for a valiant man."—Followed by **ל** before an inf.—(c) *to be about to, to be going to* (comp. Engl. *I am to play* [this comparison is wholly unapt], or *ich darın, im Begriff zu thun*). Gen. 15:12, **וְהָיָה לְבֹא** "when the sun was about to set." Josh. 2:5, **וְהָיָה לְשַׁעַר** "and when the gate was about to shut" (in a passive sense, as in Germ. *es ist zu essen*, that it be eaten). Isa. 6:13; Deu. 31:17.—(d) *to be intent upon any thing*, Germ. *er war darauf*, more fully *darauf erwid.* 2 Chron. 26:5, **וְהָיָה לְשֵׁרֵת** "and he was intent to serve God. As to **וְהָיָה** when it is omitted in such expressions, see Lehrs. § 211.

וְהָיָה עִם *to be with any one*—(a) to be on his side, to take his part, *ελvai μερά τινος* (Matt. 12:30), 1 Ki. 1:8 (see **עִם**).—(b) **וְהָיָה עִם אִשָּׁה** to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. **ܝܚܝܐ ܥܡܐ**—(c) **וְהָיָה עִם** to be in any one's eyes, i. e. to seem to him, see **עִם**.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, **וְהָיָה בָנָה** i. q. **וְהָיָה**, especially in writers of a later age, Job 1 14; Neh. 1:4; 2:13, 15; comp. Syriac **ܝܚܝܐ ܡܪܝܬܐ** he was killing.

(2) *to become, to be made or done*. Absol. i. q. *to exist, to come to pass*. Gen. 1:3, **וְהָיָה אֵחָד** "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, **וְהָיוּ כָּל-אֵלֶּה** "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said *to come to pass* (in opp. to *to fail*). Isa. 7:7, **וְהָיָה כֵּן**, followed by **ל** of the agent, Isa. 19:15, **וְהָיָה לְמִצְרַיִם** "no work shall be done by the Egyptians." *To be made any thing* is used followed by an acc. Gen. 19:26, **וְהָיָה נְצִיב מֶלֶךְ** "and she became (was made) a pillar of salt." Gen. 4:20, 21; more often followed by **ל**, Gen. 2:7, **וְהָיָה הָאָדָם לְנֶפֶשׁ חַיָּה** "and man became a living soul." Gen. 2:24; 17:4; 18: 18; 32:11; Ex. 4:4; Isai. 1:31 But **וְהָיָה** is also —(a) *to be or come to any one* Ex. 32:1.—(b) *to be or to fall to any one*, as a prey, portion, *jem. zu xheil werden*. Isa. 7:23; 17:2; 61:7; specially used of a woman, **וְהָיָה לְאִשָּׁה**, like the Syr. **ܝܚܝܐ ܠܐܝܬܐ** she

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa. 1:9; יִכְרֹם הָיִינוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25; וְהָיָה כְּצִדְיִם כְּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase וְהָיָה לְךָ, וְהָיָה לְךָ "and it came to pass, that," like in N. Test. καὶ ἐγένετο οὕτως. Similarly, in the prophets וְהָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24; וְהָיָה תַחַת בְּשֵׁם מֶלֶךְ הָיָה "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָיָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הָיָה to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָיָה, הָיָה, and הָיָה, are of the same origin. Of these הָיָה and הָיָה prop. had the signification of breathing, blowing (comp. אָהָה, אָהָה, אָהָה), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָיָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used — (1) *to become, to be made*. Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19; תַּאֲוָה הָיָה "a desire which has been done" (ein Wunsch, der geschehen ist), i. e. fulfilled; compare verse 12, where there is תַּאֲוָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27; הָיָה מֶלֶךְ הָיָה הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus* Troes,) i. e. *to be over, ended, gone by*, fertig, vorüber, dahin seyn. Dar. 2:1; וְנִשְׁנָתוֹ נְהִיטָה עָלָיו "his sleep left him." Germar, war vorbey für ihn, war dahin für ihn. וְנִשְׁנָתוֹ עָלָיו is for וְנִשְׁנָתוֹ עָלָיו by a Syriacism (not for וְנִשְׁנָתוֹ עָלָיו). 8:27; וְנִשְׁנָתוֹ עָלָיו "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. langui et aegrotavi.

הָיָה fem. in כְּחַיִּים Job 6:2; 30:13 for הָיָה de-struction.

הָיָה a Chaldee form for הָיָה how? 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. 2:2 id.).

הָיָה quadrilitt. not used. [In Thes. הָיָה, unused root, prob. i. q. הָיָה (with the letters transposed)

and הָיָה.] Arab. هَيْكَل to be great, lofty. Hence הָיָה. [In Corr. this root is altogether rejected.]

הָיָה comm. once certainly fem. Isa. 44:28. (["It comes from root הָיָה, i. q. הָיָה, to take, to hold; specially *to be capacious, spacious*." Ges. corr.]

Arab. هَيْكَل, Syr. ܫܝܬܠܐ, Æth. ሀይለ: id. ["There is likewise a verb هَيْكَل"]. Pl. הם, once Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הָיָה יְהוָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere יְהוָה בַּיִת), also the holy tabernacle which was used before the temple was built; compare בַּיִת No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is a *part* of the temple at Jerusalem, namely, ὁ ναὸς κατ' ἐξοχὴν, answering to the nave of modern cathedrals between the entrance and the holy of holies (דְּבִיר), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הָיָה is said to be applied to the holy of holies itself.

הָיָה emphat. הָיָה Chald. like the Hebrew.

(1) *the palace* of a king, Dan. 4:1, 26; Ezr. 4:14

(2) *a temple*, Dan. 5:2, 3, 5.

הָיָה Isa. 14:12 according to LXX., Vulg., Targ. Rabbin. Luth., stella lucida, bright star, i. e. Lucifer

Nor is this a bad rendering, for there is added בִּנְיָשֵׁר and in the Chaldee also Lucifer [the morning star], is called בִּנְיָשֵׁר, in Arab. زهرة i. e. splendid star.

According to this opinion הִילֵל would be derived from the root הלל to shine; as a participial noun of the conj. הִילֵל, (comp. Arab. بيطر, Syr. صمك and the like), or else of a quadriliteral verb הִילֵל, comp. הִילֵל, הִיֵּר. However, הִילֵל itself is not unfrequently Imper. Hiph. of the verb הִילֵל in the signification wail, lament (Eze. 21:17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הים see הום.

[הוּמָם pr. n. see הִימָם].

הִימָן (= מְהִימָן Ch. and Syr. faithful), [Heman] —(1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

הִין m. a *hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sextarii"] 12 ל, 2 Attic χείες (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. Εἷν, ἴν, ὕν. Its etymology is doubtful. It may be derived from הִין as being a *light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sextarius*, Gr. ἴνιον. See Leemans, Lettre a Salvolini, p. 154. Böhk. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

הִי see הִי.

הִכָּר in Kal not used. [See added note below.]

Arab. حكر and حكر to be stupified, to be stunned,

Kamûs i. 691, العجب أو اشد admiration, or, most vehement admiration, i. e. stupor. Kimchi, after R. Jonah תמימה גדלה great admiration. Alb. Schultens (on Job 19:3) thought the original idea to be that of being stiff, rigid, but considered it worthy of more examination; I have no doubt but that it is that of beating, pounding, comparing it with the primitive syllable חק, חק, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs חקק and חק which see.

["Once fut. Kal, or (Heb. Gramm. § 52, note 4)"] -- Hiphil, to stun, to stupify; Job 19:3, לא תבושני, "ye are not ashamed, ye stun me," LXX. οὐκ αἰσχυνόμενοι με ἐπικεισθή μοι, Jerome, et non erubescitur opprimentes me; ὁσαυτὸς ὑβέρταυετ ἰὺν μὲν, as rightly given by Cromayer, Schultens in Animadverss. — תִּהְיֶירָו seems to stand for the fut. Kal, but on account of the dative לִי, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to הִכָּר the force of Arab. حكر to injure, to litigate pertinaciously; whence in Job l. c. shameless ye injure me. Several MSS. read תִּהְיֶירָו." Ges. corr.]

הִכָּר f. (Verbal of Hiph. from the root הִכָּר, of the form הִכָּרָה, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), a knowing, taking knowledge of ["a beholding"]; Isa. 3:9, הִכָּרַת פְּנֵיהֶם "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["the beholding of their persons, i. e. respect of persons, partiality in a judge; compare the phrase הִכָּר פְּנִים in Hiphil"].

הִל (1) the article, Arab. ال, Heb. הִי, being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. CCXIII.

(2) A particle of interrogation, Arab. هل, whence is taken הִי interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide הִל יְהוָה, which others join together הִלְיָהוּ. If the former be correct, הִל is joined with an accusative, as is often the case.

הִלָּא TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. ܠܬܝܠܐ to put far, to remove, and Arab. حل II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from הִלָּא.]

NIPHAL, partic. הִלָּא removed, far off, collectively, the far removed, the remote, Micah 4:7 Hence—

הִלָּא (segol. form, like מִלָּא, מִלָּא), subst. distance, remoteness, always with הִי parag. הִלָּא (Milêl, and on that account without Metheg), adverb far off, farther.

(1) Used of space, Gen. 19:9, "go farther back," begone; LXX. ἀπόστα ἐκεῖ: Vulg. *recede illuc* (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, "מִיָּשָׁם וְהָלָאָה" (and thou shalt go) thence farther;" 1 Sam. 20:22, מִמָּדָה וְהָלָאָה "from thee farther," i.e. beyond thee; verse 37. (In opposition to מִמָּדָה וְהָלָאָה on this side of thee.) Num. 32:19; Isa. 18:2, "עַם נִרְאָה מִן־הָאָדָם וְהָלָאָה" "a people terrible and farther off than it;" verse 7. מִהֶלֶקֶת "farther off than," as Am. 5:27, מִהֶלֶקֶת דַּמָּשְׁקִי "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, מֵהַיּוֹם הַהוּא וְהָלָאָה "from that day and onward;" Lev. 22:27. (Syr. ܡܝܢ ܕܝܡܝܢ id., ܡܝܢ ܕܝܡܝܢ beyond, Ch. ܡܝܢ ܕܝܡܝܢ and ܡܝܢ ܕܝܡܝܢ, which belong to a root Med. Gen., see under ܡܝܢ.) [In Thes. Gesenius thus derives the word, "probably for ܡܝܢ ܕܝܡܝܢ from ܡܝܢ (which see, No. 1)."]

הַלּוּלִים m. pl. verbal of Piel from הָלַל ["praises (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הָלַם see הָלַם.

הָלַץ comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic ٱلَّذِى, ٱلَّذِى Gol. col. 2122.

הָלַץ (Milrâ), m. *this*, Gen. 24:65; 37:19. Compounded of הָלַץ and the fuller form of the article הָלַץ, the הָ being doubled as in the cognate הָלַץ, ٱلَّذِى. ["According to Hupfeld from הָלַץ and הָלַץ=הָלַץ which is also favoured by the Talm. plur. ٱلَّذِى for ٱلَّذِى."]

It answers to the Arabic ٱلَّذِى which assumes the power of a relative; hence is the shortened form ٱلَّذِى, and by aphæresis ٱلَّذِى.

הָלַץ id., once occurring Eze. 36:35, joined with ٱلَّذِى and thus of the feminine gender.

הָלַץ or הָלַץ m., *a going, a step*; Job 29:6, ٱلَّذِى "my steps." Root הָלַץ.

הָלַץ f. only in pl.—(1) *going, progress*, Na. 2:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6, הָלַץ עוֹלָם לוֹ "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27 הָלַץ בֵּיתָה "she attends to" the ways of her house, i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root הָלַץ

הָלַץ & הָלַץ (see Gramm. § 67, [77]) fut. הָלַץ (from הָלַץ), once with Yod הָלַץ Mic. 1:8; poet. הָלַץ (from הָלַץ), once with הָלַץ Psal. 73:9; imp. הָלַץ with the parag. הָלַץ or with the ה omitted הָלַץ (see הָלַץ in its own place), fem. הָלַץ, rarely הָלַץ Jer. 51:50; inf. abs. הָלַץ, constr. הָלַץ with suff. הָלַץ, part. הָלַץ.

(1) *to go, to walk, to go along* (kindred roots are הָלַץ, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20, הָלַץ הָלַץ, "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition ٱلְּ Gen. 26:26; 1 Sa. 23:18; 2 Ch. 8:17; sometimes ٱلְּ 2 Sa. 15:20; 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21, הָלַץ הָלַץ "ships going to Tarshish," or with הָ parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through or over a place*, as Deu. 1:19, הָלַץ אֶת כָּל־הַבְּרָדָר, "and we went through all the desert;" 2:7; Job 29:3. So also הָלַץ הָלַץ Num. 20:17; 1 Ki. 13:12 (in other places הָלַץ הָלַץ Pro. 7:19).—(b) followed by ٱ the it is *to go with some person or thing*, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare ٱ, C. 1.) For another sense see above.—(c) with ٱ or ٱ (ٱ) *to go with, to have intercourse with* (German umgehen mit), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with ٱ *to go after any one, to follow him*, Gen. 24:5, 8; 37:17. הָלַץ ٱلَّذِى, *to go after, i.e. to worship, God or Bael*, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, הָלַץ ٱلَّذِى "the sword shall pursue thee.—(e) with a pleonast. dative הָלַץ לוֹ *to depart, see* No. 3.

(2) trop. *to walk, i.e. to live, to follow any manner of life* (Germ. wandeln, comp. הָלַץ No. 3.) Ps. 15:2, הָלַץ הָלַץ "who walketh (lives or conducts himself) uprightly." Ps. 1:1, הָלַץ הָלַץ "walks (lives) according to the counsel of the wicked." 1 Ki. 9:4, הָלַץ הָלַץ *to follow any one's footsteps, to imitate him in life and manners*, hence הָלַץ הָלַץ "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like הָלַץ הָלַץ). Isa. 33:15, הָלַץ ٱلَّذِى "he who walketh uprightly;" Mic. 2:11, הָלַץ הָלַץ "living in wind (i.e. vanity)

and lying;" Pro. 6:12, הולך עקשות פה "walking (living) in perverseness of mouth," i. e. who, while he lives, continues to practise perverseness of speech.

(2) Specially to go away, to vanish, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by a dat. pleon. לו הולך, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לך לך Gen. 12:1; 22:2. Hence to de cease, to die, Gen. 15:2; Psal. 39:14. (So in Arabic *مضى*, *ذهب*, *عبر*, *مضى* and

more fully *مضى سبيلا* to go one's way. Syr. ܠܚܝܬ to migrate, to wander; in Æth. ገዛ: and ለተወ:). But to this head does not belong Gen. 25:32, *אני הולך למות*; for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) to go, as water, i. e. to flow, to be poured out, Isa. 8:7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk or with water*, i. e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehg. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, *קל בפרצים תלכנה מים*. Vulg. *omnia genua fluent aquis* (i. e. out of fear). Compare Virg. Georg. ii. 166: *auro plurima fluxit*.

(5) to go on, to go forward in any thing, i. e. to go on adding. It is variously construed—(a) with inf. pleon. הולך and the participle of another verb, Gen. 26:13, *והלך הולך וגדל* pr. *he went on going on, and grew*, i. e. he went on growing day by day, he grew more and more. Jud. 4:24, *ותלך יר בני ישראל* and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הולך the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, *וישובו המים מעל הארץ*, "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(c) with the partic. הולך and the partic. of another verb; 1 Sa. 17:41, *והלך הפלשתיני הולך*, "and the Philistines came nearer and nearer." 1 Sa. 2:26, *והנער שמואל הולך וגדל וטוב*, "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL *הולך* pr. to be made to go, hence to go away, to vanish, Ps. 109:23.

PIEL *הולך* i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, to go, to walk, Job 24:19; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:11 Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps to fall upon any one, *grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence *מְהַלֵּךְ* *grassator, robber, attacker*, Prov. 6:11 (parall. *איש מְנַן*). Compare *עדה* to walk, to invade, to rob. Others understand *avagrant*. Compare HITHPAEL.

HIPHIL *הולך* (from *הלך*), rarely *הולך* Ex. 2:9, and part. *מְהַלֵּךְ* Zec. 3:7 (formed from *הלך* in the Chald manner)—(1) causat. of Kal No. 1; pr. to cause some one to go, hence to lead, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. *מְהַלֵּךְ* *leaders, companions*, Zec. 3:7; also to take any thing away, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, *הילכי את-הנער הזה* "take this child." 2 Sa. 13:13, *אנה אוליך את-חרפתי* "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, to cause to perish, to destroy, Ps. 125:5.

(3) causat. of Kal No. 4, to cause to flow (as water), Eze. 32:14, *that (the sea) may flow away*, Ex. 14:21.

HITHPAEL *התהלך*—(1) pr. to go for oneself, comp. Gr. *πορεύομαι*, Germ. *sich ergehen*, hence to walk up and down, Gen. 3:8; 2 Sam. 11:2, to go about, to walk about, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, to walk, to go, Ps. 35:14; with acc. (like Kal) Job 22:14, *הנני שמים יתהלך* "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) to live. *התהלך בְּאֵמֶת בָּרוֹם* to live (to walk) in truth, in uprightness. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. *מְהַלֵּךְ* Pro. 24:34, *an attacker, a robber, or a vagrant*, comp. Piel No. 4.

Derivatives, besides those which immediately follow, *לָכָה*, *הִלֵּךְ*, *הִלְכָה*, see also *הִלֵּךְ*.

הִלֵּךְ Ch. PAEL, to go, Dan. 4:26.

APHEL, id. Part. *מְהַלֵּךְ* Dan. 3:25; 4:34.

הִלֵּךְ m.—(1) journey, way, also i. q. *הִלֵּךְ* *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a.]).

(2) a flowing, a stream. 1 Sa. 14:26, *הִלֵּךְ דְּבִשׁ* "a stream of honey." Comp. *הִלֵּךְ* No. 4.

הִלֵּךְ m. Ch. a way-toll. Ezr. 4:13, 20; 7:24.

הלל—(1) TO BE CLEAR, TO BE BRILLIANT, *hell* fem, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelell-ellelell*; whence to make *ellell*, is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. *hallen*, and the kindred roots *gesen*, *ללל*, *שאלל*. See PIEL. It is applied—

(2) to brightness of light, Arab. *حل* (like the Germ. *helle Garten*). See HITHIL, and the noun *הלל*. Hence—

(3) to make a show, used both of external appearance, and of grandiloquent words, *glänzen wollen*, *prahlen*, Ps. 75:5. Part. *הולל* the proud, the insolent, Ps. 5:6; 73:3; 75:5. Hence—

(4) to be foolish. See POEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. *נבל*.

PIEL, pr. to sing (see Kal No. 1), especially any one's praises; hence, to praise, to celebrate, especially God, with an acc. *הללו יהוה* "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with *ל* (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with *ב* Psal. 44:9. Also simply to praise, Prov. 27:2; 28:4; followed by *אל* to praise some one to another, to commend, Gen. 12:15.

(2) intrans. to glory. Psal. 56:5, *באלהים אהלל* "in God I will glory." Comp. Ps. 10:3.

PUAL, to be praised, celebrated, Eze. 26:17. Part. *מְהוּל* worthy to be praised (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, *וְבָתוּלָתָיו לֹא הוּלְלוּ* according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. *הילול* epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading *הוּלְלוּ*, for *הוּלְלוּ* lamented.

POEL *הוּלל* fut. *הוּלל* causat. of Kal No. 4, to make foolish, Ecc. 7:7; also to shew to be foolish, to make ashamed. Job 12:17; Isa. 44:25, *קִסְמִים יוּלֵל*, "he shews the diviner to be fools."

POAL part. *מְהוּל* mad, pr. smitten with fury. Ps. 102:9, *מְהוּלֵי* "those who are mad against me" (like *מְהוּל*). Ecc. 2:2.

HITHIL—(1) causat. of Kal No. 1, to make bright or shining, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. put under Kal 2], Job 29:3, *בְּהִלּוֹ יְיָ בְּהִלּוֹ יְיָ* (by the omission of *ה* preformative), "when God made his light to shine." Those who do not thus

admit the syncope of the letter *ה*, take *הִלּוּ* to be inf. Kal of the form *שָׁפַע*, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) to shine, to give light, i. q. *האיר* No. 2, *שִׁפַּח* *verbreiten*, *leuchten*, Job 31:26.

HITHPAEL—(1) pass. of Piel 1, to be praised, Prov. 31:30.

(2) to glory, to boast oneself. 1 Ki. 20:11; Pro. 20:14, *אֵל לוֹ אָז וַתְּהַלֵּל* "he goeth away, and then he boasteth (of his bargain)." With *ב* of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with *עם* Ps. 106:5.

HITHPOEL—(1) to be mad, to be foolish. Jer. 25:16; 51:7; Nah. 2:5, *יְהוּלְלוּ הָרֶכֶב* "the chariots are mad," they are driven impetuously; Jer. 50:38, *יְהוּלְלוּ בְּאִדָּמִים* used in a pregnant sense, "they madly confide in idols."

(2) to feign madness, 1 Sa. 21:14.

Derivatives, *הוּלל*, *הוּלַל*, *הוּלְלוּ*, *הוּלְלוּ*, *הוּלְלוּ*, *הוּלְלוּ*, pr. n. *הוּלְלוּ* and—

הִלּוּ ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הלם fut. O (Psal. 74:6)—(1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, *הִלְמָה סִיסְרָא* "she smote Sisera," Ps. 74:6; 141:5; Isa. 41:7, *הוּלַם פַּעַם* who smote the anvil, pr. *הוּלַם פַּעַם*. As to the change of the accent, see Lehrs. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. *הוּלַם יַיִן* Isa. 28:1, *smitten by wine*, drunkards; compare Gr. *οἰνοπλήξ*, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) to smite in pieces, to break, Isa. 16:8.

(3) to be dissolved, to break up (intrans.) as an army, to be scattered; Germ. *siß zerfallen*. 1 Sa. 14:16, *וַיִּהְיֶה וַיִּהְיֶה* "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, *הִלְמוּ*.

הלם adv. of place.—(1) hither, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; *עַד־הֵלֶם* hitherto. 2 Sa. 7:18.

To this answers the Arab. *هَلَم* (not *هَلَم*, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. *هَلِمِي*.

Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from *הלם* to strike

the ground with one's foot (comp. פָּעַם). As to the sense, comp. also Gr. *δευρο*, *δευρῖ*, pl. *δευρε*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הֶלֶם ("stroke"), [*Helem*], pr.n. of a man, 1Ch. 7:35.

הַלְמִית f. *hammer*, Jud. 5:26, so called from striking. See the root.

הָם or הֶם [*Ham*], pr.n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הֶם or הָם only in pl. with suffix הֶמֶהֱם for הֶמֶיהֶם *their riches*. Eze. 7:11, וְלֹא מֶהֶם וְלֹא מֶהֶמוֹנָם וְלֹא מֶהֶמָּהֱם "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words מֶהֶם, מֶהֶמָּהֱם, מֶהֶמוֹנָם appears to have given occasion for the use of this new or at least uncommon form.

הֵם & הֵמָּה pers. pron. pl. m. THEY, THOSE; sometimes it is incorrectly put for the feminine, *æw*. Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these*; see הֵנָּה.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, חֲלָלִי הָרָבִי הֵמָּה shall be stricken through with my sword." Compare הֵנָּה.

הֶחֱמָה fut. יִחְמָה onomatop. root, to HUM; Germ. *brummen*, *fummen*, or rather the old *hummen*; Engl. to *hum*, used of the sound made by bees; whence the Germ. *Hummel*, Arabic *حُمَم*, *حُمَم*, *حُمَم*. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *Hummel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence הוֹמִיּוֹת poet. noisy places,

i.e. the streets, Pro. 1:21. Pro. 20:1, הֵמָּה הֵמָּה "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, מִעֵי לְמוֹאֵב כִּכְנֹר יִהְיוּ "my bowels shall sound like a harp for Moab." Jer. 48:36, לְבִי לְמוֹאֵב כִּכְנֹר יִהְיֶה "my heart shall sound for Moab like pipes." Hence—

(4) used of a person wandering about from in-quietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is הִנָּה.

Derivatives הֵם or הֶם, הֶמָּה, הֶמֶן, הֶמָּה.

הֶמָּה see הֵם.

הֶמוֹן & הֶמוֹן Ch. pers. pron. pl. *they, those*, Dan. 2:34; Eze. 4:10, 23, i.q. Heb. הֵם.

הֶמוֹן (from the root הֶמָּה), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. קוֹל הֶמוֹן the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. הֶמוֹן Gen. 17:4, 5. עַמִּים Isa. 17:12, many peoples. הֶמוֹן נָשִׁים a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, מִעֵי הֶמוֹן pr. "commotion of thy bowels," i.e. thy mercy; comp the root No. 3.

הֶמוֹן see הֶמוֹן.

הֶמוֹנָה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֶמָּה f. *sound* of a harp, Isa. 14:11. Root הֶמָּה.

הֶמֶל a root not used. Arab. *هَمَل* to rain incessantly; kindred to the Heb. הָמַר. The original idea appears to be that of making a noise; compare הֶמָּה used of the noise of showers, 1 Ki. 18:41. Hence—

הֶמֶל & הֶמָּה f. *noise, sound*, i. q. הֶמוֹן Eze. 1:24, בְּלִבָּתָם קוֹל הֶמָּה כְּקוֹל מַחֲנֶה "as they went, a

noise [was heard] like the sound of a host." (Comp. *noise* [was heard] like the sound of a host." (Comp. Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

הָמָם fut. יָהֵם i. q. הָוּם pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive*. Isa. 28:28, וְהָמָם עֲלֵהוּ, "he drives the wheels of his threshing wain."

(Comp. Arab. *ham* to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight*, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, וְהָמָם יְהוָה אֱלֹהֵינוּ "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, וְהָמָם אֶת־הָעָם "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct*, Deut. 2:15; Est. 9:24 (where it is joined with *אָבַד*). Jer. 51:34 (with *אָבַד*).

[Derivative, pr. n. הָמוּם.]

הָמוּן ἀπαξ λεγόμεν. i. q. הָמָר, הָמַל, הָמָה TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, וְהָמוּן הָעָם "because that ye raged yet more (against God) than the nations (which are around)." Compare הָמָה Ps. 83:3; 46:7. It may also be that הָמוּן is a secondary root, formed from הָמוֹן. The Hebrew interpreters regard הָמוּן as being for הָמוֹן, and that this is the verbal noun הָמוֹן itself. [So Ges. in Thes. and Corr.]

הָמָן [Haman], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. *haman*, which he translates *alone, solitary*. But *haman* is nothing but an adv. *so, only, but*. Perhaps a better comparison will be Pers. *hamām*, magnificent, illustrious; or Sanscr. *hēman*, the planet Mercury.)

הָמָן or according to חָמֵן Chald. Daniel 5:7, 16, 29, a necklace, neckchain, monile. To this corresponds Syr. *ḥamān*, and Greek *μανάκης, μανιάκιον, μάνρος*: also *μανάκιον, μαννάκιον*: all of which are diminutives from *μάνρος, μάνρος*, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). *h* in Ch. and Syr. is a prosthetic letter, and *h* or *h-* is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable *man* be further traced, the idea of many is not improbable that it properly signifies the moon, and that *μανιάκη* is properly i. q. *μηνίσκος*, a little moon worn round the neck (compare *שֶׁהָרִין*). Indeed in modern Persic the moon is called *ماه*, but the primitive Nun is shown to be omitted by the Greek *μήν, μήνη*, Dor. *μάνρα*, Goth. *mana*, Lat. *mensis*, Germ. *Maatn*, Mond. Geddes on Ex. 25:22, compares th. Lat. *manica* from *manus*, and supposes *הָמָן* properly to mean an armlet. ["Comp. also Sanscr. *mani*, a gem, a pearl."]

הָמָם an unused root, i. q. *הָמָם, هَمَس*, which are used of a *gentle noise* of various kinds (comp. *הָמָה, הָמַל, הָמָר*), as of persons walking, of small branches and twigs mixed together and breaking one another (*Knüpfen des Reisbündels*); compare transp. *הָמָם* to break any thing dry, as brushwood, *חֲשִׁים* brushwood. Hence—

הָמָם m. pl. Isa. 64:1, *brushwood*. Saadiah has well retained *الهمس*. See Schult. in Orig. i. p. 68, 69.

הָמָר a root not used in Hebrew. Arab. *hamar* *to flow in a rapid stream* (of water) *سريع* rain, shower. The original idea is no doubt that of making a noise (comp. *הָמָה*), as in *הָמַל*, a root which is formed from this, the letter *ר* being softened. Of the same origin are Gr. *ὑμβρος*, Lat. *imber*. A kindred root is *מָרַר*.

Derivative *מִהָמָר*.

I. **הָ** pers. pron. 3 pers. pl. fem. *THEY, THOSE*. Only with pref. *הָ* Gen. 19:29; 30:26; *הָ* Ezek. 18:14; *הָ* Eze. 16:47; *הָ* (therefore) Ruth 1:13. The separate pronoun always has *הָ* parag. *הָ*, which see.

II. **הָ** followed by Makk. *הָ*—(1) demonstrative adv. or interj. *LO! BEHOLD!* (Cognate words are *הָ* which see, let. A., Arab. *هنا* behold, *هنا* here, Gr. *ἔν, ἐν* = *הָ*, *ἐν*, Lat. *en*, also Chal. *הָ*, *הָ* the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. *הָ* *הָ* behold, and *הָ* this; *הָ* where, and *הָ* who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34; 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is הִנֵּה which see. ["It becomes a part. of affirmation, *lo'* i. q. *yea, surely*, as in the Talmud. Gen. 30:34, where Saadiah well *نعم*. Hence *לֵהֵן* i. q. *לָבֵן* Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (ob). Jer. 2:10, הֲיִתְּהָ כְּזוֹת "see whether there be such a thing." Compare Ch. הֵן No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. הֵן letter B.; also Syr. *ܐܢ* behold, which is used interrogatively in some phrases, as *ܐܢܢܐ nonne?* Lat. *ecquid?* for *en quid* or *ecce quid*.

(3) a conditional part. i. q. *if* let. C., *if*, like the Ch. הֵן, Syr. *ܐܢ*, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows *אִם*). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, "what shall we eat in the seventh year *לֹא נִזְרַע* (for) behold we shall not sow," i. q. *if we do not sow*. Ex. 8:22.

הֵן Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הִנֵּה (1) pron. 3 pers. pl. fem. *they, those*. Gen. 41:19; *themselves, ipsæ, auri*, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, הִנֵּה כִּי טֹבֹת הָיָה; or stands for it, Gen. 41:26, הִנֵּה שָׂעִים שְׁנֵים הָיָה. Verse 27. With prefixes הִנֵּה Levit. 5:22; Nu. 13:19; הִנֵּה Levit. 4:2; Isaiah 34:16; הִנֵּה Ezek. 1:5, 23; הִנֵּה Gen. 41:19; Job 23:14 (like these things = of that kind). הִנֵּה הִנֵּה Germ. *so und soviel*, 2 Sa. 12:8.

(2) Adv. of place—(a) *hither* (comp. of הֵן No. II. behold, here, and הֵן parag. local), Gen. 45:8; Josh. 3:9, etc. הִנֵּה הִנֵּה *hither and thither*, Josh. 8:20. 1 Sa. 20:21, הִנֵּה הִנֵּה "from thee *hither*," i. e. "on this side of thee," opp. to הִלָּא, see הִלָּא. עַד-הֵנָּה *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, to *this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly עַד-הֵנָּה which see.—(b) *here* (Arab. *هنا*), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הִנֵּה הִנֵּה *here and there*, 1 Ki. 20:40.

הִנֵּה rarely הִנֵּה Gen. 19:2, i. q. הֵן with ה parag. having a demonstrative power (as *אֵלֶּה, אֵלֶּה*), a demon-

strative particle, *lo! behola*. (As to its etymology or rather analogy, see הֵן No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הִנֵּה אִשְׁתְּךָ "behold thy wife." Gen. 16:6; 18:9, הִנֵּה בְּאֵהָל "behold (it is) in the tent." Gen. 20:15, 16; 1:29, הִנֵּה נָתַתִּי לְכֶם וְגו' "behold! I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, בְּחֻלְמִי וְהִנֵּה גֶפֶן לְפָנַי "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הִנֵּה תְּפַרְסֵם אֵת "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הִנֵּנִי *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause הִנֵּנִי Gen. 22:1, 11; 27:1; and הִנֵּנִי Gen. 22:7; 27:18; הִנֵּךְ *behold thee*, Gen. 20:3; once הִנֵּכָה 2 Ki. 7:2. f. הִנֵּךְ Gen. 16:11; הִנֵּךְ *behold him, ecce eum, eccum*, Num. 23:17; הִנֵּנוּ *behold us*, Josh. 9:25; in pause הִנֵּנוּ Job 38:35; הִנֵּנִי Gen. 44:16; 50:18; הִנֵּנֶם Deut. 1:10; הִנֵּם Gen. 47:1. הִנֵּנִי *behold me!* הִנֵּנוּ *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הִנֵּה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הִנֵּה מְבִיא אֶת-הַמָּבֹּל "behold I am about to bring a flood" (pr. behold me going to bring); Gen. 20:3, הִנֵּךְ מֵת "behold thee about to die," thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הִנֵּנִי יִסַּד "behold me, who founded," for יִסַּד or יִסְדֵּנִי.

הִנָּחָה f. (a verbal noun of Hiphil, from the root *נָחַ*), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הִנּוֹם *Hinnom*, see under הִנֵּי, letter a.

הִנֵּה [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (עֲנָה), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הִסָּה not used in Kal (kindred to הִסָּה, *σιζω, σιζω*). [Not given as a verb in Thes. except as formed from הִסָּה which stands as an interjection.]

PIEL, imper. אָפּ. אָ. הָם BE SILENT SILENCE! an onomatopoeic expression for commanding silence; like the Germ. *fl!* *fl!* from which have been formed the roots הָכָה, הָשָׁה, הָשָׁה, Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הָפּוּ Neh. 8:11.

HIPHIL, *to command to be silent, to still* (a people), Nu. 13:30.

הַפְּוָה fem. *remission, cessation*, Lam. 3:49. Root פּוּ.

הָפַךְ fut. יִהְיֶה (Aram. *סַחֵב*, Arab. *أَنَفَ*)—

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הָפַךְ יָדְךָ *turn thy hand, or thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. יִשְׂרָאֵל הָפַךְ עֹרֶךָ לְבָנִי *to turn the neck to any one*, Josh. 7:8. Also intrans. (like *σπρέσθαι*, and in Hom. sometimes also *σπρέφειν*), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by פָּ Amos 4:11.

(Arab. *الْمُتَنَكِّات* the overthrown, *kar' éxoxhēn*, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by לְ into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3, יִשָּׁר בְּגִנֵּעַ הַפֶּד לָבָן “the hair in the plague is turned white;” verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16, הִפְכֶּכֶם “O your perverseness!” [As a noun in Thes.]

NIPHAL הִפְכֶּכֶם inf. absol. נִפְכֶּכֶם.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20, הִפְכֶּכֶם בְּלִשְׁנֹו “he who has a tongue that turns about.” Followed by פָּ to turn oneself against any one, Job 19:19; לְ to any one, Isa. 60:5. 1 Sam. 4:19, נִפְכֶּכֶם עָלֶיהָ צָרִיחָה “her pains turned themselves unto her,” i. e. took hold of her. Also followed by לְ, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned, i. e. to be changed*, followed by לְ Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL הִפְכֶּכֶם followed by לְ, *to turn oneself, to be turned against any one, to assail him*, Job 30:15.

HITHPAEL—(1) *to turn, to turn oneself*. Gen. 3:24, תָּכַח הַחֶבֶל “a sword (continually) turning

itself,” i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky Job 37:12.

(2) *to turn, i. e. to change oneself, to be turned*, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, מִהִפְכָּה, מִהִפְכָּת, מִהִפְכָּה.

הִפְכָּה and הִפְכָּת m. *the reverse, i. e. the contrary*, Eze. 16:34.

הִפְכָּה *perverseness, folly*, with suff. Isa. 29:16, הִפְכֶּכֶם “O your perverseness.” Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents.”]

הִפְכָּה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הִפְכָּה adj. *crooked, twisted*, Pro. 21:8. Opp. to יָשָׁר.

הִפְכָּה f. verbal of Hiph. from the root נָצַל, *escape, liberation*, Est. 4:14.

הִצָּן an unused root, prob. i. q. חָצַן and חָצַן (ה and ח being interchanged), *to be strong and fortified*, whence חָצַן defence, weapons; Æth. ḥāḥ: iron, pl. instruments of iron. Hence—

הִצָּן Eze. 23:24 (where however many copies have הִצָּן), *weapons, arms*, as well explained by the Targum and Kimchi.

הָר m. with art. הָהָר, with ה local הָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרִי, with art. הָהָרִים m.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָה, הָרָה, also הָר which see. (Corresponding to this are Greek *ὄρος*, Slav. *gora*.) A word of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הָרָה הַהָרָה the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also *kar' éxoxhēn*, Josh. 10:40; 11:16; ḥ' *dephēh*, Luke 1:39, 65; הָרָה הַהָרָה the mountainous district of Ephraim (see *אַפְרַיִם*). הָרָה הַהָרָה the mount of God, a name of— (a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(b) Zion, Ps. 24:3; Isa. 2:3; often called also the *holy mountain of God* (commonly הָרָה קְדִישָׁה, *holy mountain of God*), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called **הַר בֵּית י** Isa. 2:2. (c) once the mountain of Bashan, i.e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, *Die Religionsideen des A. T.* page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשִׁיחִית** the mountain, i.e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר תָּרִם** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יַעֲרִים**, see יַעֲרִי.

הור see הר.

הָרָא ("mountainous"), [Hara], pr.n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **الجبّال** *mountainous*, 1 Ch. 5:26. See Bochart, *Phaleg.* iii. c. 14.

הָרָאֵל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.* and verse 16, called **הָרָאֵל** which see.

הָרַג fut. יִהְרֹג TO KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence to *slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהֲרַג בְּבֶרֶךְ נָפְתָם**, "he killed their vines with hail." Comp. מוֹת Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice menses*. Constr. commonly with acc., rarely followed by **?** 2 Sa. 3:30; Job 5:2; and followed by **?**, to make a slaughter *amongst*, 2 Ch. 28:9; Ps. 78:31. Comp. **?** A. 2.

NIPHAL, pass. *to be killed*, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הָרָגָה m. *a killing, a slaughter*, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

הַרְגָה f. id. **שָׂחַר הַרְגָה** sh e₁ for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). **וַיֵּא הַרְגָה** the valley of slaughter, Jer. 19:6

הָרָה—(1) TO CONCEIVE (is a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to **הָרַר**." Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by **?** of the man by whom she conceives, Gen. 38:18. Part. **הָרָה** *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. **הָרָה** to be as if by zeugma (comp. Arabic **أَبَا** both fathers, for parents), to be put for parents, Gen. 49:26; but see under the word **הוֹר**.

(2) metaph. *to conceive* in the mind; hence *to plan, to devise* any thing. Ps. 7:15, **הָרָה עֵשֶׂל וְזָלַר**, "he conceived mischief, and brought forth falsehood," Job 15:35; Isa. 33:11; 59:4.

PUAL **הָרָה** pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said יִנָּר there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַיַּהֲרֵר אֶת־מִיָּרִים**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. **הָרוּ** Isa. 59:13, i. q. Kal No. 2.

The derived nouns are **הָרִיוֹן**, **הָרִי**, [and the following]—

הָרָה adj. only found in fem. **הָרָה** *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by **?**, by whom"] **הָרָה לֵלָה** *with child, near to be delivered*, 1 Sa. 4:19. **הָרָה עֵלָם** always with child, Jer. 20:17. Pl. **הָרוֹת** Am. 1:13. With suff. **הָרוֹתֶיךָ**, **הָרוֹתֵיהֶם** (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הָרָהָר Chald. *a thought*, from **הָרַהַר** to think; see **הָרַר**. Pl. Dan. 4:2, where it is used of night visions; like the syn. **רָעִיוֹן** Dan. 2:29, 30; 4:16. Syr. **ܪܝܘܢܐ** a phantasm or imagination.

הָרָיוֹן m. (from **הָרָה**) *conception*, Gen. 3:16. With tzere impure.

הָרִי i. q. **הָרָה** fem. **הָרִיָּה**, whence **הָרִיֹּתֶיךָ** Hos. 14:1.

הָרִיוֹן m. *conception* (from **הָרָה**) Ru. 4:13; Hos. 9:11.

הַרְסָה f. (from the root **הָרַס**), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הַרְסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. **רָם**, **אָרַם** to be high, lofty. Arab. **هَرَمَ** to make great, to lift up; whence a pyramid, a lofty edifice. Hence **הַרְמוֹן** and —

הָרַם ("height," of the form **עוֹלָם**, or "mountainous," from **הָר** with the addition of **הָ**), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרַם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הַרְמוֹן i. q. **אַרְמוֹן** a fortress, palace, used of a hostile fortress, Am. 4:3. Root **הָרַם**. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרַן ("mountaineer," from **הָר**), [*Haran*], pr. n. — (a) of a brother of Abraham, Gen. 11:26, 27; — (b) 1 Ch. 23:9. **בֵּית הָרַן** see p. cxvii, B.

הָרַס fut. **יִהְרַס** Ps. 28:5; Isa. 22:19, and **יִהְרַס** Ex. 15:7; 2 Ki. 3:25.

(1) to pull down, to destroy, einreißen, niederreißen. The primary signification lies in the syllable **רַס**, which like **רָץ** and Gr. **ρήσσω**, **ρήσσω**, Germ. *reißen*, has the meaning of tearing, pulling down, and is itself onomatopoeic. Compare **רָצַח**, **רָצַח**, also **פָּרַן**, **פָּרַן** etc. (Arab. **هَرَس** is, to tear, to tear to pieces). This verb is properly and commonly to pull down houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is to break out teeth, Psal. 58:7; to pull down any one from his station (*herunterreißen*), Isaiah 22:19, to destroy a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, **וְאִישׁ תְּרוֹמוֹת**, **וְהַרְסָהּ** but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb **הָרַס** h. l. the meaning of corrupting manners. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. to break through, to break in, Exod. 19:21, **פֶּן יִהְרָסוּ אֵלַי**, "lest they break through to the Lord;" verse 24.

NIPHAL, to be broken down, destroyed, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives **הַרְסָה**, **הַרְסוּת**, and —

הָרַס **ἀπαξ λεγόμεν.** [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found **עִיר הַהָרָס יֵאָמַר לְאַהֲתָהּ** according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare **אָמַר** Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by Iken, to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. **הִרְסָה** dilacerator, i. e. a lion. The more probable reading, however, is **הָרַס** which see. I have made further observations on this in Comment. on the place.

[**הָרַר** an unused root; prob. to swell, kindred to **הָרָה** to become pregnant, prop. to swell, to become tumid. Chald. **הָרַר** id. Hence **הָרַר**, **הָרַר**, **הָרַר**, **הָרַר**. Ges. add.]

הָרַר once with suff. **הָרָרִי** Jer. 17:3; and **הָרָרִי**, only with suff. **הָרָרִי** Ps. 30:8; plur. constr. **הָרָרִי**, with suff. **הָרָרִי** Deu. 8:9 i. q. **הָר** mountain, but commonly poet. Jerem. loc. cit. **הָרָרִי בְשָׂדָה ... לְבֹא אֲתָן** "I will give my mountain (i. e. Zion) with the field ... for a prey;" in the parallel member **בְּמוֹתֶיךָ בְּתַטָּא** "thy high places with sin," i. e. with idols.

הָרַר Chald. unused in Kal, kindred to the Hebr. **הָרָה** to conceive. Palp. **הָרַר** to conceive in the mind, to think. Hence **הָרָרִי**.

הָרָרִי 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararite*], a mountaineer, either of Ephraim or of Judaea.

הָשַׁם (perhaps i. q. **הָשַׁם** "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place **הָשַׁם** 2 Sa. 23:32.

הִשְׁמָעוּת verbal of Hiph. from the root **שָׁמַע** i. q. inf. Eze. 24:26, **לְהִשְׁמָעוּת אָזְנִים**, "that the ears may hear."

הִתָּךְ verb. of Hiph. from **נָתַךְ**, a melting, Eze. 22:22.

הִתָּךְ pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares **הִתָּךְ** truth.

הִתָּל in Kal not used; a secondary root formed from the Hiph. of the verb **תָּלַל** [to which in Thes. it

is referred]; very many of the forms manifesting their origin from the root ^התלל; in others ה appearing as though it were radical. The former is the case in the pret. ^התלל Gen. 31:7; inf. ^התלל Ex. 8:25; fut. ^התלל Job 13:9; pass. ^התלל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in ^התלל 1 Ki. 18:27; Jer. 9:4; and the derivatives ^התלל, ^התלל (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) to deceive; followed by ^ה Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) to deride, to mock, 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus ^התל is to cause to fall, whence Hiph. ^התל to deceive, like רָמָה, σφάλω, to deceive; which figurative sense is found in the cogn. ^התל to defraud: then from ^התל by the change of the letter ה into a harder guttural, is formed ^התל to deceive,

to defraud, ^התל fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ה to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are נָחַת, נָחַת, נָחַת which see; also in the cognate languages תָּמִיד a bow, from the root קָנַשׁ, hence ^התָּמִיד from מוֹד, hence Rabb. ^התָּמִיד; ^התָּמִיד before, from ^התָּמִיד, hence ^התָּמִיד. Hence—

^התָּמִיד m. plur. mockings, derisions, poet. for mockers, Job 17:2.

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POEL. Psal. 62:4, עַד אֶנָּה תְּהוֹתֶחַו עַל אִישׁ "how long will ye rush upon a man?" LXX. ἐπιτίθεσθε. Vulg. *inruitis*. I do not agree in judgment with those who make the root הוֹת, nor do I think the signification of making a noise (comp. Arab. هات) suitable to the passage.

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name וי, sometimes also written ווי, denotes a nail, or hook (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; וָלָד for וָלָד; in the middle of a root it is sometimes moveable (and is then interchangeable with ב, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as שָׁלוֹם, שָׁלוֹם.

! followed by Sh'va moveable, or the letters במה, ו; before monosyllables and barytones, especially when they have a distinctive accent, ! (see further Lehrs. § 155) copulative conj. and, et, kai (Arab. و, pronounced in the common language u, Syr. و, Æth. ወ); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) copulative, and serves for connecting both words ^הוְהַשְׁמִים Gen. 1:1, וְהוּא וְהוּא (1:2) and sentences, especially in continuing a discourse. Gen. 1:2, וְהָאָרֶץ הָיְתָה תָּהוֹ. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, וְלִשְׁמִשׁ וְלִשְׁמִשׁ וְלִשְׁמִשׁ וְלִשְׁמִשׁ; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, כִּי וְהָיְתָה קְצִיעוֹת; Job 42:9; Isa. 1:13. As to the total omission of the copula, or asyndetic sentences, see Lehrs. 842.

is referred]; very many of the forms manifesting their origin from the root **חלל**; in others ה appearing as though it were radical. The former is the case in the pret. **חלל** Gen. 31:7; inf. **חלל** Ex. 8:25; fut. **יחלל** Job 13:9; pass. **יחלל** Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from **חלל**); the latter is the case in **יחלל** 1 Ki. 18:27; **יחלל** Jer. 9:4; and the derivatives **יחלל**, **יחלל** (in which ה is preserved as though it were radical). The meaning of these forms is—

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חלל m. plur. *mockings, derisions*, poet. for mockers, Job 17:2.

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ו followed by Sh'va moveable, or the letters **ב**, **ו**; before monosyllables and barytones, especially when they have a distinctive accent, **ו** (see further Lehrs. § 155) copulative conj. *and, et, kai* (Arab. **و**, pronounced in the common language *u*, Syr. **و**, Æth. **ወ**); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words (**ו** Gen. 1:1, **ו** 1:2) and sentences, especially in *continuing a discourse*. Gen. 1:2, **ו**. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, **ו**; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, **ו**; Job 42:9; Isa. 1:13. As to the total omission of the copula, or *asyndetic sentences*, see Lehrs. 842.

(b) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per ἐν δὲ δυνάμει, as it is called by grammarians). Gen. 1:14, "they shall be **לְאוֹת וּלְמֹעֲדִים** for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, **הַלִּפּוֹת וְצָבָא** "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in *Diss. de Hypallage et Hendiady.* Erl. 1826, 4to. The use is similar in the passages where—

(c) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *isque, et quidem*. 1 Sa. 28:3, **בְּרָמָה וּבְעֵירוֹ** "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, **נַחֲלֶתְךָ וְנִלְאָה וְנִי** "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, **עִיר וְקָדִישׁ** Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. **וְ**. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. *Lehrg.* page 702. (Compare Arab. , in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by **Vav**, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often **וְיִהְיֶה** "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Ps. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 24:20. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pœni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pœni*," Liv. xxi. 40." Thes.]

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, **מֵאֵל אֲבִדִי וְיִעֲזָרֵנִי וְאֵת שְׂרִי וְיִבְרַכֵּךְ** "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee,"

for "who blessed thee." Job 29:12, "for aided the poor... **וְיָתוֹם וְלֹא עֹזֵר לוֹ** and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(e) It commences an apodosis like the Arab. **ف** see De Sacy, Gramm. Arabie ii, § 551—56; especially when preceded by **لَا**, like the Germ. *so*; but it is more correctly rendered *da, dann (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, **וְיִמְּנוּ אֶתְכֶם מִכְּנֹנֵי וְנִי** *an dem Tag wo ihr davon esset, da werden euch die Augen aufgehen*. Often when preceded by **אִם** Psal. 78:34, **אִם הָרַגְם וְיָדָרְשׁוּהוּ** "when he slew them, then they sought him." Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, **וְיִדְעֻם** *am Abend, da sollt ihr erfahren*. Pro. 24:27, **אַחֵר וְנִבְנִיתָ בֵּיתְךָ** "afterward, then thou shalt build thy house," *bernach, da baue dein Haus*. Gen. 2:4, 5, **וְיִשָּׂא וְיִלְד וְיִשָּׂא וְיִלְד** "and he shall beget and he shall beget"; 40:9; 48:7. Ex. 12:15, **כִּלְאֵל חֶמֶץ וְנִכְרַתָּה** "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, **וְלֹא חָקֵר** *seine Jahre, die sind nicht zu zählen*. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. *Lehrg.* page 723. (These latter examples may also be conveniently explained by signifi. 5.)

(f) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare **לִמְנֵה** No. 1, e), **וְ** *Vav adæquationis* is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be **וְנִבְאֵתוֹכֶם** against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. **السنة والكلاب السلوقية** "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Togt. Vers. 2.)

(g) When doubled **!...!** is *et...et, both...and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(h) As to *Vav conversive* of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's* Heb. Gram. page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, אַתָּה אֵינִי מְאַהֲבָהּ"; when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, אֲנִי וְאִשְׁתִּי I (ba ich both), Gen. 15:2; 18:13, 27; אֲנִי וְאִשְׁתִּי Ps. 50:17; הִנֵּנִי Isa. 53:7 (compare my observations in Comment.); אֲנִי Gen. 26:27 [?]; אֲנִי ib. (comp. Arab. *وَأَوَّالِ حَال*, especially before pronouns, as *وَأَنْتَ*, *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated [...] *sive ... sive, whether ... or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, **וְהָיָה אִם יִפְּצֶנּוּ**, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under **אִם** page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in *Theos.*]

(4) Before *causal* sentences, like *בְּכִינָה* *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, *בְּכִינָה* *because she is a man's wife.*" Ps. 60:13; *בְּכִינָה*, *in that*, Ps. 5:12, "let them ever shout for joy *בְּכִינָה* *because thou defendest them;*" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:19, "ye are my witnesses, *בְּכִינָה* *for (that) I am God.*"

(5) before *conclusive* or *inferential* sentences, so *that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... וְהַשִּׁיבֵנוּ וְהַשִּׁיבֵנוּ wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר יִצְחָק וְיָחִזֶּק "and he said; (since things are so) then bring meal," or "therefore bring meal," so Holt Neph. Isa. 3:14, וְאַתֶּם בָּעֵרְתֶּם אֶת הַכֶּרֶם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Psal. 4:4, וְיָדַעְתִּי "know therefore," so misfett denn. Ps. 2:10, וְעַתָּה מְלָכִים, "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses) וְאַיִי where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (auf daß) followed by a future which is commonly apocopated or para-

gotic (see Lehrs. p. 873), Isaiah 13:2; Job 10.20; Gen. 42:34; so that (so daß), that. Numb. 23:19, "God is not a man אֱלֹהִים so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(a) that ! also is employed to connect question and answer, comparing Job 28: 20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, “but wisdom is no where to be found,” 21, “and it is hidden from the eyes,” etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. *e*. תְּקַוָּה וְזֶה הוּא “thy hope (this is) the uprightness of that way,” i. e. this rests in thy uprightness; 2 Sam. loc. cit. אֵין מִצִּדִּיק וְאֵין מִיָּשָׁר Nächst beides Waters, das war ich fñft.

· before gutturals ך, a letter which, when prefixed to futures, gives them the sense of the imperfect, and, on this account, it is called by grammarians וו ההפוך *Vav conversive*, יִקַּח he will kill, וְיִקַּח he was killing. This prefix has arisen from the verb substantive הָיָה, so that it may have been originally expressed fully יִקַּח הָיָה "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word יִסַּח) being cast away, and וְיִקַּח

being contracted by the aid of Dagesh forte conjunctive into מְבַלֵּם, מָה לָּכֶם; מָה, כִּי הוּא, just as וְיִקְרָא, וְיִקְרָא is, therefore, properly a compound tense, altogether answering to the Arab. كَانَ يَقْتُلُ "it was (that) he might kill." Æth. ሀለወ፡ ያመጥቅ: "he was baptizing," Amhar. "it was (አነሰ) that he might dye," for "he was dying;" see Lehrg. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וְיֹאמֶר and he was saying, for וְיֹאמֶר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *a ways* this copulative power, which is the opinion held by some, who therefore suppose that ו' has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ear 1:1;

where even a copulativ. Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

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ח. pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that 1 is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read ח. But Bochart and Forster suppose that Dan is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read ח or חח unless perhaps ח is for חח the ח being dropped, and then 1 is the copula." Ges. add.]

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ח. pl. ח. m. (with Kametz impure), *a peg, a nail*,

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

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The seventh letter of the alphabet called ח, i. e. Syr. ח, a weapon, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."] In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. ח *dh*, and ح *de*; as ח. *ذبح* to slaughter; ח. *زرع* seed.

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י is interchanged—(a) with י (ts) in זעץ and זעץ to cry out; זעץ and זעץ to exult, to shout aloud; זעץ gold; comp. זעץ tawny, yellow.—(b) with ז, ש, as זעץ and זעץ to go away; זעץ, זעץ to exult; זעץ, Syr.

זעץ to despise; זעץ damage, from זעץ, זעץ to hurt. [Also with ז, e.g. זעץ and זעץ. Thes.]

זאב an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעץ, זעץ to be yellow or tawny, like gold." Thes.], whence perh. זאב.

זאב (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. ذئب, Syr. ذئب. Gen. 49:27;

Isa. 11:6; 65:25; Jer. 5:6; זאב ערב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneg. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זאת this, fem. of the pronoun זה, which see.

זב an unused root ["onomatopoetic i. q. זעץ to murmur, to hum, to buzz; Germ. summen; whence זב a fly, from its buzzing; like Lat. musca, from mus, musso (mussito); Bochart compares"] Arab. ذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare זבב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (fliegen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זבב, זבב.

זב once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δέδωρηται. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. ذب; has the same signification, see Jauhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun ذب gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זב, זב, זב, זב, זב.

זב m. a gift, dowry, ibid.

זב ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is יזב.

זב (probably for זב "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זב.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זב ("the gift of God"), [Zabdiel], pr. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זב ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαιος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זב (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זב m. a fly, from the root זב. Isa. 7:18; Ecc. 10:1; זבב "flies of death," i.e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זבב the lord of flies, see זבב No. 5, letter b. ["Arab. ذباب, Ch. ذباب id."]

זב ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זב (id.) [Zabbud], Ezr. 8:14 כחב.

זב ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כחב is כחב.

זב and **זב** [root זב], m.—(1) habitation residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זב עמר זב, "the sun (and) moon stand still in their habitation," i.e. retain their place in the heavens ["i.e. hide themselves, do not shine"]. Compare what has been said under סגולות.

(2) [Zebu], pr. n. m. Jud. 9:28.

זב and **זב** ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זב from the form זב, Num. 26:27.

זב (a root kindred to זב, Arab. ذبح, Syr. ذبح, Zab. ذبح and ذبح, Eth. ዘብሐ: Perhaps the same root is found in the Greek σφαδω, i.e. σφαγ). [fut. זב].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ז (1 Ki. 8:63), and זקני (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זבח fut זבַח to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, זבַח and —

זבח m. with suff. זבַחִי, pl. זבַחִים, const. זבַחִי once זבַחִי Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זבַחֵי־דִבּוֹר *contentious feasts*.

(2) a *sacrifice* ["whether the act of sacrificing or"], an offering, a victim. Opposed both to זבַחֵהּ a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבִי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 perhaps it is erroneously written for זָבִי, which is found Ezr. 2:9; Neh. 7:14.

זבִּידָה see זבִּידָה.

זבִּינָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. זָבַל to BE SOUND, TO MAKE ROUND, whence the Talmudic זָבַל, זָבַל round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلَة, زَبَلَة.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, זָבַלְנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבַל, זָבַל.

Derivatives, זבִּלָן, זבִּלָן.

זָבַל see זָבַל.

זבִּלָן see זבִּלָן.

זָבַל Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, זָבַלְנִי זָבַלְנִי "that ye will gain the time," i. e. ye seek delay (compare זָבַל). Hence pr. n. זבִּינָה.

זָבַל m. Nu. 6:4, the skin of a grape, clear and transparent. Its root is the following word.

זָבַל [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבַל i. q. זָבַל to be pure, the Arabic زَجَلْ glass, i. q. זָבַל, Ch. זָבַל to be clear, transparent. [Derivative זָבַל.]

זָבַל m. (verb. adj. from זָבַל, זָבַל) proud (properly swelling up, inflated), with the connected idea of insolence and impiety (compare זָבַל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבַל constr. זָבַל (as if from the root זָבַל = זָבַל), with suff. זָבַלְנִי, 1 Sa. 17:28; Jer. 49:16, swelling, pride; as joined with insolence and arrogance, haughtiness. Prov. 11:2; 13:10; 21:24, זָבַלְנִי "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבַל with prefix זָבַל, זָבַל, f. זָבַל, more rarely זָבַל Eccl. 2:2; 5:15, 18; 7:23; 9:13; זָבַל Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבַל Jer. 26:6 כְּתִיב, plur. זָבַל (which see).

(1) this, a demonstrative pronoun, hic, hæc, hoc.

Arabic هَذَا, هَذَا hic, Syr. هَذَا, hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramæan זָבַל, זָבַל and Æth. ዘ: which have become relatives. Corresponding to the Sanscrit sas, sa, tat. With regard to demonstratives generally beginning with the demonstrative letter d, or with the same sound sibilated, see above p. xc. A. [in the note after זָבַל] and to these may be added the German da.

זָבַל is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָבַל הַזֶּה this word; זָבַל הַיּוֹם "in this day," Gen. 7:11. In other places זָבַל without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָבַל הַזֶּה "this (is) the word," Ex. 35:4; Jud. 4:14. — (b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זר הים הגדול** "this great sea." Ezr. 3:12, **זר הבית** "this house." Jud. 5:5, **זר סיני** "this Sinai." Josh. 9:12, **זר לחםנו** "this our bread." Ps. 48:15, **זר אלהים** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זר הים הגדול** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despiſing, and as expressing contempt towards some one. Ex. 32:1, **זר משה** "this Moses;" verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מי זה בא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מי הוא** (see **הוא**), and more fully **זה הוא מי הוא** Jer. 30:21; Ps. 24:10 (and so **מה זה** what then? *wie denn? wie so?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

זה למה id. Gen. 18:13; 25:22. Arabic **لماذا** (**זר** rarely follows, as in Daniel 10:17, **זר אלני**, and with a pronoun **זה אתה** thou (compare the Latin *ille ego*), **bu ba**, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זהו ספר...** "this they shall give... a half shekel." Ps. 7:4, **זהו עשיתי זאת** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **אלה** (which see), Greek *οὗτος* (v. Passow h. v. No. 2). The repetition **זה... זה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זה אל זה** one to another, Isa. 6:3.

(2) **זה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *à à mit* for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **זה**, **אלה**). Psal. 104:8, **זה מקום להם** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **זה**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זה** is found, Ps. 132:12."] As a mark simply of relation (like **זה** A, 2), Ps. 74:2, **זהו ציון** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for **זה** in this sc. place, Gen. 28:17; Num. 13:17, etc.; **הנה** hence, Gen. 37:17; Ex. 11:1; **הנה** hence and hence, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זה** *hic* **ba!** *lo! here*, Cant. 2:5; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **זהו שלום** "and now there shall be peace;" 1 Ki. 17:24, **זה ידעתי** "now I know." **זה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זה פעמים** "these two times;" Gen. 31:38, **זה עשרים שנה** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זה פסחים** "already so many years."

(4) with prefixes — (a) **זה** in this sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **זהו** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זהב an unused root, certainly the same in signification as **זרח**, to shine like gold.

זהב constr. **זהב זהב** (once **זהב זהב** Gen. 2:12), m.

(1) *gold* (Arab. **ذهب**, Syr., Chald. **ܕܝܬܐ** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **זהב** is understood, e. g. Gen. 24:22, **זהב עשרה** "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

זהר an unused root. Arab. **زهر** to shine, to be fair, also to be proud; **زهر** splendour, beauty, especially that of flowers, the flower itself; compare **זהר** from **זהר** to be bright. Syr. **ܕܝܬܐ** to be proud; Ethpaël, to be made splendid or beautiful.

Derivatives, **זוהר**, **זוהר** and **זוהר**.

זהם unused in Kal. Arab. **زهم** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. **ܐܪܝܚܐ** TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. **זהם**, **זהם**, are kindred roots.

PIEL, *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of*. Job 33:20, **זהם לחם** "he loathes it, namely bread." The suffix is pleonastic; comp. I. e. l. g. § 195, 2.

זהם ("loathing," ["fat." Thes.]), [**Zaham**], pr. n. m. 2 Ch. 11:19.

זהר unused in Kal, i. q. **זרח** TO SHINE, TO BE BRIGHT; comp. **זרח**.

HIPHAL הִוִּיר — (1) *to make to shine*. Metaph. — (a) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10. — (b) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by וְיִוִּיר (warnen vor etwas), Lev. 15:31. [But see Hiphil.] Eze. 3:18, הִוִּירָם מִדֶּרֶכָּם הָרָשָׁעָה, “to dehort the wicked from his evil way.” But Eze. 3:17; 33:7, הִוִּירָם אֶתְּךָ מִמֶּנִּי, “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinewegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant*, properly *to give forth light*, Dan. 12:3. Ch. הִוִּיר id. NIPHAL, *to be taught, to be admonished*; also *to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by וְיִוִּיר Ecc. 12:12.

וְיִוִּיר Ch. id. part. pass. וְיִוִּיר *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

וְיִוִּיר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

וְיִוִּיר m. i. q. וְיִוִּיר (which indeed is the reading of many copies), for וְיִוִּיר (from the root וְיִוִּיר), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were *the month of flowers*; 1 Ki. 6:1, 37; Chald. וְיִוִּיר the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, وِیْوَر, also from splendour. Compare German *Frühling*, Sued. *Glenz*, spring; likewise named from splendour, brightness.

וְיִוִּיר see וְיִוִּיר.

וְיִוִּיר comm. i. q. וְיִוִּיר and וְיִוִּיר.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, וְיִוִּיר, “this his strength (is) for a god to him.” More frequently also —

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, וְיִוִּיר “against whom we have sinned.”

(In the Talmud וְיִוִּיר not unfrequently is used for וְיִוִּיר, and also in its compounded forms. The Tayitic Arabs are accustomed to use وِیْوَر for وِیْوَر; see Schult. ad Har. ii. p. 75.)

וְיִוִּיר (1) *to flow*, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, וְיִוִּיר “a land flowing with (i.e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4, וְיִוִּיר ‘thy valley flows,’ sc. with blood.” Thes.]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. וְיִוִּיר, to flow, to flow away, to become liquid. Arab. وَبَّ to pine away with hunger or sickness. See under the root وَبَّ.

וְיִוִּיר m. *a flowing, discharge*, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

וְיִוִּיר or וְיִוִּיר (1) i. q. the kindred root וְיִוִּיר to BOIL, TO BOIL OVER (speaking of water), onomatopoeic like the German *sieden*, the English *to seethe*, Greek *ζέω*, whence *ζέω* (ζέω, ζέω), compare the similar *σιζω*. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. *ζέω* and Lat. *ferveo*, it is transferred to the violence or fierceness of a passionate mind (compare וְיִוִּיר, Arab. بَرَّ and Schultens, Opp. Min. p. 80), and thus to insolence and wickedness. Hence *he acted insolently, proudly, or wickedly* towards any one, followed by וְיִוִּיר Ex. 18:11; Jer 50:29. In this signification וְיִוִּיר is a kindred root

In Arabic both the roots وِیْوَر; Med. Waw and وِیْوَر, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for وِیْوَر) is, to prepare provision for a journey, food for a journey, from the idea of cooking, vom. *Zufaden zur Reise*; the latter (for وِیْوَر) to increase, to exceed, from the idea of overflowing. [See וְיִוִּיר in Thes.]

NIPHAL, part. וְיִוִּיר (from the form וְיִוִּיר comp. Lehrs. p. 411, for it is by no means necessary to suppose another root וְיִוִּיר [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHL — (1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיִּבְרֹךְ יַעֲקֹב “and Jacob sod pottage.” LXX. ἔψησε δὲ ἰακώβ ἔψημα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וְאִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְּצַדִּיקָה “if a man act fiercely against his neighbour, by slaying him with subtlety.” Neh. 9:10.

Derivatives וַר, וִירָן, וִירָן.

וִירָן Ch. id. APHEL inf. הִוִּירָה i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

וִירָה an unused root. Arab. وى; *to hide, to conceal*, VII. *to hide oneself, to betake oneself to a corner*; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives וִירָה and וִירָה.

וִירָה an unused root. — (1) pr. i. q. Ch. וִירָה *to move oneself about*. [“Talmud. id.”] Hence וִירָה and וִירָה No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. וִירָה and the very similar series of significations of וִירָה), hence *to spout forth like rays or in streams* (speaking of milk), and the noun וִירָה a full breast. [Note, in Thes. the order of these meanings is reversed.]

וִירָה Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the וִירָה (which see). LXX. ἔθνη ἰσχυρά, so also Syr., Onk. Syr. [“Perhaps so called from the fertility of their country.”]

וִירָה [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

וִירָה or וִירָה (with Kametz impure), only found in the plural וִירָה f. *a corner*, from the root וִירָה. (Syr. ܐܝܪܐ, Arab. زوايا). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנֹתֵינוּ כְּזוֹיֹת, בְּנֹתֵינוּ כְּזוֹיֹת literally “our daughters like corner columns (beautifully) carved.” Caryatides are to be understood, so often found in Egyptian architecture. Aqu. & ἐπιγύλια. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; corner stones of strength and beauty are simply spoken of.]

וִירָה (1) i. q. וִירָה *TO POUR OUT*, once, Isa. 46:6, הִוִּירָה הַזֶּה “pouring out (i. e. lavishing) gold from the bag.” (Arab. ذال IV. *to make light of*.)

(2) *to remove, to take away*, compare Arab. ذال Med. Waw and Ye, *to take away*; intransitively, i. q. *to go away, to desist, to fail*. Hence וִירָה. [HIPHL וִירָה for הִוִּירָה (comp. the roots וִירָה, נִירָה, לִירָה, and Gesen. Gram. § 71, note 9), *to make light of; to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

וִירָה f. *taking away, putting aside*, only found in const. וִירָה, and with suff. וִירָה, וִירָה as a preposition *besides, save, except*, e. g. וִירָה *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. וִירָה for וִירָה Deut. 1:36; 4:12. Once as a conjunction, for וִירָה וִירָה *except that, unless that*, 1 Ki. 3:18.

וִירָה unused in Kal. Chald., Syr., and Sam. *TO MORTIFY, TO FEED, TO GIVE FOOD*.

HOPHAL, Jer. 5:8, כְּחֵיב סוּסִים מוֹנִים, *fed horses*, i. e. fat. The כְּחֵיב has מוֹנִים, which, according to Schultens, is derived from וִירָה, in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμνεῖς. Hence וִירָה.

וִירָה Chald. id.

ITHPEAL, fut. יִתְּנֶה pass. Dan. 4:9.

Derivative וִירָה.

וִירָה f. *a harlot, prostitute*, part. fem. from the root וִירָה which see.

וִירָה (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare וִירָה *veiw*), *to shake, to agitate* (see Pilpel, and וִירָה), in KAL intransitive *TO BE SHAKEN*, hence —

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

PILPEL part. וִירָה *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except וִירָה sweat [which in Thes. is referred to וִירָה; also וִירָה].

וִירָה Chald. *to tremble, to fear*, followed by וִירָה Part. וִירָה or according to וִירָה Dan. 5:19; 6:27

וִירָה f. (from וִירָה with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, נַחֲתִים לְכָל מְלָכוֹת הָאֲרֶץ, "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The כִּי every where [in these passages] has the form וְכִי, as being of more easy utterance (which see).

2) *terror*, Isa. 28:19.

זר an unused root. In Chaldee *to borrow*. Hence the pr. n. זרי. ["Probably i. q. זרב *to flow*, compare Arabic ذرف *to flow*, *to be liquid*, ذرف *to become liquid*, *to melt in drops*," etc., Thes. "Hence זר and זרי"].

I. **וָרַר**—(1) TO PRESS, TO SQUEEZE, TO PRESS
 וָרַר (Syr. **ܐܪܪ**), **וָרַר** to take in the hand. Arab. **زير** to
 press, especially applied to the lip of a horse. The
 original idea is that of restraining, pressing in, comp.
 the kindred roots **צָרַר** (צָרַר). Fut. Jud. 6:38, **וָרַר** אֹזֶר
 הַנִּזְרָה "and he squeezed together the fleece." Job
 39:15, **וְהַשִּׁיחַ בִּי בְּגָל תֹּרְדָהָ** "and (the ostrich) forgets
 that the foot may press upon them" (her eggs), that
 is, may crush them; compare Isa. 59:5. Intrans.
 pret. **וָרַר** (for which intransitive form see Lehrgeb.
 p. 401), Isa. 1:6, **לֹא וָרַר** "(the wounds) are not pressed
 together," not cleaned from blood. [Query. But does
 not this simply mean *not closed up* in healing?] [
 "Part. pass. fem. Isa. 59:5 **וְהַזְרָה**, 'and the pressed
 or broken (egg) is cleft into a viper,' i.e. a viper
 springs from the broken (egg). **הָ** is a more obtuse
 form for **הַ**, compare Zec. 5:4"]. Hence **מִזְרָר** No. I.

II. זר a kindred root to זר and זר.

(1) *to turn aside, to depart* (like Arab. *زار*; Med. Waw Conj. VI. VIII), followed by *זר* from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence *זור* falsehood, *זור* lie, falsehood, *זר*; Conj. I. *to tell lies* (compare *זר* and Arab. *حار*).

(2) *to turn from the way*, to lodge at any one's house (Arabic زار; to visit some one), hence *to be a stranger* (Arabic اير; a visitor, stranger) ["to be strange or foreign"].

Part. a stranger, strange, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. ξένος, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. אֲדָמָי is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. אֱלֹהִים אֲרָם a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, *their own God*?], Ps. 44:21; 81:10; ellipt. אֱלֹהִים Isa. 43:12. Pl. אֱלֹהִים Deu. 32:16; Jer. 3:13; [?] 5:19?].

(2) of another family. Fem. זָרָה *a strange woman* (i. q. זָרָה Pro. 6: 29), especially with regard to unlawful intercourse with her, *an adulteress, a harlot* [this is clearly the general use of the term], Prov. 2: 16; 5: 3, 20; 7: 5; 22: 14; 23: 33 (Syr. and Sam. זָרָה is to commit adultery, prop. to turn to lodge with). So זָרִים *adulterers, profligates*, Jer. 2: 25; Eze. 16: 32, זָרִים *strange children*, i. e. *bastards*, Hos. 5: 7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, זָרָה, strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, זָרָה, profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. **אֲחֵר** *another*, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) *Tropically new, unheard of*, Isa. 28:21.

[“Also i.q. Arab. *ذار* Med. *Ye to loathe*; intrans. *to be loathsome*, Job 19:17, *רוחי וְרַחֵם לִּי*, ‘my spirit (as agitated, querulous) is loathsome to my wife.’ Hence *וְרַחֵם* loathsomeness, for *וְרַחֵם*.”]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. מוֹרֵר *become strange*, Ps. 69:9.

Derivative קָוַר No. II.—קָוַר Job 19:17, see under the root קָוַר [but see the added remark from Thes. above].

וּזְרָהּ m. once Isa. 59:5, וְהִזְרָה תִּכְרַע אֵסֶפֶר, "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, וּזְרָה is part. pass. of the verb וּזַר No. I, זָרָה being added for זָרָה fem. gen. (like Zec. 5:4, although in both places it seems to be a transcription error). It would be more suitably written וְהִזְרָה part. act., according to the form of the pret. וְזָרָה Isa. 1:6.

[**ᲛᲗᲗ** pr. n. *Zaza*, 1 Ch. 2:33.]

חָצַח unused in Kal, i. q. Arabic **زَحَّ** and **زَحَحَ** to remove, to displace. Aram. **חָצַח**, **חָצַח**.

NIPHAL to be removed, Ex. 28:28; 39:21.

זחל!—(1) TO CREEP, TO CRAWL. Part. זחלענדיק.

'the creepers of the dust,' i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see זחל. Job 32:6, זחלתי, על-כך "therefore I was afraid and feared."

זחלת ("serpent"), [Zohelath], pr. n. זחלת, אבן ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זידן adj. m. (from the root זיד) *boiling, overflowing*, spoken of water, Ps. 124:5.

זיו Chald. m. *splendour, brightness* (contracted from זיו, from the root זיה which see, i. q. Hebr. זי), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זיוהי שנין עלוהי "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. זل brightness. Arab. زى and زى ornament.)

זי m. (from the root זי)—(1) *any moving thing*, was nicht regt, was lebt und webt. So poetically זי used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδαλον, a beast, for κνώδαλον, has been rightly compared with this; as may be also κνώπερον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) [*"streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk."* The.] *a full breast* (see the root זי No. 2). So the original figure being preserved, Isa. 66:11, זען תכלצו והתענגתם מיני בברכה "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is זישר תנחמיה.

[In Thes. the order of the meanings is reversed.]

זי ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זיה (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זי.

זי ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זי ("borrowed," ["flowing"], from the root זי), [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זי 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זיקת f. pl. (for זיקות, from the root זיק, comp.

the similar instances collected in Lehrs. page 145, u which add קיצון for קצין, אש for אש.) *burning darts or arrows*, Isa. 50:11, i. q. זיקים Prov. 26:18 (where many copies read זיקים. Syr. زعم a weapon, thunderbolt).

זיר Arabic زار Med. Ye, *TO LOATHE*. Intrans. *to be loathsome*. Job 19:17, ריחי זרה לאשתי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זיר (for זרה) *loathing*. [In Thes. under זיר No. II; see above.]

זיר constr. זית, pl. זיתים m.

(1) *an olive, olive tree*, Jud. 9:9; more fully called זית Deu. 8:8. זית oil of olives, Ex. 27:20; 30:24; Lev. 24:2. זית הרי הירושלם the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive, the fruit*. זית הירושלם the olive tree, Hag. 2:19. זית הירושלם he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages:

Syriac זית olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ΖΑΙΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זיה (which see), and

זי to shine, זי to adorn ["(for זי) to adorn, prop. to cause to shine, V. to be clothed,

adorned"]; whence זי a fair or splendid form,

["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זי, Ch. זי: so that זי prop. should be feminine,

from the form זי, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. זית), or, as I prefer, to the brightness of oil (compare זית oil, from זי to be bright, and זית Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ז was taken for a radical; and thus זית is of the masculine gender, and from it in Arabic a new

verb has been formed, *זאת*; to preserve in oil, II. to lay up oil.

זיתן ("olive tree," Arabic *زيتون*), [*Zethan*], pr. n. m. 1 Ch. 7:10.

זך and **זָךְ** i. q. **זָכָה** adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root **זָכָה**.

זָכָה i. q. **זָכָה** [fut. **יִזְכֶּה**], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Ps. 51:6; Mic. 6:11. (Arab. *زكا*, Syr. *ܐܠܐܝܢܐ* and *ܐܠܐܝܢܐ* id. The Greek *ἀγιος*, *ἀγνός*, and probably also the Lat. *sacer*, *sancio*, transp. *custus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Ps. 73:13; Prov. 20:9. Ps. 119:9, *נְקִיּוֹתֶיךָ יְשַׁר אֶת-אַחֲרֵי* "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL **הִזְכֶּה** for **הִתְזַכֶּה** to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of **זָכָה**. See *Thes.*]

[Derivative, **זָכָה**.]

זָכוּ Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זִכְרִית fem. once, Job 28:17, *glass or crystal*. (Arab. *زجاج*, Syr. *ܐܠܐܝܢܐ* id.) Root **זָכָה**. Compare **זָכָה**.

זָכָר m. [only with suff. **זָכָרָה**], i. q. **זָכָר** a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זָכָר ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זָכִי ("pure," "innocent"), [*Zaccas*], pr. n. m. see **זָכִי**.

זָכָה i. q. **זָכָה** (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root **נָגַח** ["also **נָגַח**"].

HIPHAL, to cleanse, to wash, Job 9:30.

["NIPHAL, see **זָכָה** HITHPAEL."]]

Derivatives, **זָךְ** and **זָכָה**, and pr. n. **זָכִי**.

זָכַר fut. **יִזְכֵּר** (Arab. *ذكر*, Syr. and Ch. *ܐܠܐܝܢܐ*), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred **זָרַר**; whence **זָרַר** membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monum. Phœn. p. 114, viz. that as in Athen. i. 1, **זָכַר** is written for **זָכַר** *memory*, perhaps **זָכַר** is primarily i. q. **זָכַר** *to shut up*, and then to *keep, to preserve*; compare **זָכַר** No. 2. But the other view is favoured by the noun **זָכָר**. Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by **ל** Ex. 32:13; Deut. 9:27; Ps. 25:7; 136:23; **בְּ** Jer. 3:16; followed by **כִּי** Job 7:7; 10:9; Deu. 5:15. It signifies especially — (a) *to remember, to be mindful*, i. e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, **זָכַר אֶת הַיּוֹם הַזֶּה** "be mindful of this day;" 20:8. **זָכַר אֶת הַבְּרִית** *to be mindful of the covenant*, Gen. 9:15; Levit. 26:42; Am. 1:9. — (b) *to bear something in mind, to account, to consider* (bedenten). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, **זָכַר כִּי רֵיחַ חַיִּי** "consider that my life (is) a breath." Ps. 103:14. — (c) *to contemplate things called back to memory*, i. e. *recordari*. Ps. 119:55, **זָכַרְתִּי בְלִילָה נִשְׁכַּחְתִּי** "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7. — (d) *to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci*. Gen. 40:23, **וְלֹא זָכַר שָׂרַי הַמִּשְׁקִים אֶת-יִסּוֹף וְיִשְׁכַּחְהוּ** Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. **הִשָּׁלַח עַל לֵב**). Often with the added idea of care, *again to care* for some one (i. q. **זָכַר**), Gen. 8:1; 19:29; 30:22. — (e) Followed by a dative of the person and an acc. of the thing, *to remember something either for the advantage or the disadvantage of another, jemandem etwas bedenken*; for good, Neh. 5:19, **זָכַר לִי אֱלֹהֵי לְמוּכָה עַל אִשְׁרִי** "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29. — (f) It is also referred to future things, like *reputare*, and *respicere, meminisse*, in the common expressions *respicere finem, memento mori*. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt something, auf etwas bedenken*. Job 40:32, **זָכַר כְּלָקְמָה** *bedenken Kampf*, i. e. to approach, to prepare the battle.

["(2) *to make mention of a person or thing*, Jer. 20:9."]

NIPHAL — (1) *to be remembered, or recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, **זָכַר לֹא** "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, נִשְׁכַּח לֹא יִזְכָּר עוֹד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים "those days (should be) remembered and kept." נִזְכָּר לְפָנֵי יְהוָה Psal. 109:14, and לְפָנֵי יְהוָה Num. 19:9, *to be remembered before God, to be recalled to his memory*. Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter e), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, *to be born a male*, Ex. 34:19 (Arab. זָכַר IV. to bear a male).

HIPHIL הִזְכִּיר [inf. with suff. הִזְכִּירָם]—

(1) *to bring to remembrance before some one*. Gen. 40:14, הִזְכִּירְנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְנֹחַם "make mention to the nations." In the titles of Psalms 38 and 70, לְהִזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of*. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate*, Ps. 45:18; 71:16; 77:12, e.g. יְהוָה שָׁם Isa. 26:13, and שָׁם Josh. 23:7; Ps. 20:8; Am. 6:10 (compare שָׁם Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered, or celebrated*, Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind*. Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called מִזְבֵּחַ), Isa. 66:3.

(5) *to cause to be remembered*. Part. מִזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. *the recorder, historian, or superintendent of the annals of the kingdom*, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuvish* [وَقَّع نَوْش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זָכָר, זָכָרָה.

זָכַר m. *a male*, as being he through whom the *memorial* of parents is continued [but see Thes. and

Gen. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr. 8:4, seq. Compare זָכַר Niphal No. 2, and זָכָר. (Arab. ذَكَر, Syr. ܙܚܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaelis, Nott. Crit.), with suff. זָכָרִי m.

(1) *remembrance* (Xnbenten), Arab. ذَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name by which any one is remembered*, i. q. שָׁם. Ex. 3:15, זֶה־שְׁמִי לְעוֹלָם וְזֶה יִזְכְּרֵנִי לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לְיְהוָה קִדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration*; Ps. 6:6; 102:13 (זָכַר)

[(4) *Zacher*, pr. n. of a man, 1 Ch. 8:31.]

זָכָר m. constr. זָכָרִין pl. זָכָרִים and זָכָרִים.

(1) *memory, remembrance*, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. מִזְבֵּחַ זָכָרִין memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחַת זָכָרִין a memorial offering, Nu. 5:15; שָׂמַח זָכָרִין to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]]

(2) *a memorial or memento*, ἀπομνημονεύμα (French *mémoire*). Exod. 17:14, כָּתוּב בְּסֵפֶר זָכָרִין "write this a memorial (that which shall cause to be remembered) in a book." מִסְכָּר זָכָרִין Mal. 3:16, and pl. מִסְכָּרֵי הַזְכָּרֹנוֹת Est. 6:1, a book of memorials, annals, journals; comp. דִּבְרֵן *a memorial sign*, Ex. 13:9.

(3) *the celebration of any particular day* (comp. the verb, Est. 9:28; Ex. 20:8; Lev. 23:24.

(4) i. q. מִשְׁלֵל *a memorial sentence*, ἀποφθεγμα, Job 13:12.

זָכָר ("celebrated," "famous," compare זָכָר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִי & זָכָרִי ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(s) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. **1st No. 1**), **Zec. 1:1, 7; Ezer. 5:1; 6:14.**

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 15[?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

[“**לָלַח** an unused root, perhaps i. q. **לָלַח**, **לָלַח**, to draw out; hence pr. n. **לָלַח**.” Thes.]

זָלַג an unused root, prob. i. q. Arab. **زَلَجَ** (kindred with **זָלַה**), to draw out. Hence **מִזְלֹגָה**, **מִזְלֹג** fork.

זָלוּת *terror, trembling*, Psal. 12:9. Root זָלַל.
 ["ἀπᾶς λεγόμεν. prop. a shaking, trembling, earthquake,
 see the root in Niphal. Hence a storm, a tempest.
 Ps. 12:9, "the wicked walk on every side, קָרוֹם זָלוּת
 אֲדָם לְבָנֵי אָדָם like the rising of a tempest upon the sons
 of men."] Ges. add.]

זָלַל only in pl. זָלִילִים m. *shoots, twigs, sprigs*,
from their trembling and quivering motion, Isa.
18:5. Root זָלַל, see especially Niphal. Comp. also
תַּלְחִילִים, סַנְסָנִים, סַסְסוֹרִת.

𐤠𐤨𐤨, answering to the German schüttern, schütteln, schütten, to *shake* (kindred with 𐤠𐤨𐤨, and the words there compared).

(1) *to shake, to make tremble*, see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (ausgeschütten, ausschütteln). Part. **שֹׁקֵד** *a squanderer, a prodigal*, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, **שֹׁקֵד שֶׁלֵּו** "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. **שֹׁקֵד**. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. to be abject, worthless, vile. Jer. 15:19; Lam. 1:11. (Arab. ذَلَّ id., ذِلَّةٌ vileness,

abjectness of mind. Syr. ܢܠ to be vile.) See HIPH. NIPHAL, ܢܠ (comp. as to this form Lehrg. § 103, note 7), to ܢܠܐܢ taken, to tremble. Isai. 64:2, ܠܦܢܝܗܝܐܢ ܗܝܪܝܡܐܢ "the mountains tremble before thy face." The passage, Jud. 5:5, ܠܦܢܝܗܝܐܢ ܗܝܪܝܡܐܢ is to be similarly understood, for ܢܠܐܢ is there used for ܢܠܐܢ Lehrg. § 103,

note 15. Well rendered by the LXX. *ἐσαλείθησαν* (the root *לל* agreeing in etymology with *σάλας*, *σαλεύω*), and the Ch. and Syr. express the same (Arab. *زَلزَلَ* to shake the earth, *زَلْزَلَة* an earthquake). See *זלזל*.

HIPHIL (pointed according to the Chaldee form), **לִפְחֵל**
causative of Kal No. 3, to *despise*. Lam. 1:8. ["See
the root **לִפְחֵל**."] 10

[Derivatives וְלִזְלִים, וְלִזְלוֹת]

לעף! an unused quadriliteral, i. q. לעף *to be hot*, the letter *ף* being inserted, compare Lehrs. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זַלְעָפָה & זַלְעָפָה Pl. זַלְעָפִים (Ps. 11:6; Lam. 5:10), *a violent heat*, especially of the wind, Ps. 11:6 (the wind called **السَّمُوم** *es simûm*, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, **λμὸς αἰθρῶς**, Hes. Op. 361; *igneae fames*, Quinctilian. Declam. xii.; Arabic **نار الجوع** *a fire of famine*, Hariri), also of indignation, Ps. 119:53.

חל? an unused root. Ch. Pael to drop, i. q. חלף.
Hence—

זִלְפָּה ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

נִסְיָן f. (from נִסָּה)—(1) *counsel*, in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, רָעָה וְרָעָה "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimnah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

מִלְּךָ f. i. q. מִלְּךָ No. 1. Pl. מִלְּכֶיךָ for מִלְּכֶיךָ (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word מִלְּכֶיךָ is *Milra*. With the accent changed מִלְּכֶיךָ is, *I have purposed*, and the sentence runs more smoothly if rendered.

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמן?]

זמרה f. [root זמן], pl. זמרים. (Nah. 2:3).—(1) a *vine-branch*, or *twig*, so called from being pruned (see the root זמן). Nu. 13:23; Isa. 17:10.

(2) generally a *branch*, or *shoot*. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐκφύδας ποιούνται πολὺν χρόνον ἑλβδων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, *De Rel. Vett. Persarum*, p. 350. *Zendavesta* ed. Anquetil du Perron, ii. 532.

זמן an unused quadriliteral, i. q. Arab. زمزم onomatopoetic summen, to buzz, to murmur, to make a noise, to hum, whence زمزمة a noisy multitude. Hence—

זמזמים masc. pl. ("tribes making a noise"), [*Zamzumims*], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זמנים.

זמן m. Cant. 2:12, *the time of the pruning of vines* (of the form זמן, זמן, Lehrs. § 120, No. 5), from זמן. Well rendered by the LXX. καὶρὸς τῆς τομῆς. Symm. κ. τῆς κλαδέσεως. Vulg. *tempus putationis*. Others translate it, *the time of the singing of birds*, which is contrary to the use of the verb זמן and to the analogy of the form קטיל.

זמיר (Isa. 25:5), pl. זמירות a *song*. Ps. 119:54; 2 Sa. 23:1; especially a *hymn*, a *song of praise*. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a *triumphal song* [of oppressors], Isa. 25:5. Root זמן, especially Pi.

זמירה ("song"), [*Zemirah*], pr. n. m. 1 Ch. 7:8.

זמן pret. זמנתי and זמנתי, fut. זמן pl. זמנו for זמן (see Gr. § 57, note 11 [§ 66, note 11]; Lehrs. p. 372; for the root זמן, which some propose, is altogether fictitious). [In Ges. ada. "to meditate, to have in mind, to purpose; Arab. سم id. It seems to come from the idea of *murmuring* or *muttering*, i. e. the low voice of persons talking to themselves or *meditating*; comp. זמן to murmur, also זמנה, זמנה."

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind,

i. q. the kindred זמן, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically—

(1) to lie in wait, to plot, followed by ז, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זמנה לעצמה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמן. Allusion is made to this origin in Job 17:11, זמנתי נקמתי "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim.

t. i. p. 90: حزام الحزم شد he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سم to purpose to himself, to intend.

Derivatives, זמנה, זמנה, זמנה and זמן.

זמן m. a *counsel* or *purpose* in a bad sense. Ps. 140:9.

זמן unused in Kal, kindred to the root זמן to APPOINT. [In Sam. Pent. Gen. 11:6, זמנו where the Heb. has זמן.]

PIEL זמן id. very frequently used in Chaldee.

PUAL, plur. part. זמנים זמנים Ezr. 10:14; Neh. 10:35, and זמנות 13:31, *times appointed* or *stated*. Hence—

זמן plur. זמנים m. *time*, especially a *stated time* (Arabic زمان, زمان time. Syr. ܙܡܢ id.), Ecc. 3:1, לכל זמן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמן. [This remark (omitted in Thea.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

מָן Chald. PAEL, to appoint, to establish, to prepare.

HITHPAEL הִתְמַן to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי 2:9. Comp. Am. 3:3 Targ. The כחיה is to be read הִתְמַן, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

מָן & **מִן** emphat. st. **מִנָּא** plur. **מִנִּין** m. Chald.

(1) time, a set time. Dan. 2:16, **מִנָּא** **מִנָּא** "at the same time;" 3:7, 8; 4:33. **עַד מִן יָמֵינוּ** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מוֹעֵד No. 3.

(2) pl. times, vices (ἄλale). Dan. 6:11, **מִנִּין תִּלְחָה**, **מִנִּין** three times (to be compared with the corresponding English expression three times. Also **נָכַ** and Arab. **نَوت** time, pl. times, vices).

זָכַר ["properly it would seem "TO PLUCK"], to PRUNE, especially the vine, Lev. 25:3, 4. Hence **מִזְכֵּר** snuffers. (Arab. **زبر** to prune a vine, the letters **ז** and **כ** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL **זָכַר**—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قريض** a song, properly a discourse divided, from **قضى** to cut, to cut off. Arab. **زمر** I. and II.; Syr. **زَكَّ** and **زَكَّ**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָכַר** and **זָכַר**). Hence **זָכַר**. [It may be questioned whether **זָכַר** ever really meant to dance; this signification seems to be merely imagined in order to connect **זָכַר** with its root.]

Derivatives, **זָכַר**, **זָכַר**, **זָכַר**, **זָכַר**, and also those which immediately follow.

זָכַר [emph. **זָכַר**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

זָכַר m. Chald. a singer, Ezr. 7:24.

זָכַר m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **זָכַר** Piel No. 3), like **זָכַר** from **זָכַר**. (Arab. **زمر** to leap as a goat.)

זָכַר f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental. Amos. 5:23. Meton. **זָכַר** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **αἰδύμος**, celebrated in songs, i. q. celebrated.

זָכַר masc. ("celebrated in song," **αἰδύμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρί**.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **זָכַר** for **זָכַר**. Jer. 25:25.

זָכַר (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **זָכַר** No. 5.

זָכַר f. i. q. **זָכַר** song, meton. the object of song, or praise. **יְהוָה זָכַר** "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

זָכַר m. pl. **זָכַר** species. As to its origin see under the root **זָכַר**. Ps. 144:13, **זָכַר** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

זָכַר Chald. id. Dan. 3:5, 7, 10, 15.

זָכַר Pl. **זָכַר**, constr. **זָכַר** THE TAIL of animals (Arab. **ذنب** and **ذنب**, Syr. **ذنب** id. The verb **זָכַר** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, extremity, the end of any thing. **זָכַר** **זָכַר** "two ends of fire-brands," Isa. 7:4. Also something vile, or contemptible, especially as opposed to **ראש** Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **ذنب** and **أنف** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **זָכַר** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **ذنب**, Greek **οὐρά**, **ουραγία**). Deut. 25:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. זָנֶה apoc. זָנָה—(1) TO COMMIT FORNICATION. (Arab. زنى; *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘመዘ; although Nun is retained in ܙܢܐ: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless זָנָה in this place is *with*); also followed by אֶת (to commit fornication *with*), Eze. 16:17; אֶל Eze. 16:26, 28; very often followed by אַחֲרַי, prop. to go a whoring after, to follow a paramour, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, זָנָה is put before the husband from whom the adulteress departs in committing whoredom, against whom she transgresses, Ps. 73:27; זָנָה אֶת Hos. 1:2; זָנָה Hos. 1:2, and זָנָה Eze. 23:5 (comp. Num. 5:19, 29); זָנָה Hos. 9:1, and זָנָה Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זָנָה a harlot, whore, prostitute, Gen. 38:15; Deut. 23:19, and more fully זָנָה אִשָּׁה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand a hostess, a keeper of a house of entertainment, from זָנָה to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶל (comp. Arab. زانی for زانى; a whoremonger).

(2) It is very often used figuratively—(a) of idolatry, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָנָה אַחֲרֵי אֱלֹהֵי זָנָה to go a whoring, departing from one's own God, see above. The expression also is used זָנָה אַחֲרֵי הַגּוֹיִם to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: זָנָה אַחֲרֵי הָאֲבֹת to go a whoring after (following) necromancers. Levit. 20:6.—(c) of

the commerce of gen.ile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and זָנָה.

Pual זָנָה pass. Eze. 16:34.

Hiphil זָנָה fut. apoc. זָנָה—(1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit fornication, Hos. 4:10, 18; 5:3.

Derivatives, זָנָה, זָנָה, זָנָה.

זָנוּחַ (perhaps, "a marsh," "a marshy place," comp. זָנָה Hiph. ["stinking"]), [Zanoah], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now Zánúa, زانعة Rob. ii. 343.]

זָנוּחִים m. pl. (from זָנָה with the addition of a formative ז, like זָנוּחִים from זָנָה, see Lehrs. page 508).

(1) whoredoms, adulteries, Gen. 38:24. Hos. 1:2, זָנוּחִים וְיָלְדֵי זָנוּחִים "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְיָסֵר זָנוּחֶיהָ מִפָּנֶיהָ "and let her remove her adulteries (i.e. vultus protervus; compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(a) of idolatry, Ki. 9:22.—(b) of commerce with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זָנוּחַ f. plur. זָנוּחִים (from זָנָה), fornications, whoredoms, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33.

זָנָה—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see Hiphil. (So the Arab. زنى, زنى. Kindred roots are زنى, زنى, turbid or muddy water; and in Greek, ráγγος and ráγγή, rancidity, ráγγος, rancid; also, σκαχός, causing loathing, σκαχάινω.)

(2) Metaph. to be abominable. Hos. 8:5, זָנָה אֶת שִׁמְרֹן "O Samaria, thy calf is an abominable thing." Also transitively, to loathe, to spit out, to reject (comp. זָנָה). Hos. 8:3, זָנָה יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, לָמָּה זָנָתָנִי "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by לְזָנָה to thrust away from any thing. Lam. 3:17, וְלָמָּה זָנָתָנִי מִכָּל דָּבָר "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPHIL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחוּ הַנְּחִיחוּ "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחוּ and הַנְּחִיחוּ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by הָיָה 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, הָנַח pr. n.

זָן an unused root, prob. i. q. Arab. سَن (kindred to the Hebrew זָן), to form, to put into shape; whence سَنَة form, appearance, سُنِّي rule, mode. Hence Heb. זָן kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs זָלָה.

זָן unused in Kal. Syr. زَن to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. زَن. The original idea is that of binding together, comp. Arab. زَنْتِي to bind beneath, Syr. زَنْد a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. زَنْزَر, قَنْزَر); זָן zusammenziehen zum Sprunge, זָן fortstößellen; also used of shooting an arrow. ["Compare זָן."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi זָלָה."]

Hence זָן for זָן arrows, also זָן for זָן [and זָן].

זָן f. sweat, the effect of violent motion (from the root זָן, whence the Tzere is impure). [In Thes. derived from זָן], Gen. 3:19; elsewhere there is also זָן. (Talmud. זָן sweat, זָן to sweat, Syr. زَنْد; sweat, whence a new verb زَنْد to sweat.)

זָן f. formed by transposition of letters from זָן (lik. זָן for זָן) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כָּחִיב, and Jer. 15:4; 24:9; 29:18; 34:17 קָרִי.

זָן ("disurbed"), [Zaavan], pr. n. m. Gen 36:27; 1 Ch. 1:42.

זָן m. ["properly adj.,"] (from the root זָן), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

זָן Ch. little, Dan. 7:8, i. q. Heb. צָעִיר, see the root זָן.

זָן i. q. זָן TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. ["of Ken-nicott, and nine of De Rossi"] have the usual form נִדְעָה.

זָן fut. זָן Nu. 23:8, and זָן Proverbs 24:24 (Arab. زَغَم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English to scum, to skim, the French écume, comp. also זָן), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, זָן הָעִירִים הַיְּהוּדָה "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by זָן Dan. 11:30. Part. זָן Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, זָן "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. זָן). Hence—

זָן m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (ópyh), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. זָן in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, זָן "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, זָן "because of the insolence of their tongue."

זָן fut. A.—(1) TO BE ANGRY, followed by זָן Prov. 19:3, זָן 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָן, compare the words of which the syllable sap is the common stock, see זָן: or else that of burning, compare Syr. زَحَف Ethpe. to be burned, and the quadrilateral זָן.)

["The primary signification is either *to breathe*, to snuff up, (Sam. 27:10 id. comp. Ch. 27:10 a strong wind,) or else, *to burn*."]]

(2) *to be sad, to fret, to be morose* (as to the connection of ideas see under the root 277). Part. 277 sad, Gen. 40:6, i. q. 277 verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθρωπός, comp. Matt. 6:16). Hence—

277 m. adj. *angry, enraged*. 1 Ki. 20:43; 21:4, and—

277 with suff. 277 m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

277 fut. 277 imp. 277 inf. 277 i. q. 277 (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand 277 is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, 277 and 277, also 277), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. 277 is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; ? 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. 277 is prefixed to the cause of complaint, Jer. 30:15; ? Isa. 15:5; Jer. 48:31; 277 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, 277 277 " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

277 Ch. *to cry out*, Dan. 6:21.

277 m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

277 f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, 277 קדם "the cry concerning Sodom."

277 an unused root. Aram. 277, 277 *to be little*, i. q. Heb. 277. Comp. under 277. Hence 277 Heb. and Ch., 277.

277 an unused root (whence 277 pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock 277, 277 as 277, 277, 277, 277, 277, Arabic

277, to flow, to become liquid, and 277, to become liquid, to melt into drops; in western languages, 277, 277, 277, 277, 277, 277, 277, 277, etc. [In the Thes. 277 is referred to 277 as its root, hence this supposed root is altogether omitted.]

277 an unused root. Arab. 277 to diffuse a sweet smell, as a garden. Hence—

277 ("sweet smell"), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

277 f. pitch, Ex. 2:3; Isa. 34:9. Arab. 277, Aram. 277, 277; but also 277, from the root 277, which see. [In the Thesaurus this word is referred to 277 (like 277 from 277), as having the idea of liquefaction or dropping.] In Arabic 277 servile passes into a radical letter; see 277.

I. 277 or 277, only in the plur. 277 (for 277, from 277 to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form 277, which see.

II. 277 or 277, only in the pl. 277, *fetters, chains*, from the root 277 No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. 277 id., also in the Talmud 277). See 277. [In Thes. this word is derived from the root 277 in the sense of binding.]

277 comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. 277 chin; 277 beard or chin.) Hence—

277 fut. 277 *to be old, to become old, to grow old* (properly to have the chin hanging down, from 277, like 277 an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex*, *senectus*, which others have absurdly taken as used for *seninez*). This word, how-

uver, is used not merely of decrepit, but also of vigor.us old age, Gen.18:12,13; 19:31; 24:1; 27:1; 1 Sa 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זקן and its synonyms זָקֵן, זָקֵן, זָקֵן see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. זָקֵן [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זָקֵן Gen. 24:2, pl. זָקֵן m. *an old man* [“either put as an adj. with a subst., as זָקֵן אֲבִיךָ ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by זָקֵן older *than* some one. Job 32:4, זָקֵן לְיָמִים “for they were older than he;” זָקֵן אֶרֶץ, זָקֵן מִצְרַיִם the elders of Israel, of the city, of Egypt, i.e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3,4,6; 22:15, 17, 18. (The use is similar of the Arab. شيخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Gräf*, is properly i. q. *gram*, *framo*, *grey-headed*. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i.e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זָקֵנוֹת Zec. 8:4.

זָקֵן m. *old age*, Gen. 48:10.

זָקֵנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זָקֵנִים m. pl. id., Gen. 21:2, 7; 44:20. זָקֵנִים אֲבִיךָ a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrs. § 122, No. 13.)

זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. زَكَّف id.)

זָקַף Ch. *to raise up, to hang*, e.g. a criminal on a stake set up. (Syr. زَكَّف to crucify.) Ezr. 6:11. [Note. “זָקַף applies in this passage to the man, not to the wood.”]

זָקַף — (1) *to tie fast, to bind* (Chald. זָקַף id.), whence זָקֵן and זָקֵן bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. زَجَج wine newly pressed out).—(b) metals, Job 28:1.

With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκῖω, σακκεῖω, σακκιζω; Lat. *saccus*, *saccare*; Hebr. זָקַף; and the same stock is found in seigen, seigen, seigern, sidern, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL זָקַף *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זָקַף No. II. [In Thes. derived from זָקַף.]

זָרִי a stranger, an enemy; see the root זָרִי No. II.

זָרִי m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. زَرْج neckchain, collar. Root זָרִי No. I.

זָרָא f. for זָרָה once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root זָרָא, which see.

זָרַב unused in Kal, i. q. Syr. زَرَب TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away*; whence مزب gutter; and by transpos. زرب; Arab. مزب channel.] It once occurs in—

PUAL, used of rivers, זָרְבוּ at the time when they become narrow [“what time they flow off, they fail, i.e. when the waters flow off, the streams dry up”], Job 6:17. Rightly compared with Arabic

مزب a narrow channel.

זָרְבָל (probably for “זָרְבָל ‘scattered to Babylon,’ or for”) זָרְבָל “born at Babylon”, pr. n. *Zerubbabel* (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָרַד an unused root. Chald. *to prune trees; to clear them of leaves and branches*. זָרַד the luxuriant growth of trees. Whence—

זָרַד [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moa' (Drat. 2:13, 14),

Targ. Jonath. *brook of willows*, compare תַּעֲבִיבִים נָחַל Isa. 15:7.

זָרָה fut. זָרָה, apoc. זָרָה.—(1) TO SCATTER, TO DISPERSE (Arab. نَزَى to disperse e.g. dust by the wind, II to winnow. Syr. and Chald. זָרָה, זָרָה. Kindred verbs, all of which have the sense of scattering, זָרָה, זָרָה, זָרָה No. II, also זָרָה, Arab. نَزَى to sow. In the Indo-Germanic languages corresponding words are Sanscr. *stri*, to scatter, *stero*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *stropéō*, streuen, *sterno*; *stereō*, *stergō*, Goth. *spreihan*, Germ. *sprühen*, *Spren* [English to strew]. Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) to winnow, Isa. 30:24; Jer. 4:11; Ruth. 3:2, זָרָה הָיָה הַיָּדָהּ זָרָה אֶת־יֶזֶן הַשְּׂעִירִים “behold he winnows his barn floor of barley.” Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) to spread out generally, whence זָרָה a span. NIPHAL to be scattered, Eze. 6:8; 36:19.

PIEL זָרָה—(1) to spread abroad, Pro. 15:7, hence to scatter, to disperse, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king ...scatters away all evil with his look.”

(2) to winnow, Pro. 20:26; and hence to winnow out, to shake out, and thus to examine thoroughly. Ps. 139:3, אֶרְבֹּץ זָרָה אֶרְבֹּץ זָרָה “thou hast searched me in my walking and in my lying down.” Jerome *eventilasti*. LXX. *ἐξέκλυσας*. (The figurative signification is found in the Arabic نَزَى to know.)

PUAL, to be scattered, Job 18:15; to be spread out, Pro. 1:17. As to the form זָרָה Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and זָרָה Ps. 58:4, is from the root זָרָה.

Derivatives, זָרָה, זָרָה, זָרָה.

זָרָה f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrg. p. 470), m. pl. זָרָה and זָרָה.

(1) an arm, Isa. 17:5; 40:11; especially the fore arm, as in Lat. *brachium kar' ἐξοχόν* (differing from *lacertus*), Job 26:2; in animals the fore leg, shoulder, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic نَزَاع, Aram. זָרָה, זָרָה an arm, also a cubit, from the root זָרָה No. 1). זָרָה אֶת־יָדָהּ a stretched out arm, a gesture of threatening applied to a people ready for battle [“ascribed to God”], Exod. 6:6; Deu. 4:34; Eze. 30:33, 34; similarly זָרָה אֶת־יָדָהּ Job 38:15.

(2) Figuratively—(a) strength, might, power,

2 Ch. 32:8, זָרָה אֶת־יָדָהּ “human power.” Ps. 44:4, Job 40:9, זָרָה אֶת־יָדָהּ “the strength of his hands;” Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(b) violence, Job 35:9. זָרָה אֶת־אֶרֶץ “a violent man;” Job 22:8. Here the phrase belongs to *break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. نَصْرَة *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. عَضْد

Pers. باز an arm, also aid; Syr. زَيْدُ son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence a helper, a companion, Isa. 9:19 (comp. Jer. 9:19, where for this word is found זָרָה). LXX. Cod. Alex. ἀδελφός. זָרָה is the same word with Aleph prosthetic.

זָרָה m. (verbal of Piel, from the root זָרָה of the form זָרָה) that which is sown, Levit. 11:37; plur. זָרָה things sown, garden herbs, Isa. 61:11.

זָרָה m. quadril. formed from the root זָרָה a violent shower, Ps. 72:6. Syr. زَيْدُ a shower. Talmud. זָרָה sprinklings of water, drops.

זָרָה tied together, girded, from זָרָה (which see), the first radical being inserted in the last syllable, as in the word זָרָה, once Pro. 30:31, זָרָה מִתְּחִילִים “girt in the loins,” by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound [“others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h. l.”].

זָרָה fut. זָרָה.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means to scatter rays, comp. the kindred words זָרָה, זָרָה. This root is variously changed in the cognate languages; hence in Arabic and Ethiopic زَارَعَ, in Aramaic زَارَعَ.)

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a fetus breaking forth from the womb (see זָרָה and

Gen. 38:30), and—(c) to a plant springing up, i. q. **זָרַח**, see **זָרַח**.

Derivatives, **זָרַח**, **זָרַח**, **זָרַח**, pr. n. **זָרַח**, and the words immediately following.

זָרַח suff. **זָרַח** m.—(1) a rising of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called **זָרַח**.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Zapá*.

זָרַח [*Zarhites*], patron. from **זָרַח** No. 2, a, Nu. 26:13, 20. See **זָרַח**.

זָרַח ("whom Jehovah caused to rise," see **זָרַח** No. 2, b), [*Zerahiah*], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which **זָרַח** occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

["**זָרַח** i. q. **זָרַח** (see *Thes.*) a violent shower, inundation, bursting of a cloud. Isa. 1:7, **זָרַח** **זָרַח** "as the desolation of an inundation," or overwhelming rain. See in partic. **זָרַח**.—Root **זָרַח**."]]

זָרַח TO FLOW, TO POUR ITSELF OUT, i. q. **זָרַח**, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

זָרַח a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, **זָרַח** **זָרַח** "a shower with hail-storm." **זָרַח** a violent storm, which throws down walls, Isa. 25:4.

זָרַח fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

זָרַח fut. **זָרַח**.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable **זָרַח** under the root **זָרַח**. From the kindred signification of expanding, is derived **זָרַח** an arm, like **זָרַח** a span, from **זָרַח**. A secondary root, and derived from **זָרַח**, **זָרַח** is found in Arab. **زَرَعَ** to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic **زَرَعَ**, Syr. **ܙܪܥܐ**, Eth. **ዘረዘ**: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown e. g. **זָרַח** **זָרַח** to sow wheat, Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, **זָרַח** **זָרַח** "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, **זָרַח** **זָרַח** "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, **זָרַח** **זָרַח** "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, **זָרַח** **זָרַח** "light (i. e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10.

NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown. Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPIL—(1) to bear seed, as a plant. Gen. 1:11, **זָרַח** **זָרַח** comp. verse 29, where there is in the same context, **זָרַח**.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, **זָרַח** (**זָרַח**), **זָרַח**, **זָרַח**.

זָרַח const. id.; once **זָרַח** Nu. 11:7, with suff. **זָרַח**, pl. with suff. **זָרַח** (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPIL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3: 15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, וְרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that וְרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] וְרַע וְרָעָה the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; וְרַע יִשְׂרָאֵל Pea. 22:24. וְרַע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as וְרַע לְרֵשׁ Isa. 6:13; וְרַע בְּרִיחִי Isa. 65:23; and in an evil sense, וְרַע מַעֲשִׂים Isa. 1:4; וְרַע שֹׁמֵר Isa. 57:4; comp. Hebr. בְּרִיחִי, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]]

וְרַע Ch. id. Dan. 2:43.

וְרַעֲנִים & וְרַעֲנִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. رَحْن id.).

וְרַח an unused root. Arab. نَزَف to flow, used of water or tears. Comp. רָם. Hence the quadriliteral וְרַחֵף.

וְרַק TO SCATTER (a kindred root to וְרַח, וְרַע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by לָל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, שִׁבְחָה וְרַקָּה בוֹ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. نَزَرُ to scatter, Med. E. نَزَرَ be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

Pual, pass. Nu. 19:13, 20.

[Hence וְרַקָּה.]]

I. וְרַר an unused root, i. q. Arab. رَزَز to bind together, as with buckles, to buckle; a kindred root to וְרַח No. I, also וְרַר, צַר. Hence the nouns וְרַר, וְרַרִּי. In Chaldee there occurs וְרַר to bind, originating in the quadril. וְרַר.

II. וְרַר prop. TO SCATTER; like the Arab. رَزَز kindred roots וְרַח, וְרַע, וְרַק. Hence—

POEL וְרַר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. וְרַר sneezing; see Schult. ad Job. 41:10

וְרַשׁ ("gold," from the Persian زر gold, with the termination ש), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

וְרַת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. וְרַת, וְרַת id.), from the root וְרַח to spread out; whence וְרַת (for וְרַת); f. וְרַת, like וְרַת from וְרַח, וְרַת from וְרַח. ["Also according to the Rabbins וְרַת is the little finger, for וְרַת, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.]]

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וְרַת [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

וְרַת (perhaps i. q. וְרַת, וְרַת "olive"), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

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ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חָטַח, חָטַח to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, וְרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that וְרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] וְרַע וְרָעָה the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; וְרַע יִשְׂרָאֵל Pea. 22:24. וְרַע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as וְרַע לְרֵשׁ Isa. 6:13; וְרַע בְּרִיחִי Isa. 65:23; and in an evil sense, וְרַע מַעֲשִׂים Isa. 1:4; וְרַע שֹׁמֵר Isa. 57:4; comp. Hebr. בְּרִיחִי, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]]

וְרַע Ch. id. Dan. 2:43.

וְרַעְנִים & וְרַעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. رَحَب id.).

וְרַח an unused root. Arab. نَزَف to flow, used of water or tears. Comp. רָם. Hence the quadriliteral וְרַחֵם.

וְרַק TO SCATTER (a kindred root to וְרַח, וְרַע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by לָל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, שִׁקָּה וְרַקָּה בוּ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. نَزَأ to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence וְרַקָּה.]]

I. וְרַר an unused root, i. q. Arab. رَزَز to bind together, as with buckles, to buckle; a kindred root to וָר No. I, also וָרַר, צָר. Hence the nouns וָר, וְרָר. In Chaldee there occurs וְרַר to bind, originating in the quadril. וָרַר.

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Cheth ח, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

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As to the pronunciation of this letter, which is the *harsh* of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ه (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *חָלַח* to kill, Arab. رَضَخ and رَضَخ, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַח*—(1) to be smooth (Arab. حَلَّى trans. to make smooth or bald, to shave);—(2) to smooth, to form (Arab. حَلَّى to form, to create); *חָלַח*—(1) to pierce (Arab. حَلَّى Conj. I. V.);—(2) to open, to loose (Arab. حَلَّى), comp. the roots *חָרַח*, *חָרַח*, *חָרַח*.

It is *interchanged* most frequently with ח (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots *חָלַח* and *חָלַח* and *חָלַח*; *חָלַח* and *חָלַח*.

Like א and ה it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see *חָלַח*, *חָלַח*, and *חָלַח*, p. 863.

חָב with suff. *חָבִי* m. *bosom*, *lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבַב*, *חָבַב*, *חָבַב* id., Sam. 9:3.)

חָבַב unused in Kal, i. q. *חָבַב* TO HIDE, compare the kindred roots *חָבַב*, *חָבַב*. Arab. خَبَا, Æth. ለሰለ: to hide; also *خَبَا* for *خَبَا* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid*. Gen. 3:10; Jud. 9:5; Joë 2:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by א Jos. 10:16; 2 Sam. 17:9, and א 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λανθανειν* with part.) Gen. 31:27, *לָמָּה נִתְּחַבֵּאתָ לָבֶרֶךְ* "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4

NIPHAL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc

Derivatives, *חָבַב*, *חָבַב*.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حب I. III. X., Syr. حَب Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חָב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. حَب to burn, used of fire; *سَحَابًا* a burning, heat, especially as raised by blowing. Hence, besides *חָב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבַב*.

חָבַב i. q. *חָבַב* TO HIDE ONESELF. In Kal once imp. *חָבִי* Isa. 26:20.

NIPHAL, inf. *חָבַב* id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, *חָבַב* and the proper names *חָבַב*, *חָבַב* [*חָבַב*], *חָבַב*.

חָבַב f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root *חָבַב* Neh. 1:7.

חָבַב ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Ras el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. *خابور*, comp. *חָבַב*.

חָבַב & *חָבַב* (Isaiah 53:5), f. *a stripe or bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַב* No. 3, which see.

חָבַב fut. *יִחָבֵב* TO BEAT OUT, OR OFF, with a stick (Arab. *خَبَط* to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out or thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. *خَبَط*.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבַב ("whom Jehovah hides," i. e. defends), [*Hobaiak*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבַב m. *a covering*, Hab. 3:4, from the root *חָבַב*.

I. חבל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND.

(Corresponding is Arab. *حبل*, for which see Kamûs, p. 1219. Kindred roots are *חבל*, *חבל*, also *חבר*, *חבל*. Hence *חבל* a cord. Part. *חבל* properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook *חבלים* Zec. 11:7, 14 (Luth. ber Etab Bêre), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). ["Comp. Arab. *حبل* league, covenant."]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, *חבל* *עני* *חבל* *עני* for *עני* *חבל* "and the garment of the poor (what is on the poor) they take as a pledge;" comp. *על*. Part. pass. *חבול* taken to pledge, Amos 2:8; (compare Arab. *حبل* to make a covenant, *حبل* a covenant, and with Kha *חבל* debt, usury, see Kamûs, p. 1434, Syr. *سَحْل*, Chal. *חבול* id.).

[(3) See *חבל* II.]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence *חבל* a pang, pain.

The derivatives follow, except *חבולות*.

II. חבל [see note at the end of the art.] fut. *חבול*, *חבול* i. q. Arab. *حبل*.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, *חבל* *לא* *אחבל* "I will not act corruptly (any more)," followed by *חבל* Neh. 1:7. (Arab. *حبل* Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from *חבל*, *חבל* No. I. Perhaps *חבל* to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, *חבל* *חבל* "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, *חבל* *על* *חבל* "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence *חבול*.

[Note. In Thes. *חבל* is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]

חבל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חבל Isai. 66:7, usually in the pl. *חבולים*, const. *חבולים* m. pains, pangs, especially of parturient women (see the root in Piel), *ᾠδίνες* (Syr. *سَحْل* id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, *חבולים* "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, *חבולים* *חבולים* properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also *ᾠδίνες* is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חבל m. (once f. Zeph. 2:6), with suff. *חבלי* pl. *חבילים* const. *חבלי* Ps. 18:5; 116:3, and *חבלי* Joshua 17:5.—(1) a cord, a rope (Arab. *حبل*, Syr. *سَحْل*, Æthiop. *ሐብል*: To this answer Gr. *κάμινος*, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, *חבל* *הקדר* "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, *חבלי* *חבלי* "a portion has been allotted to me in a pleasant region." Deut. 32:9, *חבל* *נחלתו* "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13, 14.

הים **חבל** *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. **חבלי מות שואל**, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande*, *Stotte* [Engl. *band*]).

["(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."] **חבל**

חבל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חבלה f. id. Eze. 18:7.

חבל Ch. *hurt, injury*, Dan. 3:25.

חבל Ch. m. *damage*, Ezr. 4:22.

חבל occurs once, Pro. 23:34. The form implies it to be intensive for **חבל** or **חבל** a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: "thou shalt be as one lying **חבל** **חבל** on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast*, so called from its ropes (**חבל**), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *must* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חבל m. (denom. from **חבל** the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חבצלת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] **חבצלת**, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadriliteral the triliteral **חבצ** a bulb may be traced; while the **ח** is either a guttural sound, such as is also prefixed to other roots (see **חשכני**, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadriliteral is composed of **חבצ** and **חבצ**, and signifies acrid bulbs. [So Ges. in corr.]

חבצניה [*Habaziniah*], pr. n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. **חבצ** lamp and **יה** Jehovah, **ח** being prefixed, see **חבצלת**.)

חבק in Kal only occurring three times, inf. **חבק** Ecc. 3:5, part. **חבק** Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL **חבק** fut. **חבק** part. **חבק**—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of **ידים** to *fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חבק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חבקוק ("embrace," of the form **חבקוק**), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. *Ἀμβακούμ*, according to the form **חבקוק** and *α* corrupted into *μ*.

חבר properly TO BIND, TO BIND TOGETHER, (kindred to **חבל** No. I.), see Piel. Hence—

(1) *to join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. **חבר**, Æth. **חבר**; id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, **חבר** **חבר** **חבר** **חבר** "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, **חברי** **חברי** "allied to idols."

(2) *to bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *karadēu*, *karadēsmos*; compare Germ. *binden*=binden, and other words which signify binding, which are applied to incantations; as Æth. **חבר**; Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes, or lines, to be variegated*; *gestreift seyn*; Arab. **حبر**, whence **حبر** a striped garment; pass. **حبر** to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חֲבִירָה a stripe, bruise, and חֲבִירֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 20:36, וַיַּחְבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חִבֵּר, once חִבֵּר (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, קָצֵר שְׁחָבְרָה לָהּ יְהוָה "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הַיְחַבְּדוּ כִּסֵּא הָאוֹר "shall the throne of iniquity have fellowship with thee?"

HIPHIL, to make, or enter into a confederacy. Job 16:4, אֶחְבִּירָה עֲלֵיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["To twine, or weave, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרִית Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרֹת, מְחַבְּרָה, pr. n. חֲבֹר, and the words immediately following.

חֲבֵר m. an associate, companion, i. q. חֲבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see פָּרָה.

חֲבֵר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מִחֲבֵרָיָה "above thy fellows," i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his "brethren" (Heb. 2:11, 12).]

חֲבֵר [pl. with suff. חֲבֵרָיָה], m. Ch. id., Dan. 2:13, 17, 18.

חֲבֵר m. —(1) fellowship, association, Hos. 6:9. Pro. 21:9, בֵּית חֲבֵר "a house in common;" Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Pl חֲבֵרִים Isa. 47:9, 12.

(3) [Heber], pr. n. of several men—(a) Gen. 46:17, for which there is חֲבֵר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֲבֵרֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root חֵבֵר No. 3.

חֲבֵרָה Ch. f. a companion, fellow, hence another, i. q. רֵעָה Dan. 7:20.

חֲבֵרָה f. fellowship, Job 34:8.

חֲבֵרֹן ("conjunction," "joining"), [Hebron], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת אַרְבֶּעַ Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called خلیل الرحمان, in full خلیل الرحمان (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. 7. Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֲבֵרִי [Heberites], patron. from pr. n. חֲבֵר, Num. 26:45.

חֲבֵרָת f. companion, consort, wife, נ'א. 2:14

חֲבֵרָת f. junction, place of union, Ex. 26:4, 10

חֲבֵשׁ fut. יַחְבֹּשׁ once יָחַבֵּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, בֹּשֶׁת לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וְאַחְבַּשְׁתִּי בִישׁ "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, חֲבֹשׁ פְּטָמָם "shut up their faces in darkness." See PIEL No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הֲיִחָבֵשׁ שׁוֹנֵא מִשְׁמַט יָחַבֵּשׁ "shall then he who hateth right be able to govern?" Some here take חֲבֵשׁ in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּדֵי נְהָרוֹת חָבֵשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. to COOK, TO BAKE bread. *Aeth.* ܚܒܬܐ: Arabic خبز bread, خبز to bake bread. Hence מִחְבֵּת a cooking pan, and—

חֲבֵתִים m. plur. *things cooked, or baked pastry*, Ch. 9:31; compare מִחְבֵּת.

חָב constr. and followed by ל (Ex. 12:14; Num. 19:12) חָבֵי, with suff. חָבֵי m.

(1) *a festival* (from the root חָבַג, Ex. 10:9; 12:14. חָבֵי חָג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' éfox*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."])

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֲסִירֵיהֶם בְּעֶבְתֵּיהֶם "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חָגִי "the fat of my sacrifice;" Mal. 2:3. Compare מִלְחָה 2 Ch. 30:22.

חָבָה i. q. חָבָה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָבַג No. 3.

חָבַב an unused root. Arab. حَبَّب to hide, to veil. Hence—

חָבַב m.—(1) *a locust*, winged and ediole (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify *a leaper*, compare Arab. حَرَجَل; and from חֲרַב then might come the trilateral חָבַב; comp. حَرَجَل."]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חֲבֻבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א']; Neh. 7:48.

חָבַג (kindred to the root חָבַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac

ܚܒܬܐ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָבָה fear. Hence are derived חָבָה, חָבָה, and the proper names חָבִי, חָבִי, חָבִי.

חָבָה an unused root, i. q. Arabic حَبَّأ to take refuge with some one, whence—

חָבִי m. pl. *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14;

Obad. 3; Jer. 49:16. (Arabic مَحْجَاة a refuge, an asylum. Syr. ܚܒܐ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָבִי [of the form חָבִי, m., pr. verbal adj. from the root חָבַג—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָבִי "girded with a girdle", compare 2 Ki. 3:21.

חָבִי f. *a girdle*, 2 Sam. 18:11 (from the root חָבַג), *an apron*, Gen. 3:7.

חָבִי ("festive," from חָבַג with the termination י i. q. חָבִי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חָבִי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבִי] ibid.

חָבִי ("festival of Jehovah"), [*Haggiakh*], pr. n. m., 1 Ch. 6:15.

חָבִי ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָבַל an unused root. Arabic حَبَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָבַל (which see), by omitting ח. Hence—

חָבִל ("a partridge"), like Arab. حَبَل, Syr. ܚܒܠ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1: 36:11.

חָגַר fut. יִחְגֹּר. TO GIRD. ["Cognate roots, Arab. حَجَرَ to restrain. Syr. حَجَرَ to lame."] Construed variously—(a) with an acc. of the member girded, 1 Ki. 4:29; 9:1; also with **בְּ** before that *with* which *one* is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. חָגַר אֶת-הַתְּהַרְבָּ "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4; חָגַר לְפָנָיו to gird himself with sackcloth, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, חָגֵר כָּל חָגֵר "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָגוּר אֶפְרוֹד 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חָגוּרָה "girded with sackcloth;" sometimes used elliptically Joel 1:13, חָגְרוּ "gird yourselves (with sackcloth)." 2 Sa. 21:16, הָיוּ חָגְרוּ חֶרֶב "he being girded with a new (sword)." Metaph. Ps. 65:13, גִּיל הַבְּרָכָה "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle *with* which, Lev. 8:7; 16:4.—(d) absol. to gird oneself, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, וַיִּחְגְּרוּ כְּמַסְגְּרוֹתֵם "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, חָגוּר, חָגוּרָה, חָגוּרָה.

חָדָה m. חָדָה f. Ch. *one*, for the Heb. חָדָה, the *א* being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, חָדָה "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. חָדָה is used for the ordinal number, especially in the enumeration of years; שָׁנַת חָדָה לְכָרֶשׁ Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) חָדָה prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חָדָה שֶׁבַע עָלָיו "seven-fold more than" (in the same manner as the Syr. سبعة).—(d) חָדָה like as one, *at once*, i.e. *together* (Heb. כְּאַחַד), Dan. 2:35.

I. חָדָה fem. חָדָה (from the root חָדָה, *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. חָדָה i.q. Ch. חָדָה, Heb. חָדָה *one*, Eze. 33:30.

חָדָה [future יִחְדָּה]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حَد fut. I. Kindred roots, חָדָה, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, ὀξύς, Lat. acer, Syr. حاد Hab. 1:8. Comp. חָדָה.

HIPHIL, to sharpen. Pro. 27:17, חָדָה חָדָה "as iron is sharpened on iron, so a man sharpens the face of another." חָדָה is fut. A. Kal for יִחְדָּה, חָדָה fut. Hiphil, formed in the Chaldean manner for יִחְדָּה, חָדָה, like יִחְלָה Num. 30:3, חָדָה Eze. 39:7. See Lehg. § 38, 1; 103, note 14.

HOPHAL חָדָה to be sharpened, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חָדָה No. I, חָדָה, pr. n. חָדָה.

חָדָה ("sharpness"), [Hada], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חָדָה is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָדָה fut. apoc. יִחְדָּה TO BE GLAD. (Syriac حاد id. In the western languages there accord with this, γαθίω, γαθίω, to rejoice.) Ex. 18:9. Job 3:6, חָדָה יִחְדָּה בִּימֵי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, to make glad, Ps. 21:7.

Derivatives, חָדָה [pr. n. יִחְדָּה, יִחְדָּה].

חָדָה (from the root חָדָה, *sharp*, and perhaps as a subst. sharpness, a point, Job 41:22, חָדָה חָדָה sharpnesses of a potsherd, sharp potsherds, used of the scales of a crocodile; comp. Elian. Hist. Anim. x. 24.

חָדָה f. joy, gladness, 1 Ch. 16:27; Neh. 8:10; from the root חָדָה. In the Chaldean portion of the Scripture, Ezr. 6:16.

חָדָה ("sharp"), [Hadi], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; 'Adḏā, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חָדָה Ch. pl. breast; Heb. חָדָה Dan. 2:32. (In the Targums the sing. חָדָה occurs.)

חָדָה & חָדָה fut. יִחְדָּה.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خذ id.; also, to forsake, to leave, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word חָדָה, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לִבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חָרַל הָרָע "cease to do evil;" and with a verbal noun, Job 3:17, חָרְלוּ רֵגְזוֹ "they cease to trouble."—(b) absol. to *cease* (from labour). 1 Sa. 2:5, חָרְלוּ רָעָבִים "the hungry have left off (working);" also, to *rest*, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers.—(c) absol. i. q. to *cease to be, to come to an end*. Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, to *fail, to be wanting*. Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) to *cease or desist* from any thing, followed by לִפְנֵי before an inf. 1 Ki. 15:21; hence, to *beware of doing anything*, Ex. 23:5 ["as to this passage see under עָוָב"]; to *give anything up*, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to *leave, to let alone*, Ex. 14:12; Job 7:16; 10:20; and followed by לִפְנֵי Isa. 2:22, חָרְלוּ לִפְנֵי אֲנָשִׁים "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, חָרַל לִפְנֵי אֱלֹהִים "forbear from God," i. e. do not oppose him any more.

(3) to *leave something undone, not to do something, to forbear doing something*; etwas lassen, unterlassen. 1 Ki. 22:6, 15, חָרַלְנוּ אִם... "shall we go...or shall we not go?" gehen wir...oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָרַל m. verbal adj.—(1) *ceasing to be something, frail*, Ps. 39:5.

(2) *forbearing to do something*, Eze. 3:27.

(3) intrans. *made destitute, forsaken* (compare Arab. مَجْدُول id.). Isa. 53:3, חָרַל אֲנָשִׁים "forsaken by men;" compare Job 19:14.

חָרַל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חָרַל No. 1, b; comp. רִיבְיָהּ. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

חָרַל ("rest" ["for רִיבְיָהּ 'rest of God'"]), *Hadlar*, pr. n. m. 2 Ch. 28:12.

חָרַק an unused root, i. q. חָצַק to prick, to sting; to which חָצַק to be sour, e. g. as vinegar,

and حَقَق to be sharp-sighted, arc. kindred words Hence—

חָרַק Mic. 7:4, and חָרַק Prov. 15:19, a kind of thorn. Arab. حَقَق *melongena spinosa*, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חֲדָקָל [*Hiddekel*], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans חֲדָקָל, Arabic دَجَلَة, Zend. *Teger*, Pehlev. *Tegera*; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חֲשָׁקִים and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: *Teger* having a similar meaning.]

חָרַר i. q. Syr. حَرَر to surround, to enclose; and in an evil sense, to besiege. (This root belongs to the same family as חָצַר and חָרַר, which see. The Arabic حَدَر a curtain, and حَدَر to be hid behind a curtain; also, *Æth.* ረገገ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חָרַב הַחֲרִיבָה לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and *Æth.*). The ancient versions have "a sword frightening them," as though it were the same as חָרַח. Hence—

חָרַר const. חָרַר with suff. חָרָר, plur. חָרָרִים const. חָרָר m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4. (Arab. حَدَر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare יָרִיעָה the curtain of a tent, and Syr. نَحَا a tent.)

(2) metaph. חָרָרִים Job 9:9, the chambers of the south, the most remote southern regions, comp. יָרִיעָה הַבְּרִיָּה the innermost parts of the breast, Pro. 18:8; 26:22. חָרָרִים "the chambers of death," i. e. of Hades.

חָדָר *Hadar*, pr. n., Gen. 25:15.]

חָרָר ("dwelling," from חָרַר and חָרָר formative,

as in *Uḡḡ*, [*Hadrach*], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once *Zec.* 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis *Suppl.* p. 676. Also see Van Alphen, *De Terra Hadrach et Damasco*, *Traj.* 1723, 8; and in *Ugolini Thes.* t. vii. No. 20.

חָדָשׁ unused in Kal, TO BE NEW. Arab. **حدث** to be new, recent. IV. to produce something new; but Conj. III. IV. also to *polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as **חָרַף**, **חָרַף**, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. **חָרַף**.

PIEL *to renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially *to repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, *to renew oneself*, Ps. 103:5. Hence—

תָּרֵשָׁה f. תְּרֵשָׁה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to תָּרֵיץ), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; "new gods," i.e. such as had not been previously worshipped, Deut. 32:17. תְּרֵשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to תְּרֵשָׁה תָּנִיר 2 Sa. 21:16, see תָּנִיר.

חֹדֶשׁ m. [suff. חֹדְשִׁים, plur. חֳדָשִׁים] *the new moon, the day of the new moon, the calends of a lunar month* which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, **בְּחֹדֶשׁ הַשְּׁלִישִׁי** "on the third calends" (the third new moon), i. e. the first of the third lunar month. Hos. 5:7, **עַתָּה יֵאָכְלֶם חֹדֶשׁ** "now shall a new moon devour them," i. e. they shall be destroyed at the time of the new moon.

(2) a lunar *month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. יָמֵי שָׁבָע the period of a month (see יָמֵי). Gen. 29:14; Nu. 11:20, 21.

(3) [*Hodesh*], pr. n. f., 1 Ch. 8:9.

חֲזִי metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in *Thes.*], 2 Sa. 24:6.

[חֲדָשָׁה] *Hadasha*, pr. n. of a place, Josh. 15:37.]

קָדַח Chald. *to be new*, i. q. **קָדַשׁ**. Hence—

חֲדָשָׁה Chald. adj. *new*, Ezr. 6:4 Syr. ܚܕܝܬܐ

חַוָּה see **חַוָּה**.

חוב TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. **ܢܝܢ**, Arab. **حَاب**, used of a debt (Eze. 18 7), and of an offence.

PIEL פִּיל to make some one liable to penalty,
Dan. 1:10. Hence—

חוב *m. a debt*, Eze. 18:7.

חֹבֶה ("a hiding place"), [*Hobah*], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare *Χωβά*, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חוג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. **ܚܘܓܐ** to go in a circle, **ܚܘܓܐ** a circle. Kindred roots are **חָוַג** and **עוּג**). Hence **מְחֻגָּה** and—

קוּל *m. a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חָדַד — properly i. q. Arab **حَدَّ** Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. **חִדְדָה** an enigma, a parable, which is joined to this verb, and then it signifies—

(2) *to propose an enigma*, Jud. 14:12, seq.; *to set forth a parable* Eze. 17:2. Compare לִיץ and לִיץ and Gr. ἐμπλέκειν αἰνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִידָה may not be used for חִידָה and signify a smart saying; for חִידָה may be a denominative derived from it.) Hence חִידָה, חִידָה.

חָהָה a root unused in Kal.—(1) properly to BREATHE (see with regard to this power in the syllable **חָה**, **חָה**, **חָה**, **חָה** under the roots **חָהָה**, **חָהָה**, **חָהָה**), comp. PIEL. Hence—

(2) *to live*, i. q. חָיָה, compare the noun תַּחֲיָה.

PIEL פָּתַח prop. to breathe out, hence to *declare*, to *shew*, a word used in poetry instead of the prosaic הִגִּיד

(Chald. and Syr. ܚܝ, سَحَى, Arabic transp. حَى, like ܚܝ Arab. رَمَى). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives ܚܝܬ [חַיִּיתָ], חַיִּי [חַיֵּיךָ].

חור Chald. nct used in Kal.

PAEL חור, i. q. Hebr. חור to shew, to declare, Dan. 2:11; followed by ל of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חור, fut. יחור id.; followed by ל Dan. 2:16, 27, acc. 2:6, 9.

Derivative חור.

חור i. q. חור (from the root חור = חור, comp. חור and חור), f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (חור קלח), Gen. 3:20; 4:1. LXX. Eua (comp. חור, Euaioe). Vulg. Heva.

(2) i. q. חור No. 2, Arab. حى a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, A[s]cherleben"], (as on the contrary אהל properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חור an unused root, whence חור which see.

חור ("prophet"), pr. n. m. 2 Ch. 33:19.

חור m.—(1) [In Thes. this noun is rightly referred to the root חור] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חורים Cant. 2:2; and with ו moveable, חורים 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חור a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words حور, prunus spinosa, and also there are in Hebrew the cognate words חור and חור. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs חור, sometimes חור and חור, comp. חור a brother, see Lehrs. p. 602.)

חור Chald. TO SEW, TO SEW TOGETHER, Syriac حور, Arab. حور Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. חור. Hence—

חור m.—(1) a thread, a line, Judges 16:12. Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חור ושרך נעל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا نسيلا, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חור (perh. "belonging to a village," from חור = חור No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Euaioe), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חור [Havilah], pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοραίοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حوية) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Aethiopia. I now consider that the Avalites are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חור = حور = Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חור), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חור חור fut. וחור, apoc. וחור (Psalm 97:4), וחור (1 Sam. 31:3), וחור (Jer. 51:29), imp.

חיל Micah 4:10, and חיל Ps. 96:9, prop. to TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* (Arabic حَال)

Med. Waw to be changed, to be turned, חול round about, חול a year, חול full of turns, wily.

Kindred words are אל to return, to turn oneself round, עאל to turn away, and in Hebrew, אול, Gr. ελίσσω, ελίσσω, ἄλλω. Hence, with Vav hardened as it were into Beth, has sprung חול No. 1.) Hence—

(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun חול.

(2) *to be twisted, to be hurled* on or against something (geschwungen, geschleubert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by על Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, ונחל על ראש יואב ונחל "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לא חלו בזה ידים "no (human) hands were hurled (put) upon her." It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. حَال to leap on a horse, sich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by علی and ب.)

(3) *to twist oneself* in pain, *to writhe, to be in pain* (comp. חול No. 1), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by ? to mourn on account of any thing, Mic. 1:12; hence—

(4) *to bring forth*, Isa. 54:1.

(5) *to tremble*, probably from the leaping and palpitation of the heart (comp. חול No. 2), ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by מן of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) *to be strong or firm*; verbs that have the signification of binding or twisting, are applied to strength; see חזק, חזק, חזק. (Arab. حَال Med. Waw id. Aram. Pael חיל to make firm. Æth. ረፈረፈ: whence חיל strength). Psal. 10:5, ויחילו דרכיו "his ways are firm," i.e. his affairs go on prosperously; Job 20:21, לא יחיל טובו "his welfare shall not endure."

(7) *to wait, to stay, to delay*, i. q. חל. Gen. 8:10; Jud. 3:25.

HIPHAL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. יחיל pass. of Kal No. 4, *to be born*, Isa. 66:8.

PILEL חולל—(1) i. q. Kal No. 1, *to dance in a circle*, Jud. 21:23.

(2) i. q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form* Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, *to tremble*, Job 26:5.

(4) i. q. Kal No. 7, *to wait for*, Job 35:14.

PULAL חולל *to be born, to be brought forth*, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL חולל—(1) *to twist oneself, to hurl oneself*, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL חולל *to be grieved*, Est. 4:4.

Derivatives חולל, חיל, חיל, חל, חלון, חיל, חילה, חיל, חולל, חולל, חולל.

חול m. sand (Syr. سَلَا), either so called from the idea of rolling and sliding (q. d. Gerölle), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. The sand of the sea (חול הים), poet. ימים is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3. —Job 29:18, in this passage the Hebrew interpreters understand the phoenix to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חול [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול ("circle"), [Hul], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Hûleh (ارض الحولة Ard-El-Hûleh), near the sources of the Jordan.

חור an unused root; *to be black*, properly to be burned or scorched; comp. the cognate חרם, Arab. حَرَّمَ.

חור to be black. Hence—

חור adj. black, Gen. 30:32, seq.

חומה f. a wall, from the root חסה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally the wall of a town, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חומות walls, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city..... and brazen walls," although in the same phrase, Jer. 15:20, the singular is used.

From the pl. is formed the dual **חומות** *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence **בין החומות** between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrs. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חום fut. **חום**, **חום**, 1 pers. **אחום**—(1) TO PITY, TO HAVE COMPASSION on any one; followed by **על** Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, **אחם חם על העשין** "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by **על** Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. **ܫܡܥ**, seq. **ܫܡܥ** id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. **רָפָה**, **פָּלַח**: pining away, also to the eyes, see **פָּלַח**). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehen*, *Nachsiht*, *durch die Finger sehen*. Thus Deut. 7:16, **לֹא-תִחַם עֵינֶיךָ** "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, **עֵינֶיךָ אֶל-חֶמְסִי** "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, **וְאֵינִי עֹלֶיךָ** "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

חור m. *the shore*, as being washed by the sea; from the root **חָפַף** No. II. to rub off, to wipe off, to wash; whence Arab. **حَفَفَ**, **حَفَفَ** the coasts and shore of the sea. Of the same origin are **سَاحِل** and **سَاحِل** the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חופם (perhaps "inhabitant of the shore," from **חָפַף**), [Hupham], pr. n. m. of a son of Benjamin, Nu. 26:39; for which **חָפַץ** is found, Gen. 46:21; whence patron. **חופצי** Nu. loc. cit.

חור an unused root. Syr. **ܫܝܢܝ** Paal **ܫܝܢܝ** to in-

close, to surround; comp. **ܫܝܢܝ** to surround Hence **חור** a wall, and—

חור m. properly a wall; hence especially *the outside* (of a house), and thus **חור** and **חור** within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. **חור** Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. **ܫܝܢܝ**), whence there are opposed to each other **חור** and **חור** Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. **חור** born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deut. 23:13. So also with **חור** *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. **חור** *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and **חור** Gen. 15:5. With prepositions—(a) **חור** *without* (in the open place), Gen. 9:22.—(b) **חור** poet. id. Psal. 41:7, and **חור** 2 Chr. 32:5.—(c) **חור** *without, on the outside*, as opposed to **חור** within, Gen. 6:14. **חור** id. Eze. 41:25.—(d) **חור** *without* (in a state of rest, as opposed to motion), e.g. **חור** without (or outside the city), Gen. 19:16; 24:11. **חור** Ezekiel 40:40, 44.—(e) **חור** *without* (after verbs of motion), Nu. 5:3, 4, **חור** "without the camp," Deut. 23:11; Lev. 4:12. Metaph.—(f) **חור** *besides*, Eccl. 2:25. (So Ch. **חור**, Syr., Sam. and Zab. **ܫܝܢܝ**.) Hence **חור**.

[**חור** an unused root, i. q. Arab. **ح** to surround, to embrace. It seems to have sprung from **חור**, the **ח** being softened. Hence **חור** and **חור**.]

חור (1 or 2) i. q. **חור** *bosom*, Ps. 74:11 כתיב.

[**חור** pr. n. 1 Ch. 6:60, see **חור**.]

חור fut. **חור** TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. **ܫܝܢܝ** id.; Arab. with Waw quiescent, **حار** to be bleached (of a garment). Hence **חור**, **חור** No. I, and **חור**.

[“(2) figuratively, *to be splendid, noble*, i. q. **חור** No. 2. See traces of this signification in **חור**.” The.]

חור an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

ives חורש No. II, a hole, a cavern, and the proper names חורש, חורש; compare some of the derivatives of the root חורש, as חורש foramen ani, חורש the mouth of a river, bay of the sea. Kindred roots are חורש and חורש; whence חורש, חורש, חורש a cavern.

I. חורש & חורש m. *white and fine linen*, from the root חורש. LXX. βύσσος. Est. 1:6; 8:15.

II. חורש m.—(1) i. q. חורש No. II, a hole, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *loch*), Isa. 42:22. Root חורש No. II.

(2) [Hur], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חורש i. q. חורש No. I, *white linen*. Pl. חורש (poet. for חורש) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. حريير white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חורש.

II. חורש m.—(1) a hole, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) a cavern, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חורש.

חורש free-born, nobles, see חורש.

חורש m. Ch. *white*, Dan. 7:9, from the root חורש.

חורש see חורש.

חורש (perhaps "linen-worker," from חורש No. I, like Arabic حريري Hariri), [Hur], pr. n. m. 1 Ch. 5:14.

חורש (id. Chald.), [Hur], see חורש.

חורש (perhaps "noble," "free-born," from חורש with the termination חורש, Huram, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חורש 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek Εἰρωπος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Ch. 4:11; elsewhere חורש 1 Ki. 7:40; חורש 2 Ch. loc. cit.; חורש 2 Chr. 2:12 and חורש 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חורש [Hauran], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Αὐρανίτις, Ὀρανίτις; Arabic حوران.

It undoubtedly takes its name from the number of its caverns (חורש), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חורש ["Once חורש Psal. 71:12 (כ)."] — (1) to MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German *husten*, transit. *hasten*; also, *hasten*, *hast*

hasten. Kindred roots are, Arab. *haz* to move, to agitate, to excite to speed, *hifan*, *hifan*; id. *haz* *haz* to agitate; intrans. to be swift; *hishi* to fear; Heb.

חורש to flee, to flee for refuge; *haz*, *haz*, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, *haz* *haz* "make haste for my help." Psal. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, *haz* *haz* "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty*, *quick*, *alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, *haz* *haz* "on account of my hasting within me," i. e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, *haz* *haz* "who eats, who makes haste?" i. e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

haz and *haz* to feel, to perceive; *haz* a passion of the mind; *haz* lust; Arabic *haz* to feel

whence *haz* and the kindred word *haz*; Æthiop. ሐረር: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חָשַׁת and the following proper names.

חֻשָּׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שִׁחָה, patron. חֻשָּׁתִּי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חֻשִּׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חֻשִּׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שִׁחָם.—(2) 1 Ch. 7:12 [חֻשִּׁים].—(3) 1 Ch. 8:8, 11.

חֻשָּׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָּׁם, Gen. 36:34, 35."

חֹת a spurious root introduced by some on account of the form חֹתִית Hab. 2:17, which is, however, for חֹתִית from חֹתֵת.

חֹתֵם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خاتم and خاتم.

(2) [*Hotam*], pr. n. masc.—(a) 1 Chr. 7:39.—(b) 11:44.

חֹזֵא pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵא the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חֹזֵה fut. יִחְזֶה apoc. יִחְזֶה Micah 4:11; in pause חֹזֵה Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (חֹזֵה, חֹזֵה, חֹזֵה), for the Hebrew רָאָה. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵה חֹזֵה ה' "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵה חֹזֵה "they have seen vain things," Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵה חֹזֵה לְךָ "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by בְּ *to look upon, to contemplate*, anschauen, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. בְּ letter B, 4, Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11).

(4) *to choose* for oneself, sich aussuchen, Ex. 18:21 Isa. 57:8; compare לָבַח Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵה, חֹזֵה, חֹזֵה, and the proper names חֹזֵא, חֹזֵה, חֹזֵה. [חֹזֵא, חֹזֵה, חֹזֵה.]

חֹזֵה & חֹזֵה Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵה חֹזֵה חֹזֵה "one sevenfold (more) than (ever) was seen." Inf. חֹזֵה Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵה m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵה 9:20, 21. (Chald. in plur. חֹזֵה which see).

חֹזֵה m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נָבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רָאָה Isa. 28:7), and abstr."] i. q. חֹזֵה No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision, hence a covenant*"].

חֹזֵה (perhaps for חֹזֵה "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵה emph. חֹזֵה, suff. חֹזֵה, plur. חֹזֵה Chald. m.—(1) *a vision, something seen, parabolical*, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܚܙܢ.)

חזן m. (from the root חזן).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *δραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חזון f. *vision, revelation*, 2 Ch. 9:29; from the root חזן.

חזות Chald. *view, prospect, sight*, Dan. 4:8, 17.

חזות f. (with Kametz impure), from the root חזן.—(1) *appearance, aspect*, especially of something grand or handsome, (compare *פראזה*). Dan. 8:5, חזן ופראזה *a conspicuous or great horn*, verse 8, חזות ארבע *"and there arose four conspicuous (horns)."* For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חזן verse 15); 29:11.

חזן an unused root. Arab. *حز* to pierce through, e.g. with an arrow, *حز* to cut into, to perforate, to wound. A kindred root is *חצץ*. Hence חזן.

חזיהל ("the vision of God;" ["seen by God"]), [Hazel], pr. n. m., 1 Ch. 23:9.

חזיה ("whom Jehovah watches over"), [Hazaiah], pr. n. m., Neh. 11:5.

חזיון ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חזיון m. constr. חזיונות pl.—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. חזיון Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to חזיון (whence LXX. *Σιών*), or to *חזיה*, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חזין or **חזין** m. (from the root חזן), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully חזין ללוות lightning of thunders, Job 28:26; 38:25.

חזיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪ, Arab. *خنزير* with the insertion of Nun, id., whence the verb *خزر* to have narrow (piglike) eyes, seems to be derived.

חזיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חזק fut. *יחזק*—(1) *TO TIE FAST, TO BIND* bonds strongly. (Arab. *حزق* and *حزف* id., Syr. *ܠܚܝܩ*. Of the same stock are the Hebrew *חזק* and Gr. *ἰσχυρ*, *ισχυς*, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, *וַיִּחַזֶּק רֹאשׁוֹ בְּאַלְהַי* "and his head held (stuck) fast in the terebinth." So *חזק* to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by *ל* with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots *חבל*, *חול*, *חישל*, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by *על* *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by *על* id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression *חזק בְּמַחְשָׁבְךָ* (Gr. *ἰσχυρ*) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root *חזק*).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13

(4) *to be urgent upon any one, to be pressing*; followed by חזק Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חזק—(1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by חזק 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חזקו יְהוָה to strengthen one's own hands, to take courage, Neh. 2:18.—(c) *to aid or assist any one*, 2 Ch. 29:34. Ezer 6:22; 1:6, "and all their neighbours חזקו בְּכֶל־כֶּסֶף strengthened them with vessels of silver," i. e. gave to them, etc.—(d) in a bad sense, with the addition of חזק *to harden the heart, to make obstinate*, Ex. 4:21. חזקו לבו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חזקו לְמֹד דָּבָר רָע "they are obstinate in doing wickedly."

HITHPAEL חִזְקוּ—(1) *to bind fast to anything, hence to join to*, in the expression חִזְקוּ יָדוֹ to join one's hand to something, i. e. *to take hold of it* (compare Gr. *ἔχω*, to hold). Gen. 21:18, חִזְקוּ אֶת־יָדְךָ בּוֹ "join thy hand to him," i. e. take hold of him. Elsewhere without יָד, followed by חזק of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. *κράτειν τινα*), Ex. 4:4; Deu. 22:25; 25:11; also followed by חזק 2 Sam. 15:5; חזק Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חִזְקוּךָ "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, חִזְקוּךָ "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. חִזְקוּ Job 18:20; 21:6.) But *to take hold of any one is often*—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold, as a vessel*, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to any thing*, e. g. justice, innocence, Job 2:3, 9; 27:6; followed by חזק of pers., Neh. 10:30.

(3) *to make strong or firm*, hence—(a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen [persons]*, Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by חזק Levit. 25:35; compare חֲזַקְתִּי a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by חזק against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by חזק and עז 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חֲזַקְתָּ, חֲזַקְתִּי, חֲזַקְתֶּם]—

חֲזַק m. verbal adj.—(1) *firm, in a bad sense hardened*. Eze. 3:9, חֲזַקְתָּ "hardened of forehead or heart," i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, חֲזַק יָבוֹא "he will come as a mighty one," see חזק No. 17.

חֲזַק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חֲזַק with suff. חֲזַקְתִּי *strength*, in the sense of help, Ps. 18:2.

חֲזַק m. *strength*, Ex. 13:3, 14, 16; Am. 6:13.

חֲזַקָּה properly inf. of the verb חזק—(1) חֲזַקָּהוּ 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, חֲזַקְתִּי "in the hand (of God) being strong," i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, חֲזַקְתִּי בְעֵשְׂרִי "in his being strong in his riches," i. e. confiding in them.

חֲזַקָּה f.—(1) *might, violence*. חֲזַקְתָּ by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL חזק.

חֲזַק ("strong"), [Hezeki], pr. n. m. 1 Chron. 8:17.

חֲזַקְתִּי & חֲזַקְתֶּם ("the might of Jehovah," i. e. given by Jehovah; like the Germ. *Gottkraft*). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. *Ἐζεκίας*, Lat. *Ezechias*, borne—(1) by a king of Judah 728—699 B. C., 2 Ki. 18:1, 10; also called חֲזַקְתִּי

and יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ, in the manner of derivatives of the future (like יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חור see חור [“an unused root, Ch. and Syr. חור, to return, to go round, to roll, Arab. حُر to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence חור, and the proper names חור and חור.]

ח with suff. חתי pl. חתים (with Dagesh forte implied, see Lehrs. § 38:1), properly a *thorn*, i. q. חת which see. Hence—

(1) a *ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חת No. 2).

(2) a *hook* or *clasp*, to fasten together the garments of women (compare *épinglé*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called חת, see Bochart, Hieroz. i. p. 764. [Root חת.]

ח i. q. ח, pl. חת, where חת is חתים.

חמא fut. חמא—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehlſchießen*, *fehltreten*. (The same origin is found in

Arab. *خطئ* to miss the mark, opposite to *صاب* to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek *ἀμαρτάνω*, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of חמא to hit upon, to find, German *treffen*. Prov. 8:36, חמא חמא נפשו “he who wanders from me, injures his own soul.” Opposed to חמא verse 35. Job 5:24, “thou numberest thy flock, חמא and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ካዳ; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by ? of the person *against* whom one sins, whence חמא Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by ? Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, חמא חמא “that which he hath sinned (taken sinfully) from the holy things.”

(3) to *become liable to a penalty or forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חמא נפשו “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back חמא I shall be liable (i. e. I shall bear the blame) through all my life.”

חמא—(1) to *bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to *offer for sin*. Levit. 6:19, חמא “he who offers it” (the sin offering). Levit. 9:15, חמא “and offered it as a sin-offering.”

(3) to *expiate, to cleanse* by a sacred ceremony, i. q. חמא, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by ? Ex. 29:36.

חמא—(1) i. q. Kal No. 1, to *miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to *lead into sin, to seduce* some one to sin, Ex. 23:33. 1 Ki. 15:26, חמא “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to *cause to be accused of sin*, Deu. 24:4, Ecc. 5:5; also”] i. q. חמא to *declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

חמא—(1) i. q. Kal to *miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to *purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חמא m. with suff. חמא plur. חמא const. חמא (which is from the form חמא).

[1] *sin, fault*, Lev. 19:17; 22:9. חמא to be *sin* against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

חמא m. [pl. חמא, suff. חמא], (with Kametz impure)—(1) a *sinner* [in an emphatic sense], Gen. 13:13.

(a) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאָה f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]]

חַטָּאָה — (1) f. of the word **חַטָּן** *a sinner f.*, or *sinful*, Am. 9:8.

(2) i. q. **חַטָּאָה** — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like **חַטָּאָה** No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק').

חַטָּאת constr. **חַטָּאות** plur. **חַטָּאות** f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["*Rarely for the habit of sinning, sinfulness*, Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i.e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from **חַטָּאת** see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic **حَطَب** hewn timber, **حَطَب** to go for timber. A kindred root is **חָצַב** to cut stones; also **חָצַב** and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare **חָצַב** No. 3. Arabic **حَطَب** to be striped, to be variegated, used of a garment. Hence [part. pass.] pl. f. **חָטְבוֹת** striped tapestry, Pro. 7:16. Syr. **حُطْبُحَا** a variegated vest, properly striped. The same signification is found in the cognate root **حَطَب**, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

חָטְבוֹת part. pass. f. pl. of the preceding verb.]

חֹטֶה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression **חֹטֶה חֹלֶב** Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so **חֹטֶה חֹלֶב** fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, **μυελὸν ἀνὶ θρόων**; it is also called **חֹלֶב חֹטֶה** Ps. 147:14.

Plural **חֹטֶה** grains of wheat (the sing. is fourfold applied to one grain, **חֹטֶה**, Mishn. Chelaim i. §9), **דִּישׁ חֹטֶה** Jer. 12:13; **קִצִּיר חֹטֶה** Gen. 30:14; **דִּישׁ חֹטֶה** 1 Ch. 21:20; **כֶּרֶם חֹטֶה** 2 Ch. 27:5. By a Chaldaism **חֹטֶה** Eze. 4:9.

In the cognate languages it is **حَطَب**, **حَطَبَة** Chald. **חֹטֶה**, and some on this account regard **חֹטֶה** to *season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be **חֹטֶה**. [In Thes. it is put under **חֹטֶה**, where it seems to belong.] The Gr. **σῖτος**, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["*Bohlen compares Sanscr. godhuma, wheat, so called from its yellow colour.* Pers. **گندم**."]]

חַטָּוֶשֶׁת (prob. "*assembled*," from the root **חָטַשׁ**), [**Hattush**], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. **حَطَط** to dig, to explore. Arabic **حَطَط** to engrave, to write. Hence pr. n. **חַטִּיטָא**.

חֹטֶה m. Chald. *sin*, suff. **חֹטֶה** Dan. 4:24, from the root **חָטַט** i. q. Hebr. **חָטַט**.

["**חַטָּאָה** Chald. f. *a sacrifice for sin*, Ezr. 6:17 (כ')."]]

חַטִּיטָא ("digging," "exploring"), [**Hatita**], pr. n. m., Ezr. 2:42; Neh. 7:45; see **חָטַט**.

חָטַל ("waving"), [**Hattil**], pr. n. m., Ezr. 2:57; Neh. 7:59. Root **חָטַל**.

חַטִּיפָא ("seized," "caught"), [**Hatipha**], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. **حَطَلَ** to be pendulous, to be loose; kindred to **חָטַל**. Hence pr. n. **חָטַל**.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic **حَطَمَ**, whence **حُطَام**

a muzzle. Cognate roots are **חָטַם**, **חָטַם**, also **חָטַם**, comp. my remarks on the signification of the syllables **חָטַם**, **חָטַם**, p. ccm.) Of a kindred power to this root are *domare*, *dämmen*, *zudämmen*, *zähmen*. Metaph. Isa. 48:9, **אֶחָטַם לִי** "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חטף f. **חטף** i. q. **חטף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܫܬܦ**, Arab. **خطف** id.) Hence pr. n. **חטפא**.

חטר an unused root. Arab. **خطر** (kindred to the roots **חטל**, **خطل**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **ללף** page cc) to shake, or brandish, a rod or spear (*schwanken*), to wag, as a tail (*wedeln*); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חטר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab **خضر** a branch, Syr. **ܡܚܬܪ** a staff, or rod. Sam. **ܚܬܪ**, **ח** and **ח** being interchanged.)

חטש, an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חטוש**.

[**חטת** see **חטאת**.]

חיה constr. **חיה** fem. **חיה**, pl. **חיות** fem. **חיות** (from the root **חיה**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חיה** **אביך** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **חיה** "every living thing," Gen. 3:20; 8:21. **חיה** **העולם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חיה** **יהוה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חיה** **אני** 2 Sa. 2:27; poet. **חיה** Job 27:2, and **חיה** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but the King is **חיה**]. **חיות** "those who are alive," i. e. men. Ecc. 6:8, **חיות** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sa. 23:20, according to **חיה** (איש חיל קרי). Compare **חיה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חיה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, **חיה** (ἀναστρέφειν ἐνιαυτοῦ (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sa. 25:6, "and say ye thus, **חיה** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חיה** **פדוה** by the life of Pharaoh, Gen. 42:15, 16; **חיה** **נפשך** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חיה** (see letter A, 1); whence **חיה** **נפשך** 1 Sa. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חיים**, once **חיים** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **חיים** **רוח** the breath of life, Gen. 6:17; **חיים** **עץ** the tree of life, i. e. of life of long duration, **θεοσιων** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance*, **βίος**, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܫܬܪ** Luke 19:9, for the Greek **σωτηρία**), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חיים** **דרך** the way of welfare, Pro. 2:19; 5:6.

חיה Ch. emph. st. **חיה**, pl. **חיות**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חיות** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חיה (perhaps for **חיה** "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חיה f. (from the root **חיה**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חיה**. In proposing enigmas, the verb commonly used is **חיה** which see; in solving them, **חיה** Jud. 14:14.

(3) i. q. **חיה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle*, a *vision*, Num. 12:8.

חיה inf. absol. **חיה** Eze. 18:9, and **חיה** 3:21; 18:28; constr. with suff. **חיות** Josh. 5:8; with prefix **חיה** Eze. 33:12; imp. with prefix **חיה** Gen. 20:7; pl. **חיות** 42:18; fut. **חיה** apoc. **חיה**.

(1) TO LIVE, a word of very frequent use. Arabic **حي**, which form is also found in Hebrew, see **חיה**.

Æth. **ሕይወ**: Syr. **ܫܬܪ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חיה**); and the more ancient form of this root is

חיה, which see. The same original idea is found in the Greek ζῶω, ζῶω, cognate to which is ἄω, ἄμω, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dashtu*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with ל of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by על , to live upon any thing, compare על No. 1, a, letter γ . Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְיָ הַמֶּלֶךְ “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְיָ לִבְרַכְךָ “let your heart live,” i. e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase נַפְשִׁי חַיָּה “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחַיֵּי דָּבָר “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i. e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה נֶפֶשׁ id. 1 Ki. 20:31; Psa. 22:30; חַיָּה וָרַע to preserve seed, Gen. 7:3; חיה בָּקָר to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, $\text{הֲיִחַי אֶת־הָאֲבָנִים}$ “will they call the stones to life?” So Syr. ܢܫܝܡ to raise up ruins.

HIPHL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 8:19, 20; with the addition of וְנָפֵשׁ Gen. 19:19;

to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by ל Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חיה יְהוֹאָחָז [and the pr. n. יְהוֹאָחָז].

חיה & חיה Chald. id. Dan. 2:4, $\text{מַלְכָּא לְעֻלְמִין חַי}$ “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, $\text{יְחִיָּה לְעוֹלָם הַמֶּלֶךְ}$ 1 Ki. 1:31.

APHEL part. חַיָּה preserving alive; comp. Syr.

ܡܚܝܐ Dan. 5:19.

חיה adj., pl. f. חיות *lively, strong, robust*, Ex. 1:19; see חיה No. 2.

חיה f. constr. חיות and poet. חיות with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2.] Lehrs. § 127, 3); fem. of the adjective חיה *living*, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חיות Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חיה כָּל הַחַיִּים all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיָּה הַשָּׂדֶה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8;

and חַיָּה רָעָה Eze. 14:15; 34:25. Arabic حيّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חיה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrs. p. 477), חיים, specially for men.

(3) as a subst. *life*, only in poetry, i. q. חיה Jot 33:18, 22, 28; Ps. 143:3. So in the expression נֶפֶשׁ חַיָּה with art. נֶפֶשׁ הַחַיָּה animal of life, i. e. a living creature, see נֶפֶשׁ No. 4. The term life is also applied to *vigour, strength*. Isaiah 57:10, $\text{חַיָּה יָדְךָ כְּצֶמֶח}$ “thor (yet) findest the life of thy hand,” i. e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חיה מָלֵא Job 38:39, i. q. נֶפֶשׁ to fill the soul, i. e. to satisfy. Poetically נֶפֶשׁ חַיָּה is also used for the

soul, desire, will, like חָשֶׁק No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-חַיִּים "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיָּא emphat. חַיָּא, חַיָּא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into י.

חַיָּת f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה TO LIVE, but with the middle radical doubled, like the Arab. حَي. To this belongs 3 Pret. חַי, Gen. 5:5, וְאָדָם אָמַר כָּל-יְמֵי אָדָם אֲשֶׁר-חַי "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַי, חַיָּה, חַיָּת.

חַיִּל see חַלָּה.

חַיִּל m. constr. חַיִּל, with suff. חַיִּלִּים pl. (see חַלָּה No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיִּלָּה to *show oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. חַיִּלָּה leader of the army, 2 Sa. 24:2. חַיִּלָּה soldiers, Deut. 3:18; 1 Sa. 14:52; Ps. 110:3, חַיִּלָּה "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth, riches*, Gen. 34:29; Job 30:15. חַיִּלָּה to *acquire wealth*; Deut. 8:17, 18; Ruth 4:11; Prov. 31:29.

(4) *virtue, uprightness, integrity, also fitness*. חַיִּלָּה men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיִּלָּה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיִּלָּה an honest, or upright man, 1 Ki. 1:52.

(5) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיִּל Job 31:39.

חַיִּל m. Chald.—(1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיִּל & חַלָּה m. properly i. q. חַיִּל, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַלָּה Obad. 20; also Ps. 10:10, according to חַיִּל, where חַיִּל-חַיִּל

may be rendered the host of the afflicted; but it is preferable to follow חַיִּל, see חַיִּלָּה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. ἀποτειχισμα, περίτειχος. Vulg. *antemurale*. (In the Talmud חַיִּל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיִּל m. & חַיִּלָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חַלָּה No. 3, 5.

חַיִּלָּה Ps. 48:14, according to the common reading, i. q. חַיִּל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חַיִּלָּה, from the word חַיִּל; and it is preferable to take it thus.

חַיִּלָּה [Helam], 2 Sam. 10:16, and חַיִּלָּה verse 17, pr. n. of a town near the Euphrates; the scene of a battle of David with Hadadezer.

חַיִּלָּה [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַלָּה, Josh. 21:15.]

חַיִּן m. Job 41:4, i. q. חַיִּן *grace, beauty*, whence חַיִּן "the beauty of his structure." The form imitates the Chaldee, in which חַיִּן, חַיִּן, חַיִּן are i. q. Heb. חַיִּן, like חַיִּן, חַיִּן for חַיִּן. ["Comp. חַיִּן the name of the letter, for חַיִּן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time.

חַיִּן m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חַוָּן.

חַיִּצוֹן m. חַיִּצוֹנָה f. (adj. from the word חַוָּן), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיִּצוֹן *without, on the outside*, 1 Ki. 6:29, 30.

חַיִּק an unused root. Arabic حَاق Med. Ye, to SURROUND, kindred to חַוָּן, חַוָּן which see. Hence properly חַיִּק. [In Thes. this root is omitted, and חַוָּן is inserted; see that root in this Lexicon.]

חַיִּק rarely חַק Prov. 17:23, with suff. חַיִּקִּי Psalm 35:13, and חַקִּי Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing see the root חַקֵּן"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁחַר בֶּחֶם "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֵיק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵיק is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתְּ חֵיקְךָ the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֵיק Jer. 32:18; 'הָשִׁיב אֶל חֵיק פ' Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בָּרָאשׁ חֵישִׁב Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Wiener is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي خَوْرِد to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. קָרַב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], vr. n. m. Gen. 38:1, 12.

[חִירָהם & חִירָם see חִירָם]

חִישׁ i. q. חָשׂ [which see] TO MAKE HASTE, imp. חִישָׁה Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חֵךְ with suff. חֵכִי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like פִּלְלָחִים. (Arab.

حَنْكٌ the palate and the lower part of the mouth answering to it, beak, Syr. سَنَدٌ palate. Root חֵךְ No. 1.) Whence Job 20:13, בְּתוֹךְ חֵכֶי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי אֶמְצָא "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חֵךְ.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَّ to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חָקָה Isa. 30:18, followed by ל. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and ל, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַקֵּה יְהוָה לְחַנּוּכְךָ "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָקִי Hos. 6:9. ["In the parallel member is יָרִים *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام, i. q. *opéressai*." Ges. add.]

חָקָה a hook, fem. from חָק, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חֲכִילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חֲכִים Chald. adj. *wise*, Daniel 2:21; specially a *magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكْلَةُ that which is foreign in speech (difficult to be understood), حَكْل followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكِلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjecture]

rally, is the meaning given in another copy; ^{الجنس} ^{الجنس} for ^{الجنس}. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חכלי, and חכליה are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [*To be dark, black, kindred to חכל, and used in the derivatives of the dark flashing eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see חכלי. —(b) in a bad sense, and referring to the fierceness arising from intoxication, Prov. 23:29; see חכליה.* Ges. add.].

חכליה ("whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

חכלי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [*"dark, dark-flashing, spoken of the eye"*], Gen. 49:12, חכלי עיניו "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [*"Dark eyes are here contrasted with white teeth. Aquila well, ^{καράκοι}, satiated with colour, dark; LXX. ^{χαροκοι}, Peshito ^{ܚܪܝܟܝܢ} shining, flashing, a word applied only to the eyes."* Ges. add.].

חכליה f. *a darkening, or bedimming*, of the eyes arising from drunkenness [*"dark-flashing of the eyes, fierceness"*]. Prov. 23:29.

חכם fut. ^{יִחְכֵּם} TO BE WISE, TO BECOME WISE.

(Arab. ^{حَكَمَ} to judge, hence to rule, ^{حُكْم} judgment, ^{حَكِيم} and ^{حَاكِم} a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root ^{חָקַן}.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, *to make wise, to teach wisdom*, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; ^{חַכְמָן} an enchanter, Ps. 58:6.

HITHPAL i. q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by ^ל to deceive, Ex. 1:10. (Compare the Greek ^{σοφός}, cunning.)

The derived nouns all follow [except ^{חֲכִימָה}, and pr. n. ^{חַכְמָנִי}].

חכם adj. i. q. Gr. ^{σοφός}; prop. capable of judging (see the root), knowing; hence—(1) *skilful in any art*, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully ^{חֲכָמִים} e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, ^{εὐδναίη πανιδες}). Jer. 10:9, ^{מְעֲשֵׂה חֲכָמִים} "the work of skilful artificers." Jer. 9:16, ^{חֲכָמוֹת} "mourning women) skilful" (sc. ^{חֲכָמוֹת}) of lamentation.

(2) *wise, i. e. intelligent* (^{φρόνιμος}, ^{verstänbig}), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to ^{נָבוֹן} Deu. locc. cit. opp. to ^{נָבוֹן} ^{חָכִים} ^{חָכִים} Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. ^{חֲכָמִים}); *endued with ability to judge* (1 Ki. 2:9); hence *subtle or crafty*, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often ^{חָכֵם} ^{לֵב} Pro. 16:23, and ^{חָכֵם} ^{לֵב} 11:29; 16:21. Plur. ^{חֲכָמִים} wise men, magicians, Gen. 41:8.

חֲכָמָה f.—(1) *skill of an artificer, dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכָמָה Ch. id. Dan. 2:20.

חֲכָמָנִי ("wise"), [Hachmoni, Hachmonite], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמָה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חֵל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָל PIEL No. 4.

חָלָה (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَّ to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once חָלָה 2 Ch. 16:12. Hence חָלָה.

חָלָה f.—(1) *rust of a copper pot*, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [Helah], pr. n. 1 Ch. 4:5, 7.

חָלָה see חֵל.

חָלָב an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. lippus.) Hence pr. n. חָלָב, and the words which immediately follow.

חָלָב m. with art. חָלָב, const. חָלָב (as if from חָלָב), with suffix חָלָבִי milk, whilst fresh, differing from

חָלָבִי, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase וְיָרֶשׁ חָלָב וְיִבְתּוּ חָלָב, see under the root וָב. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَب, حَلِيب id.; whence חָלָב to milk; Æth. ሐለብ milk.)

חָלָב & חָלָב (Isa. 34:6) with suff. חָלָבִי pl. חָלָבִים const. חָלָבִי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31. 35; metaph.—(a) *the best or most excellent of any kind*. חָלָב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָב חֶשֶׂה Ps. 81:17; חָלָב חֶשֶׂה Psa. 147:14, fat of wheat, and חָלָב חֶשֶׂה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָב pericardium, but that also seems to be so called from fatness, although under the root חָלָב there are in Arabic all kinds of other things.

(2) [Heleb], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָב, and 27:15 חָלָבִי.

חָלָבָה ("fatness," i. e. a fertile region), [Helbah], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָב.]

חָלָבֹן ("fat," i. e. fertile), [Helbon], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Καλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חָלָבָנָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. حَلَب gum. Comp. Celsii Hierob., t. i. p. 267.

חָלָד an unused root.—(I) i. q. Syr. حَلَد to dig, whence חָלָד.—(II) Arabic حَلَد to continue, to be lasting, to be always enduring. Hence חָלָד. [In

Flies. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "to be smooth, slippery."]

חלד m. — (1) *duration, or time of life* ["life, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like עולם). (2) *the world* (compare עולם). Ps. 49:2; 17:14, מְחַלְדִּים "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חלד m. *a mole* ["weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. حَلَد to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה"], Lev. 11:29. (Syr. حَلَد, Arabic حلد, كلد a mole). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלדה ("a mole?" ["weasel"]), [Huldah], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלד ("worldly," "terrestrial" ["vital"]), [Heldai], pr. n. m. — (1) see חלג. — (2) Zec. 6:10; for which verse 14, there is חלם ("a dream").

חלה properly, to be rubbed (compare חלל), hence — (1) TO BE POLISHED, SMOOTH, whence חלל, חללה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. حَلَب to be sweet, pleasant (properly smooth), Pael to adorn, حَلَب sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה חלי, like the Greek νοεῖν νόσον, 2 Ki. 13:14. חלה את רגליו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, חולה חולד a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, חולה חולת sick with love, Cant. 8:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is *Æthiopic* ስለፆ: to be careful or solicitous, for the Gr. μεμενην, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, נִחַל — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. נִחַל c.g. נִחַל a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, חָלָה — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots חלל and חלה, i.e. that of rubbing, rubbing away, comp. Gr. κηλεω, to soothe, to caress. It is always fully expressed, חָלָה חָלָה to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict with sickness*. Deut. 29:21; Psal. 77:11, חָלָה חָלָה "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. חָלָה (Syriac form for חָלָה), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king חָלָה חָלָה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL. — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add מחלה]; those which have the idea of *sickness* are חלי, מחלה, מחלה, מחלה [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חלל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. חלומות m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. s. Root חלם.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. חלונות Joel 2:9; and חלון — Eze. 40:16, *a window*, so called from being perforated, see the root חלל. חלון חלון through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["חלון" ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חִלּוֹן [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חִילָן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חִרְוֹן.

חִלּוֹף m. *that which is left behind* (when one dies). Pro. 31:8, חִלּוֹף בְּנֵי חִלּוֹף “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חָלַף No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

חִלְיוֹה f. *slaughter* [“properly a prostrating of men”], from the root חָלַשׁ.

חִלָּה [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חִלְהָל.

חִלְחָל [*Halhul*], pr. n. Josh. 15:58, now called Hülhül, حِلْحُول, Rob. i. 319.]

חִלְחָלָה f. (from the root חוּלַּח Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חָלַט a root unused in Kal. In the Talmud in Kal and Hiphil, to DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּסְתְּרוּ וַיַּחֲלֹטוּ הַמֶּלֶךְ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחֲלֹטוּ is for וַיַּחֲלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حَلَط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cort i. q. Arab. حَلَط, حَلَط to be quick and hasty in any thing.] LXX. ἀνελίξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus: (חָלַט for חָלַץ).

חָלַץ m. pl. חָלָצִים (Lehg. p. 575) a necklace, a neck chain, so called from being polished, see חָלַץ No. 1. Pro. 25:12; Cant. 7:2. (Arab. حَلَى).

(2) *Hali*, pr. n. Josh. 19:25.]

חָלַץ in pause חָלִי with suff. חָלִי pl. חָלִיִּים m.

(1) *disease* (from the root חָלָה Nc. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלִי for חָלָה.

(3) *an evil, a calamity*, ein uebel, Ecc. 6:2.

חָלִיצָה f. of the word חָלַץ a necklace, Hos. 2:15, from the root חָלַץ No. 1.

חָלָל—(1) subst. m. a pipe, a flute, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with חָלָל parag. חָלָלָה, חָלָלָה (Milél) properly, to profane things! ad profana, i. e. absit, far be it! (Talmud. חוּלִין לָךְ, an exclamation of abhorrence. 1 Sa. 20:2, חָלָלָה לֹא תָמוּת “far be it! thou shalt not die,” comp. 1 Sa. 2:30. It is used—(a) חָלָלָה followed by לָךְ with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by עִם with a future. Job 27:5; 1 Sa. 14:45; (without לָךְ) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיָּהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see חָלָל 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלָלָה לָנוּ מִקֶּדֶר לְמִדָּה בְּיָהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חֲלִיפָה f. (from the root חָלַף) change. 2 Ki. 5:5, עֶשֶׂר חֲלִיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in Orcus being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפֹת וְצָבָא עָשִׂי by ἡ δὲ δυνάμις: “changes and hosts are against me”

i. e. hoste fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חליצה f. spoils, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root חלץ.

חלך an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **عمر حالك** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חלך**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חום**.) Hence—

חלכה (for **חלקה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלקאים** ver. 10 **כחיה**, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חלל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חליל**, **חלה**, **חלון**, **מחלה**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλάω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חלל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הַזֶּבֶחַ** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חלל קִרְיָתוֹ** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חלל**, **חלל**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חלל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b, Eze. 36:23.

POAL **חלל** to wound, to pierce through. Isa. 51:9, **מחולל תנין** "who pierced through the dragon" (meaning Egypt). Pass. **מחולל** wounded, Isa. 53:5. LXX. *ἐρπαυμαρισθη*.

NIPHAL **נחל** (for **חלל**) inf. **נחל** (like **הסם**) fut. **נחל**, **נחל**, pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **נחל**—(1) to loose, to set free. Hosea 8:10, **וַיִּחְלִי מִפְּשָׁעָם מִלְּפָנָיו** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3. b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **פתח** Arab. to open, to begin. Syr. **ܡܠܐ** to loose, to open, to begin. German *eröffnen*. It stands with an inf. followed by **ל** Gen. 10:8; without **ל** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיִּחְלֵל**. 1 Sam. 3:12, **וַיִּחְלֵל וַיִּכְלֶה** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיִּחְלֵל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חל**, **חלה**, **חליל**, **חלון**, **מחלה**, **מחלה** and —

חלל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חללי רעב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **זונה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חלם fut. **יחלם**—(1) Arabic **حلم** Conj. I. V. to BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskive. pag. 140 (cogn. **חלב**, **حلب**). Hence once Job 39:4, **חלם**

become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Æth. ስለሙ Syr. سَلم, Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם חלום a dreamer of dreams, i. q. נבִיִּים, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

חִנְחַל—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמות, חלמָה [also חלם and patron. חִלְמִי].

חלם m.—(1) emph. חִלְמָה Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חִלְדִּי No. 2.

חלמות fem. ἀπαξ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמות then (of the form חִלְמָה) from חלם properly is dreaminess, dreams, hence fatuity (comp. Eco. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it سَحَابَة; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (أحمق من حلة).

حلة, more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρὸν λάχανον, βλίτρον, whence βλίτρον, βλίτρος, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb, الحبقه الحقة which very word the Arabic translator of Job used for the Syr. سَحَابَة. The Talmudic word חלמות may be compared with this which is used of herbs in general, Chilaim viii. § 8. חִלְמֵי חִלְמָה in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called חִלְמָה-בְּרוֹטֶה. The Jewish interpreters and the Targums make חִלְמָה to be the same as חִלְמָן and חִלְמָן the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חִלְמִישׁ m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חִלְמִישׁ צֶדֶד Deu. 8:15;

32:13. (In Arabic حَلَنُوس, not حَلَنُوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χάλιξ, silix).

חלק fut. חִלְקָה poet. for חִלְקָה ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חִלְקָה also חִלְקָה Gr. ἀλείφω; and so Germ. schlipfen, Eng. to slip, with the sibilant prefixed"].—(1) TO PASS BY, Job 4:15: 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3: to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חִלְקָה רִיחַ "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of פָּחַ, to gain new strength, to renew one's strength, Isa. 40:31; 41:1: and with the ellipsis of that word, Job 29:30.

Derivatives, חִלְקָה, חִלְקָה, חִלְקָה, חִלְקָה.

חלף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חלף—(1) subst. exchange; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חלף fut. חלף—(1) *TO DRAW OUT*, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by *to* Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root *خلع*, *ṣ* and *y* being interchanged, to draw out, to draw off garments and shoes; the latter is found in *خلص* to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חלף. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."] NIPHAL, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חלף, חלף.

[In Thesaur. חלף is not divided into two articles, which appears to be a better arrangement.]

II. חלף *to be active, to be manful*; perhaps a kindred root to חלף. Part. pass. חלף *active, ready prepared for battle* (Syr. *سحيا*); fully, חלף *ready prepared, equipped, or arrayed for war*, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חלף "the equipped ones of Moab;" poetically used for the prose term *גבורי מואב* the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

HIPHAL, *to make active, or vigorous*, Isa. 58:11. [Derivatives, the two following words.]

חלף only in the dual, חלף *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of any one*, to be begotten by him, Gen. 35:11. (Chald. *ܠܝܢܐ*, Syr. *لِين*, *ل* or *ر* being omitted, see under the root חלף No. II.)

חלף (perh. "loin," i. q. חלף ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חלף 1 Ch. 11:27; 27:10.

חלף fut. חלף—(1) *TO BE SMOOTH*. (Arabic *خلى* and *خلى* id.; but *خلى* act. to form, to frame, to create, properly to smooth; kindred to which is *خلى* to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as *χαλκός*, *χαλκή*, smooth silex, *calculus*, *κόλαξ*, a smooth man, a flatterer=חלף No. 2; *γλυκύς*, the primary idea of which lies in touch; *γλοιός*, *γλισχρός*; Lat. *glacies*, *glaber*, *gladius*, *glisco*, *gluten*; Germ. *glatt*, *gleiten*, *Glats*, *gleißen*=*glängen*; comp. Heb. חלף, *חלף* to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חלף, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. חלף a stone used in reckoning, a lot, *خلائف* id. The Arabic *خلى* to destine, to predestine, is a secondary root; *Ἀριθμῶ*: *huálekudá* to number, to count among, *ἡμετέρι*: *húelqu* number, lot; compare Aram. *ܫܚܡܐ*, *ܫܚܡܐ* a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, חלף "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by *עם* with whom anything is shared, Prov. 29:24; followed by *ל* to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by *ב* of the thing. Job 39:17, חלף "and he has not imparted to her in (or of) understanding;" comp. חלף No. 2, letter *b*.

(3) *to despoil*, from חלף No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. *ἔλαβεν τὰ ἐν τῷ οἴκῳ*, *house* being here used for the riches there kept, see חלף No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלֶּקם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלֶּקם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, וַיִּחַלְקֵנוּ לָנוּ "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HIPHAL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5, וְזָכַר מְחַלֵּק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מְחַלֵּקֶת.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Ezr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

חֶלֶק with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְקֵי, once חֶלְקֵי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, וְכִלְיֵי-נֶחֱלִי חֶלְקֵי "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshippst idols; where there is a play upon the double signification of the word חֶלֶק smoothness, a lot, portion. [In Thes. it is suggested that the smooth stones of the brook are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deut. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the *spoil itself*, poetically for the spoilers, depredators, מְחַלְשֵׁי חֶלֶק. Job 17:5, לְחַלֵּק יָמִיד רָעִים " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלֶלֶא and Æth. ስቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the *portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֶלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deut. 32:9.—(d) חֶלֶק וְנַחֲלָה עִם, אֶת-חֻלּוֹנִי "I have a lot and inheritance," i.e. fellowship or common possession "with any one," Deut. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, μοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:26; 31:2, חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. 1. c.

חֶלְקִים adj. *smooth*. 1 Sa. 17:40, חֶלְקֵי אֲבָנִים "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֶלְקָה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. שֵׁפֶת חֶלְקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֶלְקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

[“(3) (a) חֶלְקֵת הַצִּיּוֹרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלְקֵת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקֵת Job. 21:31.”]

חֶלְקָה f. *a division*, 2 Ch. 35:5.

חֶלְקוֹת f. pl. *flatteries* Lam. 11:39.

חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [*Helkar*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i.e. peculiarly appropriated to God), *Hilkiah*, pr. n. — (1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12. — (2) of the father of Jeremiah, Jer. 1:1. — (3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3. — (4) 1 Ch. 26:11. — (5) Jer. 29:3. — (6) 1 Ch. 6:30. — (7) Neh. 8:4.

חלקלקות pl. f. — (1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש — (1) fut. חלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by חלש Isa. 14:12; like the Germ. *siegen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלשה.

(2) fut. חלש intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. Ethpacl, to be weakened, *ܚܠܫܐ* weak.)

[Derivatives חלשה, חלשה.]

חלש m. weak, Joel 4:10.

I. חם [In Thes. referred to חם unused root, to join together], only with suff. חםי, חםי m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמה which see. It follows the analogy of the irregular nouns, חם, חם, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, Æth. *ሐመ*: a father-in-law; *ተሐመ*: to contract affinity, to become son-in-law; Sam. *שמ* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμβρός* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γάμω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as חם, חם, especially חם, where more instances are given.)

II. חם — (1) adj. hot, warm (from the root חם), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n. — (a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified hot.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΜ*, in the Sahidic dialect *KHIM*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΑΜ* signifies black, *ΗΜ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii *Opuscul. ed. de Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Pharaons*, page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חם masc. heat, Gen. 8:22; from the root חם [classified in Thes. under Inf.].

חם an unused root. Arab. *خما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חם and the remarks under חם"], whence חם, חם, חם and חם No. II.

חם written in the Chaldee manner for חם anger, Dan. 11:44.

חם, חם f. Chald. heat, anger, Dan. 3:13, 19; i. q. Hebr. חם.

חם f. — (1) *curdled milk* (from the root חם), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that butter should be understood, which, by the ancients, and even now by the

Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חִמָּה, which see. [See מַחְמָאוֹת.]

חִמָּה fut. חִמַּד and חִמַּד, whence חִמְדוֹ, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) to delight in any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לוֹ Pro. 1:22. Part. חִמֵּד something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חִמְדֵּיחָם Isa. 44:9, "their delight," i. e. idols (comp. Dan. 11:37).

NIPHAL, participle נִחְמַד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, 1. q. Kal No. 1. Cant. 2:3, וְשָׁבַתִּי בְּצֵלוֹ חִמְדָּתִי וְיִשְׁבַּתִּי, "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מַחְמַד, מַחְמַד, and the words immediately following.

חִמָּד m. beauty, desirableness, pleasantness. Eze. 23:6, בְּחֹרֵי חִמָּד "handsome young men." חִמְדֵּי שָׂדֵי pleasant fields, Isa. 32:12; comp. Am. 5:11.

חִמְדָּה f. — (1) desire, regret. 2 Ch. 21:20, בָּלָא חִמְדָּה "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חִמְדָּת נָשִׁים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. אֶרֶץ חִמְדָּה the pleasant land, Jer. 3:19; Eze. 26:12. כְּלֵי חִמְדָּה precious jewels, 2 Ch. 32:27; 36:10.

חִמְדוֹת & חִמְדוֹת f. pl. precious things, Dan. 11:38, 43. חִמְדוֹת בְּגָדִים, חִמְדוֹת פְּנִינִים handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. לֶחֶם חִמְדוֹת more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חִמְדוֹת אֵיִשׁ verse 11, 19; and without אֵיִשׁ 9:23, a man beloved [of God], delighted in (by heaven).

חִמְדָּה ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חִמְדָּה.

חִמָּה an unused root. Arab. حَمَا to guard, to surround with a wall [to join together, Thes.], whence חִמָּה, and the proper names חִמָּה, חִמָּה.

חִמָּה f. (from the root חִמָּה) — (1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חִמָּה f. constr. חִמָּה (for חִמָּה from the root חִמָּה) — (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حَمِيَّة, حَمِيَّة), Gen. 27:44; Jer. 6:11. גֹּאֲשׁ חִמָּה

Jer. 25:15, and חִמָּה פִּיִּי Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حَمِيَّة poison of a scorpion. Æth. ስፋፋ: poison.

II. חִמָּה i. q. חִמָּה (with the radical א omitted), f. milk, Job 29:6.

חִמְדָּה ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חִמְדָּה ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i. e. refreshing like dew; perhaps also for חִמְדָּה, [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the חִמְדָּה is כְּחִיב.

חִמְדָּה ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חִמְדָּה Nu. 26:21.

חִמְדָּה ("warm" or "sunny," from the root חִמָּה), [Hammon], pr. n. — (1) of a town in the tribe of Asher, Josh. 19:28. — (2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חִמְדָּה m. a violent man, an oppressor, i. q. חִמָּה. Isai. 1:17; from the root חִמָּה No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חִמָּה) may assume a passive signification.

חִמְדָּה m. circuit. Cant. 7:2, חִמְדָּה כְּמִלְּיִים "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חִמָּה.

חִמְדָּה, חִמְדָּה ["once f. 2 Sa. 19:27"], m. — (1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **לבעל חֲמֶן** (לְבַעַל חֲמֶן), although he thus connects the separate words **חֲמֶן אֶקָן** to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words **רְנָה וְעֻלְחָה דְּ(נְנָה)** **חֲמֶנָּה** **וּקְרֹבוֹ לִשְׁמִשׁ** (ע) **בְּרוֹ** “this (statue) of the sun and this altar they made and consecrated to the sun,” etc. See Kopp, *Bilder und Schriften der Vorzeit*, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **הַשֶּׁל הַשֶּׁל** *the sun Baal*, or *the sun Lord* (from **הַשֶּׁל** sun, with an adjectivial termination, compare **הַשֶּׁל הַשֶּׁל**), and **הַשֶּׁל** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxx. A); and because allusion is perhaps made in the sound to **הַשֶּׁל** 'Αμμων of the Egyptians. The plural **הַשֶּׁל הַשֶּׁל** is in Scripture concisely used for **הַשֶּׁל הַשֶּׁל**, and occurs in the same connection as elsewhere **הַשֶּׁל** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers **הַשֶּׁל** to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַד fut. **חִמְדֶּה**—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **חָמַד** No. 3, a. (Arabic **حَمَد** in a good sense, to be bold, manly,

(Arabic **جس** in a good sense, to be bold, manly, steadfast, **جاسه** martial valour, comp. **גָּזַר**. Nor does **חָמַץ** to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. **חָמַץ** No. 4.) Jer. 21:3; Pro. 8:36, "he who sins against me, **חָמַץ** (נָפְשׁוֹ) hurts (or does violence to) his own life." Job 21:27. **מְנַחֵם עַל תַּחֲבֹסֹם** "counsels with which you wish to oppress me;" die **אָנַע**, wie ihr mich **אָנְטָגֶנ** wollt. **חָמַץ** to violate the law, Eze. 22:26; Zeph. 3:4.

(a) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, יָרַח מִנֶּפֶשׁוֹ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence $\frac{d}{dx} \log x$ and —

חָמָס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. אִישׁ חָסִים Psal. 18:49; Pro. 3:31 and אִישׁ חָסִים 2 Sa. 22:49; Ps. 140:2, 5, the violent man. עַד חָקֵם a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, חָקֵם אִישׁ his wrong, i. e. the wrong which he causes, Ps. 7:17; חָקֵם לְיָהוּדָה 58, 3, compare Eze. 12:19; of the latter are חָקֵם אֵלַי the wrong done to me, Gen. 16:5; חָקֵם בְּלִי Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. *part. inedit.*, p. 21.)

(2) *that which is gained by violence and wrong,*
Am. 3:10. ["Plural id., Pro. 4:17."]

חָמָץ fut. **חִמְצֵה**, inf. **חִמְצֶה** TO BE SHARP, EAGER.
Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֶמֶץ), also *to be salted* (see חֶמֶץ). Arab. حَمَضَ, Syr. مَضَى. When used **with** reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour, such* as dazzles the eyes; especially used of 'a bright red. Part. pass. **יָסֹף** *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, **χρῶμα δέξυ**, i. e. **κόκκινον, πορφύρεα δέξυται, δυνάμει γὰρ ῥέδναι**; see Bochart, Hieroz. i. p. 114; Simonis Arc. **formarum**, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word **פָּסַח**, whence part. **פָּסַח** violent Ps. 71:4; comp. **פָּסַח** and **פָּסַח** No. 2. (**Æth.** **ዐመፀ**: to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see **HITHPAEL**.

HITHPAEL, *to be embittered*, i.e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence **הָמִין** and the following words.

חֶמֶץ m.—(1) *that which is leavened*, Ex. 12:15; 13:3, 7, etc.

(2) probably that which is gained by violence and wrong, i. q. **עָוָר** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חֶמֶץ m. *vinegar*, Num. 6:3; Ruth 2:14; Ps. 69:22. "Ομφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michælis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חמם—(1) TO GO ROUND, a kindred root to **חמם**. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:6. HITHPAEL, to wander about, see Kal, Jer. 31:22. Derivative **חמם**.

חמם—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמם** wine, **חמם** No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:9 (compare No. 1). Hence **חמם**, **חמם**, **חמם** N. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמם**, **חמם**, **חמם** a heap.

(4) denom. from **חמם** to daub with bitumen, Exod. 2:3.

Pass. of a gem. form **חמם** **חמם** to be made to boil (gâhren, brausen), used of the bowels when much troubled (comp. **חמם** No. 3, **חמם**), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חמם m. **ἄσφαλτος**, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of **lacus asphaltites**. (Tac. Hist. 5, 6. Strabo, xvi. page 763. *ibid.*, ii. 48; xix. 98. 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, *altes und neues Morgenland*, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. **حمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἄσφαλτος διαφέρει ἢ ἰουδαϊκῇ τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδῶς στίλβουσα** **Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ**.

חמם m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root **חמם** No. 1. (Arab. **خمرة**, Syr. **ܚܡܪܐ** id.)

חמם Chald. emph. **ܚܡܪܐ** m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

חמם m.—(1) boiling, or foaming (cf waves), Hab. 3:15; compare **חמם** No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **כר**, which see.

חמם [*Amran*], pr. n., see **חמם**.

I. **חמם** an unused root, to be fat, whence **חמם** abdomen. Arabic **حَمِيش** fat, Kam. p. 826; but much more commonly with the letters transposed. **حَمِيش** fat, fatness, **حَمِيش** to be fat; also **حَمِيش** to become fat after having been lean.

II. **חמם** a root nearly allied to the roots **חמם** and **חמם** i. q. Arabic **حَمِيش** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; **حَمِيش** brave, warlike, **حَمِيش** martial valour, comp. **حَمِيش** to be angry, **حَمِيش** to kindle with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. **חמם** (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמם**, Josh.

1:13 (compare verse 12). Num. 32:30, 32. Aqu. ἐνωπλισμένοι. Symm. καθωπλισμένοι. Vulg. armati, and similarly Onk. Syr. Some have referred this word to חמח No. III; comparing חמיס i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. πεμπταζόντες: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חמח constr. חמח f. and חמחח m., the numeral FIVE. Arabic خمس, خمسة, in the other cognate languages חמח. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantiche*, *pandj*. Pers. پنج. Gr. πέντε (Æol. πέμπε), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (kénke), like πῶς, κῶς, λύκος, *lupus*, ἵππος, *equus*, ἔπομαι, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; five appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, five minor planets, five elements, and elemental powers were accounted sacred (compare the sacred πεντάς of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphani. i. p. 68, Colon.). [The fact of five having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חמשיס *fifty*, with suff. חמשיס, חמשיס thy fifty, his fifty, 1 Ki. 1:9—12. חמשיס a captain of fifty (soldiers), πεντηκόνταρχος, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חמח PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חמח m. a *fifth part* (from חמח five, like רבע a fourth part, from רבע, רבע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חמח m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חמח No. 1. (Syr. بطن 2 Sa. 3:27; 4:6, id.; Æth. ἡμῆ: womb; Talmud. חמח; ח and ז being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חמח see חמח.

חמח an unused root. Arab. حَمَّ to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence حَمِي and حَمُوت a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being حَمَّ to be hot; whence حَمِي for حَمِيَة. Either from חמח or from חמח is—

חמח m. Gen. 21:15, 19; constr. חמח verse 14 (but חמח Job 21:20; Hos. 7:5, is constr. from חמח heat), a *bottle*.

חמח ("defence," "citadel," from the root חמח, kindred to חמח a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name حَمَاة: called more fully Am. 6:2, חמח רבה "Hamath the great," and חמח 2 Chron. 8:3. The Gentile noun is חמח Gen. 10:18. חמח 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

["חמח ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαοῦς, which he interprets by θαρμύ, B. J. 1, 3. The same prob. is—

חמח pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חח with suff. חחי m. (from the root חח).

(1) *grace, favour, good-will*.—(a) חח חח to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חח חח "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense חַנּוּן חַנּוּן Est. 2:15, 17.—(b) חַנּוּן חַנּוּן "to give some one favour with somebody." Ex. 3:21, וְנָתַתִּי אֶת־חַנּוּן הָעֶבֶת הַזֶּה בְּעֵינֵי מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, חַנּוּן חַנּוּן "the beautiful wild rose." Ps. 45:3 [?]; Eccl. 10:12. חַנּוּן חַנּוּן "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication*, *prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

חַנּוּד (for חַדָּד "the favour of Hadad," see חַדָּד, [*Henadad*], pr. n. m. Ezr. 3:9; Neh. 3:18.

חַנָּה fut. חַנָּה, apoc. חַנָּה.—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are חַנָּה, חַנָּה. Arab. حَنَا to bend, to incline; metaph. to be inclined to any thing; compare חַנָּה.) Jud. 19:9, חַנָּה חַנָּה "behold the inclining of the day," the day already declining. Hence חַנָּה a spear, from its flexibility.

(2) *to set oneself down*, to pitch one's tent, Gen. 26:17; *to encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּחַנּוֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by חַנּוֹת to encamp against any person or city; hence *to besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by חַנּוֹת Zec. 9:8; compare Ps. 34:8.

(3) *to inhabit*, Isa. 29:11.

Derivatives, חַנּוּת, חַנּוּת, חַנּוּת, pr. n. m.

חַנּוּ f. (from the root חַנּוּ)—(1) pl. חַנּוֹת *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty*, *prayer*, like חַנּוּ No. 3. Job 19:17, וְחַנּוֹתִי לִבְנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חַנּוֹתִי (which some take for 1 pret. from חַנּוּ, although contradicted by the accent) for חַנּוֹתִי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

חַנּוּחַ ("il. ias-1," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 18; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. חַנּוּחַ Nu. 26:5.

חַנּוּ ("gracious" ["whom God pities"]), [*Hanun*], pr. n. m.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חַנּוּ m. adj. *gracious*, *merciful*, *benignant*, Ps. 111:4; 112:4; from the root חַנּוּ.

חַנּוּ f. a stall, cell, dwelling (Chald. and Syr.

חַנּוּ, a tradesman's stall, Gewölbe, Arabic حَانُوت, حَانَا, so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the stalls (or vaults) "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called חַנּוּ, compare Jer. 20:2, 3; 29:26; Gr. κύρω, from κύπτω; compare Arab. حَنْو the crooked wooden frame of a saddle.

חַנּוּ an unused root, i. q. חַנּוּ & חַנּוּ (which see; comp. Gr. ἀγγω, Lat. *ango*), *to press upon*, *to make narrow*; hence *to suffocate*, *to strangle*, and intrans. *to be narrow*. Two nouns are doubtless derived from this root, חַנּוּ and חַנּוּ.

חַנּוּ TO SPICE OR SEASON, used in the sense—

(a) *to embalm* corpses, Gen. 50:2, 3, 26 (حَنْط I. II. id.).—(b) poet. the figs pices, i. e. fills its fruit with aromatic juice, *to mature*, Cant. 2:13. ["Arabic حَنْط to mature (fodder for camels), etc." See Thes.] Hence חַנּוּחַ ["also חַנּוּחַ, חַנּוּחַ"].

חנמים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חנמים**, **חנמים**), Gen. 50:3.

חנמין m. pl. Chald. *whsat*, Ezr. 6:9; 7:22, i. q. Heb. **חנמים**, which see.

חנניאל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חניף m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חנף** No. 2, b. Arab. **حَنَّ** tried, proved; **حَنَفَ** experience, proof.

חנינה f. *grace, favour, mercy*, Jer. 16:13. Root **חנן**.

חנית pl. **חניתים** 2 Chron. 23:9; **חניתות** Isa. 2:4; Mic. 4:3, fem. a *spear*, so called from its flexibility (see **חנה** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חנך—(1) "TO MAKE NARROW, and intrans. TO BE NARROW, *engt seyn*, i. q. **חנק**, **חנק**, which see. Hence **חך** for **חנך**, Arab. **حَنَك** jaws; compare **חנק** a neck, (from the kindred root **חנק**), & **חנק** to strangle.

(2) denom. from **חך**, **חנק** jaws, palate, properly *εμβύειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חנך** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **נשע** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَفَ** to understand. As to the meaning to perceive as ascribed to the Æth. **ሰሰለ**: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חך**, **חנף**, **חניף**, pr. n. **חנף** and—

חנקה f. *initiation (handselling)*, of a house; the altar, Numb. 7:11, a *dedicatory sacrifice*, verse 10, Ps. 30:11.

חנקה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חנם adv. (from **חן** with syllable **ם**— with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חנם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. *gratis*, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חנם** *innocent blood*; Pro. 26:7; compare Lehrgeb. p. 827.

["**חנם** an unused and doubtful root, whence the two following words."]]

חנמאל (perhaps i. q. **חנמאל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חנמל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חור** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نمل** ants, **نملة** an ant, with the letter **ח** prefixed; see **חנמל**, **חנמל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حاي**, etc.]

חנן fut. **יחנן** and like regular verbs **יחנן** Am. 5:15; the former with suffix **יחנני** Ps. 67:2; 123:2; **יחנני** Isa. 27:11; but with suffix 2 pers. **יחנך** for **יחנך** Gen. 43:29; Is. 30:19; inf. absol. **חנן** Isa. loc. cit., constr. with suff. **יחננך** Isa. 30:18, and **יחננה** Ps. 102:14.

(1) to be inclined towards (compare the kindred **חנה**), hence to be favourably inclined, to favour some one, to be gracious to, to pity. (Arab. **حَنَى** to feel desire, or commiseration towards any one; followed by **الى**, **الى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **יחנני**, **יחנני** (once **יחנני** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) to give some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 10:17 absol. Ps. 37:21, 26. As to Job 19:17, see **חנה** No. 2.

NIPHAL **יחנן** (of the form **יחנן** from the root **יחנן** **יחנן** from the root **יחנן**; see Lehrgeb. p. 371), to be

compassionated, to be an object of pity, Jer. 32:23; pass. o' Poel No. 2.

PIEL, *to make acceptable* (compare יָלַן, יָלֵן), Pro.
18:25.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102: 15.

HOPHAL, *to receive favour, to be favoured*, i. q. **וְנִיחָם** Mitleid, Gnade finden, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by 7 of pers., Est. 4:8; Job 19:16, 28; 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and 27; 1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following),
חַז, חָזוּ, חֲזוּה, חֲזוּת, חֲזוֹן, חֲזוֹנִים, חֲזוֹנוֹת, and the
r.: n. חֲזוֹנֵי, חֲזוֹנֵיךְ [and חֲזוֹנֵיךְ].

חַנּוּ Chald. *to have mercy on*, followed by acc.
mf. חַנּוּ, Dan. 4:24.

ITHRAEL, *to make supplication*, Dan. 6:12.

חַנָּן ("merciful" ["unless rather it be used as an abbreviation of חַנּוּן" whom Jehovah gave"]), [*Hanan*], pr.n.—(1) of one of David's captains,¹ Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

הַנָּנֵאל ("which God gave"), [*Hananeel*],
pr.n. of a tower of Jerusalem, Jer. 31:38; compare
Zec. 14:10; Neh. 3:1; 12:39. [So called probably
from its builder. Thes.]

חֲנָנִי ("favourable" [perhaps contracted from חֲנֻנִי; see Thes.]), [*Hananî*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חַנַּנְיָהּ [and יְהוָה] ("whom Jehovah gave"), [*Hananiah*], Greek *Ἀνανίας*, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called *Shadrach*, Dan. 1:6, 7; also of others.

Ἡ once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, *Ἡρακλείου πόλις*, Arabic *اهناس*, in Egyptian **NBC**, **NHC**, **ΘZMHC**, formerly a royal city of Egypt; see Etienne Quatremère, *Mémoires sur l'Égypte*, t. i. p. 500, 501. Champollion, *L'Égypte sous les Pharaons*, i. p. 309, and my observations on Isa. loc. cit.

חֲנֻף fut. חֲנִיף — (1) TO BE PROFANED, POL-
LUTED, DEFILED, Ps. 106:38. Isa. 24 5.

(2) *to be profane, impious, Jer. 23:11.*

(3) Jer. 3:9, causat. like Hiphil, to *pollute*, *make profane*. (The origin uncertain.)

HIPHIL, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac ܐܝܢܐ unclean, a gentile, ܐܝܢܐ to turn aside from the true religion. Hence—

פְּזִיז, *profane, impious*, i. q. Arab. كَافِر Job 8: 13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἀνομος, παράνομος, twice ὑποκριτής.

חִנֵּף *m. impiety*, Isa. 32:6.

חִנְפָּה f. id. Jer. 23:15.

קָנָה unused in Kal; properly TO BE NARROW, *enge feyn*, of the same stock as קָנָה, קָנָה, קָנָה (קָנָה), and in the western languages, ἄγχι, ἀνάγκη, *ango*, *angustus*, *enge* (Zange, Zwang). Hence—

PIEL, *to strangle*, ἄγγω (*würgen*), πνίγω, *used of a lion*, Nah. 2:13. (Arab. خنق, Æth. ጥፋ: Syr. ܡܝܕ id.).


NIPHAL, to hang, or strangle oneself, 2 Sam. 17:
23. Hence נִפְּחָה.

חֲנַתָּוֶן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulun, Josh. 19: 14.

קָהַר a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of **EAGER AND ARDENT DESIRE** by which any one is led, i. q. **קָהַר**, and then like **קָהַר**, it is applied—

(1) to love, desire towards any one (see Hithpael and **הסד** No. 1).

(2) to emulation, *envy* (Arab. حسد *to envy*, حسد *envy*), whence *odium* and *opprobrium* (see חסד No. 2, and Piel).

10. Syr.  id., in Targ. חָסַר for the Heb. חָסַר.

to reproach, ⁹مُحْتَمَلٌ envied, also, beloved, see Kal.

HITHPAEL, *to show one's self gracious*, Ps. 18:
36: comp. Kal No. 1.

Derivatives, besides the words which follow, are
תַּסִּידָה, תַּסִּיר.

חָסֵד ["in pause חִסֵד"], with suff. חֲסִידִי pl. חֲסִידִים, const. חֲסִיד prop. *desire, ardour* (see the root), whence—

(1) in a good sense, *zeal* towards any one, *love*.

kindness, specially — (a) of men amongst themselves, *benignity*, *benevolence*, as shown in mutual benefits; *mercy*, *pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, *עָשָׂה חֶסֶד עִם* to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by *חַסְדֵּךְ* Zec. 7:9; על 1 Sa. 20:8; more fully, *עָשָׂה חֶסֶד וְאַמֶּת עִם* Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, *אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים* "I will act kindly towards him like unto God." ? *נָטָה חֶסֶד* to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, *עָלֵי הַמֶּלֶךְ חֶסֶד לִפְנֵי הַמֶּלֶךְ*, (God) turned kindness upon me before the king," and Dan. 1:9, *וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד*, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. *חַסְדֵּי הַקְּדוֹשִׁים* the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:5; 48:10, etc. It is often joined with *אַמֶּת* (see *אַמֶּת* No. 2) constant or abiding favour. The same expressions likewise occur as under letter a, as *עָשָׂה חֶסֶד עִם* Gen. 24:12, 14; followed by *לְ* Ex. 20:6; Deut. 5:10; *חֶסֶד וְאַמֶּת* 2 Sa. 2:6; 15:20. Pl. *חַסְדֵּי הַקְּדוֹשִׁים* mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, *חֶסֶד־יְהוָה*, "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called *חֶסֶד* q. d. *die Güte, Liebe*. Ps. 144:2; Jon. 2:9. — Once, like its synonym *חֵן*, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal*, *ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חַסְדֵּיהֶם ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. *יִחָסֶה* and *יִחָסֶה*] properly TO FLEE (see the root *חָשָׂה*), specially TO take refuge, to flee some where for refuge, followed by *בְּ* of the place, as *בְּצֵל* under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; *בְּצֵל בְּנֵי־יְהוָה* under the shadow of the wings of God, Ps. 57:2; 61:5; hence TO trust in some one, especially in God, followed by *בְּ*, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, *חָסָה בְּמוֹתוֹ צַדִּיק*, "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, *חַסְדֵּי*, *חֶסֶד*, *חֶסֶד־יְהוָה*, and —

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 16:10.

חֲסוֹן adj. *strong*, *mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root *חָסָה*.

חֲסוֹן *refuge* [or "trust, confidence"], Isaiah 30:3; from the root *חָסָה*.

חָסִיד adj. (from the root *חָסָה*) — (1) *kind*, *excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful*, *gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. *חַסִּידֵי יְהוָה* the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; *חָסִיד לֹא* Ps. 4:4.

חַסִּידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich *ظليم* *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, *חַסִּידָה* is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, *אִם אֶבְרָה* but (is her) wing and feather (also) *פִּיֹּסָה*?" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of locust; prop. that which eats away or devours (root *חָסָה*), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["*ἀκρίς*, and in 2 Ch. "] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρῦκειν*, to devour.

חָסִין adj. *strong*, *mighty*, Ps. 89:9. Root *חָסָה*.

חָסִיר Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to *חָסָה*, *חָסִיר*, which see.) Hence *חָסִיל*.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, *חָסַם הָיָה אֶת־הַנְּחִירִים*, "this valley shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence חֶסֶן.

חֶסֶן—(1) TO BE STRONG, like Syr. and Chald. חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up, to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, *strength, power*, Dan. 2:37; 4:27.

חֶסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חֶסֶן "abundance of salvation." In the other member is חֶסֶן. (Ch. חֶסֶן *to possess*.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶסֶף; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. حشفت, سحف.

Quadril. חֶסֶף part. pass. חֶסֶף Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence—

חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. יִחְסַר plur. יִחְסְרוּ ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, חֶסֶר "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by חֶסֶר of the thing, Ecc. 4:8.

HIPHIL—(1) causat. *to make to fail* (fehlen, man-
geln lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by חֶסֶר Ecc. 6:2. חֶסֶר in want of bread, 2 Sa. 3:29. חֶסֶר *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסֶר [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶסֶר.

חֶסֶר m. *want*, Ecc. 1:15.

חֶסֶר adj. m. *pure*, in a moral sense, Job 33:9
Root חֶסֶר No. II.

חֶסֶר see חֶסֶר.

חֶסֶר prob. i. q. חֶסֶר and חֶסֶר No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. to act per-
fidiously"], 2 Ki. 17:9.

חֶסֶר—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. حشا, Arab. حشا id.). Compare חֶסֶר No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֶסֶר *to be covered, protected*, followed by על like many other verbs of covering, Isa. 4:5, חֶסֶר "all glorious things shall be covered over (or protected)." LXX. σκεπασθησεται. Others take חֶסֶר in this place as a noun in the same sense, "over all the glory (is) a covering (or defence):" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶסֶר f. (from the root חֶסֶר No. I)—(1) properly, *a covering* (see חֶסֶר Pual); hence a bed with a canopy, a nuptial bed, Pimmeltett, Brauttett; compare חֶסֶר Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

קפץ fut. יִקְפֹּץ—"TO LEAP OR SPRING UP, kindred to קפץ, קפץ, comp. קפץ, קפץ, קפץ"—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفِزَ to thrust forward, to impel. A kindred root is פָּחַד 2 Ki. 7: 15 (כחיד); Job 40:23; to be in alarm, Psa. 31:23; 116:11.

(a) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נָקַד, Syr. ܢܩܕܐ to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) *to flee*, Ps. 48:6; 104:7.

(2) *to make haste*, 1 Sa. 23:26. Hence—

חָפֹזִים *m. a hasty flight*, Ex. 12:11; Deu. 16:3.

סִפִּים ("coverings"), [*Huppim*], pr.n.m.—
(1) Gen. 46:21, otherwise called סִפִּיח.—(2) 1 Chr.
7:12, 15.

חָפַן an unused root. Arab. **حَفَنَ** *to take with both hands, to fill both hands*. Hence (unless the verb should rather be taken as a denominative)—

פִּיִּם, only in dual **פִּיַּיִם** *both fists* [*both hands*, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. **ܦܝܬܐ**, Arab. **فَيْء**. Hence by transposition *πίγμη*, fist).

הִפֹּחִי (perhaps "pugilist," "fighter"), [*Hoph-*
nš], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חָפָה** i. q. **חָפָה** TO COVER, followed by **עַל**
(compare **נָפָה**), hence TO PROTECT, Deut. 33:12.

(Arab. **حَف** to cover with a garment. The signification of covering is founded in the syllable **חָף**, as also in the cognates **חַב**, **כָּף**, **עָף**, **עָב**, compare besides **חָפָה** and **חָפָא** the roots **חָבָא** and **חָבָה** to hide; **כָּפַר**, **כָּפַר** and **כָּפַח** to cover, **עָף** Isaiah 31:5, **עָבָב**, **עָבָב** etc., also **נָחַף**, **נָחַף**, in which Nun and Lamed are inserted in the primary syllable, as in **נָחַף**, **נָחַף** etc.)

Derivatives, **הַפְּסִים**, **הַפְּסָה**.

II. **חָפַח** an unused root — (1) *to rub off, to scrape off, to wipe off.* (Arab. **حَفَفَ** *to rub off.*)
(2) *to wash off, to wash.*

Derivatives, הוּחַ, הַחַ.

חָפַץ fut. חִפֵּץ and חִפֶּץ—(1) i. q. Arabic حَفِضَ
to bend, to curve. Job 40:17, חִפֵּץ זָנְבוֹ "he bends
his tail."

(2) *intrans. and metaph. to incline, to be favourable.*—(a) *to do something; to will, to desire*, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, יִצְדַּק נַפְשִׁי “I desire thy justification.”—(b) *towards some one, i.e. to favour him, to delight in him* as in God, in men; *to love some one*, followed by א Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

רָצוֹן *m.* (with Tzere impure), ["pl. constr. רָצוֹנִים, Ps. 35:27; 40:15; but רָצוֹנָהּ, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 2:16, רָצוֹנָהּ אֵתָּה רָצוֹן "if thou art willing," if it please thee. Mal. 3:1, רָצוֹנִים אֶתְּכֶם "you wish for," delight in. רָצוֹן נֶפֶשׁ a willing mind, 1 Ch. 28:9.

חֶפֶץ m. with suff. **חֶפְצִי** [pl. **חֶפְצִים**] — (1) *delight*. 1 Sa. 15:22; Psa. 1:2; 16:3; 1 Ki. 10:13, **לְחֶפְצָהּ** "every thing in which she delighted." **דְּבַר חֶפֶץ** "pleasant, acceptable words. Ecc. 12:10; 5:3; **אֵין חֶפֶץ, בְּנֶסֶלִים** "(God) has no pleasure in fools."

(2) *desire, will*, Job 31:16.

(3) *something precious* (comp. חֶסֶד). אֲבִי-חֶסֶד
precious stones, Isa. 54:12; plural חֶסֶדִים precious
things, Pro. 3:15; 8:11.

(4) *pursuit, ardour, hence affair, matter*, LXX. *πράγμα*. Ecc. 3:1, וְשָׂמָּה לְכָל־הָפֶסֶק "and its own time for every thing," i.e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, הַחֵץ אֶל־הַחֶמֶק עַל־הַחֵץ "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, הַפֶּסֶק יְהוָה בְּיָדוֹ יִצְלַח "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac *ܕܐܝܬܐ* a thing, an affair, from *ܕܐܝܬܐ*, i. q. *הַפֶּסֶק* to will, desire.)

חֶפְזִי-בָּהּ ("in whom is my delight," "in whom I delight"), [*Hephi-bah*], pr.n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. חָפַר fut. יִחְפֹּר, Arabic حَفَرَ — (1) *to dig*, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, חִפְרוֹ בְּעָמָק “they dig in the valley.” Virg. Georg. 3:87, 88, “*cavat tellurem.*” (In the Western languages this power is found in the same letters transposed in the roots *grf*, *glf*, as γράφω, χαίμνω; γλάφω, γλύφω; sCrIBo, sCaLPo, sCuLPo.

gabta.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חפר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2,3. As to Isa. 2:20, see חפרה.

II. חפר fut. יחפר once in plur. יחפרו, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps kindred to חפר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פני Ps. 34:6; Job 11:18, וְחִפְרָה לְקִרְיָהּ תִשָּׁב " (now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מן of the thing in which any one is disappointed, Isa. 1:29 (comp. בור).

HIPHIL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חפר see חפרה.

חפר ("pit," "well"), [Hepher], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men—(a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2.—(b) of one of David's captains, 1 Ch. 11:36.—(3) 1 Ch. 4:6. Patron. No. 1. חפר Nu. 26:32.

חפרים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חפרע pr.n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρη (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρις).

חפרפרה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְרֵי מִיִּץ i.e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְרֵי מִיִּץ to the mice, or rats, or moles. Compare חפר.

חפש

TO SEARCH FOR ["LXX. σάλλω, Psalm 76:7. Ch. and Sam. חפש, id. Kindred perhaps to חפר, the ח and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יִחְשְׁלוּ עֲלֵינוּ "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חפר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְשְׁשׁוּ רֵיחִי "and my spirit made diligent search."

PUAL—(1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וְיִחְשַׁשׁ בְּאַמֶּר עַל-עֵינָיו "and he disguised himself, having a bandage over his eyes," 1 Kings 22:30. Job 30:18, תִּרְבִּיכָה יִחְשַׁשׁ "by (its) great power my garment (i.e. skin) is changed," comp. verse 19.

חפש

m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חפש

pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence—(1) to spread out loose things on the ground (see חפש). Arabic خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חלש). Arabic خفش Med. E.). Hence חפש, חפשי.

(3) to set free, to liberate (a slave). Arab. حفس to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words—

חפש

m. a spreading out, once Ezek. 27:20, בְּגָדֵיךָ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִתֵּי חֶפְשִׁי "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חפיתי in verse 5, also the root No. 2, and חפשיהו."]

חפשה

f. liberty, freedom, Lev. 19:20; see the verb No. 3.

הפשות & חפשות *f. infirmity, disease*, whence **החפשות** *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חפשי adj. (pr. from the subst. **חפש** = **חפשה** with the adj. termination י- pl. **חפשים**—(1) *prostrate, infirm*, Ps. 88:6. [See **חפש**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **חפשי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **חפשי** *id.* Ex. 21:26, 27, **חפשי**, **חפשי** *to be set free* (see **חפשי**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חץ m. with suff. **חצי** pl. **חצים**.

(1) *an arrow*, from the root **חצץ**. **חצי-חצים** archers, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, **חציו יחצץ** “he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιούρα*, flying wounds).

(3) **חץ הנהיט** 1 Sa. 17:7 (כתיב) is the iron head of a spear; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חץ** can have the same meaning, and denote the wooden part of a spear.

החצב & החצב fut. **יחצב**—(1) TO CUT, TO HEW OUT, especially stones (compare **חטב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **חצב** *a stonecutter*, 2 Ki. 12:13; also *a woodcutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire,” i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, **חצבתי בנביאים** “I have hewed (them) by the prophets,” i. e. I have declared to them death and destruction. In the other member there is **הרנהים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i. e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חצב**.

חצה i. q. **חצץ** (which see) TO DIVIDE, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **חצה ימיהם** “let them not halve (or divide) their days (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—

חצה... **חצה** to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, **חצה** “(the river) shall divide (a man) unto the neck,” i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חצי**, **חצות**, **חצצה**, **חצית** and the pr. n. **יחצאל**, **יחצאל**.

חצור (“village,” “hamlet” [“fence, castle, i. q. Arab. حصار.”]), [Hazor], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חצור הדרתה** (“new castle”), [Hazor Haddattah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.]

חצוצרה see **חצוצרה** *a trumpet*.

חצות [“Inf. used as a noun.”] only in constr. **חצות** f. sing. *middle*, from the root **חצה** to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חצי & חצי constr. **חצי**, with suff. **חצי** m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חצינו** our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חץ** *an arrow*, from **חצה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חצי המנוחות (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. **חצי המנוחות** verse 54.

I. **חציר** i. q. **חצר** prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. **בית**. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root **חצר** No. I.

II. **חציר** m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חצר** No. II.

[“**חצץ** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. **حصن** to be strong, to be fortified.”]

חצץ Psalm 129:7, and **חצץ** Isai. 49:2, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَن, Æth. ሕፀነ: id., whence denom. verb حَضَن to carry in the bosom. [In Thes. חָצַר arm, forearm; so called from strength (root חָצַר); — חָצַר id., also bosom where any thing is carried.]

חָצַר Chald. TO BE SHARP, hence TO BE HAESH, SEVERE, and (especially Pa. and Aph.) trans. to urge, to hasten.

Part. Aphel מְחַצֵּק severe or hasty (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַר TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic حَصَّ Conj. III. to divide one's share with another, حَصَّة a part, a portion. Talmud. to cut up,

to cut in pieces (whence חָצַר an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצַר, חָצַר, Chald. חָצַר. The primary syllable חָ has the power of cutting, dividing, or sharpening, in common with the cognates חָ (see חָר), חָר (see חָר), חָר, חָר, חָר (see the roots חָר, חָר, חָר), also חָר, חָר, חָר (see the roots חָר, חָר, חָר). Pro. 30:27, "the locusts have no king, חָרָה חָרָה and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצֵּם Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָר. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."] PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חָר and the following words.

חָר m. — (1) a small stone, gravel stone (from being broken up, made small), and collect. small stones, gravel, Prov. 20:17; Lam. 3:16.

(Syr. حَصِي, Arab. حَصِي.)

(2) i. q. חָר an arrow, poetically for lightning, Ps. 77:18.

חָצַר-חָצַר, חָצַר-חָצַר ("pruning of the palm"), [Hazon-tamar, Hazon-tamar], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called חָצַר. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חָצַר & חָצַר f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the חָצַר buccina or

horn, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حَضَرَ to be present, Conj. X. to call together; hence the form חָצַר was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חָצַר a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חָצַר from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَضَرَة *hadâdera*. From this noun is derived the verb —

חָצַר to blow a trumpet, to trumpet. It occurs in part. מְחַצְרִים (חָצַר), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28; כְּחִיב; where in חָר one being rejected, it becomes מְחַצְרִים or מְחַצְרִים, part. Piel or Hiphil, by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְרִים, which appears to be a transcriptional error.

I. חָצַר an unused root. Arabic حَصَرَ, Æthiop. ሕፀረ: to surround to enclose with a wall, whence חָצַר an enclosure, defence, castle. Kindred roots are חָצַר, and those given under the words חָצַר and חָצַר. Hence חָצַר, חָצַר No. I, and pr. n. חָצַר.

II. חָצַר an unused root, i. q. حَضَرَ to be green, whence חָצַר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρος, which, like חָצַר, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. חָצַר (חָ) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, to blow with a trumpet; see חָצַר and חָצַר.]

חָצַר constr. חָצַר with suff. חָצַר, pl. חָצַר constr. חָצַר and חָצַר const. חָצַר comm. an enclosure, a place surrounded by a fence, specially —

(1) a court, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. חציר הַהִיטִיחִי the inner court, or court of the priests. 1 Ki. 6:36, חציר הַהִיטִיחִי the great court, 1 Ki. 7:12.

(2) a village, hamlet, country village, such as are elsewhere called חצירי, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the moveable villages of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) חציר אַדָּר ("the village of Addar"), [Hazar-addar], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אַדָּר, Josh. 15:3.

(2) חציר נְזִיחָה ("village of good fortune"), [Hazar-gaddah], in the southern part of the tribe of Judah, Josh. 15:27.

(3) חציר סוּסָה, Josh. 19:5, and חציר סוּסִים ("the village of horses"), [Hazar-susah, Hazar-susim], 1 Ch. 4:31, in the tribe of Simeon.

(4) חציר עֵינָן Eze. 47:17, and חציר עֵינָן ("the village of fountains"), [Hazar-Enan], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(5) חציר שְׁעָל ("the fox's village"), [Hazar-shual], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(6) חציר הַחִיכֹן ("the middle village"), [Hazar-hatticon], Ezek. 47:16, on the borders of Auranitis.

(7) plur. חצירות [Hazeroth], a station of the Israelites in Arabia Petrea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

חצירי see חצירי.

חצרון ("enclosed," "surrounded by a wall"), [Hezron], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth. 4:18. Gr. Ἑρώμ, Mat. i. 3. Patron. is חצירי Nu. 26:6. [(3) of a town in the tribe of Judah, Josh. 15:3, 25.]

חצירי (id.), [Hezrai], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב and 1 Ch. 11:37, חצירי.

חצירי Hazerim, pr. n. Deu. 2:23.]

חצירמת ("the court of death"), [Hazar-mateth], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs حضرموت, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

חציר (כ) Piel part. 2 Ch. 5:12; see חצירי.]

חק see חק.

חק m. followed by Makk. חק, with suff. חקִי, ba חק Lev. 10:13; חקִים Ex. 5:14; plur. חקים constr. חקִי and חקִי Ezek. 20:18, properly that which is established or definite (from the root חקק No. 3), e.g. חקִי that which is appointed for me, Job 23:14. Specially—

(a) an appointed portion of labour, a task, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) a defined limit, a bound, Job 26:10; Prov. 8:29. חק לְלֵילִי חק without limit, Isa. 5:14; 24:5.

(c) an appointed time, Job 14:13; 28:26.

(d) an appointed law, a statute, an ordinance, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: a decree of God, Psa. 2:7; a custom observed as though it were a law, Jud. 11:39; right, privilege, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God]

חקה unused in Kal, i. q. חקק pr. TO CUT INTO (haden, hauen), to hack; hence to engrave, to carve (Pual, No. 1); to draw, to paint (Pual, No. 2; see חקק, No. 2); also, to hack up the ground (aufhacken); see Hithpael.

Pual part. חקֵקָה—(1) something carved, engraved, 1 Ki. 6:35.

(2) drawn, painted, Eze. 8:10; comp. 23:14.

HITHPAEL, to dig up, to hack up the ground, aufhacken, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, חקֵקָה לְרַגְלִי תַחְתָּהּ "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חקה f. from חק, that which is established or defined ["Sing. spoken always of a single law or ordinance; e.g. חקֵת הַפֶּסַח "law, ordinance of the passover"]; specially—(a) law, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, חקֵת עוֹלָם "an everlasting law."—(b) practice, custom, e.g. of the Gentiles, i. e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חֲקוּפָא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חֲקַן = حَقَنَ TO BEND ONE'S SELF.

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, hauen, einhauen; compare the kindred roots, all of which are onomatopoeitic, חָקַק and חָקַק to strike with a sword, hauen, then to stamp violently; also, to encounter violently; חָקַק and חָקַק id.; hauen, to hack. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as לָקַק leden [to lick], טַפַּף, tappen, הָלַל ballen, צָלַל tinnio, schallen, פָּקַק to beat, to beat to powder, etc.; and in the geminate forms, גָּרְגַר gargarizavit, צִפְצַף pipiviti, צִלְצִל tintinnum edidit, etc. Specially —

(1) to carve out a sepulchre, in a rock, Isaiah 22:16; to engrave letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφειν, to delineate, to paint, Isa. 49:16; Eze. 23:14.

(3) to decree, to ordain (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; to determine, to appoint, to describe, Prov. 8:27, 29. Part. חָקֵק poet. for שֹׁפֵט a judge, Jud. 5:9.

Pual part. מְחָקֵק what is decreed, Pro. 31:5.

HOPHAL, fut. יִחָקֵק for יִחָקֵק (with the omission of Dag. forte) to engrave, to inscribe, Job 19:23.

POEL, i. q. Kal No. 3, to decree, Pro. 8:15. Part. מְחָקֵק — (1) a law giver, Deut. 33:21; Isa. 33:22; a leader, Jud. 5:14. — (2) a sceptre, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חָקַק, חָקַק, [חָקַק], and —

חָקַק m. only in pl. const. חָקִיקִים decrees, things determined, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חָקִיקִים, verse 16).

[**חֻקֵּי** *Hukkot*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חֻקֵּי 1 Ch. 6:60.]

חָקַק fut. יִחָקַק (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַק, חָקַק, see מְחָקֵק Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14, followed by acc. of perscr or thing, to explore, search out, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדָל מְבִין יִחְקְרוּ but a poor man who has understanding searches him." LXX. καταγινώσκειται. Aqu. Theod. ἐξεχνίδει.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא יִחָקַק מִשְׁקַל הַנְּחֹשֶׁת "the weight of the brass could not be searched out," comp. חָקַק.

Hence מְחָקֵק and —

חִקְוֶה (1) searching, investigation, Job 34:24. חִקְוֶה that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also deliberation, Jud. 5:16.

(2) that which is known by investigation, hidden, secret. Job 38:16, חִקְוֶה הַיָּם, the most secret recesses of the sea." Metaph. חִקְוֶה הַיָּם Job 11:7, i. q. τὰ βάθη τοῦ θαλάσσης. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חֹר m. only in plur. חֹרִים, noble, freeborn, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חֹרִים Ecc. 10:17. Root חֹרֵר No. 2.

חֹר a hole, see חֹר.

חֹר see חֹר.

[חֹר הַגִּבְרִי see חֹר הַגִּבְרִי.]

חֹרָא or חֹרָא an unused root. Arabic حَوْرِي

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חֹרָא יֹנִים, חֹרָא יֹנִים, and —

חֹרָאִים m. plur. dung, excrements, Isa. 36:12. In the margin the more decent word חֹרָא is found [as the חֹרָא]; the vowels of which are subjoined to this.

חֹרַב whence imp. חֹרַב, and חֹרַב future יִחְרַב — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from יָבֵשׁ, to be dry, to become dried, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וְיִחְרַב יְהוּדָה. Compare Reimarus, De Differentia Voc. Hebr. p. 64. (From the same stem is Gr. κάρφα to become dry, κάμψος dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֶרַב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׁעַר.

(Arab. خرب *to be laid waste*, Conj. II. *to lay waste, to destroy*; cognate to which is حرب I. II. IV. *to wage war*.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Eze. 4:15.

חֶרֶב adj. fem. חֶרְבָּה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרְבִּי, pl. חֶרְבוֹת, const. חֶרְבוֹת, f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶב, חֶרֶב, to be sharp, acrid, whence חֶרֶב edge of a sword"]. (Arab. حَرْب, Syr. سَحَاب, whence Greek ἀσπλη, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב *to smite with the edge of the sword; to kill with the sword*, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב חֶרֶב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. town laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרְבָּה plur. חֶרְבוֹת, with art. חֶרְבוֹת const. חֶרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, נָחֵמִי אֶת־עָרֵיכֶם חֶרְבָּה "I will lay your cities waste." חֶרְבוֹת לְבָנָה *to build up ruins or places laid waste*. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבְּנוֹת חֶרְבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhausen aufbauen. Synonymous with this is חֶרְבוֹת הָאֲדָמָה Isaiah 44:26. חֶרְבוֹת הָאֲדָמָה the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרְבָּה (for חֶרְבָּה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרְבוֹן plur. constr. חֶרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָה (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חֶרַג ἀπαξ λεγόμεν. Psalm 18:46, *to SHAKE, to TREMBLE*. Ch. חֶרַג fear, trembling. (The primary syllable is רַג, which equally with רַע denotes tremulous movements, see רַגַּע, רַגַּע). Loc. cit. חֶרַגוּ מִמְּקוֹמֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج *to go out, translate shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרַגוּ.

חֶרַג an unused quadril. i. q. Arab. حرجل *to leap, to gallop as a horse, to spring as a locust*. It is formed from the triliteral חֶרַג *to tremble*, which is applied to leaping (see חֶרַג). By the omission of ר from this root another triliteral is formed, חֶרַג. Hence—

חרגל *m. a locust*, so called from its leaping (see the root, comp. *ἀρράκος, ἀρράλαβος*, from *ἄρρειν*), with wings and fit for food, Lev. 11:22. (Arab. *حرجلة*, a troop of horses, also of locusts, *حرجوان*, *l* and *n* being interchanged, a kind of locust without wings).

חרד fut. *יִחְרַד*—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused *יִחְרַד* prob. had the signification of terrifying, compare *עָרַץ*, *ἀράσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by *ל* of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, *וַיִּחְרְדוּ אִישׁ אֶל אָחִיו*, "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by *אֶל* prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by *יִחְרַד* to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare *חָפַץ* NIPHAL), followed by *מִן* from a place, Hos. 11:10, 11; *לִפְנֵי* to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. *חֲרִיד*.

חרד adj.—(1) trembling, fearful, afraid, Jud. 7:3; followed by *עַל*, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, *הַחֲרִידִים בְּמִצְוַת אֱלֹהֵינוּ*, "those who fear (or reverence) the commandment of our God," compare 9:4; Isa. 66:2, *חֲרַד עַל דְּבָרִי*, "who reverences my words," followed by *אֶל* verse 5.

חֲרִידָה f. constr. *חֲרִידוֹת* plur. *חֲרִידוֹת*, Eze. 26:16.—

(1) terror, fear. Gen. 27:33, "and Isaac feared *חֲרִידָה* a great fear." A genitive after this word sometimes refers to the person who is feared, as, *חֲרִידַת אָדָם* the fear of man, Prov. 29:25; sometimes to him who inspires fear, *חֲרִידַת אֱלֹהִים* terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרַב fut. *יִחְרַב* apoc. *יִחְרַב*.

(1) TO BURN, TO BE KINDLED, cogn. to *חָרַד*. Always spoken of anger, concerning which these expressions are used—(a) *חָרַב אָפוֹ*, Exod. 22:23; followed by *בְּ* against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by *אֶל* Nu. 24:10; *עַל* Zec. 10:3—(b) without *אָפוֹ*, *חָרַב לוֹ*, "anger was kindled

to him," he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(c) *חָרַב בְּעֵינָיו* "anger was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb *λυπέσθαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas *וָעַם* NIPHAL, and *עָצַב* HITHPAEL.

(2) to be angry, followed by *בְּ* Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root *חָרַב*]). part. *נִחְרָבִים* pl. i. q. Kal No. 2, to be angry, Isa. 41:11; 45:24; followed by *בְּ* against any one, Cant. 1:6 [but this should be referred to *חָרַב*].

HIPHAL *יִחְרַב* fut. *יִחְרַב*—(1) to make to burn, to kindle anger, Job 19:11; followed by *עַל*.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, *וַיִּחְרְבוּ הַחֲרִיבִים* "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. *יִחְרַב* (of the form *חֲקִטָּל*) to emulate, to rival, Jer. 22:15; followed by *אֶת* with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, *חָרִיב*, *חָרִי*, *חֲרִיבָה*.

[*חֲרִיבָה* (*Harhaiak*), according to other copies *חֲרִיבָה* ("who was dried up"), pr. n. of a man, Neh. 3:8.]

חֲרִיד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. Jud. 7:1; Hence Gentil. *חֲרִיד* 2 Sa. 23:25.

חֲרִימִים m. pl. strings of pearls, or other gems, or coral, Cant. 1:10; from the root *חָרַב* which see. Syr. *ܡܚܪܝܡ* and Arab. *خريز* a necklace composed of gems or pearls.

חרה m., Job 30:7; Zeph. 2:9; pl. *חֲרָהִים* Prov. 24:31, the nettle, so called from its burning, from the root *חָרַב* = *חָרַב*. Comp. *Ἀἰθέλη*: to singe, for *Ἀἰθέλη*. See Celsii Hierobot. t. ii. p. 165.

[*חֲרִמָּה* (contracted from *חָרִיב אָפוֹ* flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

חָרִיב m. (from the root *חָרַב*) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase *חָרִיב אָפוֹ* "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. *חָרִיב* is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. *חֲרִיבִים*, Ps. 88:17.

[גית חרון see חרון]

חרון (Kametz pure, see Amos 1:3), part. pass. from the root **חרץ** to cut into, to sharpen. — (1) *cut in, dug*, hence *the ditch* of a fortified city, Dan. 9:25. (Chald. **חריץ**.) Compare the root No. 1, *b*, where the verb **חָרַץ** can only be referred to **חרון** by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for *a threshing wain*, an agricultural instrument used for rubbing out corn; more fully **טורני חרון** a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. **חרוצות** Amos 1:3. As to the form of this instrument, see **טורני**.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, **בְּצֵקֶךָ חָרֹץ** "in the valley of judgment," i. e. of punishment. LXX. *ἐν τῇ κοιλᾷ τῆς δικῆς*.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see **חָרִץ** No. 3), or else from its being eagerly desired by men (see **חָרַץ** No. 4, *b*). Arab. **حرص** to be eager, to covet, or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. *χρυσός*.

חרון (of a form which regularly receives dagesh, for **חרץ**) — (1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. **חַרוּצִים** Pro. 10:4; 12:24; 13:4; 21:5.

(2) [**Haruz**], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

חרץ an unused root, cognate to **חרץ** to *puncture*, hence to *perforate, to bore through*. Arab. **خرز** to perforate e.g. pearls or gems, in order to string them. Hence **חרוז**.

[**חרחס** (**Harhas**), pr. n. m., 2 Ki. 22:14, written **חַרְחָס** 2 Ch. 34:22.]

חרחר m. (from the root **חרץ**) — (1) *inflammation, burning fever*, Deut. 28:22. LXX. *ἰσθισμός*. Vulg. *ardor*.

(2) [**Harhur**], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

חרט an unused root. Syriac **ܫܚܬ** to cut in, to engrave, like the kindred root **חרץ**, **חרש**, **חרש**, **חרש**, **חרש**. See more under the root **חרץ**. Hence **חרט** a graving tool or chisel, and Arab. **خرط** to turn [as in a lathe]. [Hence **חרט** and **חרט**, **חרט**, **חרט**.]

חרט m. — (1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, **בְּחֶרֶט אָנֹכִי** "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חרטם m. only in plur. **חֲרָטִים** *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), *ἱερογραμματεῖς*, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Egypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3, 14, 15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from **חרט** a style, and **ם** formative (comp. **פָּרִים** from **פָּרָה**, **דָּרוֹם** from **דָּרָר**), or whether it be taken as a quadrilateral, formed from the trilaterals **חרט** and **חרם** to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. **חֲרָטִים**, **חֲרָטִים**); thus, according to Jablonski (loc. cit., and Opuscul. ed. de Water, i. p. 401) **θαυματουργός** *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Egypt., p. 366) **καρποδουτος** i. e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from **خرمدند** *chymdand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חרטמן Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

חר m. with the addition of **אף** *heat of anger*, Ex. 11:8; Deut. 29:23; Isa. 7:4, etc. Root **חרה**.

I. **חֲרִי** m. *white bread*, made of fine flour, from the root **חר** No. I. It occurs once, Gen. 40:16, **חֲרִי** Vulg. *canistra farinæ*; LXX. *καὶ ἄρτοι φάρων*. In the treatise of the Mishnah, Edaioth, iii. § 10, **חֲרִי** is a kind of loaf or cake; Arab. **حَوَارِي** white bread, white flour.

II. **חָרִי** ("a troglodyte," "cave-dweller," from **חר** No. II, a hole, a cavern, and the termination **י**), [**Horite**], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חֲרִי יוֹגִים (from the root **חָרַם**), *doves' dung*, 2 Ki. 6:25 כְּחִיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb *Kali* is called *sparrows' dung* (حرو الصافر), and in the shops of the (hymnists [in Germany] *assa foetida* is called *Zeufelsbref*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is **דְּבִיּוֹגִים**, which see.

חָרִים m. pr. *something turned or carved* (from the root **חָרַם**); specially a conical *pouch* or *purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

חֲרִיף (Arabic خريف "autumnal showers," from חֲרִי autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יִזְרָה (also signifying autumnal showers).

חֲרִיץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*; *τμήμα*. 1 Sam. 17:18, עֲצֵצוֹת חֲרִיצֵי הַחֶלֶב, "ten cuttings of (thickened) milk (or of soft cheese)." LXX. *τρυφαλίδες*, i. e. according to Hesychius, *τμήματα τοῦ ἀπαλοῦ τυροῦ*. Vulg. *decem formellæ casei*. Arab. كس (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. **חָרִיץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חֲרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀπορός, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to *burn*, to *singe* (like Chald. **חָרַךְ** and Arab. حرق), hence to *roast* flesh. Prov. loc. cit., לֹא יִחָרַךְ בְּסִיָּה צִידוֹ, "he will not roast his prey."

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. **חָרַךְ** for **רָכַסְהוּ**. LXX. οὐκ ἐκτετεύεται θήραν, pursues not prey. Chald. and Syr. **חָרַךְ** will take, will catch; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַךְ**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַךְ** net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. to burn, to singe, i. q. Arab. حرق.

חָרַךְ ITHPAEL, **חָרַךְ** to be singe, Dan. 3:27.

חָרָכִים m. *lattices of windows*, properly a *net*, net-work, Cant. 2:9. LXX. δίκτυα. (Chaldee **חָרָכִים** a window.)

חָרַל see **חָרַל** [given as an unused root in Thes.].

חָרַם unused in Kal, properly to *shut up* (comp. **חָרַם** a net, No. 1.)—

(1) specially to *shut in*, to *contract the nose* (comp. **חָרַם**). Hence part. **חָרִים** Levit. 21:18, *drawn in*, or *depressed at the nose*. Vulg. *naso parvo*. Arab. **خَرَمَ** and **خَرَمَ** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) to *prohibit* to common use; to *consecrate* to God (opp. to **חָלַל**). Arabic **حَرَمَ** to prohibit, especially to common use. II. to render sacred. IV. to devote. **حَرَم** a sacred place, adytum, also women's apartment [*Haram*]. **חָלַל**: to account unlawful, **חָלַל**: to forbid, to prohibit. See **חָלַל**.

חָרַם — (1) to *consecrate*, to *devote* (**חָלַל**: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) to *extirpate*, to *destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **חָרַם** Josh. 11:12; 1 Sa. 15:8. The phrase **חָרַם** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **חָרַם** 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וְהָיָה יְהוָה יִתְּנוּ לָשׁוֹן** **וְהָיָה יְהוָה יִתְּנוּ לָשׁוֹן** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

הָרָם **הָרָם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 12:19; Lev. 27:29.

הָרָם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

הָרָם for **הָרָם** (i. q. **הָרָם** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

הָרָם, once **הָרָם** (Zec. 14:11), with suffix **הָרָם**, **הָרָם** pl. **הָרָם**.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חָרָם** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

הָרָם ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called **צִפְתָּ** Jud. 1:17.

הָרָם (i. q. **הָרָם** prominent summit of a mountain; properly it seems the nose of a mountain; compare **הָרָם**, *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called *Jebel esh-Sheikh* (جبل الشيخ) and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **הָרָם** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **הָרָם**, by the Sidonians **הָרָם**; and they were also sometimes called **הָרָם**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

הָרָם quadril. prob. compounded of **הָרָם** to cut off, and **הָרָם** to cut into. Hence—

הָרָם m. a sickle, reaping hook, Deut. 16:9; 13:26.

הָרָם (i. q. Arab. **هَرَم**) a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Káppai*, *Carrae*, Arab. and Syr. **حَران**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alfereg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

הָרָם ("two caverns," dual from **הָרָם** = *חור*) [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **הָרָם** Neh. 2:10, 19 **הָרָם** page cxvii, B, is altogether a different place

הָרָם (perhaps for **הָרָם** from **הָרָם** to snore, and **הָרָם** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

הָרָם & חָרָם an unused root.

(1) i. q. **חָרָם** and **חָרָם** to scrape, to scratch and intrans. to be rough; **חָרָם** a potsherd, so called from its being scratching, rough. Hence **חָרָם** a sherd, and **חָרָם**.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חָרָם**. Hence **חָרָם** the sun.

חָרָם m. [in pause **חָרָם**, root **חָרָם**].—(1) the itch, Deut. 28:27; so called from scratching (*κράσσειν von trāgen*).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **חָרָם** par. **חָרָם** Jud. 14:18 (like **חָרָם**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חָרָם** properly is the orb, or disc of the sun, die Sonnen-scheibe, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schaben* (see Adelung h. v.).—עֵרַח **חָרָם**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχερὲς*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (*قرية حرس*), and is also confirmed by the Talmudists in Menachoth fol. 110A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere *בית נקלש*, what-
ever may be thought of the authenticity of the words,
עיר החרם יאמר לאחת. [Nothing but *conjecture* can
be opposed to their genuineness.] From the Arabic
usage *حرس* to defend, to preserve, it may be ren-
dered "one shall be called a city preserved," i. e. one
of those five cities shall be preserved. Whichever
rendering is preferred, this reading is better than the
other החרם עיר, concerning which see p. CCXXXII, B.

חרמות f. a pottery, potters' workshop, *ῥαψέρεψ*,
where earthen vessels are made (from *חרש*). Hence
שער החרמות the pottery gate, Jer. 19:2, a gate of
Jerusalem near the valley of Hinnom. ["See under
חרש."] In *קרי* there is *חרסית*.

חרע an uncertain root ["Syr. Ethpaël to be
cunning"], see *פתרע*.

חרף fut. *יחרף* (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. *خرف*).
With this accord the Lat. *carpo*, and (with a prefixed
sibilant) German *farp*, *scharf*. The primary syllable
רף has also in other roots the signification of plucking
(*rapienti*), as *זרף*, *זרף*, *זרף*, see *רפא*. Hence *חרף*,
חרף the time when fruits are plucked, autumn,
and from this—

(2) denom. to pass the autumn (and winter), to
winter, *χειμάω*. Isa. 18:6, *וְכָל-בְּהֵמַת הָאָרֶץ עָלָיו תִּחְרַף*,
"and all the beasts of the field shall winter upon it,"
as rightly rendered by Chald., Jerome, Luth. Opp.
to *קץ* to pass the summer (from *קצץ*). The Arabic
verb *خرب* has also many significations derived from
خريف and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach.
Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, *לֹא-יִחְרַף*,
לִבִּי לְבָבִי "my heart (my conscience) shall not re-
proach me as to any day of my life;" i. e. I do not
repent of any day.

PIEL *חרף* — (1) i. e. Kal No. 3, to reproach, to
scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11;
102:9, etc.; followed by ל 2 Chr. 32:17; א 2 Sam.
23:9. *חָרַף הָרָשָׁה* Ps. 79:12; 89:52.

(2) followed by *נָקַשׁ* to scorn life, to count one's
life as of little worth, i. e. to expose one's life to
very great danger, especially in battle, *παράβαλλε-
σθαι*. Jud. 5:18, *וְנָקַשׁוּ לְמוֹתָם*, "Zebulun,
the people despised their life (and cast it away) unto
death." The Arabs make a similar use of the verbs
أهان, *بذل*, *عرض*, see my Comment on Isa. 53:12.
It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of
Him who laid down his life that he might take it
again.]

NIPHAL, pass. of Piel No. 2, to be betrothed, speak-
ing of a woman; prop. abandoned, i. e. given up, or
delivered to a husband. Levit. 19:20, "a maid-
servant *נְחֻרְתָּהּ לְאִישׁ* who is betrothed to a husband."
So in the Talmud *נְחֻרְתָּהּ* is i. q. *נְחֻרְתָּהּ* espoused.
There is a similar use made of the Arabic verbs
ربح, properly to esteem lightly, and then to
deliver a wife to a husband; see Schultensii Opp.
Min., p. 145, seq.

The derived nouns follow, with the exception of
חרף.

חרף ("plucking"), [*Hareph*], pr. n. m., 1 Chr.
2:51.

חרף m. autumn, the season in which fruits are
gathered (see the root No. 1). Arabic *خريف*, see

Schultens on Job 29:4. It commonly includes also
the winter, and thus *זֶמַן חָרַף* summer and autumn
make up the whole year, Gen. 8:22; Ps. 74:17; Zec.
14:8. *בֵּית חָרַף* a winter house, Am. 3:15. Metaph.
used of mature age, manhood; compare Gr. *ἀνῆρα*
Pind. Isthm. ii. 8; Nem. v. 11; *ῥα*, Plato. Legg. viii.
p. 415: *auctumnus*; Ovid. Met., xv. 200. Job 29:4,
בְּיַמֵּי חָרַפִּי "in the days of my maturity," i. e. of my
manly vigour; *ῥῆς ἀμῆς μου*, the flower of my age.

[It may, I think, be questioned, whether *חָרַף*
really means winter as well as autumn; the phrase
זֶמַן חָרַף will not prove it by any means; see Genesis
8:22. As to Pro. 20:4, it may signify "he will not
plow by reason of the autumn," i. e. the abundance
of autumn fruits. In Job 29:4, the metaphorical
use appears to arise from the autumn having been
regarded as the beginning, the prime of the year,
see Thes.]

חרפה f. — (1) reproach, scorn, contempt—
(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12,
pass. Mic. 6:16, *חֲרֻפַּת עַמִּי* "the reproach of my
people," i. e. the reproach which the people cast upon
me—(b) which rests upon any one. Isa. 54:4, "the
reproach of widowhood," i. e. which rests on widows.
Josh. 5:9, "the reproach of Egypt," i. e. the stigma
resting on Israel from the time of their departure out
of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is
despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 18
Plural *חַרְפוֹת* Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

חרץ fut. **יִחַרֵּץ** — (1) properly to CUT, to CUT INTO; kindred to **חָרַשׁ** (LXX. sometimes render it *suréneuv*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence **חָרִיץ** a slice. Specially — (a) to cut skin deep, to wound slightly. (Arabic **حَرَسَ** to cut the skin, **حَرَسَ** to wound skin deep, **حَرَسَ** such a wound on the head.) Part. **חָרִיץ** somewhat wounded, Levit. 22:22. — (b) to dig, see **חָרַץ** No. 1.

(a) to sharpen, to bring to a point (comp. Arab. **خَرَسَ** the point of a spear. Schult. on Prov. 21:5). Only occurring in the proverbial expression, Exodus 11:7, **לְכָל בְּנֵי יִשְׂרָאֵל לֹא יִחַרֵּץ בְּלִבָּהּ לָשׁוֹן** "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence **חָרִיץ** No. 2.

(3) This word is also figuratively used to decide, to determine. 1 Ki. 20:40, "this is thy sentence, to determine. **וְאַתָּה תִּחַרֵּץ** thou thyself hast decided it." Job 14:5, **אִם חָרִיץ יָמָיו** "seeing that his days are determined." Isaiah 10:22, **כָּלִיץ חָרִיץ** "destruction is decreed." Compare NIPHAL, and **חָרִיץ** No. 3.

(4) from the idea of sharpening; to be sharp, as applied to taste, to be sour, whence **חָרִיצִים** sour grapes [or grape stones]; and also —

(5) to be eager, i. e. strenuous, active, diligent (Germ. **faul** werden lassen). Hence adj. **חָרִיץ** eager, which see; and once as a verb. 2 Sa. 5:24, **אָדָּהָתְךָ חָרִיץ** "then be thou diligent," on the alert; i. e. hasten.

(Arab. **حَرَصَ** to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, **حَرَصَ** desire, pursuit.)

NIPHAL, part. **נִחְרָץ** construed **נִחְרָצָה** something determined, decreed, especially in the phrase **נִחְרָצָה וְנִחְרָצָה** "destruction, and that which is decreed;" **נִחְרָצָה** *εὐδαιμονία*, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36. — Daniel 9:26, **נִחְרָצָה שְׁלֹמֹכֶת** ["a decree of desolations," i. e.] "the desolations decreed."

Derivative nouns **חָרִיץ** I. and II., **חָרִיץ**, **חָרִיץ**.

חָרִיץ Chaldee, loin, the lower part of the back, round which the girdle was bound, i. q. Hebr. **חָרִיץ**, **חָרִיץ** and **ר** being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural **חָרִיצִים** (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular **ܚܪܝܥ**

(Rish being omitted) is frequently used for the back (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis p. 316). So Dan. 5:6, **כִּסְיֵי הַמֶּלֶךְ הִתְּרַחֲסוּ** "the bands of his loins were loosed," i. e. the joints of his back, the vertebrae.

חָרַב an unused quadril. root, i. q. Arab. **حَرَبَ** to bind a cord fast, comp. **حَصَمَ** and **حَظَبَ** Hence —

חָרַב pl. **חָרִיצוֹת** — (1) bands tightly fastened, Isa. 58:6.

(2) pangs, griefs, Ps. 73:4; comp. **חָרַב** and **חָרַב**.

חָרִץ only in pl. **חָרִיצִים** sour or unripe grapes, compare the root **חָרַץ** No. 4; Nu. 6:4. Arab. Sam. **حَرَصَ** id., **حَرَصَ** food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

חָרַק fut. **יִחַרֵּק** to GNASH with the teeth, an onomatopoeic root (Arab. **حَرَقَ** Syr. **ܚܪܩ** id., **ܚܪܩ** gnashing of teeth. With this accords the Gr. *κρίω*, Aor. *ἐκρίω*, of which the root is *KP. I'*). It occurs Job 16:9; and **חָרַק** Ps. 35:16; 37:12; 112:10; Lam. 2:16.

חָרַךְ (1) TO BURN. (Arab. **حَرَسَ** to be warm, to glow; Æth. **ሕረረ**; to be hot. The signification of burning is found in the stock **חָר**, comp. **חָרָה**, **חָרַךְ**, **חָרַךְ**, Lat. *areo, uro*, and Germ. *har, uer*, fire; *herb, harften*, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare **חָרַם** (ḥarab). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. **حَرِيْر** born of a noble race, to be free, to be freeborn, whence **חָרַר**, Heb. **חָרַר**, noble, freeborn, Syr. **ܚܪܐ** to set at liberty, **ܚܪܐ** free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL, **חָרַר**, and **חָרַר** (Psalm 69:4; 102:4, of the form **חָרַר** from **חָרַר** fut. **יִחַרֵּר** (Ezek. 15:5), to be burned up, Jer. 6:29; Ezek. 15:5; 24:10; to be dried, Ps. 69:4. [Also trop. to burn

with anger, Cant. 1:6, נְהִירְדִי. See Thes. In Man. from חָרָה.]

PULCEL inf חָרַר to kindle (contention), Proverbs 26:21.

Derived nouns [חָרַר, חָרָר, חָרָר] and—

חָרָרִים m. pl. parched, or sunburnt places, Jer. 17:6

חָרַשׁ i. q. חָרַס which see. Hence—

חָרַשׁ m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חָרַשׁ קֶלֶב a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חָרַשׁ stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. חָרַשׁ and חָרַשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַץ, חָרַץ, חָרַץ, which see. Syr. حَرْش is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרַשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חָרַשׁ); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; καὶ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. חָרַשׁ to plow (Arab. حَرَث Eth. ለረሰ id., مَجْرَات a plowman, a husbandman, حَارَث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with פָּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל זִמְי חָרַשׁ חֲרִישִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil rinadern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. חָרַשׁ to be deaf (compare חָרַשׁ deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرْش, Med. E., Arab. خرس id., خرس dumb. The origin of this meaning lies in

cutting off, hacking, and חָרַשׁ properly is blunted, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרַשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלִים which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, וְאַתָּה יְיָ אֱלֹהֵי חָרַשׁ "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by כֵּן in a pregnant sense, Psalm 28:1, אַל תִּחְרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרַשׁ.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:18; Mic. 3:12.

HIPHAL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לְ to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by כֵּן to be silent from some one, i. e. to hear some one silently; followed by אֶל id., Isa. 41:1; to be silent about any thing (εἶναι ὑπὸ σιωπῆς), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתָּם תִּחְרְשׁוּן and you shall keep quiet," or be still. Followed by כֵּן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חָרִישׁ [חָרַשׁ], מְחָרֵשׁ, מְחָרֵשׁ.

חָרַשׁ (of a form which takes dagesh, for חָרַשׁ) constr. חָרַשׁ (Exod. 28:11; Isa. 44:12, 13; compare חָרַשׁ constr. חָרַשׁ Eze. 26:10)—

(1) an engraver, of stones, Ex. 28:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַשׁ בָּרֶזֶק an artificer of iron. Isa. 44:12, חָרַשׁ עֵץ an artificer of wood, ih.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חרש משהו artificer of destruction, Eze. 21:36.

חרש (of the form חרש adj. pl. חרשים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) *work of an artificer*. Hence חרש the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. *ܚܪܫܐ*, compare *ܚܪܫܐ* Chaldee חרש a magician, an enchanter. Isa. 3:3; חרשים "oneskilled in artifices," i.e. in magic: there follows חרש a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 2:1.

(4) [*Heresh*], pr.n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb חרש No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, חרש נחשת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb חרש to be entangled, חרש a wood, חרש a thicket, compare Sam. 17:12, חרש a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חרש 1 Sa. 23:16, which is also retained with a preposition. חרש verses 15, 18; pl. חרשים 2 Ch. 27:4.

חרש (Chaldee "enchanter," "magician"), [*Harsha*], pr.n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חרש f.—(1) *the working of wood, or stones*, Ex. 31:5; 35:33.

(2) חרש [Harosheth of the Gentiles], pr.n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חרת i. q. חרש No. 1, TO ENGRAVE, compare *χαράσσω, χαράττω*. It occurs once, Exod. 32:16. (Chald. חרת id.). [Hence in Thea.]—

חרת (prob. i. q. חרש "wood" ["a cutting, hence i. q. חרש"], [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חרש ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חרש m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חרש LXX. δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well تطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حنس to drive a flock." This word is only found defectively حنشا.]

חרש fut. יחרש —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. *ܚܪܫܐ* id. A kindred root is *חַרַּשׁ*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חרש שפתיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אל תחשך keep not back (thy throat or mouth)." Followed by מן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i.e. to deny it to him; followed by מן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מן of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *schonen*). Isa. 14:6; 2 Ki. 5:20. Followed by ל to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חרש fut. יחרש a kindred root to חרש (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab *حسف* and *سحف*). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חרש שקל "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חרש "with the buttocks uncovered." *To make a tree bare*, i. q. *to strip off its leaves*, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben abfchöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic حَسْب is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حَسَف to let down]).

Derivatives, חֶשֶׁב, חֶשֶׁב and pr. n. חֶשֶׁב.

[חֶשֶׁב s. חֶשֶׁב.]

חֶשֶׁב fut. חֶשֶׁב but חֶשֶׁב Ps. 40:18; חֶשֶׁב Ps. 35:20—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. حَسَب, Eth. ለሰበ and ለሰበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. حَسَب and اشَب, whence חֶשֶׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. to *think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חֶשֶׁב), Ex. 31:4; whence חֶשֶׁב an artificer, 2 Chron. 26:15; especially *polymilitary*, a weaver of damask adorned with figures (different from חֶשֶׁב) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to *devise evil, to plot*, as חֶשֶׁב אֶנִּי Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֶשֶׁב רָעָה עָלַי Genesis 50:20; Mic. 2:3; Nah. 1:11; חֶשֶׁב מְחַשְׁבוֹת עָלַי (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to *think, to purpose* to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added עָלַי of the person).

(2) to *think, to take* to be so and so, followed by acc. and dat. (λογίζεσθαι τινα εἶς τι). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and אֶל Job 19:11. Absol. to *make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, אֵיזֶה יֶחֱשָׁבֵהוּ לֹא יִחְשְׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) to *impute* something to some one; followed by אֶל of pers. and acc. of the thing; e.g. sin, Psalm 2:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, to *be computed, reckoned*, 2 Ki. 22:7; to *be accounted*, followed by אֶל, Josh. 13:3; עָלַי 2 Sa. 4:2.

(2) pass. of Kal No. 2, to *be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֶשֶׁב חֶשֶׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by אֶל to *be reckoned equal* to some one, Job 18:3; 41:21; Hos. 8:12 (hence to *be like*, Isa. 5:28); followed by אֶל id. 1 Ki. 10:21; Lam. 4:2 אֶל Isa. 2:22, בְּמָה יִחְשַׁב הוּא "to what shall he be made equal," i.e. at how much is he to be estimated? followed by עָלַי Ps. 88:5.

(3) pass. of Kal No. 3, to *be imputed* to some one, followed by אֶל Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) to *compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (εἰς was berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, אֶל (אֶל) to reckon with any, 2 Ki. 12:16.

(2) to *consider, to think upon* (beachten), Psalm 77:6; 119:59.

(3) to *think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. to *think out*, Prov. 16:9; in a bad sense, to *devise, to plot*, followed by עָלַי of pers. חֶשֶׁב מְחַשְׁבוֹת עָלַי Dan. 11:24; אֶל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, to *be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, to *reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. חֶשֶׁב, חֶשֶׁב.

חֶשֶׁב Ch. i. q. Heb. No. 2, to *reckon, to take for* any thing, followed by אֶל Dan. 4:32.

חֶשֶׁב m. the girdle of the high priest, with which his אֶפֶסֶת was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֶשֶׁב הָאֶפֶסֶת Ex. 28:27, 28; 39:20, 21; חֶשֶׁב אֶפֶסֶתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֶשְׁבָּרָה (for חֶשֶׁב בְּרָה "reason," "thought in judging," perhaps "wise judge"), [Hashbadana], pr. n. of a man, Neh. 8:4.

חֶשְׁבָּה ("estimated," for חֶשֶׁב with the Aramaean article [i. e. the emphatic termination]), [Hashubah], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֶשְׁבֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. ratio.

(2) [Heshbon], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:9). The *Ebonites* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syria, p. 11). It is now called حَسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֶשְׁבֹן plur. חֶשְׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֶשֶׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֶשְׁבִּיהוּ חֶשְׁבִּיהוּ ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֶשְׁבָּה (i. q. the preceding, from which this seems to have originated, 'being changed into ב), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֶשְׁבִּנִיָּה (id.) [*Hashabniyah*], pr. n. m.—(1) Neh. 3:10.—(2) Neh. 9:5.

חֶשֶׁה fut. יִחְשֶׂה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָקָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by כִּן to turn oneself silently away from any one, Ps. 28:1. Compare חֶרֶשׁ No. 4.

HIPHIL הִחְשִׂה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הִחְרִישׁ, הִחְשִׂים), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֶחֶשׁ [from חֶשֶׁשׁ] Job 31:5, see Analyt. Ind.

חֶשֶׁב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֶשֶׁךְ Chald. *darkness*, Dan. 2:22. Root חֶשֶׁךְ.

חֶשְׁקִים see חֶשֶׁקִים.

חֶשֶׁךְ Chald.—(1) *to be needful*. (Syr. *ܚܫܐ* to be fit, needful.) Ezra 6:9; מַה-חֶשֶׁךְ "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֶשְׁחֹת f. *need*, what is needful, Ezr. 7:20.

חֶשְׁכָּה see חֶשֶׁכָּה.

חֶשְׁשִׁים see חֶשֶׁשִׁים.

חֶשֶׁךְ fut. יִחְשֶׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. *ܚܫܐ* id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIPHIL—(1) *to darken, to make dark*. Amos 5:8, יוֹם לִיָּהּ הִחְשִׁךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2, מִי זֶה מְחַשְׁךְ עֵצָה וְנִי "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֶשֶׁךְ and the following words.]

חֶשֶׁךְ pl. חֶשְׁכִּים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldee חֶשְׁכָּה id.

חֶשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֶשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22, לֹא יֵאֱמִין שׁוֹב מִן חֶשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵוֶר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—[("d) *wickedness*, Prov. 2:13; comp. *τὸ σκότος*, John 3:19; also Rom. 13:12.]

חֶשְׁכָּה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֶשְׁכָּה Ps. 139:12. Plur. חֶשְׁכִּים Isa. 50:10.

חֶשְׁכָּה or חֶשְׁכָּה (with Tzere pure), constr. חֶשְׁכָּת (without dagesh lene), Ps. 18:12.

חֶשְׁכָּה f. id. *darkness*. Mic. 3:6, חֶשְׁכָּה לָכֵם "and darkness shall surround you, so that ye shall not divine." Some copies have חֶשְׁכָּה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לִיָּהּ in the oth. r. clause

חָשַׁל unused in Kal i. q. שָׁחַל to prostrate, to
crack.

NIPHAL, part. **דַּלְּשָׁנִים** *the weakened, the wearied*,
Deu. 25:18.

כָּרַס Chald. *to make thin*, hence *to crush*, *to beat fine*, i. q. כָּרַס, Dan. 2:40. (Chald. and Talmud Jerus. *to hammer out*, *to beat out thin*, כָּרַס crushed barley. Syr. **ܕܪܫ** *to hammer out*.)

חָשַׁם an unused root. Arab. **حشم** — (1) *to be fat*, transposed **חָשַׁם**. — (2) *to have many servants* (prop. *to be rich, wealthy*). Hence **חֲשִׁמּוֹן**, **חֲשִׁמוֹה**, **חֲשִׁמוֹה** [חֲשִׁמוֹה], and —

חֲשִׁימִי ("rich," "wealthy." Arab. حاشيم having many servants), [*Hashumi*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֲשֹׁם see **חֹשֶׁם**.

הֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*],
pr. n. of a town in the tribe of Judah, Josh. 15:27.

הַשְׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

𐤎𐤑𐤕 m. *brass made smooth*, i.e. *polished*,
 Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii.
 page 877, seq.) to be compounded of 𐤑𐤕𐤕 for 𐤕𐤑𐤕
 brass, and Chald. 𐤎𐤕𐤕 gold, so that it would answer
 to *aurichalcum*; [if this word had been (as is sometimes
 supposed) from *aurum*, but it is in Greek *ορείχαλκος*,
 see Thes.], but the word 𐤎𐤕𐤕 seems to be of very
 uncertain authority. As in chap. 1:7, there occurs
 in the same connection 𐤎𐤕𐤕 𐤕𐤑𐤕 *smooth brass*, 𐤎𐤕𐤕
 must, I think, be explained as having the same sense;
 and be taken as from 𐤑𐤕𐤕 (𐤕 being rejected by aphæ-
 resis) and 𐤎, a syllable which is shewn to have not
 only the signification of softness, but also that of
smoothness and brightness, by many roots which com-
 mence with it, as 𐤕𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕
mulceo, mollis, and with a guttural prefixed 𐤕𐤕𐤕 (see
 𐤕𐤕𐤕). LXX. translate it *ἤλεκτρον*. Vulg. *electrum*,
 which words are not to be understood as used for
amber, but for a kind of metal of remarkable bright-
 ness compounded of gold and silver; see Pausan. v. 12;
 Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in
 dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar
 connection, occurs *χαλκαίδιανον*, which I would ex-
 plain *χαλκὸν λιπαρόν* = 𐤎𐤕𐤕.

דִּשְׁשָׁה m. pl. ἀπαξ λεγόμεν. Ps. 68:32, "those who are fat," i.e. rich, nobles; compare Arabic

חֲשִׁים, a great man with a large retinue. Well explained by the Hebrew interpreters, מְנַשִּׁים נְדוּלִים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خَشَم the nose, which may be applied to a prince, like اَنْف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خَشَم signifying nose, although حَشَام is a large-nosed man, خَشَم to break the cartilages of the nose. Compare under תַּרְבֵּם.

חֲשַׁן an unused root, i. q. Arab. حَسَن *to be fair*,
 Conj. II. IV. to adorn. (In the western languages,
 perhaps, there accord with this Goth. *sceinan*, Germ.
scheinen, whence *ston*, *schön*). Hence—

צִיָּה m. ornament, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully צִיָּה חֲסִידִים Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. צִיָּה. LXX. λογείον, Philo λόγιον, λογείον κρίσεως, Sir. 45:10.

חָשַׁק—(1) properly to JOIN TOGETHER (comp. **חָשַׁק** No. 1, 2), and intrans. (for **חָשַׁק**) to be joined together, to adhere, see **PIEL**. In **Kal** always metaphorically in the sense—

(2) *to cleave* to any one, i. e. to be attached with very great love, as though it were *to be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by 3 Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق *to cleave* to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְהִשְׁתָּה נַפְשִׁי מִשְׁחַת חַיִּי “and thou hast loved my life (and hast drawn it up) from the pit of destruction.”

(3) Followed by a gerund, *to like to do something*,
1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, *to join together*, Exod.
38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

חֶשֶׁק suff. חֶשֶׁק m. *desire, delight*, 1 Ki. 9:1, 19.
Isa. 31:4, לַיְלַת חֶשֶׁק "the night of my pleasure."

חֲשִׁקִים *m. plur. joinings, i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended.*
Ex. 27:10, 11; 38:10, seq.

חֲשָׁקִים m. pl. *the spokes of a wheel*, by which the nave and the rim are joined, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשֵׁרָה or **חֲשֵׁרָה** constr. **חֲשֵׁרָה** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is **חֲשֵׁרָה**.

חֲשֵׁרִים masc. plur. *nave of a wheel* (Nabe des Rades), at which the spokes are gathered together, 1 Ki. 7:33.

חֲשֵׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. **חֲשֵׁשׁ**). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, **חֲשֵׁשׁ לֶהֱבֶה** “dry grass of flame,” i. e. burning Isa. 33:11.

חַת (from **חָתַת**) with suff. **חָתָם** (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חַת (“fear,” “terror”) [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called **חַת** גְּזִי Gen. 23:3, seq.; 25:10 **בְּנוֹת חַת** 27:46; sometimes **חַתִּים** plur. **חַתִּים**, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. **מֶלֶךְ הַחַתִּים** 2 Kings 7:6, a name given to all the Canaanitish kings [?].

[“Fem. **חַתִּית** Eze. 16:3, plur. **חַתִּיּוֹת** 1 Ki. 11:1, also **בְּנוֹת חַת** Gen. 27:46.”]

חָתַת fut. **יִחַתֵּה** TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to **חָתַף**, whence by softening the third radical might be formed **חָתַת** and **חָתַף**). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, **לְחַתּוֹת** “to take away fire from a hearth.” Prov. 6:27; 25:22, pregn. const. **אֶתְּהָה חֹתֶה עָלַי** “for thou wilt take coals of fire (and heap them) on his head.” See under the word **חָתַל**.—Hence **מִחַתָּה** fire-pan, censer [and **מִחַתָּה**].

חֲתִית (from **חָתַת**) f. *terror, fear*, Gen. 35:5.

חֲתִיל (from **חָתַל**) m. *a bandage for binding up a wound*, Eze. 30:21.

חֲתִיתָת plur. **חֲתִיתָתִים** adj. *timid, fearful*, Eze. 13:5. Root **חָתַת**

חָתַת see **חָתַת**.

חֲתִית (from **חָתַת**) f. *terror, alarm*, Eze. 32:23 26. With suff. **חֲתִיתָם** their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with **חָק**, **חָשׂ**, hence to *decree, to determine*.

NIPHAL pass. Dan. 9:24, “seventy weeks **עַל חֲתִיתָם** are determined (and shall come) upon thy people.” Theodor. and Gr. Venet. *συνεμύθησαν τέτμηται*. LXX. *ἐπιθήσαν*.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, **חֲתִיל** [and the following words]—

חֲתִילָה f. *a bandage, a swaddling band*, Job 38:9.

חֲתִילָה (“a hiding-place,” “a place wrapped up”), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. **יִחַתֵּם**—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as **חָסַם**, **חָסַם**, **חָסַם**. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root **ḥṭṭ**: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by **בְּ** of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, **חָתַם הַבְּרִית** “seal up the oracle” [rather, the law]; also **בְּעֵד** Job 9:7 (compare **בְּעֵד** No. 3), and **בְּ** Job 37:7, **יִחַתֵּם** “he seals up the hand of every man,” i. e. restrains them from labour, hinders them from using their hands. Job 33:16, **יִחַתֵּם בְּמִסְכָּרָם** properly “he seals up their instruction,” i. e. instructs them privately. (In this sense it answers to the Arab. حتم

followed by **ب** to reveal to some one; see Schult. ad h. l.) Part. pass. **חָתֹם** sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. *ختم* to mark with a sign of conclusion, *finish*, to finish). Daniel 9:24, לחתם היום ויגדל "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by ל as though it were, to put a barrier, to set a lock on something. Job 24:16, יומם חֲסִים לָם "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHAL, i. q. Piel, once occurs, Lev. 15:3, חֲסִים אֶל מִשְׁכָּבוֹ "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חֲסִים, חֲסִים.

חֲסִים Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֲסִים see חֲסִים *a seal*.

חֲסִים f. id. Gen. 38:25.

חֲסִים (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (αὐτογατῆν). Hence part. Kal חֲסִים *a father-in-law, the wife's father* (a husband's father is called חֲסִים), who gives his daughter in marriage. חֲסִים the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חֲסִים *a mother-in-law, wife's mother*. Deu. 27:23.

(2) to take in marriage, αὐτογατῆν. Hence חֲסִים, חֲסִים.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by חֲסִים, with any one, Gen. 34:9; 1 Ki. 3:1; 7 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. *ختم* Conj. III. id., *ختم* a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; *ختم* circumcision, place of circumcision

ختم a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חֲסִים) but also by *ختم* Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, *ختم*, *ختم* a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in *ختم* to diminish, *ختم* a cutting off (comp. the roots *חָסַם*, *חָסַם*, and others which begin with the syllable *hac*); and then the word used for

the festival of circumcision was applied to that of a marriage." Thes.]

חֲסִים m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother *חֲסִים bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb

ختم to contract affinity, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חֲסִים f. marriage, nuptials, Cant. 3:11.

חֲסִים i. q. חֲסִים TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

חֲסִים m. prey, used poet. for חֲסִים *a robber* (like חֲסִים for חֲסִים 2 Sa. 12:4), Pro. 23:28.

חֲסִים fut. יִחְסֵם TO BREAK OR DIG THROUGH a wall, followed by חֲסִים Eze. 8:8; 12:5, 7; with an acc. חֲסִים (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יִחְסֵם בְּשָׁאֵל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, חֲסִים.

חֲסִים—(1) prop. TO BREAK (kindred to other onomatopoeic roots, *בָּתַח*, *בָּתַח*, *בָּתַח*, see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as *שָׁרַח* Job

41:16; Arab. *كسر*, *فزع* Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were broken, sie brechen zusammen.) Job 32:15; Isa. 30:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb שָׁבָּ.

NIPHAL נִפְּלָה (which is identical in form with Piel and Niphal of the verb נָפַל), fut. נִפְּלוּ, pl. נִפְּלוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, *to be broken down with fear, to be confounded*. Often with the synonym לֹא תִירָא , as Deut. 31:8, $\text{לֹא תִירָא, לֹא תִכָּזֵב}$ "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by לְפָנֶיךָ before the person, Jer. 1:17; Eze. 2:6; 3:9; לְפָנֶיךָ before the thing, for fear of which one flies (compare לְפָנֶיךָ No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

"and he feared my name," stood
in awe of it.

PIEL—(1) intrans. (but with an intensive power)
to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14.

HIPHIL הִפְחִיל, fut. הִפְחִיל, with suff. הִפְחִילִי, once הִפְחִילִי, Hab. 2:17, for הִפְחִיל (see Lehrs. p. 369), rarely like regular verbs הִפְחִילִי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37;
Job 31:34. (Arab. ⁶أخ⁷ت *to be terrified, put to shame.*)

Derivatives, **חַת**, **חָתָה**, **חָתִית**, **חָתַחְתִּים**, **חָתַחְתָּה**, pr. n.
חַת, and —

חַתַּת m.—(1) *terror*, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

2

Tet, [*Teth*, LXX. in Lam. תֶּת, תֵּת], the ninth letter of the alphabet; as a numeral, *nine*; whence ט 9 + 6 is written instead of ה 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. ^sط ^u a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it *something rolled or twisted together*, תִּפּ from the root תִּפַּ, Arab. ^sط ^u, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, **ϑ** is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from **ϛ** whether aspirated (th, θ) or smooth (t, τ): in the same manner as **π**, *k'* uttered at the back part of the palate towards the throat, differs in sound from **π**, whether aspirated (ch, χ) or smooth (k, κ). The new opinion of Ewald, who holds **ϑ** to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek θ, which both in name (Θ'ϑ, θῆτα) and its place in the alphabet agrees with **ϑ**, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature ($\eta=E$; $\pi=H$; $\psi=O$; $\kappa=A$).

(2) Ewald refers to the L , which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render u by τ : $\text{וְיָבֹא} \text{Saranac}$, $\text{וְיָבֹא} \text{Tw-βiac}$, $\text{וְיָבֹא} \text{Tapphalaiot}$; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ϥ , and for θ , L , as Τιμόθεος ܬܝܡܘܬܝܘܫ , Titos ܬܝܬܘܫ .

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a silent, commonly answering to the Hebrew צ. Compare the roots طرد, ظفر, طعن.

It is changed—(a) with **ז**, see that letter.—(b) **ז**, as **חָזַק**, **חָזַק** to seize, **חָזַק**, **חָזַק** to kill, **חָזַק**, **חָזַק** to err.—(c) with **ז**, which see, page CLXXX, A.

טַאב Ch. TO BE GLAD, followed by **על** Dan. 6

24. Syr. ^אהא id. See מלח No. 3.

[**טאָטאָ** see **טאָט** and also **טאָט**.]

טוב Chald. *good*, i. q. Hebr. טוב. Dan. 2:32; Est. 5:17; הן על־מלכא טוב "if it seem good to the king," i. e. if pleasing. Compare טוב Est. 1:19; 3:9.

strike their knees together as if they were *broken*, (he brecken zusammen.) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb *בָּרַח*.

NIPHAL *נִבְחַח* (which is identical in form with Piel and Niphal of the verb *נָחַח*), fut. *נִבְחַח*, pl. *יִבְחַחוּ*—(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym *נִבְחַח*, as Deut. 31:8, *לֹא תִבְחַח*, *לֹא תִרָא* "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by *בְּפָנָי* before the person, Jer. 1:17; Eze. 2:6; 3:9; *בְּכֵן* before the thing, for fear of which one flies (compare *כֵּן* No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

וַיִּבְחַח שְׁמִי "and he feared my name," stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14. HIPHIL *הִבְחַח*, fut. *יִבְחַח*, with suff. *יִבְחַחֲנִי*, once *יִבְחַחֲנִי*, Hab. 2:17, for *יִבְחַחֲנִי* (see Lehrs. p. 369), rarely like regular verbs *יִבְחַחֲנִי* Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37; Job 31:34. (Arab. *أخبت* to be terrified, put to shame.)

Derivatives, *חִתְּחִת*, *חִתְּחִתִּים*, *חִתְּחִתִּים*, pr. n. *חִתְּחִת*, and—

חִתְּחִת m.—(1) terror, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

ט

Tet, [*Teth*, LXX. in Lam. *תֵּת*], the ninth letter of the alphabet; as a numeral, *nine*; whence *טו* 9+6 is written instead of *יח* 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. *طيط* a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it something rolled or twisted together, *ט* from the root *טָטַט*, Arab. *طيط*, so Lee; or perhaps it is Egypt. *τῑ*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, *ט* is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from *ת* whether aspirated (*th*, *θ*) or smooth (*t*, *τ*): in the same manner as *פ*, *כ'* uttered at the back part of the palate towards the throat, differs in sound from *כ*, whether aspirated (*ch*, *χ*) or smooth (*k*, *κ*). The new opinion of Ewald, who holds *ט* to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek *θ*, which both in name (*טֵיט*, *θητα*) and its place in the alphabet agrees with *ט*, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (*η=E*; *η=H*; *υ=O*; *κ=A*).

(2) Ewald refers to the *ט*, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render *ט* by *τ*: *טָרָפִים* *ταραφῖς*, *טָרָפִים* *ταραφῖς*, and likewise it is supported by the converse usage in the Syriac versions, where for the Greek *τ* is always found *ט*, and for *θ*, *Λ*, as *Τιμόθεος* *טִימֹתֵי*, *Τίτος* *טִיטֵי*.

To this letter there correspond in the Arabic alphabet *ط* and *ظ*, but more often the former; the latter, which is almost a *τ*-ilant, commonly answering to the Hebrew *צ*. Compare the roots *טָרַח*, *טָרַח*, *טָרַח* to kill, *טָרַח*, *טָרַח* to err.—(c) with *ט*, which see, page CLXXX, A.

טָרַח Ch. TO BE GLAD, followed by *טָרַח* Dan. 6

24. Syr. *טָרַח* id. See *טָרַח* No. 3.

[*טָרַח* see *טָרַח* and also *טָרַח*.]

טָרַח Chald. *good*, i. q. Hebr. *טָרַח*. Dan. 2:32; Est. 5:17, *טָרַח* *טָרַח* "if it seem good to the king," i. e. if pleasing. Compare *טָרַח* Est. 1:19; 3:9.

טבאל in pause **קבאל** ("the goodness of God," or, "God is good." Syriac form for **טובאל** comp. **טבוליה**, **טבוליה**, [Tabeal, Tabeel], pr.n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezr. 4:7.

טבב an unused root. Syriac **ܬܒܒ** Aph. i. q. Hebr. **דבב** No. 2, also, in a good sense, to spread a good report. Hence **טבבת**.

טבולים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבל** to dip, to which corresponds Arab. **طبل** to die. I prefer taking it from Æthiop. **ጠጠለ**: to twist round, to twist round with bands.

טבור m. *lofty place, summit*, from the root **קבר** i. q. **צבר**. Jud. 9:37, **יָרְדִים מֵעַם טַבּוֹר הָאֵץ** (verse 36, **וְיָרְדִים הָרְאִי הַקָּדִים**) "they come down from the height of the land." Eze. 38:12, **יֹשְׁבֵי עַל-טַבּוֹר הָאָרֶץ** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **יִשְׂרָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ḳṣṣ** Æth. **ደ-ብር**: a mountain. LXX., Vulg., translate **טבור** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טִיבֵיר** the navel.

טבח — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זבח** is used, which see. (Æth. **ጠጠለ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **אַבְטִיחִים**.)

(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **טבחת** and the following words —

טבח m. a slayer, hence —

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **שַׂר הַטַּבָּחִים** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טבח Chald. i. q. Heor. No. 2, an executioner hence one of the king's guard, Dan. 2:14.

טבח m. suff. **טבחה** —

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **זבח** No. 1.

(3) [Tebah], pr.n. of a son of Nahor, Genesis 22:24.

טבחה f. a cook, 1 Sa. 8:13.

טבחה f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

טבחת [Tibhath], pr.n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **טבח**; see this latter word.

טבל fut. **יטבל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **א** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **שבע פעמים** **בַּיַּרְדֵּן** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طبل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and —

טבליהו ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr. n. masc., 1 Chr. 26:11.

טבע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טבעת** a seal.

(Kindred is **צבע**, **צבע** to dip into, to immerse, Æth.

ጠጠለ id., also **טבל**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. *deep*, *tief*; also *boufan*, *taufen*, *stippen*, Ital. *tuffare*. In Gr. *δύπω*, and by a softening of the labial, *δύω*, besides, with the letters transposed, *βαθύς*, *βυθύς*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **א**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, **בְּאֵרַץ שְׁעָרֶיהָ** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַיִּסְכַּח הָאֶבֶן בְּמִצְחֵוֹ "and the stone sank (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טָבַעַת plur. טָבַעוֹת constr. טָבַעַת f.

(1) a seal, a seal-ring, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) a ring of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טָבַעוֹת ("rings"), [Tabaoth], pr. n. m., Ezra 4:43.

טָבַר an unused root, prob. i. q. צָבַר to heap up, hence טָבַר which see.

טָבַרְמוֹן (for לְרִמּוֹן, "who pleases Rimmon" ["for רִמּוֹן טָבַר Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טָבַת (perhaps i. q. حَبَّاتٌ "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טָבַת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τύβη (in la Croze Τώβη; in Cod. Vienn. Τήβη. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טָהוֹר sometimes טָהָר Job 17:9; Prov. 22:11 [separated in Thes., see טָהָר], pure, specially—(a) clear, opp. to filthy (as to a garment), Zech. 3:5.—(b) unmixed, unalloyed, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, טָהוֹר, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. purity, Pro. 22:11.

טָהָר fut. יִטְהַר.—(1) TO SHINE, TO BE BRIGHT, like the kindred roots צָהָר, נָהָר. ["Syr. ܡܫܝܢ noon, (ܡܫܝܢ id.)"] Hence טָהָר No. 1, טָהָר.

(2) to be, or to become clean, or pure—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظهر to be manifest, to be conspicuous. Ethiop. ለጥህረ: to purify, to wash one's self in water.)

PIEL טָהַר, fut. יִטְהַר.—(1) to purify, to cleanse, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) to declare some one or something clean—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, to be cleansed ["part. fem."], Eze. 22:24.

HITHPAEL הִטְהַר and הִטְהָרָה to cleanse one's self, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהָר.

טָהָר m.—(1) brightness, purity of the air, or heaven, Ex. 24:10.

(2) purification, Lev. 12:4, 6.

["טָהָר (with Cholem pure) constr. טָהָר i. q. טָהָר m. purity, Job 17:9; Pro. 22:11, 'ק."]

טָהָר m. splendour, brightness, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּת טָהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבַּת with מֵן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טָהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מִטְהָר, from the common word טָהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Abel. Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that טָהָר or מִטְהָר (as it is found in some copies) would be for מִטְהָר, from the noun טָהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהָר fem.—(1) purity of heart, 2 Ch. 30:19.

(2) purification, cleansing, Lev. 13:35; 14:9. דְּמֵי טָהָר "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוב or **טוה** an unused root; prob. to be *miry*, *clayey*; whence Arabic **طاب** clay. [This root is rejected in Thes., see **טוב**.] Hence —

PILPEL **טמא** to take away clay (compare **טמא** to take away ashes, from **טמא**), as in the Talmud **טמא** and **טמא**, which latter may also be derived from **טמא** Isa. 14:23, **טמא** **השמד** "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, **טמא**.

טוב pret. **טבו**; (for the future, the form **יטב**, from **יטב** is used.)

(1) TO BE GOOD (Arab. **طاب** Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id."], compare **טמא**, **טמא**). Only used impersonally in the following phrases — (a) **טוב** **לי** it is good for me, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by **אני** id. 1 Sa. 20:12. Job 13:9, **טוב** **לי** it is well for you that. — As to the passage Job 10:3, see letter b. — (b) **טוב** **בְּעֵינַי** it is good in my eyes, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by **על** 1 Chr. 13:2. Est. 1:19, **טוב** **לְמַלְכֵּנוּ** "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by **?** Job 10:3, **טוב** **לִי** "does it please thee?" So Vulg. Ch.

(2) to be beautiful, pleasant, Numbers 24:5; Cant. 4:10.

(3) to be cheerful, merry (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHL **טב** — (1) to do well, to do something rightly, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) to do good to some one, to confer benefits, Eze. 36:11.

(3) to make fair, to adorn, Hos. 10:1.

(4) to make cheerful, Eccl. 11:9. **טב**, from **טב**, is more commonly used.

[Derivatives, the following words, and pr. n. **טב**, and **טב**.]

טוב f. טובה adj. — (1) good, in various senses — (a) physically, as a good (i.e. fertile) land, Exod. 3:8; a good tree, 2 Ki. 3:19; good gold, i.e. pure, Gen. 2:12.

(b) **טוב**, good, kind, upright, Isa. 5:20; and

neutr. goodness, uprightness, kindness. **טוב** he acted well, he lived honestly, Ps. 34:15; 37:3; Eccl. 7:20. **טוב** **עשה** to shew kindness to some one, Gen. 26:29. **טוב** **ל** to be kind towards some one, Lam. 3:25. **טוב** **עין** a man of a kind eye, i.e. merciful, opp. to **רע**, Pro. 22:9, where see LXX. Vulg by **λερόης**, wicked, evil, Prov. 18:5; 20:23. — Often used — (aa) of a good, i.e. a happy lot, compare No. 4. **טוב** **ל** "it is well with me," Eccl. 8:12, 13. **טוב** **לנו** that it may be well with us, or with them, Dent. 6:24; 10:13; Jer. 32:39 (properly for **ל** להיות טוב, as in **ל** **בצר** **לי** **טוב** well for me! Psa. 119:71; Lam. 3:27. **טוב** in a good sense, for welfare (compare טובה, often in medial phrases, Psa. 119:122; Deut. 30:9. — (bb) **טוב** **בְּעֵינַי** good in the eyes of some one, what pleases some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, **טוב** **לך** "do to her that which seems good to thee" = do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by **לפני** Ecc. 2:26; and **?** Job 10:3 [but see verb]; Deu. 23:17. — Adv. well, very good, 2 Sa. 3:13; Ru. 3:13, and subst. something good, that which is good, Job 7:7; placed as a genitive after a noun, as **טוב** **ברכה** a blessing of good, for a good blessing, Pro. 24:25.

(2) goodly, fair, beautiful, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of **טובה** Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) pleasant, agreeable, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, **טוב** sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. **טוב** sweet calamus, Jer. 6:20.

(4) well off, prosperous, happy, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, **טוב** **איש** "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. **ܬܘܒܝܬܐ** O the blessings of. — Often used for Heb. **טוב**, see Matt. 5:2, Pesh.)

(5) distinguished, great, excelling. Ps. 69:17, **טוב** **הסוד** "for great is thy loving-kindness."

Psa. 109:21 (comp. Ru. 3:10). Syr. **ܬܘܒܐ** adv. very.

(6) cheerful, merry, Est. 8:17; 1 Kings 8:66; **טוב** **בִּלְבָב** with a merry heart. Ecc. 9:7.

(7) [Tob], pr. n. of a region beyond Jordan, Jud 11:3; 2 Sam. 10:6; apparently, i. q. **Τούβιον**, LXX Vat. **Τούβιον**, 1 Macc. 5:13.

טוב **אֲדֹנֵיהָ** [Tob-adonijah], pr. n. m. 2 Chr 17:8.

טוב m. — (1) goodness. Ps. 119:66, **טוב** **טעם** "goodness of intelligence," good understanding;

the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *coner. that which is good, or best of any thing, i. e. the best part*, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19; אֲנִי אֶעֱבִיר בְּלִטְוִי, [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוביהו & טוביהו (i. q. טוב ליהוה "pleasing to Jehovah"), pr. n. *Tobiah*, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טוה, טוה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamūs, p. 328. Compare in the western languages, *ténger, tingo, tünfen*.) Isaiah loc. cit. the pret. is טח for טח (as if from טח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טוה, טוה.

טוה an unused root, see טוה. ["Arab. نوط to collect." To this root in Thes. are referred טוה, טוה and טוה.]

טוה pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תפילין, φαλακτῆρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוה, טוה a bracelet, a frontlet. This word is for טוה, like טוה for טוה for טוה, נלולת, Syr. ܬܦܝܠܝܢ, Lehrs. p. 869 Root טוה, which see; and not טוה, to which the signification of binding has been hastily attributed.)

טוה unused in Kal. Arab. طال Med. Waw, TU BE LONG.

HIPHAL הטיל *to throw down at length, to prostrate* (bet 2änge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth a wind*, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טלל i. q. Hiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טלל.

טוה an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוה bands, as if girdles.

טוה an unused root, like the kindred roots טוה, *to surround* (see Hartmann's Linguist. Einlei. p. 82). Hence טוה [טוה].

טוה m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (طوار a boundary, طوار a fence.)

(2) *a row, as of precious stones*. Ex. 28:17, seq.; 39:10, seq. ["Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things."]

טוה Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܬܘܪ id. ["Arab. طور"]

טוה TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

stossen, a word appropriated to birds of prey, whence *Stößer*, *Stoßvogel*, the English word *to toss*. Job 9: 26, *טָלַח יָדָיו וְיָדָיו עָלָיו אֶקֶל* (With this corresponds Syr.

טל used of the flying of an eagle or vulture, for Hebrew *טלח* Jer. 48:40; 49:29; Pael, Deut. 32:11; Job 39:13; *טלח* a lofty or vehement flight.)

טות Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root *טות* i. q. Heb. *טות* No. 2, to fast, to abstain from food, which see. ["The form is like *טות* from *טות*."]]

טתח unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. *طاحا* to spread out.

PIEL part. *טתח* those who draw the bow, i. e. *archers*, Gen. 21:16 [i. e. in this passage *a bow-shot*]. As to the form, comp. *טתח*, Hithp. *טתח*.

טתח masc. *a mill*, worked by hand, Lam. 5:13; Root *טתח*.

טתח m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see *טתח*), protruding through tenesmus in voiding. 1 Sam. 6: 11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in *טתח* for *טתח* which seems to have been thought a less decent word. Hence Syriac *טתח* to suffer from tenesmus, *טתח* tenesmus with flow of blood, Arabic *زحير*.

טתח pl. f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root *טתח*, II. to cover over with fat. Compare *טתח* No. 2. Used equally with *טתח* and *טתח* as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is *טתח* the mind. Whatever be the meaning ascribed to this passage, the word *טתח* must have the same meaning as in Ps. loc. cit.

טתח (טתח Isa. 44:18), see *טתח*.

טתח TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu. 11:8. (Arab. *طحن*, Aram. *טתח* id.) *טתח* "to grind the face ["*person not face*." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare *טתח* Job 31:10, *טתח* "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:9). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek *μύλλειν*, Theocr. iv. 58, Lat. *molere*, *permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence *טתח* and the two following words.

טתח f. *a mill* worked by hand, Ecc. 12:4

טתח pl. f. *those that grind, the grinders*, or *molar teeth*. Arab. *طاحنة*, Ecc. 12:3.

טתח an unused root, which I suppose to have had the same meaning as *טתח* (ה being changed into the harsher letter ט), *טתח* to be, or become conspicuous, *to shine forth*, *heruor*, *zum Vorſchein kommen*. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. *טתח* to *pant* under a load, also used of alvine straining, with derivatives in the same sense. Arab. *طاحر* id.]

Hence *טתח* which see.

טתח m. *covering over, plaister*, *ἄνθε*, Eze 13:12. Root *טתח*.

טתח masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud, mire*, Psalm 18:43; 69:15. (Æthiopic *ἰῖῖ*; clay, Arab. *ضويطة* clay collected in the bottom of a pond, from *ضوط* to gather.)

טתח Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, *ἰῖῖ* "earthenware." (Syriac and Arab. *طين*, id., whence the denominative verb *טתח* Med. Ye to daub with clay, to form out of clay.)

טתח fem. — (1) *a wall, a fence*, round about, *Stingmauer*, i. q. *טתח* No. 1, from the root *טתח* to surround.

(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

טתח in pause *טתח*, suff. *טתח* m. *deu*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 39:2; Isaiah 26:19; Zec

8:12. (Arabic طل light rain, Æthiop. ጠል: dew.)
Root טל No. I.

טל Chald. id. Dan. 4:12.

טל TO PATCH, TO SEW UP. (Chald. טל id.)
Joshua 9:5, נָשָׂא נְעָלוֹת קִטְּלוֹת "patched up shoes."
[But this belongs to Pual.]

[Kal, pass.] Part. טל spotted, having large spots like patches on a garment (comp. Germ. Fleck, which signifies both a spot and a patch, i. q. slide, whence fliden). Gen. 30:32, seq.; Eze. 16:16.

[Pual part. Josh. 9:5; see above.]

טל see טל and טל.

טל an unused root, i. q. טל to be fresh, comp. Gr. θάλλω.
Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25.
(Arab. طال a young animal of any sort, especially a new born gazelle. Æth. ጠል: a kid, Syr. طال a boy, طلة a girl; [ταλιθα κουμι. Mark 5:41].

טל fem. a casting forth, Isa. 22:17. Root טל Pilp

טל i. q. טל, only in plur. masc. טל for טל (compare Lehrs. 575) young lambs, Isa. 40:11.

I. טל, Arab. طل, Æth. ጠልል: to moisten gently, as the earth with dew or showers.
Hence טל dew.

II. טל i. q. טל No. III. Arab. طل II. TO OVERSHADOW, hence to cover over.

PIEL טל to cover, especially with beams or planks (elsewhere קנה), Neh. 3:15. Compare Gen. 19:8, צל קורה.

PILPEL טל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טל to take shelter, Dan. 4:9.

טל an unused root. Aram. טל, Arab. ظلم, Æth. ጠለ: to oppress, to do wrong to. Hence—

טל ("oppression"), [Telem], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טל (young lambs). [(2) pr. n. m. Eze. 10:24.]

טל ("oppressed"), [Talmon], pr. n. m. Eze. 2:42; Neh. 7:45.

טל inf. טל (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. طل, which follows the analogy of guttural verbs, to pollute, طل polluted, comp. Lat. contaminare, attaminare, intaminare). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טל. Lev. 11:24, seq. Followed by טל to be unclean by any thing. Levit. 15:32; 18:20, 23. ["Also to defile oneself, followed by טל with any thing, Ps. 106:39; Eze. 22:4."]

NIPHAL טל part. plur. טל Eze. 20:30, 31, pass. of Piel, to pollute one's self, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by טל of the thing with which any one is defiled, as with idols. Eze. 20:43; 23:7, 30.

PIEL טל—(1) to pollute, to defile, Lev. 15:31, hence—(a) to profane a land with wickedness Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (קמחות) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טל i. q. Niph. to pollute one's self, followed by טל (Lev. 11:43; 18:30) and ? (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL טל id. Deu. 24:4.

[Derivatives the following words.]

טל f. טל adj. impure, unclean—(a) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job 14:4. טל טל polluted of name, infamous, Eze. 22:5.

טל f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טל f. uncleanness, pollution, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טל Lev. 16:19. [Used in Levitical and moral senses like the verb.]

מָטָה i. q. **מָטָה**; at least some of the forms of this verb follow the analogy of verbs **לָה**. So—

NIPHAL **מָטָה** Lev. 11:43, and Job 18:3, **מָטָה** **מָטָה** "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take **מָטָה** to be the same as **מָטָה**, **מָטָה** to be stopped up, i. e. to be stupid. Vulg. *sordidimus*.

מָטָה (cogn. to **מָטָה**) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, to bury, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. **מָטָה** **מָטָה** Psalm 140:6; 142:4; **מָטָה** **מָטָה** Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. **מָטָה** **מָטָה** a hidden abortion, Job 3:16. Followed by **מָטָה** to hide for some one, to reserve for him. Job 20:26, **מָטָה** **מָטָה** **מָטָה** "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words **מָטָה** and **מָטָה**. Similar is Deut. 33:19, **מָטָה** **מָטָה** "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, **מָטָה** **מָטָה** "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, to hide one's self underground, Isa. 2:10.

HIPHAL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables **מָטָה**, **מָטָה**.]

Derivative **מָטָה**.

מָטָה an unused root, perhaps i. q. Arab. **مَضَى**

to twine, to weave, as a basket, whence **مِصْنَة** a basket. Hence **מָטָה**. [In Thes. this root is rejected, and the noun stands as a primitive.]

מָטָה [const. **מָטָה**] m. a basket. Deut. 26:2, 4. (Ch. **מָטָה** id.)

מָטָה unused in Kal. Aram. **מָטָה** to be soiled, to be dirtied.

PIEL, to dirty, to soil, Cant. 5:3.

מָטָה i. q. **מָטָה** TO GO ASTRAY, Aram. **מָטָה** and Arab. **مَطَى**.

HIPHAL, to lead astray, Eze. 13:10.

מָטָה—(1) TO TASTE (as in all the cognate languages)—(a) to try the flavour, Job 12:11.—

(b) to taste, to eat a little, 1 Sa. 14:24, 29, 43; Jon 3:7.—(c) to perceive by the taste or flavour, 2 Sa. 19:36. Metaph.

(2) to perceive mentally [or spiritually], Prov. 31:18. Psalm 34:9, **מָטָה** **מָטָה** "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and **מָטָה**.

מָטָה Ch. id.

PAEL, to give to taste, i. e. to eat, Daniel 4:22; 5:21.

מָטָה m.—(1) taste, flavour of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. taste for judgment, discernment, reason (as in Lat. *sapere*, *sapiens*, *sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. **מָטָה** **מָטָה** "a woman without discernment," Prov. 11:22. **מָטָה** **מָטָה** to change one's reason, i. e. to feign one's self mad, Psalm 34:1. **מָטָה** **מָטָה** who give an answer intelligently. Prov. 26:16.

(3) the sentence of a king; hence a royal decree, Jon. 3:7. See Chald.

מָטָה m. Ch. i. q. Heb. No. 3, a decree, mandate, Ezr. 6:14. More frequently used is—

מָטָה m. Chald.—(1) taste, flavour; specially, pleasant. Dan. 5:2, **מָטָה** **מָטָה** "in the taste of wine," i. e. in his cups, whilst drinking.

(2) intelligence, reason, Dan. 2:14. **מָטָה** **מָטָה** to give account, Dan. 6:3. **מָטָה** **מָטָה** to regard any thing, make account of it, Dan. 3:12.

(3) sentence, royal edict, Dan. 3:10, 12, 29. **מָטָה** **מָטָה** to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. **מָטָה** **מָטָה** holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

מָטָה TO PIERCE THROUGH with a sword. (Arab. **مَطَى** id., **مَطَى** pierced through, **مَطَى** stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

מָטָה TO LOAD beasts of burden, Gen. 45:17. (Aram. **מָטָה**, **מָטָה** to be laden. Arab. **مَطَى** VIII. to sit on a camel, **مَطَى** a loaded camel, **مَطَى** a camel's saddle. Compare **מָטָה**.)

מָטָה m. with suffix **מָטָה** collect. little children, boys and girls, so called from their brisk and trip-

ping gait (from the root טפח, compare עלל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, וְגִיחָם וְנָשִׂיהֶם וְבָנֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּח "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טפח unused in Kal. Syr. **ṭaḥḥ** to spread out. Cogn. **ṭaḥ**.

PIEL טפח—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from טפח No. 1, Lam. 2:22.

Derivatives, **טפח**, and the words immediately following.

טפח m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טַפְחוֹת יָמַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Stragsteine), 1 Ki. 7:9. LXX. τὰ γείσα.

טפח m. i. q. **טפח** No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

טפחים m. plur. a verbal noun, from טפח No. 2, bearing in the arms, carrying children, Lam. 2:20.

טפל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον *πάπτειν*, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתִטֵּל עָלַי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. נִשְׁקָרָא "ye devise (and would add) upon him words of falsehood." (Arabic طغل to frame speech artfully, compare Gr. *πάπτειν* ἐπη, whence *παψεύδεις*.)

טפסר m. Jer. 51:27, plur. **טפסרים** Nah. 3:17, a foreign word, a *satrap*, a governor of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorebach and Bohlen (Syr. *ṭaḥḥ*, a military leader, and

this is better than what Ewald supposes (Heb. Gram. page 520), *ṭaḥḥ* prince of height, from *ṭab* and *ṭasr* ["Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טפ, Arabic **ṭaf** and **ṭaf** TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (*trippeln*), to walk with short steps, used of the walking of children (hence **ṭaf**), also of women loving display. It once occurs Isa. 3:16, וְהָלֹךְ וְהָלֹךְ, where Luther follows the sense happily enough: *ſie treten einher und ſchwängen*, i. e. to wag, to waddle, like Saad. *تجطرن*.

Ch. **טפ** *ṭaf* (Arab. **ṭaf** and **ṭaf** to be quick, as a horse, to amble; see Schröder, *De Vest. Mulier.* page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, **ṭaf**.]

טפר Ch. pl. **טפרין** m. i. q. Hebr. **טפרן**—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טפש TO BE FAT; metaph. to be inert, stupid; compare *παῦς*, Lat. *pinguis*. Ps. 119:70. (More frequently used in Chaldee.)

טפת ("a drop"=*נִטְפָה*, root **נִטַּף**, [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טרד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, **טֵרֵד** "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. *ṭarad* to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. **ṭard** i. q. Conj. I.)

Hence pr. n. **טריד**.

טרד Ch. to thrust out, to drive out, to cast out. Dan. 4:22, 29, 30.

טרה an unused root, i. q. **טלה** to be fresh. Arab **ṭar** and **ṭar** id.; Æth. **ṭar**: raw, undrest. The primary idea is perhaps that of plucking off, so that **ṭar** (ṭar, ṭar), may be i. q. **ṭar**, which see, No. 1, 2. Hence **ṭar**.

טרום (ṭar) i. q. **טרום** not yet, Ru. 3:14.

טרה unused in Kal. Arab. طرح Conj. I. IV.
 III. TO CAST DOWN, TO THROW.

HIPHL, Job 37:11, אֶת־עָרֵי יִשְׂרָאֵל "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Boltentruß). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare טרח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσσει.

טרה m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טַרְחָא labour, weariness, טַרְחָא to be wearied; Æth. ሰርሐ: id.)

טַרְחָא adj. f. טַרְחָא *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טרה.

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טַרְחָא pr. a cutting off, a part cut off (der Abchnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **טַרְחָא** prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטַרְחָא אֶלֶךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לָרֶת בְּטַרְחָא. Ibid. twice pleonast. לֹא בְּטַרְחָא, comp. the Germ. *et er nicht kommt*. (The usage is similar of the particles טַרְחָא and לֹא not yet, and אֲזַי then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **טַרְחָא** i. q. **טַרְחָא** properly from the beginning,

for *before the beginning*, Hag. 2:15. Compare טַרְחָא in the phrase מִטַּרְחָא שָׁמַיָּא Isa. 46:10.

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טַרְחָא fut. טַרְחָא, once טַרְחָא Gen. 49:27.—(1) TO PLUCK OFF (kindred to טַרְחָא, טַרְחָא, comp. Gr. *θρόπτω*), hence Arab. طَرَفَ to be fresh (frisch abgetrocknen), Heb. טַרְחָא, טַרְחָא No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, טַרְחָא אֶת־עַמִּי "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHL, *to tear up food*, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

טַרְחָא adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טַרְחָא m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְחָא, Syr. *ܬܪܚܐ* id.)

(2) *an animal torn in pieces, the prey of a wild beast*. Job 4:11; 29:17; 38:39. הַטַּרְחָא "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphl.

טַרְחָא f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טַרְחָא Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. *Tappaλaioi*.

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the name of this letter יֹד as well as the Heb. יֹד signifies *hand* (comp. יָד pl. יָמִים from the unused יֹד); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is **Yod** (יֹד), are in Arab. and Æth. יֹד, as grammarians have shown (see Lehrg. § 105, A), as יֹד, יֹד, יֹד:

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etc. As to the relation of verbs פ with other roots, especially verbs ו and ע, see Lehrs. § 112, 2.

אב TO DESIRE, TO LONG, followed by ל. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܐܒܐ and the quadriliteral ܐܒܐ id. Kindred roots are אבא, אבה).

אבה TO BE SEEMLY, BECOMING, i. q. אבה, אבה (Ps. 33:1; Prov. 17:7). Impers. followed by ל to become some one. Jer. 10:7, אבה, כי לך "for it becometh thee." LXX. ed. Compl. σοι γὰρ πρέπει. (Syr. ܐܒܐ, suitable, seemly, followed by ܐ becoming, πρέπει.)

אבה see אב a river.

אבה ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

אבה (id.)—(1) 2 Ki. 25:23; contr. אבה Jer. 40:8; אבה Jer. 42:1.—(2) Eze. 8:11.

אבה ("whom he (sc. God) enlightens" from אבה), [Jair], pr. n. (Gr. Ιάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. אבה 2 Sa. 20:26; from No. 2.

I. **אבה** prop. אבה unused in Kal, TO BE FOOLISH, i. q. אבה which see. ["The primary idea appears to be that of perverseness, i. q. אבה."] NIPHAL אבה to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, אבה הברד "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. אבה Job 12:17; Isa. 44:25).

II. **אבה** unused in Kal, kindred to אבה, אבה, Arab. **أَبَا** TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL אבה to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, אבה לשבת "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, אבה הוֹאֵלָה "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσυνδετως (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

אבה & **אבה** masc. A RIVER, an Egyptian word, in the Memphitic dialect אבה, in the Sahidic אבה (see Jablonskii Opuscul. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 10R (see Kosegarten, De Scriptura Vett. Egyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22: 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural אבה rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence אבה אבה, Isa. 7:18; 19:6; 37:25.

אבה unused in Kal. Arabic يأس and transp. **أَيْسَ** to despair, to be cast down in spirit.

NIPHAL id., followed by מן to desist from any person or thing. 1 Sa. 27:1, אבה מןי אבה לבהשי "Saul will desist from me to seek me any more." Part. אבה void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. אבה, followed by ל to give over to despair Ecc. 2:20.

אבה (see the following word), [Josiah], pr. n. m., Zec. 6:10.

אבה pr. n. ("whom Jehovah heals," from the root אבה = אבה to heal, and אבה), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Iwsiac.

אבה [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אבה.

אבה unused in Kal.

PIEL, to exclaim, to cry out, Jud 5:28. (Aran. id.; specially used of joyful exclamations; found in the Targums for Hebr. אבה, אבה, Syr. also to blow a

trumpet, שֹׁחַב the sound of a trumpet. Arabic **أَب** id.; especially of a battle-cry or shout; comp. **יֹאבֵל**.

Hence **יֹאבֵל** pr. n.

יֹבֵל, m. *produce* of the earth, from the root **יָבַל**, like **יְבוּסָה** produce, from **יָבַס**. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, **יָבַל בֵּיתוֹ** "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוּס (a place trodden down, as a threshing floor, from the root **יָבַס**), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יְבוּסִי**, *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **יְבוּסִי** Jud. 19:11; Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **כַּשְׂדִּים** for Chaldaea).

יְבָרַךְ ("whom He (sc. God) chooses"), [*Ib-kar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יְבִין ("whom He (sc. God) considered"), [*Jab-in*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יָבֵשׁ see **יָבֵשׁ**.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وَبَلَ** to flow copiously, to rain, whence **وَبْل** a shower. Answering to this, is German *wallen*, whence *Welle*.) Hence **יָבַל**, **יֹאבֵל**, **אֹאבֵל** a river, **בַּיִל** for **יְבוּיִל** shower, **קִבְלוֹ** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יָבַל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPHIL הֹבִיל (Syriac **ܠܗܝܒܐ**), causat. of No. 3, poetically for **הֹבִיל**—

(1) to lead, to bring, e.g. persons, Psa. 68:11, 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יְבוּל**, **בְּיָבֵל** produce, **בְּיָבֵל** fertile or inhabited earth.

HOPHAL הֵיבֵל—(1) to be brought, led, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

[**יָבַל** to rejoice, an onomatopoeic root, unused; hence **יֹאבֵל**, **יָבַל** II.]

יָבַל Chald. i. q. Hebr.

APHEL הֵיבֵל to carry, Ezr. 5:14; 6:5.

יָבַל, m.—(1) river, stream. **יְבֵל־יָבֵל** Isa. 30:25; 44:4. Root **יָבַל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יָבַל fem. **יָבֵלָה** adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *populus habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic **يَبَلَة**, *defluxus pilorum*.

יְבֵלֵם (from **יָבַל** and **עָם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **יְבֵלֵם**.

יָבֵם, m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יָבֵם PIEL to act as the levir, to perform his duty to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יְבֵמָה with suff. **יְבֵמָתוֹ**, **יְבֵמָתָהּ** f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יְבֵנֵאל ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יְבֵנֵה ("which God caused to be built"), [*Jabneel*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. 'Ιαμνία, 1 Macc. 4:15, and 'Ιάμνεια, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. يَبْنَا *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יבניה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יבניה (id.), [*Ibnijah*], ibid.

יבץ, an unused root; Arab. وصى to shine.

Hence pr. n. יבצא.

יבֶּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called وادی زرقا *Wady Zürka*, i.e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's *Travels in Syria*, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. يبرموك). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving יבֶּק from יבֶּקֶץ to empty, by a Chaldaism, for יבֶּק; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for יבֶּבֶק from the root יבֶּבֶק.

יבֶּרְכֶהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יבֶּשֶׁם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

יבֶּשׁ, fut. יבֶּשׁ, pl. יבֶּשׁוּ inf. constr. יבֶּשׁ, to BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יבֶּשׁ כַּחַרְסִי פָחִי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. يَبَس id.) As to its difference from יָבֵשׁ to be dry, see under that word.

PIEL יבֶּשׁ to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where יבֶּשׁוּהוּ is for יבֶּשׁוּהוּ).

HIPHIŁ הוֹבִישׁ — (1) to dry, to make dry, Josh. 8:10; 4:23.

(2) intransit. to become dry, used of plants, fi vits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12. "joy is dried up (i.e. has perished) from the children of men."

II. יבֶּשׁ HIPHIŁ הוֹבִישׁ, with a signification taken from that of בֹּשֵׁשׁ — (1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. בֹּשֵׁשׁ in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2.

(3) to do shameful things, to act basely, Hos. 2:7.

יבֶּשׁ adj. fem. יבֶּשָׁה — (1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n. — (a) of a town in Gilead, which also is written יבֶּשׁ 1 Sa. 11:1, 3, 5; Jud. 21:8. — (b) of a man, 2 Ki. 15:10, 13, 14.

יבֶּשׁ (an intensitive form) i. q. יבֶּשׁ, only in fem יבֶּשָׁה that which is dry, das Xrodene. יבֶּשָׁה on the dry, dry footed, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Ps. 66:6. So in Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23:15 (opp. ἡ θαλάσση), Sir. 37:3; Vorstius, *De Hebraismis N. Test.* ed. Fischer, cap. 2, § 2.

יבֶּשֶׁת f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. יבֶּשֶׁת Dan. 2:10.

יגָא ("whom God will avenge"), [*Igea*], pr. n. m. — (1) Num. 13:7. — (2) 1 Ch. 3:22. — (3) 2 Sam. 23:36.

יגַב i. q. נָגַב TO CUT ["spec."], TO FLOW. Part. pl. יוֹגְבִים *plowmen*, husbandmen, 2 Ki. 25:12 קרי: Jer. 52:16. Hence —

יגַב m. pl. יוֹגְבִים a field, Jer. 39:10.

יגְבֶה with ה parag. יגְבֶהוּ ("lofty"), [*Jogbe-thah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יגְדֶלֶהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. יגָה unused in Kal, TO BE PAINED in mind. TO BE SAD. A kindred root is יָגַע.

PIEL יגָה to grieve, to make sad. Fut. יגָהוּ for יגָהוּ Lam. 3:33. Compare יגָה Piel.

HIPHIŁ הוֹגָה to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נִגָה (for נִגָה), part. afflicted, grieved

sed, Lam. 1:4. Zeph. 3:18, נִגַּץ מִמֶּנִּי "grieved (and excluded) from the holy convocation."

Derivatives, נִגַּץ, נִגְזָה.

II. נִגַּח i. q. הִנֵּה No. II. to be removed.

HIPHIL הִנֵּחַ to remove, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܢܝܓܝܬܐ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

נִגַּח m. grief, sorrow, Gen. 42:38; 44:31; Ps. 13:3. Root נִגַּח No. I.

נִגַּר ("lodging," deriv. of the fut. from נָגַר), [Jagur], pr. n. of a town of the tribe of Judah, Josh. 15:21.

נִגַּע m. adj. wearied, exhausted, Job 3:17. Root נִגַּע.

נִגַּע (from the root נִגַּע) m.—(1) labour, toil, especially that which is wearisome, and thus grief (Job 39:11). Gen. 31:42, נִגַּע פִּי "the labour of my hands."

(2) product of labour, hence work done, Job 10:3; more often riches, wealth. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; נִגַּע אֲדָמָה that which arises from agriculture, Ps. 78:46; 128:2. נִגַּע פִּי Hag. 1:11, id.

נִגְזָה [def. נִגְזָה], f. labour, weariness. Ecc. 12:12.

נִגְלָה ("led into exile"), [Jogla], pr. n. m. Nu. 34:22.

נָגַן an unused root. Arab. وَجَى to beat abroad, to pound, to press.

Hence נִגְנָה (for נִגְנָה, נִגְנָה) a wine-press, like *prelum* (qs. *premulum*) a *premo*. [This derivative is in Thes. referred to נָגַן, a preferable arrangement.]

נָגַע fut. נִגַּע—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَى to be pained, compare נִגַּח). Const.—(a) absol. Job 9:29, לָמָּה זָנָה אֲנִי "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23.—(b) followed by ֶּ of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) to be fatigued, wearied out, 2 Sa. 23:10; Isa. 40:31. Followed by ֶּ of the thing, Ps. 6:7, נִגַּעְתִּי בְּאִנְיָ "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with ֶּ of the person, Isa. 43:22, נִגַּעְתָּ מִי "for thou art wearied of me, O Israel."

PIEL, to weary. Josh. 7:3; Ecc. 10:15.

HIPHIL, הִנֵּיחַ to weary some one, to be wearisome to some one, followed by an accus. of the person and ֶּ of the thing. Isa. 43:23, לֹא הִנֵּיחָךְ בְּלִבִּי "I have not wearied thee with incense" (which I might have demanded). Verse 24, הִנֵּיחָנִי בְּעֹנֹתֶיךָ "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, נִיָּעָה, נִיָּעָה, and the words which immediately follow.

נִיָּעָה m. fruit of labour, what is earned by labour. Job 20:18.

נִיָּעָה verbal adj. one who is wearied, tired, exhausted. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, נִיָּעָה "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i.e. he is wearied who would declare all these things in words"].

נִיָּעָה (the form actually occurring) see נִיָּעָה.]

נָגַר an unused root. [Omitted in Thes. and the deriv. placed under נָגַר.] Æth. 𐌎𐌵𐌶: to cast, to throw, to stone; 𐌎𐌵𐌶: a hill, a heap of stones. Kindred to which is the Heb. נָגַר. Hence—

נָגַר m. Ch. a hill, a heap of stones. Gen. 31:47. (Syr. ܢܓܪ id.)

נָגַר 2 pers. נִגְרָה i. q. נָגַר No. 2, to fear, to be afraid of, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and נִגְרָה Deu. 9:19; 28:60. (Arab. وَجَى id.)

נָגַר part. or verbal adj. fearing, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

נָגַר const. נָגַר with suff. נָגַר, but נִגְרָם, נִגְרָם (for נִגְרָם, נִגְרָם), dual נִגְרָם const. נִגְרָם. Plur. נִגְרָם; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root נָגַר.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܢܓܪ, Arab. يَد id., Æth. 𐌎𐌵𐌶:). The principal phrases in which the proper signification of hand is retained are the following:—

(a) נִגְרָם "my hand (is) with some one;" i.e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) נִגְרָם "my hand is upon some one," i.e. against him (Gen. 16:12). I do violence an.

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh. 2:19. So יָד ה' used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 7:2; to avoid the ambiguity of this medial phrase there is added לְרַעָה Jud. 2:15. The following expressions are used only in a bad sense, כְּיָדוֹ (of God) Ex. 7:4; and כְּיָד יְהוָה Ruth 1:13; in a good sense we find, Isa. 25:10, הַיָּד הַזֹּאת "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. הַיָּד הַזֹּאת "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6; כְּיָדוֹ "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, הַיָּד הַזֹּאת Ezr. 7:9; Neh. 2:8; also there is added לְכֹרֶךְ Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אֶשְׁכְּרָה יְדִי עָלֶיךָ, but in a bad, Am. 1:8, הָשִׁיבְתִּי יְדִי עַל עֲקָרֹן, "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεῖρ κυρίου ἐπὶ σε, καὶ ἔσῃ τυφλός κ. τ. λ.

(d) The phrase, *the hand of God is upon* (עַל) any one, is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֶל (for עַל) 1 Ki. 18:46. The same is עַל הַיָּד הַזֹּאת Eze. 3:14 (compare Isa. 8:11) and נִשְׁלַחַה עַל יְדִי Eze. 8:1 (compared with Eze. 11:5, where for יְדִי there is רִיחֵי). Thus may be understood Jer. 15:17, יְדִי בְּיָדִי "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(e) יָד to give the hand, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, הָשִׁיבְתִּי יְדִי לַיהוָה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also

belongs the gloss of Arabic Lexicographers, يَد security by pledge, rendering subjection, خَيْرِطَاسِ.) Similar is יָד תַּחַת לְיָד to subject oneself to any one, 1 Ch. 29:24.

(f) *the hand*, κατ' ἐξοχήν (הַיָּד) is sometimes used (a) of the hand of God (like הַיָּד for יְהוָה, שֵׁם יְהוָה). So Isa. 8:11, הַיָּד הַזֹּאת for יְהוָה (comp. letter d) and Job 23:2, הַיָּד הַזֹּאת for יְהוָה "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) of the hand, i. e. the aid of man, human aid, Job 34:20, and יָד אֱמָסָא Dan. 8:25, without any human power. Chald. יָדָא Dan. 8:34, 45. Compare Lam. 4:6.

(g) יָד לְיָד from hand to hand (von hand zu hand), i. e. through all ages and generations, and, when accompanied by a negative particle, never. Pro. 11:21, יָד לְיָד לֹא יִנָּקָה רָע "through all generations the wicked shall not be unpunished;" 16:5. In Persian a similar phrase is used, دست بدست, Schult. Animadverss. ad Prov. loc. cit., and Syr. اَبْأَبْ حَابِلْ, one by one, one after another. To the same usage belongs the Arabic interpretation of يَد by succession.

(h) יָד לְפִי hand to the mouth, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. دست بر دهان.

(i) שׁוּב יָד עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf zusammenschlagen, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָצָא, נָקַח, נָשָׂא, רָפָה, שָׁלַח, שָׁמַר, תָּשַׁע, etc., and the adjectives רָם, הָקֵן.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(au) בְּיָדִי (a) in my hand, often for with me, after verbs of carrying or leading, as, to bring with oneself. 1 Sa. 14:34, וַיָּבִיאוּ כָל־הָעָם אֶת־עֹצֵרָתָם בְּיָדוֹ "and all the people brought each one his ox with him." Jer. 38:10, הָקֵם בְּיָדֶיךָ מִזֶּה תְּלָשִׁים אֲנָשִׁים "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry with me, hence it is applied to possession, like אֶת, עַם, Lat. penes. Ecc. 5:13, "he begets a son who has nothing" (comp. Gerr. geboren in der Hand haben, and Hebr. יָד מְצָאָה דָּבָר the word מְצָאָה). Chald. Ezr. 7:25, "the wisdom of God which is in thy hand," i. e. which thou possessest.—(β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence יָדָא the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 20:2, בְּיָדִי יִשְׁעִיחָה. LXX. πρὸς Ἡσαΐαν, viz. being about to deliver a revelation to him.—(γ) through my hand, often for through me, by means of me, Nu. 15:23, "whatsoever God commanded you through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent יָדִי בְּנֵיהִי." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i. e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χειρὶν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i. e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. *πρόχειρά ἐστι.*) 1 Sa. 21:14, "he feigned himself mad *בְּיָדָם* in their sight." Job 15:23, "he knows *יָדוּ* יום חֲשָׁךְ that the day of darkness is ready at hand to him."

(bb) *בין יָדַי* between the hands, on the breast, the front of the body, Zec. 13:6. Comp. *בין עֵינַי* on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(cc) *בְּיָד* according to the hand, in the phrase *בְּיָד הַמֶּלֶךְ* according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately according to the power of the king; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) *מִיָּד* out of the hand, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(ee) *עַל יָד* (a) upon the hand, or hands, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver *עַל יָד הַחֶבֶד* into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, *תַּחַת יָד* under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(β) *עַל יָד* (Ezr. 1:8), more often *עַל יָד* on or at the hands of any one, i. e. some one taking the matter in hand, or under his guidance (an *der Hand jemandes*, *jes mandem zur Hand*). 1 Chr. 25:3, *עַל יָד אֲבִיהֶם* "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, *עַל יָד נָוִיר* "by the guidance of David;" i. e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began *עַל יָד קְלִי דָוִיד* according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacre, p. 240. (Arab. *عَلَى يَدِهِ*, *عَلَى يَدَيْهِ* under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) *יָד* see No. 1, let. g, and No. 5.

Dual *יָדַי* a person's two hands, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. *יָדוֹת* artificial hands, or handles, also used of things which resemble handles.—(a) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrs. 540. (Arab. *يَد* handle, as of a hand-mill, or of an axe; Syriac plur. *ܝܕܝܬܐ* handles, hinges.) Comp. *יָדוֹת*.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). *יָד* with force, or power, Isa. 28:2; *יָד הַיְיָ* the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found *יָדֵיהֶם* their hands," i. e. have found themselves devoid of strength. (Vice versa Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, *יָד הַצָּבָא* "help is departed." (So Arab. *يد الصبا* the power of the east wind, *لا يد لك ب* thou hast no power in such a thing, Syr. *ܝܕܝܬܐ ܕܪܝܡܐ* the power of the Romans, Pers. *دست* power. As to the expression a long or a short hand, see under the word *קָצֵר*.)

(4) The hand being used for smiting with, hence a stroke. Job 20:22, *כָּל יָד עָמַל תִּבְאֵנוּ* "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual *יָדַי* properly both sides, especially in the phrase *יָדַי רַחֵב* broad of both

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

1:37 (Syr. *ܫܚܐ* shore). With prepositions, *לִיד* 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *בְּיָד* 1 Sa. 4:18; *עַל יָד* 2 Sa. 14:30; 18:4; Josh. 15:46; 2 Sam. 15:2; 3 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *עַל יָד* Num. 34:3; Jud. 11:26;

by the *side of*, *near* (Syr. *ܠܝܕܐ* near). 1 Ch. 6:16, *אֲשֶׁר הֶעֱמִיד דָּוִיד עַל יְדֵי שִׁיד בֵּית יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, *er stellte ihn an bey dem Gesänge*. See farther as to the particle *יָד* 1 Ch. No. 1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *אִישׁ עַל יָדוֹ* "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, *יָד הָיִיתָ* "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדָיִם לָנוּם* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *וְשִׁמְתִי הַיָּדוֹת בְּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *הַחֲמִישִׁית* the fifth part. Neh. 11:1. (Compare *פָּה*.) Also in the connection, Dan. 1:20, "and he found them *עָשָׂר יָדוֹת* על כל־הַחֲרָטָמִים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָד* (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וְזֵכֶר* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri *Diatribe de Monumentis Punicis* (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii *ad eadem Animadvers.* p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

יָד (Ch. emph. *יָדָא* Daniel 5:5, 24; with suff. *יָדִי*, *יָדְךָ*, *יָדָם*, Ezr. 5:8. Dual *יָדָי* Dan. 2:34, 45, i. q. II. *יָד* *hand*. *יָד מִן יָד* from the *hand*, i. e. the power after a verb of liberating (compare Heb. *מִיָּד*), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, aa.

יָדָא Ch. i. q. Heb. *יָדָא*.

APHIL, to praise (God). Part. *מְהוֹרָא* Dan. 2:23 contr. *מְהוֹרָא* Dan. 6:11.

יָדָלָה ("that which God has shown," for *יָדָלָהּ* with a Syriac inflexion from *יָדָל* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדָל* i. q. Arab. *يَدَال* and *يَدَال* to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

יָדָשׁ (perhaps "honied," compare *יָדָשׁ*), [*Id-bash*], pr. n. m. 1 Ch. 4:3.

I. *יָדָד* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדָדוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדָד* [an unused root], i. q. *יָדָד* to love. Arab.

יָדָד. Hence are *יָדָד* beloved, *יָדָדָהּ* dearly beloved, and the proper names *יָדָדָהּ*, *יָדָדָהּ*, [*יָדָד*].

[*יָדָדָהּ*] (the actually occurring form), see *יָדָדָהּ*.]

יָדָה TO THROW, TO CAST, i. q. *יָדָד* No. I.; kindred is *יָדָהּ*. *Æth.* *፬ደደ*: id. Imp. *יָדָד* Jer. 50:14. *PIEL*, i. q. *Kal*, to throw, as stones. Fut. *יָדָד* for *יָדָדָהּ* Lam. 3:53. Inf. *יָדָדָהּ* Zec. 2:4.

HIPHI *יָדָדָהּ*, fut. *יָדָדָהּ*, sometimes *יָדָדָהּ* Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show* or *point out* with the hand extended; from the idea of the hand being *cast forth*, i. e. extended (see *Kal*; comp. *יָדָדָהּ* and *יָדָהּ*, *Kal* and *Hiphil*, to cast, and thence to shew by the extended hand). Arab. *يَدَى*, Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:12; and followed by *לָךְ* (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *ל* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. *יָדָדָהּ* *לָךְ* to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָדָהּ* id., Ps. 106:47; 122:4.

HITHPAEL *יָדָדָהּ* (*Vav* being taken in the place of *Yod*) i. q. *Hiphil*.

(1) *to confess*, prop. to confess *concerning one's self*, to chew one's self as guilty. *Æth.* *ለጥላዎረድ*: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. *vorwerfen*, from the idea of casting; *፬ደድ*: an accusation, *Verwurf*), Dan. 9 4

followed by an acc. of the thing, Levit. 5:5; 16:21; 16:40; על of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by ל a Chr. 30:32.

Derived nouns, [יד], תודות, הודות, and the proper names ידנתן, ידנה, יהודה, and those which are secondarily derived from them, יהודי, יהודי, יהודירי, יהודירי [also perhaps ידנתן, ידנתן].

ידו (for ידון, "loving," "given to love"), [Iddo], pr.n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

ידו ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr. n. m. Neh. 3:7.

ידוע ("known"), [Jaddua], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

ידנתן, ידנתן, & ידנתן, 1 Ch. 16:38 ("praising," "celebrating," from the obsolete noun ידנת, praise, praisings; root ידה Hiphil, to praise, with the addition of the termination ית), [Jeduthun], pr. n. of a Levite, set by David as chief over a choir, 1 Ch. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

ידו [Jadau], pr. n. Ezr. 10:43 קרי.

ידיד (from the root ידד No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יהיה ידיד, beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. ידירות, charms. Psa. 45:1, ידירות, "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝܕܝܬܐ beloved.)

ידידה ("beloved"), [Jedidah], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

ידידה, fem. *delight, that which is loved*, Jer. 12:7.

ידידה ("the delight ['friend'] of Jehovah"), [Jedidiah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

ידידה ("whom Jehovah has shewn" ["who praises God"]), [Jedaiah], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

ידידה ("known by God"), [Jediasel], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

ידנתן, see ידנתן.

ידל ("weeping"), [Jidlaph], pr. n. of a son of Nahor, Gen. 22:22.

ידע, fut. ידע, once ידע (see Lehg. 389), inf. אל ידע, constr. ידע, obviously corresponding to the (1) εἶδον, ὀλδα, to see; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Beiseheln. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. εἶδω, ὀδω, ὀλδα, δαίω; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. to wit]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לו ידע מה יעשה לו to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, ואל תדע, "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, וידעו אל פנים (in the same connection elsewhere ראו Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; Esth. 2:11. i. q. ראו שלום Gen. 37:14. Sometimes ידע, to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, הלא תדעו אם לא השמעו, "have ye not seen? have ye not heard?" Ver. 28; 44:18, לא ידעו, "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where ידע is applied to the eyes, just as הוֹשִׁיעַ לֵב to the heart or mind. ידע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עַל לֵב Deut. 8:5. Followed by הַ of the thing through which any thing is understood, Gen. 15:8, ומה אדע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. *tu ipse videbis, senties*). Hos. 9:7, ידע ישראל "Israel shall see." Job 21:12, וידע (God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah your God," 7:6, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e.g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) to know, to become acquainted with any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse. —(a) of a man; to know a woman, i. e. to lie with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. عرف, Arab. رأى, Æth.

ἔγνω: Greek γινώσκω, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. cognosco, Justin, v. 2; and thus Italian and French conoscere, connaître, although these have perhaps been borrowed from the phraseology of the Holy Scripture.) —(b) of a woman, ידעתי "to have lain with man," Genesis 19:8; Jud. 11:39; more fully ידעתי איש למשכב Num. 31:17. Compare Ovid., Heroid., vi. 133, "turpiter illa virum cognovit adultera virgo."

(4) to know, to be acquainted with any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. ידע בְּשֵׁם to know by name, Ex. 33:12, 17; ידע פְּנִים אֶל פְּנִים to know face to face, Deu. 34:10. Part. act. plur. ידעים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. ידוע known, followed by ? Deut. 1:13, "men ידועים לשבטיכם, who are known to your tribes," without the dative, verse 15. Isaiah 53:3, ידוע חלי "known to sickness," i. e. bekannt, vertraut mit Krankheit, for the prose expression ידוע לחלי, according to others. known by sickness, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. معروف known, illustrious.)

(5) to know, to have a knowledge of any thing, with an acc. like ידע בינה (see בינה, ידע to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. ב (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; אל Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sa. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לעשות that they do evil;" like the Germ. sie glauben nicht übel daran אֵין אֵין; by a finite verb, Job 32:22, ידעתי אֵין, לא

"I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. י Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know עָלֵינוּ who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, לֹא תִדְעֵי קִי אִם as in Lat. si nescis, wenn du es nicht weißt; קִי is here redundant, as Job 5:27. Specially the phrases are to be noticed —(a) ידע "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully ידע מי ידע Est. 4:14, "who knows whether," i. q. Lat. nescio an, haud scio an, for fortasse (comp. אִם B. 2). As to Pro. 24:22, see No. 6. —(b) ידע טוב ורע "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence ידע טוב ורע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἶδα ἔκαστα, ἐσθλά τε καὶ χεῖρα, παρὸς δὲ τε νήπιος ἦα.

(6) to foresee, to expect any thing. Ps. 35:8, "let destruction come upon him ידע לא not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לא ידעו (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them ولا يشعرون, not expecting it." Lokm. Fab. 28.) Cant. 6:12, לא ידעתי נפשי עֲמָתִי, "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So ידע מי who foresees? i. e. no one knows, or foresees, for suddenly, unexpectedly, Pro. 24:22; parall. אִתָּאם.

(7) Often used of the will, to turn the mind to something, to care for, to see about. Germ. nach etwas sehen. Gen. 39:6, לא ידע מאומה "he took care of none of his things;" Prov. 27:23, ידע Job 9:21 (opp. to אִתָּאם). Job 34:4, ידעו בינינו כִּי טוֹב, "let us see to it amongst ourselves what is good?" i. e. let us attend to it, investigate. In the other hemistich נִבְחַרְהָ. Followed by ב Job 35:15, לא ידע בַּפֶּשַׁע "he does not regard iniquity." Specially used —(a) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by לָן Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, ידעתי לְמַעַן אֲבִיר, "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Ps. 1:6. —(b) of men regarding or worshipping God Hos. 8:2; 13:4; Ps. 36:11; 9:11, ידעו שָׁקֵד, "those

who know (regard or worship) thy name." Job 18:21; לא ידע אל, "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. *ידעם* i. q. *חכמים* Job 34:2, Eccles. 9:11. Hence *יָדַעַת* wisdom, or knowledge, which see.

NIPHAL *נִדְּעַת*—(1) *to be, or to become known, of persons*, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ? of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21 *וְלֹא נִדְּעָה בְּיֶבְרָאִי אֶל־מִרְכָּבָהּ*, "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience, i. e. to be punished*, comp. Kal No. 2. Prov. 10:9, *קָעַשׂ יִדְּעִי* "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, *אַחֲרֵי הִנָּדַעַתִּי* "after I was instructed." Well rendered by Luther, *nachdem ich gewisset bin*.

PIEL, causat. *to make to know, to shew anything to any one; with two accusatives*, Job 38:12.

PUAL, part. *מִדְּעָה* known, with suff. *מִדְּעִי* my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 כְּחִיב.

POEL *יִדְּעַת* i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read *יִדְּעִיתִי* instead of *יִדְּעִיתִי*?

HIPHAL *הִדְּעַת* (imp. *הִדְּעִי*)—(1) *to cause some one to know something, to shew something to some one*,—(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, *נִדְּעֶיךָ אֶתְכֶם דָּבָר* "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, " (he took) the thorns of the wilderness and threshing instruments *אֶת־אֲנָשֵׁי סִבּוֹת* and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see *דִּישׁ*). LXX. Vulg. *ἐλόγησεν, contrivit*, from the Hebrew *דָּשׁ*, which seems to me more suitable to the context than the common reading.

HOPHAL *הִדְּעַת* *to be made known*. Lev. 4:23, 28. Part. *מִדְּעָה* Isa. 12:5 קִי

HITHPAEL *הִתְנַדְּעַת* *to make one's self known*, Gen. 45:1; *to reveal one's self*. Nu. 12:6; followed by אל.

Derivatives *יָדַעַת*, *יָדַעַת*, *יָדַעַת*, *יָדַעַת*, *יָדַעַת*, and the pr. n. *יָדַעַת*, *יָדַעַת*, *יָדַעַת*.

יָדַעַת Ch. fut. *יָדַעַת* Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. *לְמַלְכָּא לְהוּא* be it known to the king. Ezr. 4:12, 13.

APHEL *הִדְּעַת* fut. *יִדְּעַת*, part. *מִדְּעָה* *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16 *מִדְּעָה*.

יָדַעַת ("wise"), [*Jada*], pr. n. m. 1 Ch. 2:28, 32.

יָדַעַת ("for whom Jehovah cares"), [*Jedaiah*], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יָדַעַת m. pl. *יָדַעַתִּים*—(1) properly knowing, wise, hence *a prophet, a wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. *עַלֵּם* prop. knowing, a magician, like the Germ. *weiser Mann, fluge Grau*, used of wizards uttering words to the deluded people.)

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. *אֹרֹב*.

יָהּ *Jah* a word abbreviated from *יְהוָה* *Jehovah*, or rather from the more ancient pronunciation *יְהוֹה* or *יְהוֹה* [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope *יְהוֹ* (as *יְהוֹחָנָן* for *יְהוֹחָנָן*) then by the omission of the unaccented *י*, *יָהּ*, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as *אֶלְיָהוּ* and *אֶלְיָה*, *יִשְׁעְיָהוּ* and *יִשְׁעְיָה*, the final *ה* in these compounds being always without Mappik. *יָהּ* is principally used in certain customary phrases, as *הַלְלֵי יָהּ* "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, *יָהּ* "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, *יָהּ* "Jah is his name" (comp. *יָהּ* let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as *יָהּ* glory to Jehovah, *Assam. Bibl. Orient. ii. 230; iii. 579.*)

יָהַב, in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יָהַב, نَحَب, نَحَب, 𐩦𐩣𐩪𐩬) i. q. יָתַן TO GIVE, TO PLACE, once in pret. Psalm 55:23, הִשְׁלַח עַל-יְהוָה, "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for לָךְ יָהַב לְךָ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see יָתַן Josh. 15:19; compare Arab. أعطى, ناول, and so هب, with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take יָהַב in this place as a subst. burden, grief.)

Found besides only in imper. הִב (Prov. 30:15); often with הִי parag. הִבֵּי, f. הִבֵּי (Ruth 3:15) pl. הִבֵּי —(1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, הִבֵּי לָכֶם עֲצָה "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, הִבֵּי לָכֶם אֲנִשִּׁים "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go*.

Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. هب give, grant.)—As to הִבֵּי Hos. 4:18, see Analyt. Ind. Derivative הִבֵּיבִים.

יָהַב (Dan. 3:28) imp. הִב Dan. 5:17; part. act. הִבֵּן, pass. הִיב, pret. pass. הִיבִית Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from יָתַן, comp.

Syr. ܝܬܒ, fut. ܝܬܒ from ܝܬܢ = יָתַן. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16. ITHPEAL, הִיבֵית fut. הִיבֵית, part. הִיבֵית *to be given, or delivered*, Dan. 4:13; 7:25, etc.

יָהַב, a secondary verb, denom. from יָהַב. HITHPEAL, הִיבֵית pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in קָשַׁח from קָשַׁח, and from this again is formed قَسَحَ; بَسَمَ from الله; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

"So Arab. هان to become a Jew, from هود for يهود. Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thea.]

יָהַב (for יָהַב, "whom Jehovah directs," from יָהַב, [Jahdai], pr. n. m., 1 Ch. 9:47.

יָהַב *Jehu*, pr. n. (perhaps i. q. יָהַב ["for יהוה"] "Jehovah is He," like יָהַב for יָהַב). — (1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B. C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

יָהַב, masc. ("whom Jehovah holds fast"), [Jehoahaz], pr. n.—(1) of a king of Israel 856—840 B. C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled יָהַב. LXX. Ἰωαχάς.

יָהַב ("whom Jehovah gave," שָׁב prob. from שָׁב, אָס, to give), [Jehoash], pr. n.—(1) of a king of Judah 877—38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled יָהַב [Joash], ibid.; 11:2; 12:20.—(2) of a king of Israel 840—25 B. C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly יָהַב ibid. verse 9. LXX. Ἰωάς.

יָהַב Chald. i. q. יָהַב the land of Judah, Judæa. (Arab. هود, يهود collectively the Jews.) Dan. 2:25, הִבֵּי לָנוּא דִּי יָהַב "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

[“(2) *Jehud*, a town of the Danites, Joshua 19:45.”]

יָהַב (verbal from fut. Hoph. ‘praised,’ comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (יָהַב), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. יָהַב הַר the mountain district of Judah; see יָהַב p. cccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called יָהַב or (especially in the prophets) אֲשֶׁרִים יָהַב the land of Judah, the kingdom of Judah, Isa. 19:17. יָהַב (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. יָהַב 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judæa) יָהַב is fem., Psalm 114:2; where the people (the Jews) [or

tribe of Judah]) masc. Isa. 3:8; The same name was borne by—

(a) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהודי, pl. יהודים, sometimes יהודים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודיה 1 Ch. 4:18.

(a) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודאים; emphat. יהודאים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f.—(1) f. Gent. n. יהודי adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(a) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה, Jehovah, pr. name of the supreme God (יהוה) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (יהוה), they were accustomed to substitute for it יהוה, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוה); prefixes, however, receive the same points as if they were followed by יהוה, thus ליהוה, ביהוה, מיהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (יהוה): the Samaritans have also followed a similar custom, so that for יהוה they pronounce יהוה (i. q. יהוה). Where the text has יהוה, in order that Adonai should not be twice repeated, the Jews read יהוה, and they write יהוה.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word. the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יעקב,

יהוה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ επικυλούμενον θεόν. Macrobi. Sat. i. 18. Hesych. v. Ὀξείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ [יהוה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehovah, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהוה and יהוה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהוה and יהוה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;"] would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see יהוה).

To this origin, allusion is made Exod. 3:14; יהוה יהוה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos

12:6, יהוה זקרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, *ἐγὼ εἰμι τὸ γεγονός καὶ ὃν καὶ ἐσόμενον*. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative האלהים, אלהים.

(ὁ θεός, ὁ αὐτός), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as יהוה, אלהים יהוה, אלהים יהוה, אלהים יהוה, אלהים יהוה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אלהים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יהוה אלהים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אלהי ישראל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אלהי אבותינו Deu. 1:21; 6:3; 27:3; יהוה אלהי אבותינו Deu. 21:31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צבאות "Jehovah (the God) of the (heavenly) hosts," see צבאות.

(c) יהוה ארצי (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase יהוה לפני see לפני, under the word לפני.

יהוהבד (whom Jehovah gave) [*Jehozabad*], pr. n. m.—(1) 1 Ch. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יהובד].

יהוחנן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 1 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יהוידע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judaea], 2 Ki. 11:4 [also contr. יידע].

יהויכין ("whom Jehovah has established"), [*Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יכין Eze. 1:2; יכניה Est. 2:6; Jer. 27:20; 28:4; יבניה (for יהוה) Jer. 24:1 כתיב; and קניה Jer. 22:24, 28; 37:1.

יהויקים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called יאליקים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהויריב and יוריב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωριβ, 1 Mac. 2:1.

יהוכל (verbal of the fut. Hoph. from יכל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יכל 38:1.

יהונדב & יונדב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רבב.—(2) 2 Sa. 13:5, seq.

יהונתן & יונתן m. ("whom Jehovah gave," Gr. Θεοδωπος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יהוסף i. q. יוסף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוסף.

יהועד ("whom Jehovah adorned"), [*Jehoaddah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יעד.

יהוידן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (כתיב יהודן); 2 Ch. 25:1.

יהוידק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Est. 3:2, 8; 5:2 [also יודק].

יְהוָה ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יֶרָם**.

יְהוֹשָׁבֶעַת ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare **יְהוֹשָׁבֶעַת**), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשָׁבֶעַת** in 2 Ch. 22:11.

יְהוֹשֻׁעַ & יְהוֹשָׁפָט m. ("whose help [salvation] is Jehovah;" comp. **יְהוֹשֻׁעַ**, the German Götthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **נִּינְמִי** Num. 13:16 (see also **יְהוֹשֻׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשֻׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יָהִר *lofty, swelling, proud* (root **יָהִר**, which is akin, perhaps, to the noun **יָר** ["Arab. **يَعِير** a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **אֲתִיָּהִר** to be proud; **יְהִירָה**, pride.)

יְהִי לֵאלֹהִים ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יָהֵם m. a kind of *hard gem*, so called from the idea of striking (root **יָהֵם**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָסָפֵר**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

יָהֵץ an unused root. Arab. **وهض** to trample, to tread down. Hence—

יָהֵץ & יָהֵץ (i. q. **هَضَ**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהִר see **יָהִר**.

יָהִר ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יָהִר ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יָהִר see **יָהִר**.

יָהִר ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, **יָהִר**; also the name of others.

יָהִר [*Joash*], pr. n.—(1) **יָהִר** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יָהִר [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יָהִר** Num. 26:24; 1 Ch. 7:1 קרי.

יָהִר (probably i. q. **يَاب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **يَب**, [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the *Ἰωβαίραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαίραι* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יָהִר comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet*, *trumpet signal*, like **יָהִר**, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

שָׁחַח, שָׁחַח): such in the Phœnicio-Shemitic languages are
 שָׁחַח, שָׁחַח, and with the radical Beth שָׁחַח, שָׁחַח;
 in Greek *ὀλολύζειν, ἀλαλάζειν, ἰάλεμος*, Lat. *ejulare*,
ululare, in the German dialects, the Swedish *iolen*
 (whence the festival of the ancient Scandinavians
 called *Iulfest*), Dutch *ioelen*, vulg. German *jobein*.
 In all these words the signification of the syllable
jöl, jobl, jodl, is that of *jo*, of *crying out*, as in the
 Germ. *juchēn, juchzen*, which is no other than to cry
 out, *io, juch*. Hence—

(1) *קַרְנֵי הַיְּבֵלִים* *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. *יְבֵלִים* Exodus 19:13; pl. *שׁוֹפְרוֹת יְבֵלִים* Josh. 6:6: with art. *שׁוֹפְרוֹת הַיְּבֵלִים* Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the plur. *יְבֵלִים* see note), i. e. with which a signal is sounded, *fermtrompeten*, plainly the same as *שׁוֹפַר תְּרוּעָה* Lev. 25:9. Between *קַרְנֵי הַיְּבֵלִים* (*fermhorn*) and *שׁוֹפַר הַיְּבֵלִים* there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — *בְּקִישׁוֹ הַיְּבֵלִים* Ex. 19:13, and *בְּקִישׁוֹ הַיְּבֵלִים* Josh. 6:5, "as soon as a signal is sounded," which is elsewhere *בְּשׁוֹפְרוֹת תְּרוּעָה* compare Josh. 6:4, compared with Josh. 6:5. — The Chaldee Targumist and the Jewish doctors absurdly translate *יְבֵלִים* a ram, and *קַרְנֵי* a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Appar. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in שְׁפוֹרוֹת הַיּוֹבְלִים trumpets of soundings, where there might have been expected שִׁשִּׁי הַיּוֹבְלִי, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(a) the most frequent is to put the governing noun only in the pl., as נְבוֹרֵ הַיָּל, pl. חַלִּל. נְבָרִי הַיָּל; or—(b) the noun governed, or in the genitive is also made pl., as נְבָרִי חַלִּלִים 1 Chron. 7:5; שְׂרֵי מִסֵּים for מִסֵּי הַשָּׂרִי Ex. 1:11; בְּנֵי אֱלִים Ps. 29:2, for בְּנֵי אֵל; or even—(c) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in בֵּית אֲבוֹת paternal houses, for בְּתֵי אָב (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter b).

(א) שָׁנַת הַיּוֹבֵל Lev. 25:13, 15, 31, 40, and ellipt. יוֹבֵל Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word שָׁנָה Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from the *son* and of the *trumpets* on the tenth day of the seventh month, by which it was

announced to the people (Lev. 25:9). This year was the fiftieth (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. ἔτος ἀφίσεως, ἀφαις. Luth. (following the Vulgate) ὁλλjahr.

יָבֵל m.—(I) *a river, a moist country, Jer.*
17:8. Root יָבֵל No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of *music*, Gen. 4: 21. Perhaps as an appellative *Jubal* signified *jubilum*, or the *sound* and noise of the trumpet and other instruments, *music*, (kindred with יָבֵב), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (*Mythologus*, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יוֹזָבָד ("whom Jehovah gave"), [*Jozabad*],
pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr.
8:33.—(3) Ezr. 10:22.

יִזְכָּר ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed *Joash*, 2 Ki. 12:22; which in 2 Ch. 24:26 is written **יִזְרָר** (by a manifest [transcriptural] error).

יוֹחָא (perhaps contracted from יוֹחִיָּה whom Jehovah called back to life, compare מִיָּבֵה for מִיָּבֵהָ), [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יוֹחָנָן ("whom Jehovah bestowed"), pr. n. *Johanan*, see **יְהוֹחָנָן**. This name in its contracted form was borne by—(1) two of David's officers, 1Ch. 12:4, 12.—(2) a son of King Josiah, 1Ch. 3:15, all.

יִרְדָּע ("whom Jehovah cares for"), [*Jehoiada*, *Joiada*], pr. n.—(1) see יִרְדָּעִי.—(2) Neh. 3:6; 12:10.

יְהוֹיָכִן see יוֹיָכִן

יִיכִים ("whom Jehovah sets up"), [*Joiakim*],
pr. n. m. Neh. 12:10.

יֹזָרִיב [*Joiarib*]—(1) see יְהוֹזָרִיב.—(2) **Neh.**
11:5.

יֹכֶבֶד ("whose glory is Jehovah"), [*Jockey*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יֹחֵל [Juchal], see יְהוֹכָד.

[“**י**” an unused root, apparently signifying *lead*, compare the kindred roots **יָנַח**, **יָחַץ**, **יָחַץ**, **יָחַץ**; the

n being by degrees softened into (ה and י). "Three roots are thus found with the softer letter יום, ימים, ימים. Hence יום, ימים." Thees.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימי m —

(1) *the day*. (Syr. ܕܝܡܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יום and יל or יל appear to have originated by softening the guttural, from the roots יום to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. وحم, to be hot (as the day), and Gr. *laivw*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יומם Ps. 88:2 (see ימים, ימים). יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום ibid. 2:11). יום (properly *Tag* an *Tag*, see *q* letter B, No. 1); Neh. 8:18; יום יום 1 Sa. 18:10; יום יום 2 Ch. 24:11, *daily*.

The day of any one is specially—(a) in a good sense, *the festival day of any one*. Hos. 7:5, יום יום "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יום יום "the festival days of idols"; 2:2, יום יום "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום יום "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished," 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic ܕܝܡܐ times, sc. unfortunate). Hence—(c) day of battle and slaughter. Isa. 9:3, יום יום "the day of the defeat of Midian." Comp. "dies Alliensis, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *hēmera*, a day. See the phrases יום, יום, יום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed—(a) יום *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to הלילה), Neh. 4:16; Hos. 4:5, i. q. יום; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33. Also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is *on a certain day, at some time*, i. q. يوم, the force of the article being neglected).

(b) יום followed by inf. *in the day in which*, as Gen. 2:17, יום יום "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, יום יום "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) יום *by day, in the day time*, Jer. 36:30; "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *lately*, Jud. 13:10.

(d) יום *in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also יום *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(e) יום i. e. *to-day*, 1 Sa. 9:13; Neh. 5:11 (immediately); יום *at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when *q* has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) יום *from the time when*—Ex. 10:6; Deu. 9:24.

(g) יום — (a) *in all days*, every day, *daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לְכָל יוֹם every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν).—(β) *all the day*, Isa. 62:6 (parall. לְכָל יוֹם). Ps. 32:3; 35:28; 37:26; 38:7, 13. LXX. ἀσπασαμένη ἡμέραν.—(γ) *in all time, perpetually* (ἀσπασαμένη, immerbar). Ps. 52:3, יום יום "the mercy of God (is exercised) continually." Pro. 21:26, יום יום "the wicked man covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, יום יום "a fire continually burning." There is often added יום Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose יום יום which see; the expression now under consideration is peculiar to poetry.

Dual יום יום *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, יום יום "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural ימים (as if from the singular יום), in the Chaldee form ימי Dan. 12:13; constr. ימי, poetically ימים Deut. 32:7; Ps. 90:15 (compare Aram. ימים,

יָמִים. — (1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֻדִּים some days, i.e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. ⁶³أيام some days, some while, Syr. ⁶⁴بعض after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיְהִי יָמִים בְּמִשְׁכַּר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me שָׁנִים אוֹ זֶה יָמִים אוֹ נָה now for several (or many) days, or rather years." מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִיָּמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמִי שָׁנִי הַיּוֹם "the time (period) of the years of thy life." בְּיָמֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; שְׁלֹשָׁה יָמִים 2 Sam. 21:1; 1 Ki. 10:21, in the time, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. في أيام during the reign of king N.N.). Exod.

2:11, "it came to pass בְּיָמֵים הָהֵם at that time." בְּלֵילֵי יָמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is the *time of life, life time*. בָּא בְּיָמֵים advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יִדְבְּרוּ "let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i.e. let the old speak. בְּלֵילֵי יָמִים through all the time of life, Gen. 43:9; 44:32. מֵיָּמֶיךָ since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. יָמִי הָאֵרוּךְ to live long, to be long-lived, see אָרַךְ. Metaph. קָלִי יָמִי all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַתִּים יָמִים two years of time, שְׁנֵי שָׁנֵי יָמִים 2 Sam. 21:1; Jer. 28:3, 11 (in German there is a similar pleonasm, zwei Jahre Zeit, ein Monat Zeit, for einen Monat lang, Gen. 29:14; שְׁלֹשָׁה יָמִים 2 Ki. 15:13; 2 Ki. 15:13; יָמִים Dan. 10:2, 3. See as to this idiom, Lehrs. p. 667. (Similarly in Arab there is added زمان time, and in

Aethiopic ዕድሜ: days, just as in Hebrew, see Ascensio Jesaie ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a *year*, as in Syr. and Chaldee ⁶⁵ܝܡܝܢ signifies both *time* and a *year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see בְּדִרָה). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יָבֵחַ הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִים yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה verse 7); 2:19. For יָמִים על שָׁנָה Isa. 32:10; there is found in Isa. 29:1 שָׁנָה על שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as שָׁנִים plur. ⁶⁶Seideter). 2 Ch. 21:19, בִּשְׁנַת צֵאת הָעָם לְיָמִים שְׁנֵים "at the end of two years." The interpretation of Amos 4:4 is doubtful, לְשָׁלֹשׁ יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יום m. Ch. i. q. Heb. a day. יוֹם בְּיוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(a) יוֹמִין const. יוֹמִי, emphat. יוֹמִיָּא;—(b) const. יוֹמָת Ezr. 4:19 and—(c) as in Hebrew, const. יוֹמִי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, עָמָל יוֹמִיָּא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יּוֹמָם adv. (from יוֹם and the adverbial termination מָם)—(1) *by day*. יּוֹמָם וּלְיָלָה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. בְּיוֹמָם Neh. 9:19, and—(b) it is put in the genit. יּוֹמָם יָרִי daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. ⁶⁷ܝܡܝܢ a day, ⁶⁸ܝܡܝܢ daily.)

יָּ, an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, being in a *ferment*, whence יָּ, clay and יָּ, wine, just like חֹמֶר mire, clay, and חֹמֶר wine, from חֹמֶר to boil up, to ferment. Cognate roots have been given under יוֹם.

יָּ, [Javan], pr. n.—(1) *Ionian*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece

this has been expressly remarked by Greek writers themselves (*Æschyl. Acharn. 504*, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܐܘܬܝܢܐ, ܐܘܬܝܢܐ, ܐܘܬܝܢܐ)

Greece; Arab. ܐܘܬܝܢܐ a Greek.) The patron. is ܐܘܬܝܢܐ. Hence ܐܘܬܝܢܐ sons of the Greeks, viz. Ἀχαιοί. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare ܐܘܬܝܢܐ ܝܘܠܐ *Jawan*, a city of Yemen, Kamûs.

ܐܘܬܝܢܐ m. const. ܐܘܬܝܢܐ *mire, clay*. Psalm 69:3; 40:3, ܐܘܬܝܢܐ *mire of clay*, comp. Dan. 2:41. Root ܐܘܬܝܢܐ.

ܐܘܬܝܢܐ see ܐܘܬܝܢܐ.

ܐܘܬܝܢܐ f. pl. ܐܘܬܝܢܐ — (1) *a dove*, Genesis 8:8, seq. ܐܘܬܝܢܐ my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, ܐܘܬܝܢܐ "thy eyes (are) doves," i.e. like to doves' eyes. Cant. 4:1. ܐܘܬܝܢܐ young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from ܐܘܬܝܢܐ, to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another ܐܘܬܝܢܐ see under ܐܘܬܝܢܐ.

ܐܘܬܝܢܐ see ܐܘܬܝܢܐ No. 1.

ܐܘܬܝܢܐ m. Isa. 53:2, and ܐܘܬܝܢܐ f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *uóσxoc*, and *pullulare* is used of plants.

ܐܘܬܝܢܐ [*Jonathan*], — (1) see ܐܘܬܝܢܐ. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 2:32. — (b) Jer. 40:8 all.

ܐܘܬܝܢܐ m. *Joseph*, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) = ܐܘܬܝܢܐ *he takes away*, and — (b) fut. Hiph. apoc. from ܐܘܬܝܢܐ *he shall add*, which latter is confirmed by the Chaldaic form ܐܘܬܝܢܐ Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name ܐܘܬܝܢܐ and ܐܘܬܝܢܐ is used — (a) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same ܐܘܬܝܢܐ Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. ܐܘܬܝܢܐ No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14. — (c) Eze. 10:42.

ܐܘܬܝܢܐ ("whom Jehovah will increase"), [*Josephiah*], pr. n. m. Eze. 8:10.

ܐܘܬܝܢܐ (perhaps for ܐܘܬܝܢܐ "he helps" ["perhaps for ܐܘܬܝܢܐ Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

ܐܘܬܝܢܐ ("for whom Jehovah is witness"), [*Joel*], pr. n. m. Neh. 11:7.

ܐܘܬܝܢܐ ("whose help is Jehovah"), [*Jozer*], pr. n. m. 1 Ch. 12:6.

ܐܘܬܝܢܐ [*Joash*] (i. q. ܐܘܬܝܢܐ), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

ܐܘܬܝܢܐ see ܐܘܬܝܢܐ.

ܐܘܬܝܢܐ — (1) *a potter*, see ܐܘܬܝܢܐ. — (2) Zec. 11:13, ܐܘܬܝܢܐ (perhaps ܐܘܬܝܢܐ, i. q. ܐܘܬܝܢܐ *treasury* of the temple; formed by a change of letters according to the Aramaean pronunciation (as in ܐܘܬܝܢܐ, ܐܘܬܝܢܐ). The true interpretation was seen by the copyists, and also partially expressed; some having written ܐܘܬܝܢܐ, and others ܐܘܬܝܢܐ. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place: the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. !]

ܐܘܬܝܢܐ (contr. from ܐܘܬܝܢܐ), [*Jokim*], pr. n. m. 1 Ch. 4:22.

ܐܘܬܝܢܐ [*Jorah*], pr. n. m. Eze. 2:18.]

ܐܘܬܝܢܐ m. — (1) part. act. Kal' of the root ܐܘܬܝܢܐ, *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see ܐܘܬܝܢܐ. [This should be ܐܘܬܝܢܐ; see above.]

ܐܘܬܝܢܐ (for ܐܘܬܝܢܐ "whom Jehovah teaches"), [*Jo-*], pr. n. m. 1 Ch. 5:13.

ܐܘܬܝܢܐ ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is ܐܘܬܝܢܐ.

ܐܘܬܝܢܐ ("whose love is returned") [*Jeshab-hesed*], pr. n. m. 1 Chr. 3:20.

יִשְׁבִּיה ("to whom Jehovah gives a dwelling"), [Josibiah], pr. n. m. 1 Ch. 4:35.

יִשְׁה [Joshah], pr. n. m. 1 Ch. 4:34.

יִשְׁה ("whom Jehovah raises up"), see the root יִשְׁה ["for יִשְׁבִּיה"], [Joshabiah], pr. n. m. 1 Ch. 11:46.

יֹתֵם ("Jehovah is upright"), [Jotham], pr. n. — (1) of a son of Gideon, Jud. 9:5, 7. — (2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יֹתֵר & יֹתֵר — (1) pr. part of the root יֹתֵר: remainder, hence gain, emolument. Ecc. 6:8.

(2) Adv. — (a) more, farther. (Chald. and Rabb.

יֹתֵר ["Syr. ܝܬܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12. — (b) too much, over. Eccl. 7:16. — (c) besides, like יֹתֵר Esther 6:6; יֹתֵר מִי besides me. שֶׁ יֹתֵר conj. inasmuch as. Ecc. 12:9; and inasmuch as Koheleth was wise."

יֹתֵר [only found defect. יֹתֵר, f. of the preceding word, that which is redundant, hanging over, specially הַיֹּתֵר Ex. 29:13; Lev. 3:4; יֹתֵר Ex. 29:22 and יֹתֵר מִן הַבֶּבֶר Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. λωβὸς τοῦ ἥπατος, Saad. ܝܬܪ id. and of the same origin as the Hebr. from יֹתֵר i. q. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. reticulum hepatis; according to which, some later writers understand omentum minus hepatico-gastricum; but this could hardly have been used in sacrifice, as being devoid of fat.

יֹזֵה an unused root. Arab. ٓوزى, to gather selves together. Hence—

יִזְיָא ("the assembly of God"), [Jeziel], pr. n. m. 1 Ch. 12:3.

יִזְיָה (contracted from יִזְיָה and יָה, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יִזְיָה, [Jeziah], pr. n. m. Ezr. 10:25.

יִזְיָה ("whom God moves," "to whom God gives life and motion"), [Jaziz], pr. n. m. 1 Ch. 27:31.

יִזְיָה ("whom God draws out," i.e. "will preserve," [Jeziah], pr. n. m. 1 Ch. 8:18, from the unused root יִזְיָה.

יִזְרָח with art. 1 Chr. 27:8, [Izrahite], stands for יִזְרָח.

יִזְרָח ("whom Jehovah brought to light," see the root יִזְרָח, No. 2), [Izrahiah], pr. n. m.—(1) 1 Ch. 7:3, see יִזְרָח. — (2) Neh. 12:42.

יִזְרָח a fictitious root, which some have adopted on account of the form יִזְרָח Gen. 11:6, which is from the root יִזְרָח, which see.

יִזְרָח an uncertain root, see יִזְרָח Hophal. [In Thea. Pu. part. is given under this word; see יִזְרָח]

יִזְרָח see יִזְרָח.

יִזְרָח an unused root, Arab. ٓزى, to flow, to run (as water), Amhar. ፬ዛ: for ፬ዘ: to sweat. Hence—

יִזְרָח m. sweat, i. q. יִזְרָח, ἀπαλ ληγόμ. Eze. 44:18.

יִזְרָח & יִזְרָח ("that which God planted"), pr. n. [Jezree].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יִזְרָח Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יִזְרָח Jos. 17:16; Jud. 6:35 (afterwards called Ἐσδρήλωμ, now ܡܪܝܢ ܥܝܢ ܥܡܪ, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יִזְרָח Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of Jezreel (1:4), and he afterwards with his brother Lo-Ammi and his sister Lo-Ruhamah (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i.e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יִזְרָח יִזְרָח "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרָח in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of my people, and no

my people, must also be remembered.]—The Gentile noun is יְהוּדָאִי 1 Ki. 21:1, f. יְהוּדָאִי, יְהוּדָאִי 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4—(b) 1 Ch. 4:3.

[יְהוּבָה ('hidden,' i.e. 'protected,' verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יְהוּבָה.]

יָחַד, fut. יָחַד (cogn. יָחַד, יָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by 3 Gen. 49:6; followed by אֶת (אֶת) Isa. 14:20. (Arab.

وحد, and وحد.)

PIEL, to unite, to join together, Ps. 86:11. Hence יָחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד all together, all at once; Job 34:15, יָחַד קָלָם בָּשָׂר "all are alike flesh," i.e. mortal; Isa. 22:3, and then without לָל id.; Job 3:18; 24:4; 38:7, בְּיָחַד בּוֹכְבֵי בָקָר "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד יִתְקַלְּמוּ "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַד, יָחַד, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לָל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לָל Job 24:17.

(4) i.q. mutually, with one another, e.g. יָחַד they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַד (for יָחַד "united," ["his union"]), [Jahdo], pr. n. m. 1 Ch. 5:14.

יָחַד (whom God makes glad," from the root יָחַד), [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחַד (whom Jehovah makes glad"), [from the root יָחַד], [Jehdiah], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יָחַד (whom God preserves alive," for

יָחַד, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחַד ("who looks to God" ["whom God watches over"]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַד ("who looks to Jehovah," ["whom Jehovah watches over"]), [Jahaziah], pr. n. m. Est. 10:15.

יָחַד (for יָחַד, יָחַד, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like יָחַד Ex. 33:3, for יָחַד), [Ezekiel, Jehzekiel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name 'Ιεζεκιλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחַד, יָחַד, 'Εζεχίας, Ezechias), Luther has imitated the Greek, &ετιελ.

יָחַד m. i. q. יָחַד, which see.

יָחַד [Ezekiah], pr. n. m. 2 Ch. 28:12

יָחַד ("whom God brings back," fut. Hiph. parag. from Ch. יָחַד to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַד.

יָחַד (probably for יָחַד "whom God preserves alive," ["God liveth," according to Simonis"]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַד 1 Chron. 26:21, 22.

יָחַד m. יָחַד f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַד Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַד only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. יָחַד.

יָחַד ('Jehovah lives'), [Jehiah], pr. n. m. 1 Ch. 15:24.

יָחַד m. expecting, waiting, hoping, Lam. 3:26 Root יָחַד.

יחל unused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

PIEL יחל. — (1) causat. to cause to hope for something; followed by אל Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by אל Isa. 51:5; Ps. 130:7; 131:3. There often occur לאלהים Ps. 31:25; 33:22; 69:4; " אל Ps. 130:7; 131:3.

HIPHI'ל יחל i. q. Piel, to expect, to wait for, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

NIPHAL יחל, fut. יחל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, יחיל, תוחלת [and in Thes. the following pr. n.].

יחלאל (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahlee], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

יחם unused in pret. (in which tense there is used the form חם from חם, compare טוב fut. יחם, יחם fut. (יחם), fut. יחם 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחם for יחם Genesis 30:39; 3 plural masc. יחם (in the Chaldee and Arabic form for the common יחם, see Lehrgeb. p. 276) i. q. חם to be hot (Arabic وحם to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חם.] Impers. לו יחם Ecc. 4:11; and לו יחם 1 Ki. 1:1, to become hot. [See חם.]

Note. Above at חם I have followed the common arrangement, and referred the forms יחם, יחם to the root חם; however, let grammarians inquire, whether they should not all be referred to חם; compare the form יחם Hosea 7:7.

PIEL יחם i. q. חם to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7; ובהמתי יחם "and in sin did my mother conceive me." יחם for יחם as יחם and יחם Jud. 5:28.

Hence חם for חם.

יחם Deut. 14:5; 1 Ki. 5:3. Arabic يحمور a kind of deer, of a reddish colour (see the root יחם

No. 2), with serrated horns, probably *ceruus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipzig edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יחמי (for יחמי "whom Jehovah guards"), [Jahmai], pr. n. m. 1 Ch. 7:2.

יח an unused root, to be barefoot. (Arab.

حفي id., Syr. حَفِيف unshod, [نَشَف] to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חפף No. II. Hence חفي is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יחף m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחזאל ("whom God allots"), [Jahzeel], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

יחזר i. q. אחר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כחזר ויחזר (read ויחזר). יחזר, קרי. is Hiph. in a Chaldee form from the root אחר.

יחש an unused root; see the following word.]

יחש m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, ספר היחש pedigree, genealogy (Chald. יחם is used in the Targums for Heb. מִשְׁפָּחָה and תּוֹלְדוֹת. Simonis also compares كَرِيم النحاس nature, origin; but this word properly signifies brass, i. q. נחשת and the phrase كَرِيم النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

HITHPAEL יחש to cause one's name to be recorded in genealogical tables, ἀπογράφειν, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. יחש is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 35:15, "the acts of Rehoboam— are recorded in the commentaries of Shemaiah— so that the particulars are related in the manner of a genealogical table."

יח (perhaps "union," contr. from יחית [Jahath], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יטב, i. q. טוב, only used in the fut. **יִטֵּב**, (once **יִטְבֵּי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. — (a) **יִטֵּב לִי** "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40. — (b) **יִיטֵב עֵינַי** "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לִפְנֵי** Est. 5:14; Neh. 2:5, 6; followed by ? Ps. 69:32.

(2) *to be merry, joyful*, of the mind (**לֵב**). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

HIPHIL **הִיטִיב** fut. **יִטֵּיב**, once **יִטֵּיב**.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, **הִיטִיבוּ בְּלֹא שֵׁךְ דְּבָרֵי** "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, **הִיטִיבְתָּ לְרֵאוֹת** "thou hast seen rightly." 1 Sa. 16:17, **מִיטִיב לְלֵב** "who can play well," i. e. skilfully; without ? poetically Isa. 23:16. Inf. absol. **הִיטִב** *in doing well*, or *rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. **הִיטִיב דְּרָכָיו** Jer. 2:33; 7:3; 5; **הִיטִיב מַעַלְלָיו** Jer. 35:15, *to act*, or *live, well*, or *honestly*, without accus. elliptically, Jerem. 4:22, **וְהִיטִיבוּ לֹא יָדְעוּ** "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by **עִם** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. *zurechtmachen*

(Syr. **يَتَب**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **אֵל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **מִיטִיב** [and **יִטְבְּתָהּ**].

יִטֵּב, fut. **יִטֵּב**. Chald. id., followed by **עַל** *to seem good* to any one. Ezr. 7:18

יִטְבְּתָהּ, ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יִטְבָּהּ** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יִטָּה & יִטָּה ("stretched out," or "inclined," verbal fut. Hoph. from **יָטַח**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16.

[Now *Yutta*, **יִטָּא** Rob. ii. 190.]

מִטָּה (prob. i. q. **מִיָּה** "an enclosure," "an encampment of Nomades," from the root **מָדָה** of the

form **יָמָה**), pr. n. *Jetâr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandii Palæstina, p. 106), at present the district of *Jedîr* (**جيدور**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münster in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafnise, 1824, 4to.

יִין const. **יִין**, once **יִין** Cant. 8:2; with suff. **יִינִי** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יִין**, unless it be deemed better to regard it as a primitive. (Arab. **وَيْن** collect. clusters be-

coming black, with the noun of unity **وَيْنة**, Æth. **ወይን**: a vineyard, wine, Greek *οἶνος*, Latin *vinum*, Armen.

יִינִי *gini*). **בֵּית יִינִי** house of wine, Cant. 2:4, poet. for **בֵּית מִשְׁתֶּה** Est. 7:8, convivial room, and the words in the cited place, **הֵבִיאֵנִי אֶל בֵּית יִינִי** "he brought me to the house of wine," for he intoxicated me with love, *μεθύσκειμαι ἔρωτι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יָד 1 Sa. 4:13 **נְחִיב**, by a manifest error of transcribers, for **יָד** (a side), which is in the **קַרְיָה**.

יָכַח, unused in Kal, prob. i. q. **יָכַח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **وَجَّحَ** ["i. q. **وَضَحَ**"] IV. *to make clear, to demonstrate, to prove*, see HIPHIL.

HIPHIL **הוֹכִיחַ** — (1) *to argue, to shew, to prove* anything (*beweisen*). Job 13:15, **אֶל־פְּנֵי אֹהֲבִי** "yet my ways I will argue before him." I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (*verweisen*). Job 6:25, **מָה יוֹכִיחַ הוֹכֵם בְּךָ** "what does your reproof prove?" i. e. your censure. Job 13:10; 40:2, **מוֹכִיחַ אֱלֹהִים** "reprover of God." Gen. 21:23, **וְהוֹכִיחַ אֶבְרָהָם אֶת־אֱבִיקָדָר** "and Abraham reproved

Ahimelech;" also, more strongly, to *upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) to *correct* by punishment, to *punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Ps. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יסר.

(4) to *judge*, to *decide*, syn. שפט Isa. 11:3; followed by ? Isa. 2:4; also, to *do justice* to any one (like שפט, דין), 11:4; followed by בן: to *be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. to *adjudge for* any one, Gen. 24:14, 44.

(5) to *dispute*, to *altercate* with any one; prop. to argue down, to try to convince (compare שפט, נדון, and Niphal); followed by an accus. Job 22:4; followed by אל Job 13:3; followed by ? 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נוכח—(1) pass. of Hiph. No. 2, to *be argued down*, to *be convicted*. Gen. 20:16, וְנוכַחַתָּ "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. to *dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוּחַח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תוֹכַחַת, תוֹכַחָה.

יכיליה [Jecoliah], 2 Ch. 26:3 כחֵיב for יכיליה.

יָכַן ("whom God strengthens," "founds"), [Jachin], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, 24.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יכין Nu. 26:12.

יָכַל, rarely יָכֹל 2 Chron. 7:7; 32:14; fut. יָכַל (properly, fut. Hophal, to *be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכַל Jer. 38:1, is also spelled יָכַל 37:3), pl. יָכֻלוּ, inf. const. יִכָּל.

(1) TO BE ABLE, CAN. (A cognate root is כָּוַל to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen u), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, וְיָכֹל אֶבְרָתִי "how shall I be able to see," etc. Specially it is—(a) to *be able to bear* (comp. כָּוַל), Isa. 1:13; Psalm 101:5; more fully יָכַל לַעֲשֹׂת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(b) to *be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hcs. 8:5, חֲלִיט. אֵלֶּיךָ לֹא יִכְלוּ נָפִין "how long will not they be אֵלֶּיךָ (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(c) to be able lawfully, i. e. to *be lawful*, or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) to *be powerful*, to *prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by ? of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Ps. 13:5. With a dative of the thing, metaph. to *be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יָכַל, יָכֻלָּה.

יָכַל, יָכֻל Ch. fut. יָכַל Dan. 3:29; 5:16; and the Hebr. form יָכַל 2:10—(1) to *be able*, to *be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) to *prevail*, to *overcome*, followed by a dat. of pers. Dan 7:21.

יָכֻלָּהּ & יָכֻלָּהּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [Jecoliah, Jecholiah], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יָכֻלָּהּ see יָכֻלָּהּ.

יָלַד (Arabic يَلَد, Æth. ወለደ), 1 pers. יָלַדְתִּי, but with suff. יָלַדְתִּיךָ Ps. 2:7, יָלַדְתִּי Jer. 15:10; יָלַדְתִּי 2:27 (which some would take from יָלַד, יָלַד, without any need), inf. absol. יָלַד constr. לָרֶחַ (לָרֶחַ Isa. 37:3; Hos. 9:11); יָלַד, once לָת 1 Sam. 4:19; with suff. יָלַדְתָּ, fut. יָלַד, part. יָלֵד, fem. יָלֵדָה and יָלֵדָה Gen. 16:11; Jud. 13:5, 7.

(1) to *bring forth*, to *bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also to *lay eggs*, as a bird, Jer. 17:11. Part. fem. יָלֵדָה one who brings forth, poetically for a mother, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative children is omitted by ellipsis; Genesis 6:4, וְיָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְיָלְדָה לָאֵלֶּיךָ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) to *beget*, as a father (like the Greek γενναι

γενεαν, Lat. *parere*, used of either sex, whence of *rekónres*, parentes), Gen. 4:18; 10:8, 13. Used of God, to *create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare כפ No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. יב No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL נולד to be born. Gen. 4:18, *וַיֵּלֶד עֵנֹכַח* "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *וַיֵּלֶד אֶת־יִצְחָק* "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נולד is doubled נולד.

PIEL ילד to aid a woman who brings forth, Ex. 1:16. Part. f. מילדת a midwife, Exod. 1:15; Gen. 35:17.

PUAL ילד and יולד Jud. 18:29; Ruth 4:17—(1) to be born, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *וַיֵּלֶד אֶת־שֵׁם* "and to Shem even to him was born," i. e. children were born.

(2) to be created, Ps. 90:2.

HIPHAL הוליד—(1) to cause a woman to bring forth (spoken of God), Isa. 66:9; to beget children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; to make (the earth) fruitful (as showers), Isa. 55:10.

(2) to beget, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically to beget wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) to create. Job 38:28, *מִי־הוֹלִיד אֶת־הַיֶּהוּא* "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence to be born. Inf. הולדת Gen. 40:20, and הולדת Eze 16:4, 5, birth. Genesis loc. cit., *אִם הִלְדָּתָאֲתִּירָעָה*, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, to declare one's self to be born, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is התייחד.

Derivative nouns, besides those which immediately follow, ילד, מולדת, תולדת, נולד, and pr. n. מוליד, מולדה, תולדה, תוליד, תוליד.

ילד m. plur. constr. ילדי and ילדי (Isa. 57:4)—

(1) one born, a son, poetically i. q. יב. Hence ילדי נכרים sons of strangers, poet. for strangers (compare יב p. CXXV, B.), sons of wickedness, for the wicked, Isaiah 57:4. Used kar' *ikoxh*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. children, i. q. יבני 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) a child, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, a young man, Gen. 4:23 (in the other hemistich *איש*). Ecc. 4:13; 1 Ki. 12:8 (opp. to יבן).

ילדה [pl. ילדות], f. a girl, Gen. 34:4; Joel 4:3; Zec. 8:5.

ילדות (denom. from ילד), f.—(1) youth, as a period of life, Ecc. 11:9, 10.

(2) youth, young men, Ps. 110:3.

ילוד verbal adj. born, i. q. ילוד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

ילון ("passing the night," "tarrying," from לון, [Jalon], pr. n. m. 1 Ch. 4:17.

יליד—(1) verbal adj. born, especially in the phrase ילד בית: "a slave) born in the house of his owner," *verna*, Arab. *تليد*, id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. a son; ילדי הענק the sons of Anak, Nu. 13:22, 28; ילדי הרפה; 2 Sam. 21:16, 18, the sons of Raphah, i. q. רפאים.

ילך, TO GO, TO WALK; see הלך.

ילל an onomatopoetic root, unused in Kal, π YELL, TO WAIL. See for similar words under ילל

page CCCXXXIX, B; also Arm. *לל* *lal*, Germ. *lullen*, Low Saxon, *lilauen*.

HIPHIL הִלִּיל, fut. הִלִּיל (Isa. 52:5), הִלִּיל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, הִלִּיל שִׁירֹת הַקֵּל, "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so *לל* of the sound of war, Barhebr. p. 411, 413, Gr. *ἀλαλίζειν* of a joyful outcry, *Æschyl.* Septem ante Theb. 831; Agam. 281; and on the contrary *ἀλαλίζειν* for lamentation, Eurip. Phœn. 358. Also הִרִיעַ, הִרִיעַ, הִרִיעַ are used for outcry of either kind.—There seems to be a trace of the form *הולל* (compare *וול* and the noun *הולל*), Ps. 78:63, where for *הִלִּיל* the parallelism requires us to read *הולל* (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, *הולל* and —

לל, m. *yelling or howling* of wild beasts, Deu.

32:10; comp. Arab. *يَبَاب* *yelling*, for *خراب يباب* a desert where wild beasts yell (Willmet's Lex. Arab. a. v.), and Hebr. *אֵיִם*.

לל, const. state *לִלֵּל* f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לל, i. q. *ללע* [i. q. *ללע* Thes.], Arab. *لغى* to utter anything rashly (Syn. *لغى*), Pro. 20:25. In Arabic the verb *لغى* is used of rash oaths, Kor. Sur. ii, 225. As to the power of the syllable *לל* see under *לל*.

[Hence *הוללע* and *הוללע* in Thes.]

לל, an unused root. Arabic *للف* Conj. III. to adhere firmly. Hence—

לל f. a *scab*, an itching *scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. *λειχήν*, Vulg. *impetigo*.

לל, an unused root, i. q. *לק* to lick, to lap, to lick up, to browse upon, like cattle (comp. *לק* Nu. 29:4). Hence—

לל m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

לקום a bag, a purse, so called from collecting (root *לקם*), 1 Sa. 17:40

ים, const. *יָם*, more rarely *יַם*; with suff. *יָמָא* Jer 51:36; with *ה* parag. *יָמָה*; pl. *יָמִים* m.—

(1) THE SEA (Arab. *بَحْر*, Syr. *ܒܚܐ* and *ܒܚܐ* but the latter word is generally used for a lake; *Ægypt.* *IOU* id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare *ים* and *יָמִים*; [referred in Thes. to the unused root *יָמִים*]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. *ܒܚܐ*). So *יָם* the lake of Tiberias, Nu. 34:11; *יָם* Gen. 14:3 (the salt sea), *יָם* (sea of the desert) Deu. 4:49, *יָם* (eastern sea) Joel 2:20; Zec. 14:8, *יָם* *Asphaltites*, or the Dead Sea; *יָם* (the weedy sea, see *ים*) and *יָם* Isa. 11:15, the Red Sea; *יָם* the great sea, Nu. 34:6, 7, and *יָם* the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; *יָם* with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; *יָם* wealth of the sea, is the wealth of maritime and trans-marine nations (*יָם*) procured by sea voyages; Isa. 60:5, i. q. *יָם* Deu. 33:19; Job 7:12, *יָם* etc., i. e. am I untamed like the sea? Lam. 2:13, *יָם* "thy ruin is great like the sea." Plur. *יָמִים* seas, poet. for the sing., e. g. for the prose *יָם* Gen. 32:13; 41:49; poet. is said *יָם* Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically *יָם* the sea of brass was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of sea is also applied to—

(2) a great river, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. *بَحْر* and *بحر* compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) the west, the western quarter, from the Mediterranean sea being situated to the west of Palestine; *יָם* the west wind, Exod. 10:19; *יָם* the west side, Ex. 27:12; 38:12; *יָם* westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently *יָם*); *יָם* from the west, Gen. 12:8; *יָם* on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) *יָם* is joined with the north (*יָם*); and on this account some suppose it, at least in these places, to signify the south.

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

יָם, emphat. יָם־ Ch. the sea. Dan. 7:2, 3.

יָמָה, an unused root, which appears to have signified *heat, warmth*; kindred words are יָמִים, יָמִים, which itself follows the analogy of this root; יָמִי = יָמִים, יָמִים, to be hot (as the day). See under יָמִים. [Hence the three following words—]

יָמִיָּהּ ("the day of God," יָמִי = יָמִים comp. יָמִיָּהּ i. q. יָמִי i. q. מָחָד a man), [Jemuel], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמִיָּהּ Nu. 26:12.

יָמִיָּהּ pl. of the noun יָמִי, which see.

יָמִים id. see ibid.

יָמִים m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָמִים and יָמָה. In the Samaritan copy of the Pentateuch it is יָמִים־הַגִּבִּיִּים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמִיָּהּ (i. q. יָמִיָּהּ "dove"), [Jemimah], pr. n. of a daughter of Job, Job 42:14.

יָמִיָּהּ subst.—(1) m. ["com. but mostly fem."] the *right side*, the right quarter. (Arab. يمين). When put in the genitive after other nouns it has the force of the adj. *right* (יָמִיָּהּ). יָמִיָּהּ הַיָּמִי the thigh of the right side, i. e. the right thigh; יָמִיָּהּ הַיָּמִי the right eye, 1 Sa. 11:2; יָמִיָּהּ יָדִי Genesis 48:14; יָמִיָּהּ יָדִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. يمين, the right hand). Also—(a) *on the right* is יָמִיָּהּ על Job 30:12; יָמִיָּהּ 1 Kings 7:39, 49; יָמִיָּהּ (acc.) Job 23:9.—(b) *on the right of any person or thing* is יָמִיָּהּ על Neh. 8:4; Zec. 4:11; יָמִיָּהּ יָדִי 1 Sa. 23:24; יָמִיָּהּ Ps. 109:31; Isaiah 53:12; יָמִיָּהּ Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; יָמִיָּהּ 2 Ki. 23:13; יָמִיָּהּ 2 Sa. 24:5.

—(c) *on or at the right* (after verbs of motion) יָמִיָּהּ Neh. 12:31; of some one יָמִיָּהּ Psalm 110:1. יָמִיָּהּ "sit thou at my right hand."—(d) *towards the right* is יָמִיָּהּ על 2 Sa. 2:19; Isa. 9:19; יָמִיָּהּ Ezek. 1:10; יָמִיָּהּ Gen. 13:9, and יָמִיָּהּ 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, יָמִיָּהּ to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand of any one* is the same as to aid him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said to *sit on the right hand of a king*, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָמִיָּהּ יָדִי the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָדִי, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, יָמִיָּהּ אִישׁ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on יָמִיָּהּ No. 2. 1 Sa. 23:19, יָמִיָּהּ הַיָּמִי "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يمين, see pr. n. יָמִיָּהּ Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [Jamin], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִיָּהּ [Jaminites], Nu. 26:12.

יָמִיָּהּ —(1) i. q. יָמִיָּהּ right (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתיב.

(2) יָמִיָּהּ and ellipt. יָמִיָּהּ a Benjaminite, Gentile noun from יָמִיָּהּ see page cxxviii, B.

יָמִיָּהּ & יָמִיָּהּ ("whom he, sc. God, will fill up"), [Imla, Imlah], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

יָמְלֹךְ ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. 4:34.

יָמַם an unused root, see יָמִימָה. ["(1) . q. יָמַם and הָמָה to make a noise; hence יָם sea.

(2) i. q. יָם, יָמָה to be hot, whence יָמָה day, applied to love, whence יָמִימָה. Thes.]

יָמִין unused in Kal; ["kindred to יָמִין"].
Hiphil הִימִין and הִימִין 2 Sam. 14:19, denom. from יָמִין.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. יָמִין No. II.

(2) to use the right hand. Part. מִימִינִים 1 Ch. 18:2.

Derived or cognate nouns, יָמִין, יָמִינִי No. 1, הִימִין and —

יָמְנָה ("prosperity," i. q. ⁵יָמְנָה), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

יָמִינִי m. יָמִינִית f. adj. right (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from יָמִין, ⁵יָמִין the right side.

יָמְנָה ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

יָמַר unused in Kal, i. q. ⁵יָמַר to exchange. Hence—
Hiphil הִימַר to change, to exchange, Jer. 2:11.

Hithpael הִתְיַמַּר to exchange oneself with any one, i. e. to change places with any one (compare Arab. بَدَلَ to change, to exchange, Conj. V. to take the place). Isa. 61:6 הִתְיַמְרוּ "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as הִתְיַמַּר.

יָמְרָה ("stubborn," from יָמַר), [*Imrah*], pr. n. m., 1 Ch. 7:36.

יָמַשׁ i. q. ⁵יָמַשׁ, unused in Kal.

Hiphil, Jud. 16:26 in כְּחַיִּי הִימַשִּׁנִּי let me feel.

יָמָה fut. יָמָה—(1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to יָם, also יום etc."] Part. זָמָה הִימָה, "the oppressing city." In other passages it is used as an epithet for a sword. זָמָה הִימָה the oppressing or violent sword, Jer. 46:16; 50:16: and without

זָמָה probably id.; 25:38, זָמָה הִימָה "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read זָמָה הִימָה. Psalm 74:8, לָמָה יָמָה "let us oppress (i. e. let us destroy) them all."

Hiphil הִימָה fut. יָמָה i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. זָמָה Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by לָמָה to cast out, from possession, Ezek. 46:18. (Chaldee Aph. לָמָה id.) Compare יָמָה.

יָנוּחַ ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local יָנוּחָה Josh. 16:6, 7.

יָנוּם ("sleep"), Josh. 15:53 כְּחַיִּי, for which in כְּחַיִּי there is יָנוּם ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָנֹחַ an uncertain root, ["a spurious root"], whence the Hiphil הִינֹחַ is commonly derived. But see for this form the root יָנִיחַ.

יָנִיקָה f. i. q. יָנִיקָה a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root יָנַח, pass. form, but with active power. To this word corresponds Ch. יָנִיק, Syr. ⁵יָנִיק suckling.

יָנַק fut. יָנִיק ["Ch. יָנִיק, Syr. ⁵يَنُكُ"] to suck, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, יָנִיקוּ כִּי שָׁפַע יָמִים "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. יָנִיק—(a) suckling, Deu. 32:25; Ps. 8:3.—(b) a shoot, a sucker, see under the word יָנִיקָה.

Hiphil הִינִיק to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. מִינִיקָה, with suffix מִינִיקָתִי 2 Ki. 11:2. Plural מִינִיקוֹת Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, any thing sweet, Deu. 32:13.

Derivatives, יָנִיקָה, יָנִיקָה.

יָנִישׁוּף m. and once יָנִישׁוּף (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁךְ). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrbommel), *ardea Agami* (ber *Artemeterogel*), *grus vulgaris*; this opinion being in accordance with the etymology from נֶשֶׁךְ to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by חֲסִידָה, which is almost from the same root (חֲסִידָה = נֶשֶׁךְ).

יָסַד ["Inf. with prefix לִסְד Isa. 51:16; לִסְד (as if from a verb יָסַד), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. to *set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:7.

(2) Metaphorically to constitute, to establish, as laws. Psa. 119:152; Hab. 1:12, לְהוֹכִיחַ יִסְדָּתוֹ, "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט שִׁמְרוֹתָם. Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יָסְדָהּ לְאִיִּים" Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL נִסְדָה—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence סֹד for יָסַד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِرْجَان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יָסַד—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לִסְד הַבֵּית אֲבָנֵי נֹחַ, "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסְדָהּ עַל יִסְדָהּ, "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יִסְדָהּ to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הִסְדָה subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מִסְדָה (with dag. forte euphon.) founded. Isai. 28:16, מִסְדָה מִסְדָה a founded foundation, i. e. firm, comp. חֲסִידָה מִסְדָה Ps. 64:7; מִסְדָה מִסְדָה Ex. 12:9.

Derivatives besides those immediately following, יָסַד, מִסְדָה, מִסְדָה, מִסְדָה, מִסְדָה, מִסְדָה [and pr. n. מִסְדָה].

יָסַד m. foundation, metaph. beginning. Ezr. 7:9.

יָסַד m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יָסַדִּים Mic. 1:6, and יָסַדִּים Lam. 4:11. Metaph. used of princes (comp. שָׂחוֹת). Eze. 30:4.

יָסַד f. foundation, Ps. 87:1.

יָסַד m. a corrector, a reprover, verbal subst. of the form נִבְדָה from the root יָסַד. Job 40:2, הֲרִיב עִם יָסַד יְהוָה "shall the reprover (of God contend) in contending with the Almighty?" הֲרִיב is inf. absol. from the root יָסַד used instead of the finite verb, compare Jud. 11:25, יָסַד רַב עִם יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יָסַד Junius and Tremell., as to the form רַב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסַד m. drawing back, withdrawing, verbal fut. from סָד (as יָסַד from יָסַד). Jer. 17:13, כְּחֵיב יָסַד, "those who depart from me," for יָסַדִּים מִפְּנֵי, as יָסַדִּים for יָסַדִּים.

יָסַד an uncertain root, i. q. יָסַד to pour out, but intrans. to be poured (comp. יָסַד and יָסַד). Once found Ex. 30:32, יָסַד, "shall be poured." But perhaps the reading should be יָסַד. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from יִסְכָּה, [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכָּהּ ("whom Jehovah props up"), [*Is-machiah*], pr. n. m. 2 Ch. 31:13.

יִסְכָּה in Kal and Hiph. fut. יִסְכָּה, apoc. יִסְכָּה, conv. יִסְכָּה (fut. Kal unused), inf. הוֹסִיף; part. יֹסֵף for יִסְכָּה (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. *ܐܘܫܦܐ*). Followed by an accus. of the thing added, and *וְ* of that to which it is added. Lev. 5:16, *וְאֵת חֲמִישִׁיתוֹ*, *וְיֹסֵף עָלָיו* "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by *וְ* 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, *לֹא-תִחְסֹף*, *עָלָיו וְלֹא תִקַּח מִכֶּנֶּה מִכֶּנֶּה* "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *detrudere* (*aliquid*) *de laudibus alic.* Followed by *וְ* Ps. 71:14, *וְהוֹסַפְתִּי עַל-בְּרִיתִי הַזֶּה* "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by *וְ* Eze. 23:14; followed by *וְ* Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, *וְיֹסֵף יְהוָה אֶת-כָּל-אֲשֶׁר לֵאמֹר לְמַשְׁנֶה* "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing to *any one* sometimes means i. q. *to give more, plentifully*. Ps. 120:3, *מַה-יִּתֶּן לְךָ וְמַה-יֹּסֵף לְךָ לִשְׁוֹן רֵמִיָּה* "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere *to increase*, is i. q. *to surpass*. 2 Ch. 9:6, *וְיִסְכָּה עַל הַשְׁמוּעָה* "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with *וְ* prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, *וַתִּקַּח לָלֶחֶת* "and she bare again." Gen. 8:10, 12; 18:29, *וַיִּסְכָּה עוֹד לְדַבֵּר* "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) *to do something afterwards, to continue to do anything, to do it any longer*. Genesis 4:12, *וְלֹא-תִתֵּן כֹּחַ לָךְ* "the earth) shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) *to do more*. Genesis 37:5, *וַיִּסְכָּפוּ עוֹד* "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34.— Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, *וְעַיִן שֶׁנֶּקְמָתוֹ וְלֹא חִיָּבָהּ* "the eye has seen him, but it shall not add," sc. *וְלֹא יִשָּׂא* i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before *וְלֹא-יִסְכָּה לִמְחֹזוֹ לֹא-תִחְסֹף* (sc. *לְהִיחֹל*) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied *וְלֹא יִסְכָּפוּ* (sc. *לְהִתְנַבֵּא*) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יִסְכָּה there is sometimes written יִסְכָּה. Ex. 5:7; 1 Sa. 18:29; and on the contrary יִסְכָּה, יִסְכָּה Ps. 104:29; 2 Sam. 6:1, for יִסְכָּה from יִסְכָּה. For the imp. there occurs twice יִסְכָּה, but this is more correctly referred to the root יִסְכָּה.

NIPHAL יִסְכָּה—(1) *to be added*, followed by *וְ* Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. נִסְכָּפוֹת Isa. 15:9, *additions, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. יִסְכָּה, יִסְכָּה, יִסְכָּה.

יִסְכָּה Ch. unused in Kal.

HOPHAL (as in Hebrew) הוֹסֵף *to be added*, Dan. 4:33.

יִסְכָּה rarely occurring in Kal, fut. יִסְכָּה Hos. 10:10; Isa. 8:11 [This passage is omitted in Thea.]; part. יִסְכָּה Pro. 9:7; Ps. 94:10. Elsewhere in—

PIEL יִסְכָּה, fut. יִסְכָּה, inf. also יִסְכָּה Lev. 26:18, *וְיִסְכָּה* Ps. 118:18.

(1) *TO CORRECT* by blows or stripes, *TO CHASTISE*, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Eth. *ገሠጋ*: to correct, to reprove, to instruct; the palatal *ገ* being changed into the harsher *ገ*.)

(2) *to correct* by words; hence—(a) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, *וְיִסְכָּה לִי לַיְלָה* "also by night my reins admonish me," to praise God. Followed by *וְ* *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(b) *to instruct, to teach*. Isa.

28:26, יְהוָה יִלְמְדֵךְ "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹדִיָּה, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. zuchtigen (from Zucht, ziehen, erziehen), like the latter is Heb. לָמַד.

["HIFHIL i. q. Kal and Piel. Once אִסְיִים Hos. 7:12."]

NIPHAL לָמַד to be corrected, to be admonished, to receive discipline, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—לָמַד Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for לָמַד. The common analogy is however preserved, if the word be written with other vowels, לָמַד.

Derivatives, מוֹסֵר, מוֹסֵר, מוֹסֵר.

יָעַר [pl. יָעַר] m. a shovel for taking away ashes, from the root יָעַר to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. forceps. (In Arabic many nouns derived from the root יָעַר signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעַר [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעַר (he causes pains).

(2) of a town of the tribe of Judah, 1 Chr. 2:55.

יָעַר, fut. יָעַר.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) to espouse, a wife or concubine, Ex. 21:8, 9. (Arab. عَد, to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיָּה to cause to know, to point out.)

NIPHAL נָעַד.—(1) to meet with any one at an appointed place, to come with him to such a place; followed by עַד Ex. 25:32; 29:42, 43; 30:6, 36; followed by אֵל Nu. 10:4.

(2) recipr. to come together at an appointed time or place, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, to come together, Josh. 11:5; 1 Ki. 3:5; followed by אֵל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIFHIL הוֹדִיָּה to appoint any one to meet at a certain time or place, specially for judgment; to

summon to a court, to call on to plead. Job 9:19, מִי יוֹדֵעַנִי "who shall cite me?" Jer. 49:19, 50:44.

HOPHAL—(1) to be appointed, set, Jer. 24:1.

(2) to be turned, as the face, Eze. 21:21.

Derivatives, מוֹסֵר, מוֹסֵר, מוֹסֵר, and pr. n. הוֹדִיָּה.

יָעַר [Iddo], m. 2 Chron. 9:39 in קרי (for which יָעַר, pr. n. m.; elsewhere יָעַר, which see.

יָעַר a root, ἀπαξ λεγόμεν. Isaiah 28:17, ["TO SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. عَى = عَسَى to gather, IV. to lay up; perhaps, to take away, to snatch away; whence عَى a shovel, and—

יָעַר & יָעַר (perhaps "treasure of God"), [Jeuel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעַר ("counsellor," part. fut. from עָנַן, [Jens], pr. n. m. 1 Ch. 8:10.

יָעַר pl. woods, i. q. יָעַר Eze. 34:25 כתיב.

יָעַר (verbal, from fut. of the verb עָנַן, "whom God hastens"), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעַר, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַר unused in Kal, prob. i. q. עָנַן to be hard, firm, robust.

NIPHAL, Isa. 33:19, עָנַן "a hard (or obstinate) people;" or, as well rendered by Jerome, *impudens*. Symm. ἀναιδής.

יָעַר ("whom God comforts," from the root עָנַן to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעַר.

יָעַר ("which Jehovah comforts"), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעַר & יָעַר ("which Jehovah aids"), [Jazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called Sār. As to the sea of Jazer (יָעַר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek Ἰαζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. Ἰαζήρ.

עט a root, *εταξ λεγόμεν*. i. q. **עָטָה** TO CLOTHE, Isa. 61:10.

יעט Chald. i. q. Hebr. **יעץ** TO COUNSEL. Part. **עָצָם** (for **עָצָה**), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, to consult together, Dan. 6:8.

Derivative, **עָצָה**.

יעיאל [*Jeiel, Jehiel*], see **יעיאל**. [Also used when not in כחב as 1 Ch. 5:7; 15:18, 21.]

יעיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי כחב there is **יעיר**. In the parallel place, 2 Sa. 21:19, there is instead of it **יערי**, but **אֲרִיִּים** appears to be a spurious reading taken by mistake from the following **כַּנּוֹר אֲרִיִּים**.

יעכן ("troubled," see **עָכָן**), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יעל unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to **עָלָה**. (Arab. **عَلَّ**, to rise above. V. to ascend a mountain, to stand on the summit, **عَلَّ**, a noble, a prince.) Hence **עָלִיב** ibex.

(2) to excel, to be useful, compare **עָל** in the compound word **עָלִיב**.

HIPHIŁ **הוֹעִיל**—(1) to be useful, to profit, to aid, absol. Pro. 10:2; 11:4; Jerem. 2:8, **אֲחֵרֵי לֹא יוֹעִלוּ**, "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, **הִתְיַחֵס יוֹעִילִי** "they help my fall," with suff. **יוֹעִילִיךָ** Isa. 57:12.

(2) intrans. to be benefited, to receive help from any thing. Job 21:15, **כִּי־יִזְעַל** "what should we be benefited (in this thing)?" 15:3, "words לֹא בָם יִזְעַל in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יעל m. pl. **עָלִים**; const. **עָלֵי**—(1) the ibex, perhaps also the chamois. Arab. **عَل** and **عَلَّ**, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. **עָלֵי הַר** the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יעלה—(1) f. of the preceding, the female ibex, or chamois. Pro. 5:19, **יְעָלָה** "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially **أزكى من الوعل** more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [**יעלה**].

יעלם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יען an unused root. Syriac Ethpa. **لَحَنَ** to be greedy, voracious, **لَحَن** greedy, voracious. Hence probably **עָנָה** and **עָנָה** the ostrich, so called from its greediness.

עָנָה (for **עָנָה**) prop. subst. purpose, intent (from the root **עָנָה**, **עָנָה** to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. on account of, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., because, in that, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully **עָנָה עָנָה** Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely **עָנָה** Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. **עָנָה עָנָה** it is, that, Eze. 12:12. It is three times emphatically doubled **עָנָה עָנָה עָנָה** because and because, because that (binwil), Levit. 26:43; Eze. 13:10; and without the copulative **עָנָה עָנָה** ibid. 36:3. Compare **עָנָה**.

עָנָה an ostrich, so called from its greediness and gluttony; see the root **עָנָה**. Once found in plur. **עָנָה** Lam. 4:3 in קרי; and there it is used *επακοινως*, of the female ostrich, for **עָנָה**. LXX. *ὡς στρουθιον*. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

עָנָה f. of the preceding (as to the form compare **עָלָה** fem. **עָלָה**, not **עָלָה**), everywhere joined with **עָנָה** **עָנָה** the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to **עָנָה** the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, **עָנָה** is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex **عَناَم** (a word which I judge kindred to the Hebrew), **عَناَمَة**, **عَناَمَة**. Others have badly rendered **עָנָה** an owl, from **עָנָה** to cry out (P)

in opposition to the context and the authority of the ancient interpreters.

יָעַץ ["whom Jehovah answers"], [Jaana], pr. n. m., 1 Ch. 5:12.

יָעַץ, fut. יָעַץ—(1) i. q. Arab. عَجَّ, to go swiftly, to run. See HOPHAL, and the derived nouns יָעָץ and תַּעֲצוּת.

(2) to be fatigued, wearied out (compare יָעַץ), whether in running, Jerem. 2:24, לֹא יִיָּעֵפוּ מִבְּרָכָהּ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעָץ.]

HOPHAL, part. wearied. Daniel 9:21, מַעֲרֵיב מִיָּעָץ "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take מַעֲרֵיב from the root עָרַב, and translate it flying, but this is unsuitable to that which follows מַעֲרֵיב.

Derivatives, תַּעֲצוּת, and the following words.

יָעָץ, m. fatigued, wearied, tired, Isa. 40:29 ["of a people"]; 50:4.

יָעָץ, masc. a swift course, ["weariness, arising from swiftness of course"], Dan. 9:21.

יָעַץ, fut. יָעַץ, for imp. there is twice יָעַץ (from the root עָצָה) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully יָעַץ עֲצָה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יָעִיץ subst. a counsellor, adviser, Prov. 11:14; 24:6; especially the counsellor, or minister of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יָעִיצִים chiefs, leaders, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Ps. 62:5, יָעֲצוּ לְהַרִּיץ מִשָּׁאוֹתָם "they have decreed to cast (him) down from his height;" followed by אֵל against any one, Isa. 7:5; 19:17; 23:8; followed by אֵל Jer. 49:20. יָעַץ וְיָעִיץ to devise evil counsels, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, יָעִיץ עָלַי, pregn. for עֵינִי אֶעֱצֶה עָלֶיךָ "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יָעִיץ one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) 1. q. Arab. عَظَّ, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL נִתְעַץ—(1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by אִלּוּ 1 Ch. 13:1; or אִלּוּ Isa. 40:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by אֵל 2 Ki. 6:8, לֹא אֶעֱצֶה לָאֵל "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעֲצִים "what do ye advise?"

HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, מַעֲצָה, מַעֲצָה.

יָעֵקֵב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. Jacob, the younger of the twin sons of Isaac; also called Israel (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25—50. יָעֵקֵב the God of Jacob, i. e. Jehovah, Isaiah 2:3; Ps. 20:2. יָעֵקֵב and simply יָעֵקֵב the house or family of Jacob; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל compare יָעֵשׁ. Used of the land of Israel, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יָעֵקֵב [Jaakobah], (id.), pr. n., 1 Ch. 4:36.

יָעֵקֵב see יָעֵקֵב.

יָעַר, an unused root, i. q. Arab. غَرَّ, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יָעַר [with suff. יָעִיר] masc.—(1) redundancy of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἀκτρον μέλι, mel acetum (Plin. N. H. xv. 11). Cant. 5:1; more fully יָעִיר הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this favus mellis, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, expressis mella liquata favis). It is rather i. q. נָפַת צַפִּיִּים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honeycomb (Honigzelle, Honigzelle), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schlein, saliva).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ^{ܕܢܝܢ}) thicket of briers. Arab. ^{وعر} rugged place, whence the verb ^{وعر} to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood or forest*, Deu. 19:5; Josh. 17:15, 18. ^{בית היער} the house of the forest, Isa. 22:8; fully ^{בית היער} the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called ^{בית היער}, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. ^{בית היער} Ps. 132:6.

^{יערה}. [Jarah], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see ^{הוערה}.

^{יערה} see ^{יער} No. 1.

^{יערי אגנים} see ^{יעיר}.

^{יערשיה} ("whom Jehovah nourishes," from the unused root ^{ערש}, Syr. ^{ܕܢܝܢ} to fatten), [Jare-siah], pr. n. m., 1 Ch. 8:27.

^{יעשו} (abbreviated from ^{יעשה} "whom Jehovah made"), pr. n. masc., Ezra 10:37 כח"ב ^{יעשו קרי}. [Jaasau].

^{יעשאל} ("whom God made"), [Jaasiel, Ja-siel], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

^{יפדיה} ("whom Jehovah frees"), [Iphedeah], pr. n. m., 1 Ch. 8:25.

^{יפה} fut. ^{יפה}, ^{יפה} —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root ^{פא}, compare ^{פא} ^{פא} and ^{פא}. Hence ^{יפה} No. 1, and ^{פא} an illustrious deed, a miracle.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

^{פא}, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

PUAL, with the two first radicals doubled ^{יפיה} *to be very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as ^{פאפא}, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters ^{יפ} at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

HITHPAEL, *to adorn oneself* (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, ^{יפי}, ^{יפי}, and probably ^{פא}.

^{יפה} adj. m., constr. ^{יפה}; f. ^{יפה} constr. ^{יפה} —

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of ^{יפה} 1 Sa. 17:42; or ^{יפה} Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

^{יפה-יפה} adj. f., Jer. 45:20, *fairish*; from masc. ^{יפה} (of the form ^{יפה}, Lehrs. 497), the letter ^י quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

^{יפו} ("beauty"), [Japho, Joppa], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and ^{יפוא} Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called Jāfa (يافا), and noted for its port. Relandi Palestina, p. 864.

^{יפה} i. q. ^{יפה}, ^{יפה} TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, *to pant, to sigh deeply*, Jer. 4:31. Hence —

^{יפה} adj. *breathing out*; Ps. 27:12, ^{יפה} "and breathing out wickedness;" compare ^{יפה}.

^{יפי} Eze. 28:7, and ^{יפי} in pause ^{יפי}; with suff. ^{יפי}.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִי ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יָפֶלֶט ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable **־י**, Josh. 16:3.

יָפֶה (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָפֵעַ unused in Kal, to SHINE, TO BE BRIGHT, cognate root **יָפָה**.

HIPHIŁ **הוֹפִיעַ**.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like **הָאִיר**), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. **יָפִיעַ**, **יָפִיעָה** and—

יָפִיעָה fem. beauty, splendour of a city, Ezek. 28:7, 17.

יָפֶת, a spurious root, which some have invented on account of the noun **מוֹפֶת**. But this comes from **יָפָה**.

יָפֶתֶח pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root **יָפָה**; see Gen. 9:27, LXX. *Íáφeθ*.

יָפֶתֶח (prob. "whom, or what God sets free," see the root **יָפָה** Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek *Íεφθα*, *Íεφθαίε*, Vulg. *Jephthē*.

יָפֶתֶח-אֵל ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא pret. once without **א**: **יָצָא** Job 1:21; fut. **יָצָא**, imp. **יָצֵא**, with **ה** parag. **יָצֵא** Jud. 9:29; pl. once *ἀνέστη* **יָצָא** Cant. 3:11; inf. absol. **יָצֵא**, const. **יָצֵא**, part. **יָצֵא**, f. **יָצֵא** for **יָצֵא**, **יָצֵא** and without **א**: **יָצֵא** Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (*Æth.* **ፈለ**; id. In Syriac and Chaldees the word which radically corresponds **יָצָא** to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things **יָצָא**, **יָצֵא** as the Arabs do **خَرَجَ**).

Const. followed by **מִן** of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, **הָמָּן** **יָצָא מִן-אֶת-הָעִיר** "*hi egressi erant urbem*;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, **יָצָא הַשָּׂדֶה** "that which goes out from the field," its produce; Jerem. 10:20, **יָצֵא יְלָדַי** "my children have gone out from me," i. e. have forsaken me; Am. 4:3, **יָצֵא מִן-הַנִּקְמָה** "go out through the breaches." Part. **יָצֵא** [**יָצֵא**]; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs **יָצָא** Pro. 24:31; **יָצָא** Lam. 3:48; Am. 5:3, **יָצָא הָעִיר הַיָּצֵאת** "the city which poured forth thousands;" **יָצָא** is prefixed to the gate by which one goes out, Jud. 11:31; and **יָצָא** Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(b) merchants and sailors for purposes of trade, Deut. 33:18.—(c) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense **יָצָא חֵפְשׁ** Ex. 21:5; and **יָצָא חֵפְשׁ** verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(d) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, **יָצֵא מִמֶּךָ מְלָכִים** "kings shall come forth from thee," shall be amongst thy descendants. More fully **יָצָא מִבֶּטֶן**, **יָצָא מִבֶּטֶן** to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(e) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, **יָצָא מֵאֶת-כָּל-אֵלֶּה** "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to **יָצָא** 1 Sa. 14:41).

It is applied to inanimate things. So—(f) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(g) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. **يَخْرُجُ** to shoot

ap, and the noun מְנַחֵם.—(h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מִנְחָם מִן הַמַּיִם Isa. 41:18. It is used also—(i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16; בְּצֵאת הַשָּׁנָה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

HIPHIL הִפְּיִיל causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—(a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by לָ; *to lay on a tribute*, 2 Ki. 15:20 (comp. Arab.

خراج tribute).—(c) causat. of Kal letter *l*, to *publish* a report, followed by לָא of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 32:14, 19; to *report* words, followed by ? of the pers. to whom they are brought, Neh. 6:19; to *promulgate* doctrine, Isa. 42:1, מְבַרֵּר לְנֹחִים וְלִצְיֹן "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) to *produce* as an artisan, Isa. 54:16.—(e) to *lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, to be brought forth, to be taken out,
'Eze. 38:8; 47:8.

Derivatives, מוֹצָא, מוֹצְאָה, תּוֹצְאוֹת, צִיָּאָצִים, צִיָּאָה [and in Thes. צוּא].

४५ Ch. unused in Kal.

SHAPHEL שׂפֶּחַל and שׂפֶּחַ in the Targums is, *to bring something to an end, to finish.*

Hence in the Scripture נִצְּחָה *finished*, Ezz.6:15.

יָצַב, [unused in Kal] TO SET, TO PUT, TO PLACE, i. q. יָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (sich hinstellen, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, "and took his stand (for the fight) forty days." Job 33:5, followed by יָחַד Ex. 8:16 and וַעֲלֵה of pers. הָיָה: וַעֲלֵה הָיָה used of the angels as presenting themselves before God, Gr. παρῆστηναι,

Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29
The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (šteḥn, bašteḥn), followed by יָמִינוֹ before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bešteḥn vor jem.), whether a victor before an enemy, followed by יָמִינוֹ Deu. 9:2; Job 41:2; יָמִינוֹ Deut. 7:24; 11:25; Josh. 1:5; 2 Ch. 20:6; or a just person before a judge, followed by יָמִינוֹ Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by ? of pers. Ps. 94:16.—Ex. 2:4, אֲנִי עֹמֵד אֶת־מֹשֶׁה, for אֲנִי עֹמֵד, see Lehrs. p. 386.

יָצַב, Ch. unused in Pe. to be firm, sure.

PAEL, to speak that which is true, certain, Dan. 7:19; comp. 16. Hence adj. יָצִיב.

יָצַג, unused in Kal, but cogn. to the roots **יָצַב**, **יָצַע**, and **יָצַץ** Hiphil.

HIPHIL הִפִּיל (in the manner of verbs פִּעַל) pr. *to*
make to stand, hence—

(1) *to place, to set* (binstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; *things*, Gen. 30:38; Deu. 28:56. *Trop. to establish*, Am. 5:15, "establish right in 'the gate.'"

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.

HOPHAL **חָפַל** pass. of Hiph. No. 3. Ex. 10:24.

יָצָדָר. (from the root **צָהַר** to shine, compare **וְהָרָה** No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12, Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with מִיִּתְּרֵם must, and it appears to differ from מִיִּתְּרֵם, as מִיִּתְּרֵם does from מִיִּתְּרֵם. *ons of oil*, i.e. anointed ones, Zec. 4:14. Hence denom. מִיִּתְּרֵם [see צֶהָר].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in ^h, Nu. 3:27.

[**צִי**: subst. see **צִי**, part. Paül.]

פִּתְּיָא. ("sporting," as if it were part. fut. from the root פִּתְּי, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. Isaac (LXX. Ἰσαάκ), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written פִּתְּיָא (Syr. اَيْسَاف, Arab. اَيْسَافُ) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel i. q. אִשְׂרָאֵל.

יצר see צר No. 3.

יצר m. verbal adj. pass. (but of active signification), from the root צר; *gone forth, come out*, 2 Ch. 32:21.

יצר m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 9:45; 3:24. יצר adv. *certainly*, Dan. 2:8.

יצר TO SPREAD OUT. (Arab. نزع, *to place, to spread out*. Cognate roots are צב, יצב, יצק.) Part. pass. יצור subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צלעות) on three of the sides of the temple, five cubits in height one above another; יצור fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, ויבנו את היצור על בלי הבית חמש אמות קומתו.

HIPHAL, pass. יצר *to spread out, to spread under*. Ps. 139:8, ויאציעה שאול "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תחתיד יצע רמה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative יצע.

יצר fut. יצק, pl. יצקו (once fut. E. יצק 1 Ki. 22:35 [in some copies], and there intransitive), imp. יצק 2 Ki. 4:41, and יצק Eze. 24:3; inf. יצקת.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יצק cast, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דבר קלשל יצק בו "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בצקת עפר למוצק "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, to *pour out*. Part. מוצק 2 Ki. 4:5 כתוב. HIPHAL מוצק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL מוצק is *to place, to set*, i. q. מציץ (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL מוצק.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. מוצק *firm, fearless*, Job 11:15. Derivatives, מוצק, מוצקה [מוצקת], and—

יצק f. *a casting* (of metals), 1 Ki. 7:24

I. יצר fut. יצר, יצר, also יצר Isa. 44:12 (so also Isa. 42:6; 49:8; יצר which, in my Commentary, I have with others incorrectly derived from יצר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יצר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, יצר עין "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with ברא. Part. יצר as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence יצר a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word יצר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means the potter.]

(2) Followed by ל to form for any thing, to *destine* for any thing; Isa. 44:21, לי יצרתיד לעבד לי "I have formed thee, that thou mayest be my servant," Isa. 42:6, ואתנך לברית עם "I have formed thee, and made thee the author of a covenant of the people," Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; יצר against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יצר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יצר, יצרים.

[In Thes. this root is not divided into two parts.]

II. יצר i. q. צר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I (hrg. § 112)

Only found in fut. יָצַר, pl. יִצְרוּ Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לוֹ יָצַר *it was narrow to him* (in pret. לוֹ יָצַר, i. e. — (a) *to be in distress*, Judges 2:15; 10:9; Job 20:22. — (b) *to be in perplexity*, Gen. 32:8 (and so in f. לוֹ יָצַר 1 Sa. 30:6). — (c) *to be grieved* (er nahm es sich nahe), 2 Sam. 13:12.

יָצַר m. with suff. יִצְרוֹ. — (1) *frame, formation*; Ps. 103:14, יָדַע יִצְרוֹנוֹ "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully לֵב יָצַר Gen. 8:21; 6:5; Deu. 31:21; יָצַר סִמּוּךְ "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [Jezer], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יָצַר Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יָצַר).

יָצַרִים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יָצַת only found in the fut. יִצֵּת; pl. in pause יִצְתוּ for יִצְתוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by פָּ Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יָצַת. — (1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by פָּ against any one, 2 Ki. 22:13, 17.

HIPHIL הוֹצִיֵּת 2 Sam. 14:30 כָּתִיב; elsewhere הִצִּיֵּת i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of הִצִּיֵּת אֵשׁ Josh. 8:19; Jer. 32:29; פָּ הִצִּיֵּת אֵשׁ to kindle a fire in any thing, Jer. 17:27; 21:14; followed by לָל Jer. 11:16.

יָקַב an unused root, *to make hollow*, like قَاب Med. Waw; whence قُب, a cave in a rock. Cognate roots are יָקַב to bore, יָקַב Ch. to make hollow, and others which are to be found under the root יָקַב.

יָקַב with suff. יִקְבֵּה (without dagesh lene), Deut. 15:14; 16:13; pl. const. יִקְבֵּה Zec. 14:10, m.

(1) *the vat of the wine press*, *υπολήμιον*, the reservoir into which the must squeezed out in the press

(יָקַב) flows, Joel 2:2, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press* itself, Job 24:11; 2 Ki. 6:27.

יָקַבְצֵאל ("what God gathers"), [Jekabzeel], Neh. 11:25, and קַבְצֵאל [Kabzeel], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יָקַד fut. יִקְדַּר Isa. 10:16, and יִקְדַּר Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. قَد, id., Syr. قَد). Part. pass. יָקֻד "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוֹיָקַד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יָקֻד, יָקֻד.

יָקַד Ch. id. Part. fem. יִקְדָּה and יִקְדָּה *burning*, Dan. 3:6, 11, 23, 26.

יָקַדָּה f. Ch. *a burning*, Dan. 7:11.

יָקַדְעָם ("burning of the people;" [In Thea. "possessed by the people, from the root יָקַדְעָם"], [Jokdeam], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יָקַד an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious. [Hence pr. n. יָקֻדָּה, יָקֻדָּה.]

יָקֻד ("pious"), [Jakeh], pr. n. m. Prov. 30:11; compare יָקֻדָּה.

יָקַה an unused root. Arab. وقى to obey. Hence—

יָקַה fem. only const. st. יָקֻה (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יָקֻד m. *a burning*, Isa. 10:16.

יָקֻם m. *whatever lives* (in the earth), from the root יָקַם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יָקֻשׁ Hos. 9:8, and יָקֻשׁ Psal. 91:3; Prov. 6:5. Pl. יָקֻשִׁים Jer. 5:26, m. *a fowler*. Root יָקַשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יָקֻתִּיָּאל (perhaps, "the fear of God," from the subst. יָקֻת, from the root יָקַה, of junction, and יָאֵל), [Jekuthiel], pr. n. m. 1 Ch. 4:18.

יָקֻטן ("small"), [Joktan], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *Kahdn*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יקים ("whom God sets up"), [*Jakim*], pr. n. m. — (1) 1 Ch. 8:19. — (2) 1 Ch. 24:12.

יקי adj. *dear*, Jer. 31:20. Root יקר.

יקי adj. Chald. — (1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יקמיה (for יקמה, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m. — (1) 1 Ch. 2:41. — (2) 1 Ch. 3:18.

יקמעם ("who gathers the people together," for יקמה), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יקמעם ("gathered by the people," root יקמה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is יקמץ, of nearly the same signification.

יקנעם ("possessed by the people," for יקנה), [*Jokneam*], pr. name of a town in the tribe of Zebulun, Josh. 12:22; 19:11; 21:34.

יקץ only in fut. יקץ i. q. יקץ TO BE TORN OFF, TO BE TORN AWAY; hence —

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by יקץ and יקץ.

HIPHAL הוֹקֵץ *to hang* upon a stake, *to fix to a stake*, a punishment by which the limbs were dislocated: [Perhaps simply *to hang*, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יקץ used only in fut. יקץ, יקץ, once יקץ Gen. 9:24; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form יקץ Hiphil, from קץ. (Arab. يقط id.)

יקר fut. יקר 2 Ki. 1:13; יקר Ps. 72:14, and יקר Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܡܚܝܬ, Arabic ٴثقل, id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by יקר and יקר to be precious or dear to any one, 1 Sa.

26:21, יקר נפשי בעיניך "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psal. 72:14; also, followed by יקר *to be highly estimated by any one* (compare יקר מן, יקר מן). Zec. 11:13, "a goodly price, יקר יקר at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare יקר.

HIPHAL הוֹקֵר *to make rare* (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יקר.

יקר m. יקרה fem. adj. prop. *heavy*, see the verb; hence —

(1) *precious*. יקרן יקרה collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. יקרין 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, יקרין יקרין, "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psal. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. יקרין by a Syriacism for יקרין, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psal. 37:20, יקרין "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יקרין in קר, perhaps "with a quiet spirit," compared with Arab. ٴقر, to be quiet, meek. In כתיב it is יקרין.

יקר m. (with Kametz impure). — (1) *preciousness, costliness*. יקרין *a precious vessel*, Pro. 20:15. Concr. יקרין whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יקר m. Chald. — (1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יקר (yakdeh) 1 pers. יקרין i. q. יקרין and קרין (which see), TO LAY SNARES, TO BE A BIRDCATCHER Part. יקרין a fowler, 124:7. Followed by יקרין of pers., Jer. 50:24; and more fully יקרין פה *to lay snares for*, i. e. to plot against any one. (Fut. יקרין Isa. 29:21, is from קרין.)

NIPHAL נִסְּךְ, *to be snared, to be taken in a snare*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically *to be snared, or seduced by avarice*, Deu. 7:25.

PUAL, part. מִסְּכִים for מִסְּכִים Ecc. 9:12.

Derivatives, יָסַן, מִסְּכִים, and—

יָסַן (''owler"), [*Jokshan*], pr.n. of the second son of Abraham and Keturah, ancestor of the Sabaeans and Dedanites, Gen. 25:2, 3.

יָסַן ("subdued by God," for יָסַן from the root יָסַן = יָסַן to serve), [*Joktheel*], pr.n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petraea, which he took, 2 Ki. 14:7.

יָסַן pret. pl. יָסַסְתֶּם Deut. 5:5, and יָסַסְתֶּם Josh. 4:14; fut. יָסַסְתָּ, יָסַסְתָּ, plur. יָסַסְתֶּם and יָסַסְתֶּם, 2 Ki. 17:28; imp. יָסַסְתָּ, plur. יָסַסְתֶּם, by a Syriacism for יָסַסְתָּ, Lehrs. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יָסַסְתָּ Josh. 22:25; with pref. לִי לִי לִי 1 Sam. 18:29; elsewhere fem. יָסַסְתָּ, prop. TO TREMBLE. For this root is softened from יָסַס to יָסַס, יָסַס to tremble, comp. יָסַס Aramaean יָסַס to sow, יָסַס and יָסַס to swallow greedily, יָסַס and יָסַס to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(a) absol. Gen. 3:10; 18:15. יָסַסְתָּ, אֶל-יְהוָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also יָסַסְתָּ לְפָנַי Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare יָסַס No. 2, a). — (c) followed by לְ to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ כִּפְּנֵיךְ, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by וְ and יָסַס with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30; יָסַסְתָּ לְשֹׁכְתוֹ בְּצֹר, "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (e) followed by לְ to fear lest any thing may be done, like *deidōmō*, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially יָסַסְתָּ אֶת-יְהוָה — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as وحشى Conj. III.

(3) *to tremble for joy*, like the synonym. יָסַס. Isa. 60:5, where the more correct copies have יָסַסְתָּ i. q. יָסַסְתָּ, not יָסַסְתָּ. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יָסַס is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִסְּךְ *to be feared*, Psa. 130:4. Part. נִסְּךְ δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נִסְּכֵיךְ *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us"], especially the deeds of God [*always*], Deu. 10:21; 2 Sam. 7:23; adv. in a wonderful manner, wonderfully, Ps. 65:6; 139:14 (like נִסְּכֵיךְ).

PIEL יָסַס *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִסְּכִים.

יָסַס m. constr. יָסַס fem. יָסַס constr. יָסַס (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יָסַסְתָּ I fear, Gen. 32:12; יָסַסְתָּ thou fearest, Jud. 7:10; אֲנִי יָסַסְתָּ we fear, 1 Sa. 23:3; יָסַסְתָּ he does not fear, Ecc. 8:13. Followed by the case of the verb יָסַסְתָּ fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יָסַסְתָּ אֱלֹהִים *religious, pious* [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יָסַס f. — (1) prop. inf. of the verb יָסַס *to fear, to reverence*. Neh. 1:11, יָסַסְתָּ אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, יָסַסְתָּ אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, יָסַסְתָּ אֶת-יְהוָה "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Hence יָסַסְתָּ thy fear. Deu. 2:25; Isaiah 7:25, יָסַסְתָּ יָסַסְתָּ "fear of thorns and briars." Compare Eze. 1:18, יָסַסְתָּ אֹתָם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאָה, reverence towards God, *piety*. Pro. 1:7, יִרְאָה, יְהוָה רִאשִׁית דָּעַח, Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יְהוָה Job 4:6; 15:4.

יִרְאָן ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאֵיהּ ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

יִרְבּ Hosea 5:13; 10:6; commonly taken as a substantive, see under the root יִרַב [יִרַב] an adverbial king].

יִרְבַּעַל m. (contr. from יִרַב בַּעַל "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יִרְבַּעַל [Jerubbael], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰερωβάαλ. Compare אִישׁ בַּעַל and אִישׁ בַּעַל.

יִרְבֵּעַם ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יִרַד fut. יִרַד, יִרַד, in pause יִרַד, imp. יִרַד, once יִרַד (Jud. 5:13), inf. absol. יִרַד (Gen. 43:20), const. יִרַד, with suff. יִרַדְתִּי, once יִרַדְתָּ Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. ([*Æth. ፬፻፩*]) In Arabic the word which literally corresponds to this is وَرَد, to go for drink, for water, so used because one goes down to the spring: the word in common use is نَزَلَ. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (פְּלִשְׁתִּים) Gen. 38: ; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֵל 2 Sa. 11:9, 10; אֵל Cant. 6:2; or is put in the accusative (הָ) paragogic either added or omitted). Ps. 55:16, יִרְדּוּ שְׂאוֹל חַיִּים "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. יִרְדִּיבּוֹר those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to let fall down. Lam. 3:48, יִלְנִי מַיִם תַּרְדּוּ, "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic لَعِين

وَرَدْتُ الْبَكَ, my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יִרַד פִּבְקִי " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare יִרַד, יִרַד), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHIL יִרְדֵּן to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (brought down, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20: and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.

37:26; 43:11, 22; to send down (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:22.

HOPHAL הִפְדָּה pass. of Hiph. Gen. 39:1; Isa. 4:11, seq.

Derivatives, the following nouns and מוֹרֵד.

יָרַד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. *Iapēd*, Luke 3:37.—(2) 1 Ch. 4:18.

יָרֵד in prose always with the art. הַיָּרֵד (as an appellative, river, so called from descending, flowing down; like the Germ. *fließen*, *fließen*, from the verb *fließen*, compare יָם a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10.

Arab. *el-Urdun*, and also now it is called *esh-Sherāh*, i. e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a Cicero, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַח inf. יָרַח, יָרַח, and יָרַח 2 Chron. 26:15, imp. יָרַח, fut. יָרַח [1 pers. pl. with suff. יָרַח].

(1) TO CAST, Ex. 15:4; e.g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרַח an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλειν, for to lay the foundations of a city; Syr. *ܝܪܚ* to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרַח which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare *פָּרַח*), Hos. 6:3. Hence part. יָרַח the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יָרַח Ex. 19:13.

HIPHAL הִפְדָּה, fut. יָרַח, with Vav convers. יָרַח.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יָרַח 2 Ki. 13:17. Part. מוֹרֵד an archer, 1 Sam. 31:3. Written by an Aramæism in the manner of verbs *לָא*, 2 Sam. 11:24, "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵד i. q. יָרַח "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַח), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מוֹרֵד "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. *δεικνύω*, *ἀναπαίρω*), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 7 of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by 7 (prop. to teach or conform to something) 2 Ch. 6:27; or 7 (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, יָרַח, מוֹרֵד, תוֹרֵד [also יָרַח, יָרַח, יָרַח].

יָרַח *ἀπαξ λεγόμεν*, in my judgment, kindred to the roots יָרַח, יָרַח, pr. TO TREMBLE; hence to be frightened, like the Arabic *جَزَع*. Hence תָּרַח (2 Codd. יָרַח), Isa. 44:8, i. q. *πλανᾶσθαι*. LXX. *μη* *πλανᾶσθαι*. All the other versions express the signification of fearing, as though it were the same as יָרַח.

יָרַח ("people," or "habitation of God," see יָרַח ["founded by God"]), [*Jerueh*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרַח (i. q. יָרַח "moon"), [*Jaroah*], pr. name, m 1 Ch. 5:14.

יָרַח m. that which is green, Job 39:8. Root יָרַח.

יָרַח & יָרַח ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרַח (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יָרַח, anciently (Gen. 14:18) and poet. (Psal. 76:3) יָרַח pr. n. *Jerusalem* (Gr. *Ἱερουσαλήμ* and *Ἱεροσόλυμα*), a royal city of the Canaanites (Josh. 10:1, 5; 15:8) and from the time of David and onward the same.

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that ירושלם stands for ירוש שלום the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in ירבעל for ירוב; besides the form ירוש with the meaning of possession (= ירושה) neither occurs separately nor yet in composition. I prefer regarding ירו as a segolate

noun (of the form מְנוּ, i. q. Arabic مَن, men, and ירושלם men or people of peace; or perhaps, house or habitation of peace; just as, on the contrary, בית and أهل are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, ירוחל, which may be more suitably rendered house of God than people of God; and the same interpretation of this name is found in Saadiah, who translates مدينة دار السلام

house of peace, city of peace: [In Thes. Gesenius takes the former part of this name ירו from the root ירה, signifying foundation, and thus ירושלם the foundation of peace]. As to the latter of the compound parts of this name, some suppose שלם and שלים to be the dual of שקטה quiet, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ׀ in this word is originally radical, not servile; as shewn by the forms שלם, Arab. شلم, Chald. ירושלם, Gr. Ἰεροσόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively ירושלם, it should be pronounced ירושלם the dwelling of peace: and at length the later writers regarded ׀ as an ancient form of the Dual, and on this account every where have read ירושלם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שֶׁמֶרֶן, Ch. שֶׁמֶרֶן, and hence as if it were a dual, שֶׁמֶרֶן; compare Lehrs. page 538.

ירושלם, & ירושלם, Chald. id. Dan. 5:2; 6:11; Est. 4:8.

["ירח an unused root, probably (as noticed by Maurer), i. q. יָרַח to be yellow; ך and ך being interchanged." Hence]—

יָרַח, m. THE MOON; a word prob. pr. nitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לְפָנַי יָרַח "before the moon," i. e. as long as the moon shall shine.

יָרַח, m. (comp. Lehrs. p. 512, note 11); pl. יָרָחִים const. יָרָחִי.

(1) a month, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חֹדֶשׁ, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [Jerah], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the Alilae, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been בני חלל children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be the coast of the moon (غَب التمر) and the mountain of the moon (جبل التمر), near Hadramaut; for יָרַח Gen. loc. cit. is joined with the country of Hadramaut.

יָרַח Chald. the moon [a month, so expressly corrected in Thes.], Ezr. 6:15.

יָרַח Num. 22:1; also יָרַחוֹ Josh. 2:1, 2, 3, and יָרִיחוֹ 1 Ki. 16:34; Jericho, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἰεριχώ, Strabo Ἰερικὸς, xvi. 2, § 41, Arabic رَيْحِي Rīḥa, see Relandi Palestina, p. 383, and 829, seq. (If the primary form be יָרַחוֹ, it may be rendered city of the moon, from יָרַח and חוֹ, as in the words עֵבֶר וְשֶׁמֶרֶן, שֶׁמֶרֶן, if יָרַחוֹ, it signifies a fragrant place, from the root יָרַח.)

יָרַח ("who is loved" ["who will find mercy"]), [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

נ:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

ירחמאל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 2:29.—(3) Jer. 36:26; From No. 1, there is patron. in יֶרְחָמֶלֶךְ [*Jerahmeelites*], 1 Sa. 27:10.

ירחע [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

ירט fut. יִרְט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic II. id. ⁵رط, a precipice, destruction). Job 16:11, ⁵עָלִי יָדַי וְרָשָׁעִים יִרְטֵנִי "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus impiorum me tradidit*, LXX. ἑπείψα. יִרְטֵנִי (to be marked with the line Metheg) for יִרְטֵנִי. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation הרע (הִרְע).

[PIEL, Job 16:11; see above.]

Derivative מִרְט [in Thes. referred to מִרְט].

יריאל ("people of God"=⁵יריאל ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:2.

יריב—(1) m. *an adversary*, from the root ריב, Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see יָרִיב No. 1.—(b) Ezr. 8:16.

יריבאי (from יריב with the adj. termination יֵי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יריהו & יריהו "people of Jehovah;" see יִרְיָהוּ ["either 'founded by God,' (or else,) i. q. יִרְיָהוּ 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

יריחו; see יִרְחוֹ.

ירימות [*Jerimoth*]; see יִרְמוֹת.

ירימות ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יריעה f. *a veil, curtain*, so called from tremulous motion (see the root יָרַע No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Sy. ⁵سَحْل the curtain of a tent, and the tent itself).

יריעות ("curtains"), [*Je' ioth*] pr. n. f. 1 Ch. 2:18.

ירך an unused root, perhaps of the same or similar meaning as the cognate root רָךְ *to be soft, tender*. Hence—

ירך const. יִרְךָ, with suff. יָרְכִי f. (Nu. 5:21); dual יִרְכִים.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. *μῆρος*. (Arab. ⁵رُكْ thigh, haunch, buttocks.) Wherein it differs from מִתְּנַיִם *the loins*, *os pubis*, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness מִתְּנַיִם וְעַד יִרְכֵיכֶם from the loins even to the thighs," and also from the general use of the word. For thus מִתְּנַיִם signifies the lower part of the back, יָרֵךְ dual יִרְכִים the double thick and fleshy member extending from the bottom of the spine to the legs (שְׁלֵימָה) i. e. the two thighs with the buttocks. יָרֵךְ הַיָּרֵךְ the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (עַל יָרֵךְ) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 163; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (*Reuk, Schinten*), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form יִרְכָה is more used; [query, the existence of such a form, see Thes.]), it is—(a) *that part of the holy candlestick in which the shaft (קֶנֶה) divided into three branches*, Ex. 25:31; 37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual יִרְכִים *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

ירכה [יִרְכָה Thes.] f. i. q. יָרֵךְ No. 2, *the hinder part, or side (of a country)*, Gen. 49:13. Compare שָׂקֵם.

Dual יִרְכָהִים constr. יִרְכָהִי, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) *in the interior area, the parts farthest in, the extremities, inmost recesses*, as of a house,

Ps. 128:3, of a *snip*, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:3 Hence יִרְכָּתִי the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, הַרְאֲפָרִים יִרְכָּתִי "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יִרְכָּתִי צִמּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתִי הָאָרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הָאָרֶץ הַזֹּאת).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרָם, an unused root, probably i. q. יָרַם and אָרַם *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, יַרְמוּק Rob. ii. 344.]

יִרְמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמִיָּוֶת 14:30. —(5) 25:22; for יִרְמִיָּוֶת verse 4. —(6) Ezra 10:29 כְּחִיב קְרִי, כְּחִיב קְרִי.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמִיָּהוּ & יִרְמִיָּהוּ (יְהוָה יִרְמִיָּהוּ) probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), *Jeremiah*. LXX. *Iepepias*, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרַע, —(1) properly *TO TREMBLE*. (This signification lies in the primary syllable יַרַע, compare the roots יָרַע, יָרַע, יָרַע, and the remarks made under the root יָרַע). Once, thus, in the verb, Isaiah 15:4, נִפְשִׁי יִרָעָה "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يَرع, يَرع. In the same sense in Hebrew יָרַע is commonly used, which is formed from this root, the letter y being somewhat softened. Compare also יָרַע).

(2) i. q. יָרַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root יָרַע). It occurs

only in fut. יָרַע (the other forms, as pret. יָרַע, Hiphil יָרַע are from יָרַע, from which also the fut. itself of יָרַע may be taken, as יָרַע from יָרַע, but comp. pret. מָנוּ fut. יָמָן). [The fut. is taken from יָרַע expressly in Thes.] These phrases are especially to be observed — (a) יָרַע לִי it will be ill for me, will go ill, Psa. 106:32. — (b) וַיִּרַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לִי Neh. 13:8; and with the addition of יָרַע, יָרַע, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרַע בְּעֵינַי הָיָה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לִי; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרַע לְקַבֵּךְ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּא ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרְקָ —(1) *TO SPIT*, i. q. רָקַץ (Ch. רָקַץ, Æth. ሰፈፈ; id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַץ.

II. יִרְקָ, an unused root; *to be green*, as an herb, a plant. Arab. يَرْقَى, *to come into leaf, as a tree*. IV. *to shoot forth*; both ideas arising from that of *verdure*. Hence the following words [also יִרְקָ].

יִרְקָ masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. יִרְקָ הַגֵּרֶן a garden of herbs, Deu. 11:10; 1 Ki. 21:2. יִרְקָ אֶרְצָה a portion of vegetables, Pro. 15:17. (Syr. يَرْقَى, يَرْقَى herb.)

יִרְקָ m. *greenness*. כָּל-יִרְקָ עֵצָב all greenness of herb, Gen. 1:30; 9:3. יִרְקָ יִשָּׂא greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקָ m. χλωρότης, ὀχρότης—

(1) of persons, *palleness of face*; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يَرْقَى id.)

יִרְקָ ("paleness of the people?"), *Jorksam*, pr. n. of a town of Judaea, 1 Ch. 2:44.]

Gen. 34:7; 49:7. יִשְׂרָאֵל 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and יִשְׂרָאֵל f. Isa. 19:24, the land of Israel, i. e. Palestine. Eniphatically יִשְׂרָאֵל is sometimes used of those really worthy of the name of Israelites (ἀληθῶς Ἰσραηλίται, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐκ Ἰσραὴλ, οὗτοι Ἰσραὴλ; also lovingly, as elsewhere יִשְׂרָאֵל (which see). Hos. 8:2, יִשְׂרָאֵל יְדַענוּךָ "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called יְהוּדָה. Other names of the ten tribes were אֶפְרַיִם (which see), taken from the more powerful tribe, and שִׁמְרֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed יִשְׂרָאֵל): whence it is, that in the Chronicles יִשְׂרָאֵל is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is יִשְׂרָאֵלִי 2 Sam. 17:25; fem. יִשְׂרָאֵלִית Lev. 24:10. *Israelite*.

[יִשְׂרָאֵלִי, pr. n. m. 1 Ch. 25:14, see יִשְׂ.]

יִשְׂשַׁכָּר [Issachar], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (בְּנֵי יִשְׂשַׁכָּר) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like יִשְׂרָאֵל, etc., see Simonis, *Analys. Lect. Masoreth.* in Pref.), takes the vowels belonging to a continual קִרְיָה, (bought with wages or price, see Gen. 30:16). The more full reading in חִב may be read in two ways, either יִשְׂשַׁכָּר he is wages, or יִשְׂשַׁכָּר (יִשְׂשַׁכָּר) he brings wages, et bringt den Lohn.

יִשְׂ followed by a Makkaph, יִשְׂ—(1) prop. subst.

esse, being, existence (see יִשְׂ); whence that which is present, ready; *obvia*, wealth (compare עֲתִידוֹת). So prob. Prov. 8:21, לְהַנְחִיל אֹהֲבֵי יִשְׂ "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for the verb substantive, without distinction of number or tense (Aram. אִינִי, which see, id.; Arab. أَيْسَ. Opposed to אִינִי, there is not).

Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יִשְׂ יְהוָה בְּמִקְוֹם הַזֶּה "Jehovah is in this place." 2 Ki. 10:15, יִשְׂ "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Eze. 10:44; 2 Chron. 16:9. יִשְׂ there are those who, there will be those who

(Syr. ܝܫܝܬ, Neh. 5:2, 3, 4. יִשְׂ there is to me, I have, Genesis 43:7; 44:20; hence יִשְׂ לֹא whatever he had, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, יִשְׂ דְּבַר שֵׁי אֵינִי "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, יִשְׂ כְּחֵשֶׁךְ "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, יִשְׂ אִשְׁרֵי יְהוָה "there was, when there was," etc., i. e. there was sometimes, like Ch. אִתּוֹ דְּהוּי.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יִשְׂ thou art, Jud. 6:36; יִשְׂ ye are, Gen. 24:49; יִשְׂ he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, אִם יִשְׂ מִשְׁעָע, "if thou savest." Gen. 24:42, 49.

יִשְׂ fut. יִשְׂב, inf. abs. יִשְׂב (1 Sa. 20:5), constr. יִשְׂבָּה, with suff. יִשְׂבָּתִי, imp. יִשְׂב.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by לְ of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, לְהָא וַיֵּשֶׁב "and she sat down." Also, *to be seated, to be sitting*, followed by בְּ (Gen. 19:1; 2 Sa. 7:1); עַל (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יֹשֵׁב הַכְּרֻבִּים "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, יֹשְׁבֵי כְּסֵאוֹת לְמִשְׁפָּט "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. יֹתֵב, id. Arab. verb يَتْب, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit

White; but this sense is found in the substantives **יָשָׁב**, a sitting down, habitations, places, **יָשָׁב**, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psal. 9:8; 55:20. Hence, Isa. 10:13, **יֹשְׁבֵי** "those who sit on (thrones)," i. e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by **יָשָׁב** Jer. 3:2. Comp. Gr. **λόχος**, ambush; **λογέω**, **λογίζω**, to lie in ambush, from **λέγω**, to sit down; **σίθ** legen, and Arabic **وَسَّ**, (see above).—(c) of an army, which sits down in a place, and holds possession of it (einen Ort besetzt haben), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13.—(e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by **עִם** is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and **עִם**, **הִלָּךְ עִם**.—As to the phrase, "to sit at the king's right hand," see above, page CCCL, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, **יָשָׁב אֶת־הָאֵלִים** "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, **יָשָׁב לְכֵם פֹּה** "remain here." Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, **וְיָשָׁב בְּאַיְתִּי** "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by **אֶת** Deut. 17:14, and **עַל** of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, **יָשָׁב תְּהִלֹּת יִשְׂרָאֵל** "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. **יֹשֵׁב** *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But **יָשָׁב** followed by an accus. is also to dwell near, by anything, to be neighbour (comp. **יָשָׁב**). **יֹשְׁבֵי** those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, **יָשָׁב אֶת־הָאֵל וְיָשָׁב** "those who dwell in tents and amongst flocks."

(4) *pass. to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner **יָשָׁב** and Greek **παίω**, **παίράω**, signify both *to inhabit* and *to be inhabited*.

NIPHAL **יָשָׁב** *to be inhabited*, Exod. 16:35, and often in other places.

PIEL **יָשָׁב** *to place, to make to sit down*, Ezek. 25:4.

HIPHAL **הִשְׁבִּי**—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by **אֶת** of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i. e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. **ወሰነ**: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, **יָשָׁב** (for **יָשָׁב**), **יָשָׁב**, **יָשָׁב**, and the pr. names which follow.

יָשָׁב בְּשֵׁכֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages **יָשָׁב**.

יָשָׁב אָב ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יָשָׁב ("praising"), [*Ishbak*], pr. n. m. 1 Ch. 4:17.

יָשָׁב נֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 **יָשָׁב נֹב**, **יָשָׁב נֹב** ("my seat is at Nob"), [*Ishbi-benob*].

יָשָׁב לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יָשָׁב עַם l. *Yashov'am*, like **יָשָׁב עַם** ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יָשָׁב ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יָשָׁב קָשָׁה ("a seat in a hard place"), [*Jashbekashah*], pr. n. m. 1 Ch. 25:4, 24.

יָשָׁה, a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun **יָשָׁה** *esse, being*, and **יָשָׁה** *a setting upright (aid), uprightness, truth*. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. **هستن**, Latin *esse*.) Kindred in signification is **פָּנָה** to stand, whence **כָּאן** *to be*. Other traces of this root are found in the pr. names **יָשָׁה**, **יָשָׁה**.

יָשָׁב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. **יָשָׁב** Nu. loc. cit.

יָשָׁה ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

ישן (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישן (whom Jehovah casts down), [*Jeshohai*], pr. n. m. 1 Ch. 4:36.

ישן [*Jeshua*], a contracted form of the pr. n. ישוע, used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יהושע No. 2, Exr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

["(4) a city of Judah, Neh. 11:26."]]

ישן f. with ה parag. poet. ישן, Ps. 3:3; 80:3 (from the root ישן).

(1) Verbal adj. f. that which is delivered, safe, Isa. 26:1, 18.

(2) Subst.—(a) deliverance, help; ישן יהוה, "aid vouchsafed by God," Ex. 14:13.—(b) welfare, Job 30:15.—(c) victory, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

ישן, an unused root. Arab. transp. وحش to be void, empty, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحش, fasting, having taken no food. Hence—

ישן m. found once Micah 6:14; hunger, prop. emptiness of stomach.

ישן only found in HIFHIL הושיט TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. اشمى, اشمى id.)

ישן (perhaps "wealthy," see ישן No. 1). pr. n. Jesse, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies ישן 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); the stem of Jesse, Isa. 11:1; poet. used of the family of David, and the root, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David;" root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. Ἰεσσαί.

ישן ("whom Jehovah lends"), [*Ishijah, Ishai*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

ישן (id.), [*Jesai*], pr. n. m. 1 Ch. 12:6

ישן m. a waste, a desert, Ps. 68:8; 78:40; 106:14. Root ישן.

ישן pl. f. desolations, destruction, Psalm 55:16 כחב. Root ישן; compare pr. n. of the town ישן p. cxvii, B.

ישן m. an old man, properly hoary, (from the root ישן); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this قسيس, قسيس, the letter ' being changed into the hardest of the palatals (see under the letter כ).

ישן ("descended from an old man"), [*shishai*], pr. n. m. 1 Ch. 5:14.

ישן i. q. שם TO BE LAID WASTE, DESOLATED. Hence fut. שם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שם itself, like שם from שם, see Hebrew Grammar § 66, note 3); plur. שם Eze. 6:6.

Derived nouns, ישן, ישן, and—

ישן ("wasteness"), [*Ishma*], pr. n. m. 1 Ch. 4:3.

ישן ("whom God hears"), [*Ishmael*], pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. ישן 1 Chron. 2:17; 27:30; pl. ישן. Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

ישן ("whom Jehovah hears"), [*Ismail*], pr. n. m. 1 Ch. 12:4. A different person is ישן 1 Ch. 27:19.

ישן (for ישן, "whom Jehovah keeps"), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

ישן & ישן fut. ישן, inf. ישן, Ecc. 5:11, pr. TO BE LAQUID, WEARY (שלא, müde sein), hence—

(1) of persons, to fall asleep, Gen. 2:21; 41:5; Ps. 4:9; to sleep, to be sleeping, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, شلمن the beginning of sleep. As to sleep

itself, they commonly use the verb *נָם*, which on the contrary is used in Hebrew of slumbering, see *נָם*. Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence *ἀνθρωπομόρφως*, Psalm 44:24, “why sleepest thou, O Jehovah?” Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, *יָשָׁן מָנוּחַ עֲלֵי*, Jer. 51:39, 57, and *יָשָׁן מָנוּחַ*, Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare *נָבֵל נָהָלָה*. So adj. *יָשָׁן*, and—

NIPHAL *יָשָׁן*—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, *יָשָׁן*, *יָשָׁן* and those which follow immediately.

יָשָׁן m. *יָשָׁן* f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. *firne*), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשָׁן f. *יָשָׁן* Pl. const. *יָשָׁן* Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, *יָשָׁן אִמְתָּךְ* “thy handmaid was sleeping.” Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is *יָשָׁן*.

יָשָׁן (“old”), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשָׁע unused in Kal, Arab. *يَسَعَ*, TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to *יָשָׁן*. See Jauhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare *רָחֹב*, *רָחֹב*), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. *צָרָה*, *צָרָה*). Hence—

HIPHAL *יָשָׁע* fut. *יָשָׁע*, the *יָשָׁע* rarely retained *יָשָׁע*, Ps. 116:6, apoc. *יָשָׁע*, *יָשָׁע*.

(1) *to set free, to preserve*, followed by *מִן* Ps. 7:2; 34:7 44:8; *יָשָׁע* Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and } Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is l. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, *הִלָּשְׁתִּי לִי יָדִי* “my own hand has helped me,” [saved me] or, *הִלָּשְׁתָּה לִי יָדִי* “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, *יָדְךָ לְךָ* “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. *יָדְךָ* and *יָדְךָ* 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) *to be freed, preserved*, followed by *מִן* Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not *saved* in the alleged passage?] Deu. 33:29. Part. *נִשְׁעַר* *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as *bestowing salvation*]; Ps. 33:16.

Derivatives, besides those which immediately follow, *יָשָׁע*, *יָשָׁע*, and the pr. n. *יָשָׁע*, *יָשָׁע*, *יָשָׁע*, [also *יָשָׁע* and *יָשָׁע*].

יָשָׁע & *יָשָׁע* with suff. *יָשָׁע*, *יָשָׁע* Ps. 85:8.

(1) *deliverance, aid, [salvation]*, Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, *יָשָׁע אֶת-מִשְׁחָה* “to deliver thine anointed.” *יָשָׁע* אֱלֹהֵי God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יָשָׁע (“salutary”), [*Ishi*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יָשָׁע (“the salvation of Jehovah”), *Isaiah*, [*Jeshaiiah*], LXX. *Ἠσαΐας*, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36–39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

- ישעיה** (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—
(4) Neh. 11:7.

["**ישף**, an unused root, kindred to the roots **שפף** to make smooth, and **שפה**, **שפי** to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

ישפה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. **يشم**, **يشف**, also **يشب**, **يشف**, id.) If an etymology is to be sought in Hebrew, it may be from the root **שפה** to be smooth [but see **שפה** above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps "bald," from **שפה**), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. **ישר** (once **ישר** 1 Sa. 6:12).

(1) i. q. **ישר** (kindred roots are **ישר**, **ישר** to be STRAIGHT, especially of a way, 1 Sa. 6:12, **ישרו** **ישרו** prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, **ישר בעיני** to be straight in my eyes, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare **שנה** Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, **הנה עפלה** **נפשו** "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) to make a way straight, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. **ישר ללכת** to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by **ל** for any one.

PUAL, pass. of Piel No. 3. Part. **ישר** **זהב** gold made even, spread out, 1 Ki. 6:35.

HIPHIL **הישר** and **הישר** (Ps. 5:9; Isa. 45:2 **נחב**—(1) to make a way straight. Ellipt. Pro. 4:25, "let thy eyelids **ישרו** **ננדר** make straight (sc. a way) before thee," i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, **ישר**, **ישר**, pr. n. **ישרן** and those which immediately follow.

ישר adj. f. **ישרה**—(1) straight. Eze. 1:7, 23; Job 33:27, **ישר העיתי**, "I have made the straight crooked;" I have acted perversely. Figuratively **ישר בעיני** that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did **ישר בעיניו** what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, **ישר בעיני** **יהוה** "that which is pleasing to God." Followed by **ל** id., Pro. 14:12; 16:25. Often used of persons—(a) upright, righteous, Job 1:1, 8; Ps. 11:7. More fully expressed **ישרי ל** Ps. 7:11, and **ישרי** 37:14. **ישרים**, kar' **إشرايم**, are the Jews, Daniel 11:17. **ספר הישר** [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that **ישר** is also used of military valour, the title of that book might not be ill rendered the book of valour; comp. the name of the celebrated Arabic anthology, called **إسراة** i. e. valour.) Neutr. **ישר** uprightness, integrity, Ps. 37:37; 111:8.—(b) just, true, of God, and the word of God, Deu. 32:4; Ps. 33:4; 119:137.

(2) even, used of a way, Jer. 31:9; hence **ישרה** an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. **ישר לב** ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic **يسر** to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

ישר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

ישר m.—(1) straightness, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) what is right, what ought to be done, that which is just and meet. Prov. 11:24, "who withholdeth **ישר** more than is just and meet." With suffix **ישרו** what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; uprightness, integrity, often with the addition of **לב**, **ל**, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יִשְׂרָאֵלָה, ("right before God"), [*Jesharelah*], dr. n. m. 1 Ch. 25:14.

יִשְׂרָה or **יִשְׂרָה**, constr. **יִשְׂרָה** f. i. q. **יִשְׂרָה** *uprightness, integrity*, 1 Ki. 3:6.

יִשְׂרֹן, m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that **יִשְׂרֹן** was a diminutive of the name **יִשְׂרָאֵל**, used among the people and in common life for the fuller form **יִשְׂרָאֵלִין** (as to the syllable **ן** added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Grüß* for *Griedrich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root **יִשְׂרָה**; compare **יִשְׂרָה**, Nu. 23:10. So Gr. Venet. *Ἰσραηλίσκος*. Others regard **יִשְׂרֹן** as a diminutive from **יִשְׂרָה** (as if **יִשְׂרָה**), as though *rectulus, justulus* [the righteous little people], *daß liebe, fromme Böldchen* (Aqu., Symm., Theod. *εὐθὺς*); but the passage in Isaiah appears to hinder this, where it stands for **יִשְׂרָאֵל**, parall. **יִשְׂרָאֵל**: [Yet this was Gesenius' corrected judgment].

יִשְׂשִׁי, an unused root; cogn. to **יִשְׂשִׁי** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **יִשְׂשִׁי**.

Hence **יִשְׂשִׁי**, pr. n. **יִשְׂשִׁי**, and—

יִשְׂשִׁי, m. an old man, prop. hoary, 2 Ch. 36:17.

יִת Chald. i. q. Heb. **אֵת**, the mark of the acc. With pron. **יִתְּהוּן** them, Dan. 3:12.

יָתַב, Chald. i. q. Heb. **יָשַׁב**—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) to dwell, Ezr. 4:17.

APHEL **הִיָּתַב** to cause to dwell, Ezr. 4:10.

יָתַר, an unused root. Arabic **يَتَد** and **يُتَد** to make firm, to fix firmly. Hence—

יָתַר, const. **יָתַר**, plur. **יָתָרוֹת**, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) a pin, a nail, which is fixed into a wall, Eze. 15:3; Isa. lo. cit.; specially a pin of a tent, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. To drive in a pin or nail, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense **יָתַר** is used Ezr. 9:8; comp. **יָתַר** verse 9, and the roots **יָתַר**, **יָתַר**. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called **פִּנְיָר** or corner stone, on whom the state is builded.

(2) a spade, paddle, Deu. 23:14. **יָתַרְיָאֵרֶן** Jud. 16:14, a weaver's spatha. [In Thesaur. this last passage is not put under this head.]

יָתוֹם, m. an orphan, from the root **יָתַם**, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יָתַר, m. (from the root **יָתַר**, of the form **יָתַר**), searching out; meton. that which is found by searching, Job 39:8.

יָתַח, an unused root. Arab. **يَتَح** to beat with a club, **يَتَح** a club. Hence **יָתַח** a club, which see.

יָתִיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:49 [Perhaps *Attir*, **عَتِير** Rob. ii. 194.]

יָתִיר Ch.—(1) adj. very great, excellent, pre-eminent, Dan. 2:31; 5:12, 14.

(2) f. **יָתִירָה** adv. abundantly, very, Dan. 3:22; 7:7, 19.

יָתֵלָה ("height," "lofty place," root **יָתַל**), [*Jethlah*], pr. name of a town of the Danites, Josh. 19:42.

יָתַם, an unused root. Arabic **يَتَم** and **يَتَم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of silence, so that it is kindred to the roots **שָׁמַם**, **דָּמַם**. Hence **יָתוֹם** an orphan.—**יָתַם** Ps. 19:14, is from **יָתַם** see Analyt. Ind.

יָתָמָה ("bereavedness"), [*Itmah*], pr. n. m. 1 Ch. 11:46.

יָתַן, an unused root, i. q. **יָתַן** to be constant, perennial, used of water (comp. **יָתַן**); hence to be firm, stable.

Derivative, **יָתָן**.

יָתַנִּיאל ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

יִתְּנָה. ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יִתֵּן. — (1) pr. TO BE REDUNDANT (überflüssig sein, περισσεύειν), see יָתַר No. 1, and יָתַר; hence—

(2) to abound (überflüssig sein, περισσεύειν).

(3) to be over and above, to be left (übrig sein).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. יִתֵּן that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV. A.

HIPHAL הוֹתִיר — (1) to cause some one to abound with something; followed by an acc. of pers. and Ꝕ of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתִיר בְּנֵי הַמָּוֶת "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr. ܐܬܝܪ Pe. and Aph.). Gen. 49:4, אַל תִּהְיֶה "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren].

NIPHAL נִתְּרָה — (1) to be left, to be let to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נִתְּרָה, fem. נִתְּרָה rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֲנִי נִתְּרָתִי שָׁם אֶצֶל מַלְכֵי פָּרֶס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יִתְּרָה, יִתְּרָה, יִתְּרָה, and those which immediately follow.

יִתֵּן with suff. יִתְּנוֹ m. — (1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. نتر, id. a bow string, harp string), Jud. 16, 7, seq. Specially — (a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, וְנִשְׁעוּ יִתְּרֵם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12). — (b)

of the string of a bow, Ps. 11:2 — (c) of a cord used as a bridle; Job 30:11 כְּחֵיב בְּתָמָח, יִתְּרוֹ פָתַח "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; קרי יִתְּרוֹ they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; יִתְּרָה abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; יִתְּרָה הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יִתְּרָה דְּבָרֵי שִׁי the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יִתְּרָה הָאֵרֶב "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. יִתְּרָה 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m. — (a) Jud. 8:20. — (b) 1 Ch. 2:32. — (c) 1 Ch. 4:17. — (d) 1 Ch. 7:38, for which there is יִתְּרָה verse 37. — (e) the father-in-law of Moses, elsewhere called יִתְּרוֹ Ex. 4:18. — (f) 1 Kings 2:5, for which there is יִתְּרָה 2 Sam. 17:25. Patron. יִתְּרָה 2 Sa. 23:38.

יִתְּרָה i. q. יִתְּרָה No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. יִתְּרָה No. 2.]

יִתְּרוֹ (i. q. יִתְּרוֹ), [*Jethro*], pr. n. of the father-in-law of Moses; compare יִתְּרָה and חֲקָב; Exod. 3:1; 4:18.

יִתְּרוֹ m. — (1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac ܐܬܝܪ gain"].

(2) pre-eminence, followed by בָּן Ecc. 2:13.

יִתְּרָה [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

יִתְּרָה; see יִתְּרָה.]

יִתְּרָה ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יִתְּתָה (according to Simonis for יִתְּתָה "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

ב

Caph, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (כָּף) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the pa'atal letters,

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ו, as וָשׁ and וָשׂ (compare also וָשׁ and וָשׂ an old man).—(b) with the harder palatal פ; see וָפֶה and וָפֶק; וָפֶה and וָפֶק; וָפֶה and וָפֶק; and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלָד, חָלָד, חָלָד a mole; חָבָר the river Chebar; חָרִיץ cheese; חָפִיר a young lion, חָפִיר and חָפִיר to surround.

ך, before monosyllables and barytones often כ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֶם, כָּהֶם (with the other pers. pronouns there is put כָּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵל for אֵלֶּה and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כ as having sprung from כֵּן properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſtaffen), like *ὡς* from the relative *ὅς*, also *ὅσον, οὗτον* adv. from the relatives *ὅσος, οὗτος*; *ut, uti*, from *uti*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. *ὣς*. Hence repeated כ...כ as...so; *how...thus*; when two things are compared with each other (old Germ. *so...so*, for the common *wie...wie*). Lev. 7:7, כְּחַטֹּאת *“as the sin-offering, so the trespass-offering,”* Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὡς...ὡς*; Gen. 44:18, כְּפָרְעָה *“so art thou, as Pharaoh,”* Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, *“all the congregation shall stone him כְּאֶזְרָח as well the foreigners as the natives,”* Deu. 1:17; Eze. 18:4, *how great, so great, quantus, tantus; qualis, talis* (*ὅσος, τόσος οὗτος...τοῦτος*); Josh. 14:11, כְּבָחִי *“as great as my strength was then, so great is my strength now,”* 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὡς...ὡς*, Il. i. 512. More fully expressed כֵּן...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כֵּן...כֵּן Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere יָדַע Ru. 3:18); Ecc. 11:5, *“as thou dost not know what is the course of the*

wind, יָדַעְתָּ מִיָּמִים בְּבֶטֶן מִלֵּאָה and how the bones (grow) in the pregnant womb, so,” etc.

(3) indefinitely, *in some way, some measure* (*in nigermaßen*), hence, when numbers, or measure of space or time are expressed in round numbers—*about*, Gr. *ὡς (ὡς πενήκοντα), ὥσει, ὥσον*; German *ungefähr, etwa*. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ *“about four hundred men.”* Ex. 19:37; Ruth 2:17, כְּאַיִף שְׁעִירִים *“about an ephah of barley.”* Nu. 11:31, כְּיָמֵי יוֹם *“about one day’s journey.”* Ruth 1:4, כְּעֶשְׂרִי שָׁנִים *“about ten years.”*—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כְּחֻצוֹת הַלַּיְלָה *“about midnight.”* Ex. 9:18, כְּעַת מָחָר *“to-morrow about this time.”* Dan. 9:21, כְּעַת מִנְחַת עֶרֶב *“about the time of the evening sacrifice.”* (In these examples כ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

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and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ו, as וָשׁוּ and וָשָׁר (compare also וָשֵׁשׁ and וָשֵׁמֶל an old man).—(b) with the harder palatal פ; see וָבֶרֶךְ and וָבֶקֶךְ; וָבֶרֶךְ and וָבֶקֶךְ; וָבֶרֶךְ and וָבֶקֶךְ; and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (חָ) and ע (עָ), as חָלָד, חָלָד, חָלָד a mole; חָבֵר the river Chebar; חָרִיץ cheese; חָפֵר a young lion, חָפֵר and חָפֵר to surround.

כָּ, before monosyllables and barytones often כָּ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֶם, כָּהֶם (with the other pers. pronouns there is put כָּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כָּי (like אֵי for אֵינִי and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כָּ as having sprung from כָּ properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſtaffen), like *ὡς* from the relative *ὅς*, also *ὅσον, οὗτον* adv. from the relatives *ὅσος, οὗτος*; *ut, uti*, from *ut*. If this etymology be adopted the power of the word would be properly relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. *ὡς*. Hence repeated כָּ...כָּ *as...so; how...thus*; when two things are compared with each other (old Germ. *so...so*, for the common *wie...wie*). Lev. 7:7, כָּכֶם כָּכֶם "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὡς...ὡς*; Gen. 44:18, כָּכֶם כָּכֶם "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, "all the congregation shall stone him כָּכֶם כָּכֶם as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4, *how great, so great, quantus, tantus; qualis, talis* (*ὅσος, τόσος...ὅλος...τόλος*); Josh. 14:11, כָּכֶם כָּכֶם "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὡς...ὡς*, Il. i. 512. More fully expressed כָּ...כָּ Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כָּ...כָּ Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere אָדָּא Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the

wind, וְכַעֲצָמִים בְּבֶרֶךְ מִלֵּאָה and how the bones (grow) in the pregnant womb, so," etc.

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(C) **נֶאֱשַׁר** is also rarely a conj. i. q. **נֶאֱשַׁר** so that it is prefixed to a whole sentence; Isa. 8:23, **נֶאֱשַׁר הָאֶרֶץ** "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **נֶאֱשַׁר** **נֶאֱשַׁר**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **נֶאֱשַׁר** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrs. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix **נֶאֱשַׁר** after **כִּי**, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

נֶאֱשַׁר Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. **נֶאֱשַׁר** Hebr. **נֶאֱשַׁר** *as if this, i.e. so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. **נֶאֱשַׁר** = **נֶאֱשַׁר** *as, when*, see **נֶאֱשַׁר**.

נֶאֱשַׁר (Aram. **נֶאֱשַׁר**, **נֶאֱשַׁר** pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(a) *according as, as much as*. Gen. 34:12, "and I will give **נֶאֱשַׁר** **נֶאֱשַׁר** *as much as ye shall ask from me;*" 1 Sa. 2:16. —(b) *according to what manner*, i. q. *as, like as*, i. q. **נֶאֱשַׁר** A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, **נֶאֱשַׁר** **נֶאֱשַׁר** *as God had commanded him;*" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee **נֶאֱשַׁר** *as they fled formerly*"); —(c) *because* (bemengmäss daß). Num. 27:14, **נֶאֱשַׁר** **נֶאֱשַׁר** "because ye have rebelled against me;" 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix **נֶאֱשַׁר** in such phrases as **נֶאֱשַׁר** corresponds with this. Very often **נֶאֱשַׁר**... **נֶאֱשַׁר** answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis **נֶאֱשַׁר**... **נֶאֱשַׁר**... **נֶאֱשַׁר**, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare **נֶאֱשַׁר** Conj. No. 4); Job 10:19, **נֶאֱשַׁר** **נֶאֱשַׁר** "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as, of time*, i. q. **נֶאֱשַׁר** prefixed to infinitives, Germ. *wie, forwie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, **נֶאֱשַׁר** **נֶאֱשַׁר** "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus 7:11; Est. 4:16, **נֶאֱשַׁר** **נֶאֱשַׁר** "when I shall perish, I perish," *wenn ich zu Grunde gegangen bin, so bin ich es*, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4:17, "when (if) **נֶאֱשַׁר** **נֶאֱשַׁר** go to the house of God." 5:3, "when thou shalt vow a vow."

נֶאֱשַׁר or **נֶאֱשַׁר** (see Syr. and Arab.) fut. **נֶאֱשַׁר** TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Ps. 69:30; Job 14:22; pain is attributed to a corpse, followed by **נֶאֱשַׁר** of cause. (Syr. **נֶאֱשַׁר** *to be in pain, to be sorrowful*. Arab. **نَيْب** *to be sorrowful*).

HIPHAL — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict*, i. e. *to mar, to destroy*. 2 Kings 3:19, **נֶאֱשַׁר** **נֶאֱשַׁר** "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. *ἀφαιώσκει*. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers **נֶאֱשַׁר** to be put by a Syriacism for **נֶאֱשַׁר** from the root

נֶאֱשַׁר Syriac **ܢܚܐ** to harm, which, however, it is not necessary to suppose.)

Derived nouns, **נֶאֱשַׁר** and —

נֶאֱשַׁר m. (Tzere impure) constr. **נֶאֱשַׁר** (Isa. 65:14), *pain of body*, Job 2:13; 16:6; and *sorrow of mind* (with the addition of **נֶאֱשַׁר**), Isa. loc. cit. (Germ. *Schmerz*).

נֶאֱשַׁר unused in Kal, properly TO REBUKE, TO REBUKE, like the Syr. **ܢܚܐ**, hence *to become fearful, faint-hearted, to be sad*, compare **נֶאֱשַׁר** **נֶאֱשַׁר**

to be faint-hearted, Arabic **نَحَا** to be sad, **نَحَا** faint-hearted, **نَحَا** to terrify, *to restrain*, intran. Med. E. to be fearful, faint-hearted.

HIPHAL, *to make sad, faint-hearted, to afflict*, with the addition of **נֶאֱשַׁר** Eze. 13:22.

NIPHAL — (1) *to be rebuked*, followed by **נֶאֱשַׁר** *to be cast out, expelled*. Job 30:8, **נֶאֱשַׁר** **נֶאֱשַׁר** "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to **נֶאֱשַׁר**, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence —

נֶאֱשַׁר m. *sad, unhappy*. Plur. **נֶאֱשַׁר** Ps. 10:20 קרי. But the **נֶאֱשַׁר** is preferable, see **נֶאֱשַׁר**.

[**נֶאֱשַׁר** see **נֶאֱשַׁר**.]

נבב an unused root, see **נבב**; see also **נבב**

Hiph'l. [“Arabic **كَبَّ**, **Æth.** **ከበበ**: to roll up, round, **ከበበ**: globe, Syr. **كُحْ** a ball.”] [Derivatives, **נבב**, and pr.n. **נבב**.]

נבב & **נבב** (Jud. 20:34) fut. **נבב**.

(1) TO BE HEAVY (**Æthiop.** **ከበበ**: id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity [“and so in Syr. **كَلَب** to be indignant, angry”]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. **βαρύς**, Germ. **gewichtig**), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **לֹא נִבְּרָ עָלַי** “lest we should be burdensome to thee;” compare 14:26. **נִבְּרָ יָד** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρεια** **χείρας**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **על** 1 Sa. 5:6. Job 23:2; **יָד נִבְּרָ עָלַי** “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **י** letter *f*. (In Arabic also verbs of weight, such as **كَبَر**, **ثَقَلَ** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **נָשָׂה**). In like manner verbs of fatness are applied to indolence; compare **חָלַב**, **שָׂש**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **?** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, **וְלֹא נִבְּרָתִי לֹא כְבֹדִי** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18 Isa. 58:13.

HIPHL—(1) to make heavy, e. g. a yoke, 1 Ki. 19:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עָלָה** **הַקְבִירִי** sc. **על**, laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְּרָ** a glorious name, Deut. 28:58 Pl. **נִבְּרָו** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **?** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24, **מַעְיָנוֹת נִבְּרָו מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **נִבְּרָו אֶרֶץ** “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

נבב const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. **eine schwere Menge**; Lat. **graves pavonum greges**. Varr.); **נבב** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (**ære gravis**), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**brütend**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, **נבב** “(a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كَبِد**, **كَبِد**, **كَبِد**), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לְאֶרֶץ נִבְּרָי** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

נְבֻדָּה adjective, everywhere fem. נְבֻדָּה for נְבֻדָּה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נָבֵד**—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e. g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.
נְבֻדָּה f. *heaviness, difficulty*, Ex. 14:25.

נָבָה TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **نَبَا** to cover a fire with ashes, not quite to extinguish, but **نَبَا** is to be extinguished. The primary idea is that of covering over, hiding, compare **נָבָה**, **נָבָה**. To this answers the Gr. *σβίω*.)

PIEL, to *extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see **נָבָה**, page CLXVII, B.

נְבֻדָּה m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Ps. 19:2; 79:9; 96:8. And thus, **נְבֻדָּה יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*, **מִלְךְ הַנְּבֻדָּה** the king of majesty, of glory, used of God, Ps. 24:7, 8, 9 [The person of the Son]; **כִּסֵּא נְבֻדָּה** a throne of glory, 1 Sa. 2:8; **נְבֻדָּה הַלְבָנוֹן** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **נְבֻדָּה יְהוָה** (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יִתְרָה** (if it be not i. q. **כִּבְדָּה** prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Ps. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נֶפֶשׁ**). Gen. 49:6, **נְבֻדָּה אֶת־נַפְשִׁי** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

נְבֻדָּה see **נְבֻדָּה**.

נָבֹל [*Cabu*], pr. n.—(1) of a region in Gahlee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says *μεθερμηνεύόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **נָבֹל** is the same as **נָבֹל** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl **نابول** see Rosenmüller. *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

נָבֹן ("bond," from the root **נָבֹן** [In Thes. "cake, from **נָבֹן**]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **נָבֹן** 1 Ch. 2:49.

נָבֹן m. adj.

(1) *great, large* (Arab. **كبير**). **מַיִם נְבִירִים** great waters, Isa. 17:12; 28:2; **נְבִיר יָמִים** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נָבֹן** No. 2.

נָבִיר m. a plaited *mattress*, from the root **נָבִיר** No. 1. 1 Sam. 19:13, 16, **נָבִיר עֲזִים** "a mattress made of woven goats' hair."

נָבַל an unused root, Ch. [Talm.], Syr., Arab. *to tie, to bind, to tie firmly*; kindred to the root **נָבַל** and **נָבַל**; also **נָבַר**, **נָבַר**, **נָבַר**. Hence the quadriliteral **נָבַל** which see; also pr. n. **נָבִיל** and—

נָבַל pl. const. **נָבִילִי** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

נָבֵן an unused root, Talmud, *to bind, to bind together*, i. q. **נָבַל**, Syr. *to gird*. Hence the pr. n. **נָבֵן** [in Thes. from **נָבַב**], **נָבֵן**, **נָבֵן**.

נָבַשׁ pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נָבַשׁ**; as to the syllable **נב**, which is primary in this root, see under **נָבַשׁ** p. CVIII, A), hence *to wash garments* by treading on them when under water. It differs from **נָבַשׁ** to wash (the *בִּינָה*), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נָבֵשׁ** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήρ, καθαρεύς*, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Sch. tzen, Trituræ et Fulloniæ Antiquitates, Lips. 1763, 8.

PIEL נבם and נבם — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. נבם i. q. נבם Mal. 3:2.

(2) M. taph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. נבם Lev. 13:55, 56.

נבע an unused root, like the cogn. נבע and נבע to be *high*, specially with a round form as a tumour, cup, head. Hence נבע helmet.

נבר unused in Kal — (1) pr. to BIND TOGETHER, to PLAIT, to BRAID, i. q. נבל and the roots therewith compared (also נבר No. II). Hence נבר plaited mattress, נבר sieve, נבר coarse cloth, נבר net work. Like many other words of twisting, plaiting, binding (נבר, נבר, נבר), it is applied to *strength* and *magnitude*. Hence —

(2) to be *great*, to be *much*, also to be *long*, *continual*, see נבר, נבר. (Arabic كبر to be great, powerful, كبر to grow up, to be advanced in years,

Syr. نبر to increase, to grow up, Æth. ብረ: to be glorious, illustrious.)

HIPHL, to make *much*, to multiply, Job 35:16. Part. נבר subst. (of the form נבר) abundance, with ל prefixed, נבר i. q. נבר plentifully, much. Job 36:31.

Derived nouns, see, under Kal No. 1, also נבר and those which immediately follow.

נבר pr. subst. *length* of space, *continuance* of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called נבר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (نبر), while on the other hand נבר (نبر) agrees with the Arabic. Although each form affords a suitable etymology (נבר joining together, and נבר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. *already*, *long ago*, *formerly*, *now* (longt). Eccl. 1:10; 3:15; 4:2; 9:6, 7. (Syr. نبر long ago already).

נבר f. a sieve. Am. 9:9. Root נבר No. 1.

נבר [only in const. נבר] f. pr. *length* (from נבר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. נבר, נבר, נבר; Ch. נבר

a long time, specially a year, נבר, נבר, a short time, specially an hour; Germ. Xder Sand, ein Xaas Wein, Lat. pondo, whence Xfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰσπύδριμος, which is either stadium (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

נבש [an unused root], pr. i. q. נבש and נבם to subdue, force, specially to have coition, to beget offspring (see נבש No. 3). Arab. كبس and transp. subegit puellam. Hence —

נבש [pl. נבשים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added נבש the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. נבש Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (نبر a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is —

נבשה 2 Sa. 12:3, and נבשה Lev. 14:10. Nu. 6:14 [pl. נבשות, const. נבשות] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed, נבש is found, but the former is undoubtedly the original form.

נבש fut. יבש — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root נבש. Zec. 9:15, יבש אבגלע "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יבש עונותינו "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. **נָדָה**.

(3) to force a woman, Est. 7:8. (Arab. **كَبَسَ**.)

PIEL, to subject, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כְּחִיבָה"]

NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—

נָבֵשׁ m. a stool for the feet, 2 Ch. 9:18. Syriac **ܢܒܫܐ** id. ["Chald. **ܢܒܝܫܐ**"]

נָבֵשׁ masc. a furnace; according to Kimchi a lime kiln, or a furnace for smelting metal, differing from **תִּנּוּר** an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. **نَبَسَ** to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

נָבֵשׁ fem. (1 Ki. 17:16) plur. **נָבִישׁ** m. (Jud. 7:16; 1 Ki. 18:34), ["Sancrit *ghada*, Slav. *Kad*"], *kadoc*, *cadoc*, *cadus*, a bucket, a pail, a vessel both for drawing (see the root **נָדָה** No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

נָבֵשׁ Chald. Pael to lie, to tell lies, i. q. Heb. **נָבַח**. Hence—

נָבֵשׁ f. **נָבִישׁ** Chald. adj. lying, Dan. 2:9.

נָבֵשׁ an unused root; prop. i. q. **נָבַח** to beat, to pound; hence—

(1) to strike fire, whence **נִירֹד** a spark, and **נִירֹד** a sparkling gem, a ruby.

(2) to labour heavily, toilsomely, like smiths comp. *cudo*; specially to draw water from a well.

Hence is **נָבֵשׁ**. (Arab. **كَبَسَ** to pound, to labour toilsomely, to draw from a well, **كَيْد** a striking fire: ["compare *Aeth.* **ክደረ**"].)

נָבֵשׁ see **נָבֵשׁ**.

נָבֵשׁ see **נָבֵשׁ**.

נָבֵשׁ m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. the ruby, from the root **נָבֵשׁ** No. 1. Arab. **كُذْكُذ** extreme redness (Chald. **ܢܒܫܐ**, Ex. 39:11, id.).

נָבֵשׁ an unused root. Arab. **كَدَر** and **كَدَر** (cogn. **נָבֵשׁ**).—(1) to be turbid, troubled.

(2) to be disturbed, as life by adverse circumstance and calamities (compare **נָבֵשׁ**). By another metaphor in Hebrew it is applied to warlike disturbances, see **נִירֹד**.

נָבֵשׁ [*Chedorlaomer*] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from

נָבֵשׁ i. q. **נָבֵשׁ** a handful, and **נָבֵשׁ** sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."]

נָבֵשׁ constr. from **נָבֵשׁ** (like **נָבֵשׁ** from **נָבֵשׁ**, see Hebr. Gramm. ed. 10, p. 24, 82), pr. like as this, i. q. **נָבֵשׁ**, Arab. **كَا** i. e.

(1) so, thus, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase **נָבֵשׁ**, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. **נָבֵשׁ** "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix in this manner (like **נָבֵשׁ** for **נָבֵשׁ**), and put twice in this manner... in that manner, 1 Ki. 22:20.

(2) When applied to place, hither; here, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, here, there; hither, thither, Nu. 11:31. **נָבֵשׁ** hitherto, thither, Gen. 22:5. **נָבֵשׁ** hither, and thither, Ex. 2:12.

(3) Used of time, now hitherto, Ex. 7:16; Josh. 17:14. **נָבֵשׁ** till now and till then, **נָבֵשׁ** dann und dann, i. e. in the meanwhile; 1 Ki. 18:45.

נָבֵשׁ Ch. i. q. **נָבֵשׁ** No. 3, Dan. 7:28. **נָבֵשׁ** hitherto.

נָבֵשׁ (Cogn. roots **נָבֵשׁ** and **נָבֵשׁ**) fut. **נָבֵשׁ**.—(1) TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL **נָבֵשׁ** and **נָבֵשׁ**.—(1) intrans. to become pale, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also to be feeble, timid, to be cast down in mind, Ex. 21:12; comp. Isa. 61:3.

(2) to chide, to restrain any one; 1 Sam. 3:13, **נָבֵשׁ** "and (that) he did not chide them;" i. e. restrain them. Compare **נָבֵשׁ**. Hence—

נָבֵשׁ adj. only used in f. **נָבֵשׁ** failing, weak, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes become dim, 1 Sa. 3:2; 1 Ki.

faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

פָּהַר f. *healing, mitigation*, Nah. 3:19.

פָּהַל Ch. TO BE ABLE, (kindred to פָּל, פָּלל; comp. as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

פָּהַל unused in Kal. Arab. كَهَنَ and كَهَنَ Conj. I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

הַמֵּן יִתּוּם בְּאֵמֶר הָרֶגֶל וַיֵּסֵי فِي حَاجָתוֹ he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb., inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr. ܦܚܐ to be rich, opulent, ܦܚܬܐ rich, abundant, ܦܚܬܐ riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL פָּהַל—(1) to be or become a priest, Deu. 10:6. (Syr. ܦܚܬܐ.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, קָהָן יִתְּכֶם "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

פָּהַל [pl. פָּהָלִים], m. a priest (Syr. Chald. ܦܚܬܐ, Ethiop. ܦܚܬܐ; id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often, פָּהַל הָרֶגֶשׁ 2 Ch. 19:11; 24:11; 26:20, and פָּהַל הָרֶגֶל Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called הַפָּהַל הַמִּשֵּׁחַ the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that פָּהַל also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָכָר a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנֵי דָוִד בְּהָנִים הָיוּ; 1 Chr. 18:17, וַיִּבְנֵי דָוִד הָרֶגֶשׁ לִיד הַמֶּלֶךְ, "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

פָּהַל emphat. st. פָּהָלִים, pl. פָּהָלִים, Ch. i. q. Heb. פָּהַל a priest, Ezr. 7:12, 16, 21.

פָּהַל f. *priesthood, the office or function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

פָּהַל pl. פָּהָלִים, Chald. a window, Dan. 6:11. Syr.

פָּהַל Arab. كَوَّة id., and كَو an aperture in a wall. From the root פָּהַל No. II.

פָּהַל ἀπακ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written כּוּב Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated أهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כּוּב a prima manu has כּוּב.

פָּהַל (Milra) Ezek. 27:10, in pause פָּהַל 38:5 const. פָּהַל (Milél) 1 Sa. 17:5; Isa. 59:17, pl. פָּהָלִים 1 Sa. 17:5; 2 Chron. 26:14, m. a helmet; twice פָּהַל (Milra) Eze. 23:24, const. פָּהַל (Milél) 1 Sa. 17:38 Root פָּהַל. In this word there is a singular confusion of the segolate and penacutic form פָּהַל with the acute פָּהַל, which may be thus explained. Properly

each of these words was a segolate, of the form **פֶּלַעַל** (like the Arabic **قَبْعة** a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. **קִוְרֵשׁ** Dan. 11:30, **שׁוֹדֵד** 2 Sa. 18:9, Syr. **صَدِه**), had such force in this word, that it was retained even in the pl. **בִּזְעִים** (for **בִּזְעִים**, or **בִּזְעִים** *kōvaim*), as if from the singular **בִּזְעָה**, of the form **עֹלָת**. Hence it was that such a form (**בִּזְעָה**) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare **בִּזְעָה**, constr. **בִּזְעָה**). A longer and secondary form is found in Syr. **مَصْحَا**. Intermediate forms, which fluctuate between the two, are **בִּזְעָה** Eze. 27:10, **בִּזְעָה** 23:24.

בָּרַח unused in Kal.—(I) TO BURN; Gr. *καίω* (*kaíō*); Arab. **كوى**; Syriac **ܚܫܐ** to burn in, to brand, to mark by burning, see **בָּרַח** No. II, **בָּרַח**, **בָּרַח**. —(II) Like the cognate words **בָּרַח**, **בָּרַח**, **בָּרַח**, also **בָּרַח**, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. **בָּרַח** a window, Arabic **كوة** an aperture, **كوة** a window. I formerly derived this from **בָּרַח** to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, **كوى** to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.
[Derivatives, **בָּרַח**, **בָּרַח**, **בָּרַח**.]

בָּרַח *migh*, Dan. 11:6, see **בָּרַח**.

בָּרַח fem. a burning, a burnt part of the body, Ex. 21:25. Root **בָּרַח**.

בִּזְעָה [conet. **בִּזְעָה**], m. a star, Gen. 37:9; Psal.

8.4. (Arabic **كوكب**, Syr. **ܡܠܚܬܐ**, Ethiop. **ጠዋት**: and **ጠዋት**: id.; whence denom. verb **כִּכַּב** to sparkle like a star. The root is **כִּכַּב**,

Arab. **كَب**, *Ātān*. **Ḳāḥḥ**: to roll up in a ball; whence **כִּכַּב**, and **כ** being softened **כִּכַּב** prop. a globe, a ball; compare **כִּכַּב**.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. **كوكب**, often in Hariri.

כִּיל TO MEASURE (like the Syr., Chald., Arab **كِل** for **كِل**). In Kal it occurs once, Isa. 40:12.

PILPEL **כִּיל**—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* *halten, messen*). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (*aushalten*), Mal. 3:2; Pro. 18:14; Jer. 20:9.—(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. **כִּיל** to be provided with food, 1 Kings 20:27.

HIPHL **כִּיל**.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, **כִּיל** “containing much.”

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

כִּיל an unused root. Arab. **كَام** Conj. II. to heap up, **كومة** a heap, like the Hebr. **כִּיל**, which see. This root belongs to the very widely extended family of stocks **כִּיל**, **כִּיל**, **כִּיל**, concerning which see below on the root **כִּיל**.

כִּיל (of the form **כִּיל**), a globe, little ball of gold (from the root **כִּיל**, **כִּיל** to make globular), perhaps collectively *globules*, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

כִּיל unused in Kal, prop. TO STAND UPRIGHT; see PILPEL, HIPHL, and the noun **כִּיל**. A secondary root is the Arab. and Æth. **كَانَ**, **כִּיל**: to exist, to be. As to **כִּיל** Job 31:15; see Analyt. Ind.

PILPEL **כִּיל**.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. **כִּיל** absol. (*zielen*), followed by **כִּיל** of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4),
to turn one's mind to any thing, to have in one's
mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. 113.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek.
28:13.

HIFHIL פִּיחִל i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by ? 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by ל of pers. (against any one), Ps. 7:14; *to set the face*, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(a) ל הָיָה לְךָ *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezer. 7:10; and without ל 1 Chron. 28:3, הָיָה לְבָנֹת, “I have purposed to build,” Jud. 12:6.—(b) לְבָנֹת *to apply the mind*, 1 Sa. 23:22; followed by ל of pers. (for to care for) 2 Ch. 29:36.—(c) לְבָנֹת לְךָ *to direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without לְבָנֹת לְךָ Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. — *As to the Inf. absol.* לָמַד (for לִמַּד), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נִבְּחָן Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμαρ, σταθερά μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לִבָּם לֹא נִבְּחָן עִשׂוֹ “their heart was not sincere towards him.” Part. f. נִבְּחָן *that which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; רִיחַ נִבְּחָן a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, **בְּזֶל הַדָּבָר מֵעַם**;
הַחַלְתִּים "the thing is certainly decreed of God."—

(d) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) *to be sure, certain*, אֲשֶׁר כִּי־כִּי־כִּי־כִּי־כִּי certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיִי מְכֻנֵּם "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by לְ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by לְ of the thing, *to be ready for any thing*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְלֹעַ נֶכֶח "I am near falling."

HITHPAEL הִתְחַבֵּן, once Proverbs 24:3; elsewhere הִבֵּן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, מְכוּנָה, מִכּוֹן, פֵּיץ, בֶּזֶן, אֲבוֹן, בֶּן
and the pr.n. יְהוֹלִבֵּן, פְּגִיחָה, יֻקְנִיחָה, יֻבֵּין.

כִּנְיָ 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, קִינְיָ. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כִּיב m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *καβών, χανών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root כִּיב, Piel כִּיב (Ch. כִּיב) *to prepare*; not, as some have supposed, from חִיב, like the Greek *πόπανον, πέμμα*, from *πέπτω* to cook, bake; for this root has the signification of *burning, branding, not cooking*.

כּוֹס pl. כּוֹסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr
 ܕܡܪܝܬܐ, Chald. ܕܡܪܝܬܐ, ܕܡܪܝܬܐ, [" Sam. ܕܡܪܝܬܐ and
 ܕܡܪܝܬܐ"], Arab. كاس, كاس, كوز, *a cup full of*
 wine. As to the etymology I have no doubt that
 the true origin was seen by Leberecht, a very skilful
 young Oriental scholar, who of late [1832] made
 the observation, that כּוֹס appeared to him to be con-
 tracted from כּוֹס, כּוֹס, *a receptacle, a vessel, a*
cup, like כּוֹס *a purse* from כּוֹס, according to the
 analogy of the nouns כּוֹס for כּוֹס, כּוֹס for כּוֹס,
 compare also כּוֹס. Genesis 40:11, 13, 21; 2 Sa.
 12:3; Psalm 23:5. Psalm 116:13, כּוֹס יְשׁוּעָה
 "I will take the cup of salvation," i. e. I will pour
 out the cup of thanksgiving to Jehovah, because of
 aid vouchsafed. In the prophets, Jehovah is some-
 times represented as making the nations drink a cup
 of intoxicating wine (כּוֹס הַתְּרוּעָה), so that they rush
 reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כור a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כרה, אכר, קר, נר. Compare Arab. كور a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'húr*, to cleave, to dig. Hence כרה μάχαιρα, a sword, so called from its piercing, קר executioner, also מכרה, מכנה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, וְנִלְכְּדוּ יְדַי וְרַגְלֵי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כָּאֵרִי is ὡς ὁ λέων, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such idea is comprised in what goes before.]

However, all the ancient interpreters have taken כָּאֵרִי as a verb, and this may be defended, if we regard כָּאֵרִי a participle of Kal, formed in the Chaldee manner (קִים part. קָמִים) and plural, for כָּאֵרִים (like כָּנִי Ps. 45:9, for כָּנִים); although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (com-

pare חלל and Arab. حَز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. σπυξαν (the verb which they use elsewhere for פָּרַח, פָּרַח). Vulg. *foderunt*. Syr. دَحَس.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinzerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare كَار I. V. to fold round a head-dress, كور a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ἡσχυραν, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root כָּאֵר the signification of the Aramaean כָּאֵר.—Farther, that כָּאֵרִי was commonly regarded as a verb is shown by the reading of two MSS. כָּאֵרִי (כָּאֵרִי) for כָּרִי.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כָּאֵרִי in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9), expressly disclaim the meaning of "as a lion." 3rd, Ben Chain states that, in the best MSS., he found a ק and כ on the word כָּאֵרִי. 4th, כָּאֵרִי is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כָּאֵרִי as a participle pl., or whether we read כָּאֵרִי pret. of the verb; the latter is apparently preferable. We may either take it from כָּרִי with א inserted, or from a kindred root כָּאֵר (compare אָמַר and רָאָה). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David [the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. **כִּיר** or **כִּיר** an unused root, prob. i. q. **יָר** to be hot, to boil (gābren), hence to cook. Hence **כִּירִים** frying pan, **כִּיר** basin, and—

כִּיר m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كُور**, Syr. **ܚܝܪܐ** id.)

כִּיר עֶשֶׂן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere **עֶשֶׂן**, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כִּיר i. q. **לִר** which see.

כִּש pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Aithiopia*, *Aithiopes*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard **כִּשִּׁים** as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from **כִּש** and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כִּשִּׁי m.—(1) Gent. n. from **כִּש** No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. **כִּשִּׁים** 2 Chr. 21:16; Dan. 11:43; and **כִּשִּׁיִּים**, Am. 9:7, fen. **כִּשִּׁיִּת** Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כִּשָּׁן [*Cushan*], f. Hao. 3:7, i. q. **כִּש**, No. 1.

כִּשָּׁן רִשְׁעִים ("most malicious," (or wicked) "*Æthiopian*?" [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

כִּשְׁרָה f. *prosperity*, pl. (comp. **כִּשְׁרָה**, **כִּשְׁרָה**) Ps. 68:7. Root **כִּשְׁר** No. 2.

כִּשְׁרָה 2 Ki. 17:30, and **כִּשְׁרָה** verse 24. pr. n. *Cuthah*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, **כִּשְׁרָהִים**. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כִּשְׁרָה; see **כִּשְׁרָה**.

כָּזַב in Kal part. **כָּזֵב** Ps. 116:11; of more frequent occurrence in—

PIEL **כָּזַב** TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by **ל** to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by **אִד** id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. **כָּזַב**.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except **כָּזַב**, **כָּזֵב**.

כָּזַב m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כִּזְבָּא ("lying"), [*Chozeba*], pr. n. of a place. 1 Ch. 4:22, which appears to be the same as **כִּזְבִּי**, which see.

כִּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כִּזְזִיב [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere **כִּזְזִיב**.

כָּרַר an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simonis, is altogether wanting in Arabic), to break with vio-

lence, to rout an enemy, med. Kesra, to be angry, followed by علی; compare Syriac ܠܥܠ, bold, daring. (Kindred roots are ܠܥܠ; ܠܥܠ; ܠܥܠ.) Hence ܠܥܠ, ܠܥܠ, ܠܥܠ.

ܠܥܠ rarely ܠܥܠ Dan. 11:6, with suff. ܠܥܠ (from the root ܠܥܠ; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, ܠܥܠ ܠܥܠ “to him who is devoid of strength.” Ps. 103:20 i. q. elsewhere ܠܥܠ ܠܥܠ.—(b) of animals, Job 39:11.—(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, ܠܥܠ ܠܥܠ “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare ܠܥܠ No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i. p. 1069.

ܠܥܠ unused in Kal; kindred root ܠܥܠ, prob. TO DENY, TO DISOWN, i. q. Æth. ܠܥܠ and Arab. ܠܥܠ.

[“This root, like ܠܥܠ and ܠܥܠ, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in ܠܥܠ, ܠܥܠ), and partly to that of *smearing over* (in ܠܥܠ).” Thes.]

PIEL ܠܥܠ (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ܠܥܠ (Ps. 40:11) or ܠܥܠ of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIŁ ܠܥܠ.—(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

ܠܥܠ an unused root, having, as I consider, the same meaning as Syriac ܠܥܠ *to pant*, Germ. *trudeln* ‘compare the roots of similar sound, which also are

onomatopoeitic, ܠܥܠ, ܠܥܠ, ܠܥܠ; hence, *to exert or exert strength*, whence ܠܥܠ *strength, power*. I consider the Arab. ܠܥܠ to overcome in battle, as a secondary root, formed from the Hebr. ܠܥܠ.

ܠܥܠ i. q. Arab. ܠܥܠ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to ܠܥܠ charcoal. For the *paint* of the Hebrew women (elsewhere called ܠܥܠ, Gr. στίμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

ܠܥܠ (kindred to ܠܥܠ)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare ܠܥܠ Isa. 58:11). Ps. 109:24, ܠܥܠ ܠܥܠ “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare ܠܥܠ.

PIEL ܠܥܠ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by ܠܥܠ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, ܠܥܠ ܠܥܠ to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, ܠܥܠ ܠܥܠ “lest I be full and deny (God).”

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by ܠܥܠ 1 Ki. 13:18, ܠܥܠ ܠܥܠ “he lied to him.”

(3) *to deceive* (one's expectation); hence, i. q. ܠܥܠ, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; ܠܥܠ ܠܥܠ Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

ܠܥܠ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

ܠܥܠ m. (for ܠܥܠ, ܠܥܠ, of the form ܠܥܠ), *lying*, Isa. 30:9.

ܠܥܠ—(A) prop. relative pron. i. q. ܠܥܠ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, já, jat* (softened for *gas*, etc.); interrog. *kas, ká, kim*; Latin *qui, quæ, quod*; Pers. *کي, که*, and even Chinese *tshè*, he, and *tchè*, who; the correlatives of these words are the demonstr. *הי, הי*, Gr. *ὁ, ἡ, τὸ*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *זו, זה* (*die*); interrogatives *מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. *وی*, *و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *אֲדָמָה* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲדָמָה*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *אֲדָמָה*. An equally probable instance is Gen. 4:25, *אֲדָמָה*, Vulg. *quem occidit Kain* (LXX. *ὃν ἀπέκτεινε Καῖν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *אִשָּׁה* who wast rejected" (LXX. *μεμισσημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *יָם*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *וְ*. Just like *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes —

(B) *A relative conjunction.*—(1) THAT (Germ. *daß*, sprung from the demonstr. *daß* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אשר*, and fully *אשר אשר* (see *אשר* B, No. 1); Gen. 1:10, *וַיֹּאמֶר אֱלֹהִים בֵּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹן*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. כִּי טוֹב *it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and כִּי יָהִי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (et trug sich das zu, daß), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) הֲיִנּוּ *num verum est quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, הֲיִנּוּ אָמַרְתִּי “is (it) that I said?” 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הִנּוּ No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, הֵעָם הָאֵלֶּם כִּי אֲנִי “(it is) true that you are the people.” So כִּי הִבֵּהד *behold that*, does not differ from the simple הִבֵּהד Ps. 128:4; הִלֵּל id.; 1 Sam. 10:1; כִּי אֵף also that (see אֵף); כִּי אֲפָם only that (see אֲפָם). In all these phrases כִּי may in Latin [or English] be omitted; and this is always done—(c) when כִּי is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. ܝ (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, ܝ ܝܫܥܝܐ ܕܝܗܘܒ “and she said, Jehovah has heard,” prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as כִּי יְהִי “by the life of God (I declare) that,” 1 Sa. 20:3; 25:34; 26:16; 29:6; הִנֵּה 2 Sa. 2:27; הִנֵּה Job 27:2; אֵין Isa. 49:18; כִּי יִשְׁעָה לִי אֱלֹהִים וְלֹא יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that*, used of consecution and effect (compare Arab. *فَـ* in the sense of *that* final, *in order that*). Job 6:11, *מָה־כְּחִי בִּי אֵיחָל* "what is my strength that I should hope?" Isa. 36:5, *עַל מִי, בְּטַחְתָּ בִּי מְדֹרֶךְ* "upon whom dost thou so trust, that thou shouldst rebel?" Isai. 29:16, *כִּי יֹאמַר מַעֲשֵׂה לַעֲשֹׂה וְנֹרֵא* so that the work may say of the workman, he hath not made me." Ex. 3:11, *מִי אֲנִכִּי בִּי אֵלֶּךְ אֶל פְּרַעֲה* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hcs. 1:6, "I will

great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . בִּי הִקְיָה וְיִבְשׁ יִבְשׁ" "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places בִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (בִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not . . . 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γάρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And בִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, יָנֹכַח מִפְּנֵי לֹא יִבְשׁ מִפְּנֵי לֹא nicht aus dem Boden freimt ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? יָדַעְתָּ בִּי for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא בִּי "for he (Baal) is a god."

From the causal power there arises — (6) its varied use in *adversative* sentences. For often — (a) after a negation, it is i. q. *sed, but* (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan . . . 4. תִּלְךָ . . . אֶל אֶרֶץ בִּי but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אִם־לֹא.) Gen. 45:8, "you have not sent me hither, but (בִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא בִי בְּרֹחוֹב לָלֵךְ "we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אם בִּי B, 1. Once for אם בִּי B, 2. 1 Sa. 27:1. "nothing is well for me, אִם־לֹא בִּי unless that I flee." LXX. *ἐὰν μή*. — (b) On a similar principle is the use of בִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

tum ingenuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemoniis relinqueret, quam acceperat servientem," for "*Minime vero, nam*—;" Germ. nein son- bern, nein denn; oder nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (בִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" id. fährte dich ja, etc. Psal. 44:21—23, "if we have forgotten God . . . would not God search this out. 23. but on the contrary, (בִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי אֲפֹהּ but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs — (c) without any previous negation, like ἀλλὰ γάρ, *enimvero, but truly, yet*; aber ja, aber freylich. (Comp. אם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יִדְבָשׁ יִדְבָשׁ לֶצֶחַ אֲדָשׁ בִּי לֹא לֶצֶחַ yet it is not threshed hard;" aber man bricht ihn freylich nicht stark. Isa. 8:23, לֹא בִי מוֹנֶה לְאִשָּׁר מוֹנֶה לֹא "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel. — (d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3. — Also — (e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam, although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, הוּא בִּי קָרִיב although it was near (prop. for this was near): for (בִּי) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which בִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as וְיָ בִּי and בִּי וְיָ *on account of, because*; וְיָ בִּי *until that, until*; וְיָ בִּי and בִּי וְיָ for the reason that, because; see Lehrgr. 637.

In the expression בִּי וְיָ the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for וְיָ בִּי *on account that, because*, like וְיָ בִּי Job 34:27, for וְיָ בִּי. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take בִּי in its own proper causal power, separating it in such cases from the following וְיָ; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

What.] A similar transposition occurs in לָמָן for לָמָן; מִפְּעֵרִי; זָבַד מֶן and מִזְבֵּד; Syr. *inde* (for *de—in*); מִזְבֵּד and מִזְבֵּד; (see אִם בִּי letter C, No. 2), and in Gr. *ὄρι τι* for *τι ὄρι*. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered for *therefore*. See Sal. b. Melech on Gen. 18:5, **כִּי עַל כֵּן כְּמוֹ עַל אִשֶּׁר**, יבֹן כָּל בִּי עַל כֵּן שְׂבַמְרָא.

A remarkable example of the various significations of 'פ is found in Josh. 17:18, "Thou shalt not have one lot only, but ('פ) thou shalt have the mountain, since ('פ) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for ('פ) thou must drive out the Canaanite, because ('פ) they have chariots of iron, and because ('פ) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

[illegible]

(2) *that since*, that inasmuch as (compare **D**
No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sonfern menn), after a negation. Ps. 1:1, “blessed is the man who walketh not... (if he walk not...). 2. *but if* his delight is in the law;” and simply *but* (sonfern), i. q. ‘פ No. 6. Gen. 32:29, “thou shalt no more be called Jacob, but (וְכָל) Israel.” 1 Sa. 8:19, “nay, but (וְכָל) a king shall be over us.” Psa. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. ‘פ No. 6, *b*). 2 Sa. 13:33, “let not the king take it to heart, because they say that all the king’s sons are dead; (not so) but (וְכָל) Amnon only is dead.”

(2) *unless* (außer wenn), also after a negation: (Germ. *sondern*, formerly was also i. q. *nisi*, *unless*).—(a) followed by a verb, Gen. 32:27, "I will not let thee go, unless (אִם כִּי) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (אִם כִּי) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:15, "who is blind (i.e. no one is to be called blind): אִם עֲבָרִי except my servant?"

(3) without a previous negation; *but*, Germ. *aber*, Gen. 40:14, וְנִזְכָּרְתִּי וְנָאֵם "but remember me when it shall be well with thee;" Num. 24:22. Some have denied this sense of אֲנִי, but it is clear that it is also found in the simple אֲנִי (see No. 6, c); and it is not to be wondered at, as also the Germ. *sondern* was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. *ʔ* B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. יָּ of time (No. 3); *when, if*, Ex. 22: 23,
“if (אִם) thou afflictest him (the orphan), וְעַתָּה אֵלַי שָׁמַע אֶשְׁמָע וְצָנְחֹתִי”
and if he shall cry to me, I will hearken to him.” With this agrees the old
Germ. wenn daß for wenn, prop. wenn (es ist) daß,
and אִם יָּ appears to me to be transposed for יָּ אִם
if (it be) that.

(3) i. q. '7 causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן on this account that, dicavit, see י, letter B, No. 7.

II. כִּי subst. ḥp. λεγ. Isa. 3:24, contr. from כִּי, from the root כִּיָּ (compare כִּי from כִּיָּ, כִּי from the root כִּיָּ) *a mark branded, or burnt in*. Arab. كَعِي id., from the root كَعِي.

כִּד an unused root. Arab. كان Med. Ye, *use deceit*, prop., I believe, to ensnare, so that it is cognate to the verbs אָכַר, אָנַר, and others, with which it is compared under that root. Hence ^{סִי-}כִיד deceit, snares; also destruction, ruin, war. So the Hebr.—

כִּיד *m. destruction, calamity, Job 21:20. See also כִּידוֹן.*

תִּדְבֹּק m. *ἄπαξ λεγόμεν*. Job 41:11, *a spark*, from the root דָּבַק, which see. (Arab. كيد *a striking of fire*.)

כירון m.—(1) *a dart, javelin* (different from **כיר** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Job. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from **כיר** destruction, war; so that it would be a weapon of war (compare **כרב** sword, and **כרב** war). It might also be from the root **כיר** or **כיר** in the sense of invading, breaking in; compare **כיר** No. 2.

(2) [*Chiden*], pr. n. of a place near Jerusalem. **כיר** (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, **כיר** (prepared threshing floor).

כירור m. *warlike disturbance, military tumult*, Job 15:24, from the root **כיר**, which see. Vulg. *prælium*. Syr. *war*.

כיר ἀπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q.

Arab. **كبر** i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), ["prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. **כיר** **כיר** **כיר** **כיר** there answer (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ἱμῶν, Παῖφᾶν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. **כיר** is expressed in Greek by Παῖφᾶν Compl. Πομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Παῖφᾶν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscul. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplem. p. 1225, sq.). Others give this word the signification of *statue, or image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

כיר and **כיר** pl. **כירים** 2 Chron. 4:6, and **כיר** 1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (Pfanne, Feuerpfanne), a fire pan, so called from boiling or roasting (see **כיר** No. 2); **כיר** eine Feuerpfanne, ein Feuerbeden, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold, or platform*, 2 Chron. 6:13. (This is rendered a round scaffold by Simonis, Winer, and others, on the ground of the idea of roundness in the root **כיר**, which, however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, אָרְפוֹ הָמֵשׁ אֲמֹתָ הָחֹבּוֹ.)

כיר Isa. 32:5, and **כיר** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for **כיר**, from the root **כיר**, Syr. **כير** id. The form **כיר** for **כיר** is used by the prophet, in order to allude to the following **כיר**.

כיר pl. f., Ps. 74:6, *mauls, or axes*, from the root **כיר** which see. (Chald. **כير** a club; Syriac **כير** a maul, an axe, a mattock.)

כיר f. pr. *a heap, cluster* (from the root **כיר** which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and

other lesser ones closely grouped; Arab. **كبر** (plenty, multitude), more fully عقد الشريا the bundle of the

Pleiades; Syr. and Hebr. **כير**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image "hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

כיר m. contr. from **כיר** from the root **כיר**, like **כיר** (which see), and **כיר** *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence **כיר**, Prov. 16:11.

["(2) *a cup*, i. q. **כיר** Prov. 23:31, **כיר**"]

כיר only in dual **כירים**, Levit. 11:35, *a cooking vessel, or pot*, so called from the idea of cooking (see the root **כיר** No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare **כירים**, LXX. *χυτροπόδες*.

כיר ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root **כיר** to be straight [see Thes.].

כיר (Milél ["except Exod. 12:11."]) contr. from **כיר** so and so, i. q. **כיר** **כיר** (being for **כיר** like **כיר** for **כיר**), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence **כיר** how? (The Aramæans, rejecting the final **ה**, have **כיר** so, and on this account some suppose that **כיר** is from **כיר** with

¶ *parag.* Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

פָּרָה f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. פָּרָה pr. *a circle, globe*, for פָּרָה from the root פָּרָה Pl. פָּרָה. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κυκλος*; comp. פָּרָה.) Specially—

(1) *a circumjacent tract of country*, *der Umkreis*, Neh. 12:28; פָּרָה הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *kar' êchoh* פָּרָה הַיַּרְדֵּן, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. *ἡ περιχωρος τοῦ Ἰορδάνου*, Matt. 3:5; now called *الوادي el Ghôr*.

(2) פָּרָה a *cake, a round loaf*, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. פָּרָהֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. *ܚܒܢܐ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, פָּרָה וְהָבָה a talent of gold; 1 Kings 9:14; 10:10, 14. Dual פָּרָהִים two talents, 2 Ki. 5:23; פָּרָהִים two talents of silver, *ibid.*; where פָּרָהִים holds as it were a middle place between the absolute state פָּרָהִים and the const. פָּרָהִי, which could not be used without taking away the numeral distinction. Pl. פָּרָהִים const. פָּרָהִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

פָּרָה pl. פָּרָהִים Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּלֹל (Jer. 33:8 כְּחַיִּב), followed by Mak-kaph מִכָּל m. prop. subst. *the whole, totality*, *das Ganze, die Gesamtheit*, from the root כָּלֹל to complete.

(Arabic *كل*, Syriac *ܟܠ* id. ["Sam. 2:2, Æthiop. *ከለ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; פָּרָה הָאֵרֶץ the whole earth, all

the earth, Genesis 1:19; 11:1; פָּרָה הָעָם the whole people, Genesis 19:4; פָּרָה הַצֹּאן the whole flock, Genesis 31:8; פָּרָה הָאֵיל the whole ram, Exodus 29:18; פָּרָה הַיּוֹם the whole day (see יוֹם, letter *g, ß*); פָּרָה הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; פָּרָה אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; פָּרָה עָמִי all my people, Gen. 41:40; וּבְכָל־לִבְכֶּם Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; פָּרָה יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. פָּרָהְךָ, פָּרָהְךָ all of thee, Isa. 14:29, 31; 22:1; פָּרָהוֹ all of him, Gen. 25:25; פָּרָה is rarely placed after in the genitive (in the same manner as the phrase הָיָה הַיָּרֵךְ and the like) as פָּרָה הַיָּרֵךְ the whole vision, Isa. 29:11; more often with a suffix, as פָּרָה יִשְׂרָאֵל prop. *Israel, it the whole*, 2 Sa. 2:9; פָּרָה מִצְרַיִם for פָּרָהִים מִצְרַיִם Eze. 29:2; פָּרָה Job 34:13. (As to a similar use of the Arabic

words *كل* and *جميع* see De Sacy, *Gramm. Arabe* ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); פָּרָה הָעָם all peoples, Isa. 2:2; 25:7; פָּרָה הַלַּיְלֹת all nights, Isa. 21:8; פָּרָה כָּל־הַרְשָׁעִים all the wicked, Psalm 145:20; פָּרָה הַנִּפְלָאִים all those who fall, Ps. 145:14; פָּרָה יְמֵי אָדָם all days (i. e. in all time, always; see יוֹם) פָּרָה יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; פָּרָה לֵוִי all the Levites, Exod. 32:26; פָּרָה יְשָׁעִי Isa. 18:3; פָּרָה יְשָׁעִי Isa. 14:9; פָּרָה יְשָׁעִי all thy wondrous works, Ps. 9:2. But however, poetically, without art. פָּרָהִים Isa. 13:7; פָּרָהִים Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. פָּרָהֵנוּ all of us, Gen. 42:11; פָּרָהֵכֶם all of you, Deut. 1:22; פָּרָהֵם all of them, they all, Isa. 14:10, 18; 31:3; f. פָּרָהֵם Gen. 42:36; פָּרָהֵם 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, פָּרָהֵם "all (the virgins) whom they chose;" Gen. 7:22, פָּרָהֵם "all in whose nostrils was the breath of life;" Gen. 39:5, פָּרָהֵם "whatsoever he had," and ellipt. פָּרָהֵם "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. פָּרָהֵם in all ages, Ps. 45:18, פָּרָהֵם Est. 2:11.—(b) followed by a collective singular always having the article, as פָּרָה הָאָרֶץ Gen. 7:21; Jud. 16:17; פָּרָהֵם all animals, Gen. 8:1; פָּרָהֵם they all, Isa. 1:23; פָּרָהֵם all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e. g. פָּרָהֵם every year, Est. 9:21; פָּרָהֵם every mouth, Isa. 9:16; פָּרָהֵם every house, Isaiah

14:10; **כָּל פְּנֵים** every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; **כָּל עֲדָתוֹ** all splendour, every thing splendid, Isaiah 4:5; **כָּל נֶאֱמָה** whatever is high, Isa. 2:12. Here also belongs **כָּל אָדָם** every man, Job 21:33; 37:7; Ps. 39:6; and **כָּל בָּשָׂר** all flesh, all that is of flesh, *πάσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. **כָּל** *omnes*, *all*, Isaiah 30:5, **כָּל הַדְּבָרִים** they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. **כָּל** *all* (men); Genesis 16:12, **כָּל יְדוֹ** “his hand against all men;” Eccl. 9:2, **כָּל הַכֶּסֶף** “to all it shal be, as to all,” the same lot awaits all; Job 24:24, **כָּל הַיָּמִים** “they melt away, like all the rest they are carried away” (where **כָּל** is put for the fuller **כָּל הַיָּמִים** Jud. 16:17); also *all things*; Ecc. 1:2, **כָּל הָקָל** “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as **כָּל דָּבָר** anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:9; Nu. 35:22; Eze. 15:3; hence with a negation, **לֹא** and **אִין**, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, **לֹא יִבָּלְעוּ** “nor is any god of any people able to save his people.” Ex. 12:16, **לֹא יַעֲשֶׂה** “not any work shall be done,” i. e. no work shall be done. Prov. 12:21, **לֹא יֵאָזֶן** “there shall no evil happen to the righteous.” Ecc. 1:9, **אִין דְּבָרָא** “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, **כָּל הַיָּמִים** (where **כָּל** has the article) “when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit sich*; and also in those passages where **כָּל** is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, **כָּל הָעָם** “the whole people did not taste food.” Nu. 23:13, **כָּל הָרְאָה** “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, *Biel* for *Bielerten*, Gram. § 106, 4). **כָּל עֵץ** trees of every kind, Levit. 19:23; **כָּל מִדְּבָר** saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, **כָּל הָקָל** “altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. **הָקָל**.—(b) other adverbs, especially in the

later Hebrew. **כָּל עֲמֻתָּא** *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; **כָּל עוֹר** altogether in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrs. p. 626.

Note. When **כָּל** stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. **כָּל הַנְּשִׂמָה** Ps. 150:6; rarely with **כָּל** as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—**כָּל** is found separated from its genitive, Hos. 14:3, **כָּל הָאֵשׁ**.

כָּל followed by Makk. **כָּל** Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. **כָּל מַלְכוּתָא** the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. **כָּלָהֶן** all of them, Dan. 2:38; 7:19. Absol. in emphat. st. **כָּלָא** (*Milél*, in the Syriac manner) i. q. Hebr. **כָּל** *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, **כָּלָא** “breaking to pieces all things;” Dan. 4:9, **כָּלָא** “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramæan manner, in which particles heaped upon one another weakly are so commonly used); in the phrases **כָּל כָּל** altogether on that account, **כָּל כָּל** wholly because, for the simple *because* (see **כָּל**).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by **כִּן** from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by **כִּן** of pers. *to withhold something from some one, to prohibit in respect to anything*, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. **כָּלָא**, *ἄλλω*, *ἄλλω*).

to prohibit, Arab. **كَلَّ** to guard, **كَلَّ** to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίσις, κλαίς, κλωίς, κλαύω*; in the signification of prohibiting: *κωλύω, κολούω, κολάζω*. Compare also *celo, occulo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb **כָּלָה**, which see; as **כָּלָה** 1 Sa. 25:33, **כָּלָה** 1 Sa. 6:10, **כָּלָה** Gen. 23:6, and **כָּלָה** Ps. 119:101. On the other hand, **כָּלָה** Dan. 9:24, inf. Piel is for **כָּלָה** or **כָּלָה** (Lehrs. page 418).

Derivatives, מְכַלֵּא, מְכַלֵּא, and—

כָּלֵא m. with suff. בְּלֵאוֹ Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully בְּיַת הַכֶּלֶא, 2 Ki. 17:4; 25:27, pl. בְּיַתֵּי הַכֶּלֶאִים Isa. 42:22.

כְּלֵאב (perhaps for בְּלֵא, “whom the father (i. e. creator) has perfected”), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

כְּלָאִים dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i. e. diverse, things. (Arab. كَلَا both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ብልል: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כָּלֵב an unused root.—(I) onomatopoeitic, prop. imitating the sound of *striking, beating* (like the kindred root כָּלַף, which see), klappen, klopfen, figuratively applied to the *barking* of dogs (just as it is said in Germ. der Hund schlägt an, klaffen, French clahir, clabauder, Swedish glaffa, to bark. Hence כָּלֵב a dog.

(II) i. q. כָּלַב to plait, to braid, in the Western languages, with the letters transposed, πλέω, *plico*, *plecto*, *flecto*, flechten. Hence כְּלֵוֹב II. is not given in Thes.].

כָּלֵב ([“perhaps ‘dog,’ i. e. כְּלֵב”], i. q. כָּלַב “rabid?”), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כְּלֵבִי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כְּלֵבִי ver. 9.—(3) 1 Ch. 2:50.

[“כָּלֵב אֶפְרַתָּה” [*Caleb-ephratah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.”]

כָּלֵב, plur. כְּלָבִים, const. כְּלָבִי m. *a dog*, so called from barking, as if, *barker*, see כָּלֵב No. 1. (Arab.

كَلْب, Syr. كَلْب idem. Secondary roots, taking their signification from the nature of dogs, are כָּלַב to be rabid, to persecute one's enemies; also, כָּלַב to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 58:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύων, Germ. *Gestopf*, and *hundsfott*, i. e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (κύεσ, Apoc. 22:15), Deu. 23:19; elsewhere קְדָיִם.

כָּלָה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כָּלַל and כָּלָא q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, וְשָׁקַט עֲבָרְתוֹ יְכָלֶה, “and the rod of his anger shall be prepared;” followed by כָּלָה, כָּלָה, כָּלָה of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, אִם-כָּלָה בְּצִיר “when the vintage is ended,” 32:10; 10:25, וְכָלָה זַעַם “and the indignation (period of indignation) shall be past,” 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, “my eyes waste away with tears.” Of frequent occurrence is the phrase כָּלָה נַפְשִׁי Ps. 84:3; כָּלָה רֵחִי Ps. 143:7; כָּלָה עֵינִי Ps. 69:4; כָּלָה נַפְשִׁי Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חָסַד), *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once כָּלָה 1 Ki. 17:14 in the manner of verbs לָא.

PIEL כָּלָה—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare evil* for any one, Prov. 16:30.

(2) *to come to an end*, i. e. *to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, הָיָה טָרָם בְּפִהּ לֹדֵר “he had not yet done speaking,” had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by לָא; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, עַד כָּלָה 2 Ki. 13:17, 19, and עַד-לָלָה 2 Ch. 31:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כָּלָה there is כָּלֵא, in the manner of verbs לָא.

PUAL **קָלָה** and **קָלָה** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, and the proper names **קָלָה**, **קָלָה**.

קָלָה adj. f. **קָלָה** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

קָלָה fem.—(1) completion, perfection; hence adv. **קָלָה** 2 Ch. 12:12; Eze. 13:13, and **קָלָה** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **קָלָה** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **קָלָה**, Jer. 30:11, and **קָלָה** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

קָלָה fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **קָלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **ܩܠܐ** pl. **ܩܠܐ** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **קָלָה**.

קָלָה m. prison, i. q. **קָלָה** Jer. 37:4; 52:31 קרי **קָלָה**. In כתיב there is **קָלָה**.

קָלָה m. wicker-work, woven of twigs or rods, from the root **קָלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **ܩܠܐ** id., and the same word is also adopted in Greek, **κλωβός**, **κλωβός**, **κλωβός**, a cage, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [Chelub].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

קָלָה see **קָלָה** No. 2.

קָלָה **קָלָה** **קָלָה** [Chelluh], pr. n. m. Ezr. 10:35.

קָלָה f. pl. denom. from **קָלָה**; the state, or condition of a bride before her marriage, Brautstand, Jer. 2:2.

קָלָה an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as **קָלָה** to be completed, finished (compare **קָלָה** and **קָלָה** and the examples given below on the root **קָלָה**). Hence—

קָלָה m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; “what can the strength of their hands profit me **קָלָה** **קָלָה** in whom completion is perished,” who cannot complete any thing. LXX. **ἐπ’ αὐτοὺς ἀπώλετο συντέλεια**. **קָלָה** (אָשׁ). Hence—

(2) poetically used of old age, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. **كَلِم** to have an austere countenance, and **كَلِم** to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **תָּבוֹא בְּקָלָה אֵלַי קָדָר** “thou shalt go to the grave in old age,” as if **קָלָה** טובָה. As to the word with which I, together with others, formerly compared this, “Syr. **ܕܠܝܢܐ** soundness, health;” it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barabhlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is “perhaps mature old age.”]

(3) [Calah], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **קָלָה**, which see. (Compare **קָדָר** and **קָדָר**.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

קָלָה m. in pause **קָלָה** pl. **קָלָה** (from the lost sing. **קָלָה**) const. **קָלָה** properly whatever is made, completed, or prepared, from the root **קָלָה**, a word of very general import, like the Germ. **zeug** from **zeugen**, i. e. to complete = **τεύχειν**, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **קָלָה** **קָלָה** **קָלָה** vessels of gold, of silver (**Silberzeug**). Ex. 3:22; 11:2. **קָלָה** **קָלָה** Ezr. 1:7, and **קָלָה** **קָלָה** Isa. 52:11, the vessels of the temple. **קָלָה** **קָלָה** vessels of wandering, outfit for exile (**Wanderzeug**), Jer. 46:19.

(2) clothing (**zeug**), ornaments. **קָלָה** **קָלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (**Schiffzeug**). Isa. 18:2.

(4) an implement, a tool (**Werkzeug**). **קָלָה** **קָלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **קָלָה** **קָלָה** pleon. instrument of a psaltery, Psalm 71:22. Metaph. **קָלָה** **קָלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **קָלָה** **קָלָה** “(as to) the deceiver his instruments are evil,” i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (**Waffzeug**), Gen. 27:3; more fully, **קָלָה** **קָלָה** [קָלָה] Jud. 18:11, 16. **קָלָה** **קָלָה** deadly weapons, Psalm 7:14. **קָלָה** **קָלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **קָלָה** **קָלָה** an armoury (**Zeughaus**). Isa. 39:2.

קָלָה see **קָלָה**.

קָלָה m. a prison. Jer. 37:4; 52:31, **קָלָה**. Root **קָלָה**.

כלנה Gen. 10:10; **כלנה** Amos 6:2; and **כלנו** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, *Phaleg*. iv. 18; Michaëlis, *Spicileg.* i. p. 228. (The origin of this foreign word does not appear.) [See also **כלנה**.]

כלף a root unused as a verb, onomatopoeist. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *Klopfen*, *klappen*; Engl. *to clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάλη*, Germ. *Galopp*); sometimes to hewing, or scraping (**כלף**, Gr. *καλύφω*, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (**כלף** to bark, *ber founb* [*hätigt an*]). Derivative noun is **כלפה**, Gr. *πέλεκυς*, hatchet.

כלה TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. **كَلَمَ** to become dark, used of the eye, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **כלה**. With this accords Sanscr. *kam*, to desire; Pers. *کام* desire; comp. also the Greek *κάμω*, *κάμνω*.

Derivative, pr. n. **כלה**.

כלה see **כלה**.

כלהם ("languishing," "longing"), [*Chim-lam*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כלהם**); also **כלהם** 2 Sa. 19:41.

כלו (when followed by nouns and before grave suffixes, **כלום**, **כלום**) and **כלו** (before light suffixes, **כלו** like me, as I, **כלו**, **כלו**, **כלו**) a separable particle, especially poet. for the prose **כל**, i. q. **כלה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὥς*, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say **כלו** אֶסְפְּרָה I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כל** in this passage as a suffix, **כלו**, but then **כלו** would be the reading.) When repeated *as...so*; *such...so*; Jud. 8:18 **כלו** **כלו** *such as thou* (art) *so* (were) *they*; and on the contrary *so...as*; *so...such*, 1 Ki. 22:4, **כלו** **כלו**, *so* (am) *I*, *as thou* (art).

(B) A preposition marking similitude, *as*, *such*

as, like, Gr. *ὥς*. **כלו** אִישׁ כְּמוֹנִי a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths **כלו** אֶת־הַיָּם like a stone;" Job 6:15; Ps. 58:9; Job 10:22, **כלו** אֶת־הַיָּם אֶת־הַיָּם אֶת־הַיָּם a land of darkness, like the darkness of night," *so es finster ist, wie stockfinstere Nacht*. — Hag. 2:3, **כלו** אֶת־הַיָּם אֶת־הַיָּם "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" **כלו** אֶת־הַיָּם " (words) like these" (i. e. such words), Job 12:3; **כלו** אֶת־הַיָּם " (such) as he," Ex. 9:18.

(C) Conj. i. q. **כלו**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כלו** יוֹצֵר יְרֵמְיָהּ "like as the potter treadeth clay."

(2) *as, of time, = when, afterwards, as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כלו** הָיָה אֶת־הַיּוֹם "as (as soon as) the morning arose;" Isa. 26:18, **כלו** יָצָאנוּ רֵיחַ "when we brought forth, it was wind."

To this correspond in the cognate languages **كَلَمَ**

Ch. **כלה**, Syr. **كَلَمَ**; from which forms an opinion may be formed as to the signification of the syllable **כל**. This then is i. q. **כלה** indef. *what, whatever something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any* (such) *thing*; letter C, *like* (that) *which*.

כלמו m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כלם**, which see; hence **כלמו** **כלמו** people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

כלמו an unused root. Arab. **كَلَمَ** to make globular, whence **כלמו**, which see.

כלמו an unused root. Syr. and Arab. — (1) *to hide away, to lay up*; whence **כלמו**, treasures, ["Arab. **كَلَمَ**, **كَلَمَ** id."]

(2) Syr. also, *to season*, especially with salt (properly, *to lay up in salt*); hence —

כלמו m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كَلَمُون** ["Ch. **כלמו**, Syriac **כַּמְמוֹן**, Æth. **ክሚን**], Gr. *κύμινον*. Isa. 28:25, 27.

כלמו ἀπαλὲς λέγεται. Deu. 32:34, **כלמו** **כלמו** perhaps the same as **כלמו**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כלמו**.

I. **כָּמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמָם**, **חָמוּם**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW;
see Niphal No. 1 (Talmud בוֹמֵר, a warming).

(2) *to be burned, scorched* (see Niphal No. 2); hence *to be black, dark, obscure*, like the Syriac

חַדַּח to be sad, sorrowful. Aphel, to go about in black, i. e. mourning. Compare נִמְרָרִים, נִמְרָר.

NIPHAL—(1) *to be warm, to glow*, used of love towards any one; followed by וַיִּנְחַם 1 Ki. 3:26, and נִחַם Gen. 43:30; *to be moved*, spoken of pity, Hos. 11:8.

(2) *to be scorched*; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. **כָּמַר** i. q. **כָּנַר** TO PLAIT, TO BRAID; whence **מְכַמֵּר**, **מְכַמֵּר**, **מְכַמֵּר** a net.

פֶּזֶר only in pl. פְּזָרִים idolatrous priests, 2 Ki.

23:5; Hos. 10:5; Zeph. 1:4. Syr. ܐܬܝܬܐܝܬܐ used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see *Gesch. der Heb. Sprache*, p. 58. If the etymology of this word be inquired for, ܐܬܝܬܐܝܬܐ is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning;

nence, an ascetic, a priest. Compare ^سا^يل ^اا^يل sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

כְּמִרְיִים pl. m. *obscurations*, from the root כָּמַר 1, 2, of the form שְׁפָרִיר, except the Chirik in the first syllable, as in פָּרְחָה. Found once in Job 3:5, יִשְׁתַּחֲוֶה יוֹם כְּמִרְיִי "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded כ as a prefix to the substantive מִרְיִים, according to which opinion it should be interpreted the *greatest bitternesses*, i. e. calamities which could befall a day (see as to כ intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

כָּבַשׁ an unused root, prob. i. q. **כָּבַשׁ** to subdue (כ and כּ being exchanged), whence **חֲכָמָא** incubus, nightmare; Arab. **كَبُوسٌ** grape husks, so called from their having been trampled on. Hence **Hebr.** **כָּבַשׁ** and **כָּבַשׁ** [?].

כָּמַת an unused root, prob. i. q **כָּתַם** to lay up
Hence **מִכְמַתָּה** pr. n.

I. יָבֵן—(A) prop. part. act. from יָבַן *-pright, erect*; metaph. *upright, honest* (German *aufrecht, rechtlich*); plur. יָבֵנִים Gen. 42:11, 19, 31; Isa. 16:6, 7) יָבֵן *non rectum*, i. e. *vanity, folly*.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, אֵלֶּיךָ אֵלֶּיךָ (we do not well, or rightly; Ex. 10:29, אֵלֶּיךָ אֵלֶּיךָ "thou hast well spoken;" Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. *ὥς, οὕτως* (prop. rightly, according to some standard, Germ. *recht so, gerade so*, also; although Gusset, Danz, and others maintain *כֵּן so, w* be another word contracted from *כֵּנִי like those things*, in the same manner as *כֵּן* from *כִּדְוּ*; but compare *כֵּן*); followed by Makkaph *כֵּן* Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, *וַיֵּהָיֶה* "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, *וַיֵּשֶׁב הוּא בְּמִלְכָּמוֹ* "it is not customary to be so done amongst us;" Psalm 1:4, *לֹא כֵן הַרְשָׁעִים* "not so the wicked;" 1 Ki. 20:40, *כֵּן מִשְׁפָּטְךָ* "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father *כֵּן יָדָע* knoweth so," i. e. knoweth this, *וַיֵּשֶׁב עִם הַנָּחַל* *אֲנֵרֶם* (where it is by no means needful to render *כֵּן* by a demonstrative pronoun); Jer. 5:31, *עַם אֲהָבֵי כֵן* "my people loveth (it) thus," *לִיבֵם עִם כֵּן*; Pro. 28:2, "if men are prudent and wise *כֵּן יֵאָדָר* thus (so, dann) is the state of long continuance. (In this example *כֵּן* approaches very nearly in power to the sign of apodosis; compare *οὕτως*, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other *כֵּן...כֵּן as...so* (see *כֵּן* A, 1); *כֵּן כֵּן* (see *כֵּן* No. 1); more rarely inverted *כֵּן...כֵּן so...as*, Gen. 18:5; 2 Sam. 5:25; *כֵּן...כֵּן* Ex. 10:14. Elsewhere *כֵּן* is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(a) if to quality, it is *so, such, so constituted*: Job 9: 35, אֲנִי עֹפֵר, לֹא בִּי אֶנִּי *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10: 12, בִּי עֹץ, לֹא בָּא בִּי עֹץ, אֲלֵמִים “never afterwards did there come any such sandal trees:” also *so very* (fo sehr), Nahum 1: 12, אִם שְׁלֵמִים יִבֶּן רִבִּים “although they be secure and so very many” (Germ. fo sehr viele, noch fo viele). In Latin in like manner there is the negative expression, *non ita multi*, nicht fo sehr viele.—(b) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10: 14, בִּין אֲרֵבָה כְּמֹהוּ “so many locusts as there were:” Jud. 21: 14, וְלֹא מָצְאוּ לָהֶם בֵּן “and there were

not found so many (women as they needed)," *nicht soviel als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12; יָמֵי כִּיּוּרֵיהֶן, "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2; קָרָא לָהֶם בְּן הַלְכֵי כִּסְיֵיהֶם, "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by בְּ of time (so bald als); 1 Sa. 9:13; בְּבֹאֲכֶם בֶּן יִמְצְאוֹן אֹתוֹ, "asyeenter...immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without בְּ; Ps. 49 6, רָאָה בְּהִיָּה "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12; לְמַנּוֹת יָמֵינוּ בֶּן הַיּוֹדֵעַ, "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֲדָּא, אֲדָּא it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; אֲדָּא בְּנִי לְנֹעַם.

With prepositions—(a) אַחֲרֵיכֵן, אַחֲרֵיכֵן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵי.

(b) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, then, so.)

(c) לְכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לְכֵן בְּלֹאֲרֵי כֵן וְנִי "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לְכֵן—כֵּן because...therefore, Isaiah 8:6, 7; לְכֵן...כֵּן 29:13, 14; once it is לְכֵן אֲשֶׁר or *this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לְכֵן אֲשֶׁר for לְכֵן אֲשֶׁר).—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אֲדָּא). So, when preceded by אֲדָּא in protasis, Jer. 5:2, "although (אֲדָּא) they say, as God liveth, nevertheless (לְכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 30:2, Zophar thus begins, לְכֵן שִׁעְשִׁיעַ לִּי בִּנְיָ "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, however, nevertheless, which has undoubtedly sprung from the Hebrew לְכֵן. This adversative לְכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָא = לֹא and בֵּן; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὐτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לְהָ which see.

(d) עַל־כֵּן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 30:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for עַל־כֵּן אֲשֶׁר *on account that, because that* (compare לְכֵן אֲשֶׁר Isa. 26:14, אֲשֶׁר עַל־כֵּן p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men...עַל־כֵּן בֵּרַכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עַד־כֵּן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כֵּנִי, כֵּנּוּ from the root כָּנָה No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, עַל כֵּנּוּ in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, כֵּנּוּ.

(2) *base, pedestal*, (Stelle, Fußgestelle); 1 Ki. 7:31, מַעֲזָאֵיכֵן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μερόδμη, ιεροδόμη (Il. i. 434), ιερωνίδη (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כֵּן as *so*, i. e. *in the same manner*; I render it *like a gnat*); plur. כֵּנִים Exod. 8:18; Psa. 105:31; LXX. σκνίπες; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Oedmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כֶּן No. 2]; the gnats may indeed be so called from the idea of covering (root כֶּן No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek κνάω, κνήθω, κνίπος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνίψ, σκνίψες, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כֶּן for a louse; this is, however, approved by Bochart (Hiero. tom. ii. p. 572, seq.); compare כֶּן.

[כֶּן so, found also in the Chal. text, Dan. 2:24, 25.]

כֶּן unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כֶּן—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכֶן יִשְׂרָאֵל "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, וְכֶן יִשְׂרָאֵל "I have (gently) called thee, though thou hast not known me."

(2) to flatter. Job 32:21, 22.

Hence subst. כֶּן.

כֶּן ἀπαξ λεγόμεν. Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כֶּן (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare כֶּן for כֶּן.

כֶּן Ps. 80:16; see כֶּן f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כֶּן see כֶּן.

כֶּן Ch. see כֶּן.

כֶּן m. pl. כֶּנִּים Eze. 26:13, 1 Ki. 10:12, Gr. κινύρα, κινύρα, *cithara*, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (A. t. vii. 1, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כֶּן.)

כֶּן [Coniah], pr. n.; see כֶּן.

כֶּן i. q. כֶּן gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כֶּן, as the Samaritan copy has כֶּן. Compare Lehrs. p. 517.

כֶּן adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כֶּן and כֶּן, often in the Talmud used for כֶּן, the letter כֶּן being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כֶּן (read כֶּן), and 5:4 כֶּן (as it has been said). In like manner, Syr. ܠܐܠܝܬܐ to wit, is contracted from ܠܐܠܝܬܐ as if thou wouldst say.

כֶּן (I.) i. q. כֶּן TO COVER, TO PROTECT, TO DEFEND (compare כֶּן, Imper. with כֶּן parag. כֶּן protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כֶּן Dan. 11:7). [See כֶּן.]

[Derivatives, כֶּן 2 and 3, כֶּן, Gr. κνάω, etc.; hence כֶּן. See Thes.]

(II.) i. q. כֶּן. See כֶּן No. II.—From No. II. is—

כֶּן ("protector"), [*Chenani*], pr. n. m. Neh 9:4.

כֶּן ("whom Jehovah defends" ["has set up"]), [*Cononiah*], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כֶּן (id.) [*Chenaniah*], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כֶּן.

כֶּן—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 22:2

["(3) *to hide*, see Hithp. and deriv. מְכַסֵּים."] *id.*, also, to lay up, elsewhere כָּס. Cognate

to this are the transposed roots נָכַם; whence נֶכֶם treasure, and קָבַן; whence מִקְבָּנוֹת stores: also, by a softening of letters, נָנָן.)

PIEL, i. q. Kal No. 2, *to gather together* persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִסְתַּכְּהָ צָרָה כְּהִתְכַּסֵּם "and the covering is too narrow for one to wrap himself in." Compare B 5.

Hence מְכַסֵּים ["כֵּס, כֹּס"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείον), genu, stnie; ["Sansk. ganu"] γωνία, ἰγνύα, hollow of the knee; Aram. כָּנַע, לָכַע to bow down, and, with the third radical hardened, kniden, einkniden. In Hebrew it is—

(1) *to fold, or lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together* bundles (see כָּנַע), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כָּנַע), *to be depressed in spirit* (כָּנַע Ithpeal, and כָּנַע Conj. I., IV., id).

HIPHIL כָּנַע to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כָּנָעָה or כָּנָעָה [with suff. כָּנָעָה], ἀπαξ λεγόμεν. Jer. 10:17, *package, bundle*, Päckchen, Bündel, so called from *folding together* (see the root), and *binding together*. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנָע pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the *Canaanites* (Ex. 15:15, fully כְּנָעִי Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כָּנַע, with the addition of י, as in אֶרֶץ), opp. to the loftier country אֶרֶץ (see כָּנַע No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנָעִי upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punice respondentes Chanani, corrupta scilicet, ut in talibus solet, und littera, quid aliud respondent, quam Chananaei?*"—(c) Philistia, Zeph. 2:5, אֶרֶץ פְּלִשְׁתִּים כְּנָעִי—the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כָּנָעִי a *Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כְּנָעִי "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנָעָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנָעִי f. כְּנָעִי 1 Ch. 2:3, pl. כְּנָעִי Gent. noun.

(1) a *Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנַע No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֶרֶץ which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) *Canaanite* is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כְּנָעִי Chaldean, is applied to an astrologer.

כָּנַף [unused in Kal], i. q. Arabic كنف to cover, to cover over; whence כָּנָף a covering, a wing. (Comp. the root עָנָף.)

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא יִכְנְפוּ עוֹד מְלִמְדֵי "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by pers. cutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כנף f.—(1) *a wing*, so called from its covering. **כנף** Pro. 1:17, and **כנף** Ecc. 10:20, that which has a wing, poet. used of a bird. **כנף** at *teret* *Θεσφάγελ*, birds of all kinds, Gen. 7:14. Poet. there are used, **כנף** the wings of the wind, Psa. 18:11; 104:3; **כנף** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, **כנף** "hide me under the shadow of thy wings." Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. *جنح* and *كنف* Schult. on Job, 47:2; Gr. *πτερυξ*, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin and English), Isa. 8:8; comp. **כנפים**.

(2) *edge, extremity*—(a) of a garment, the skirt, *πτερυξ*, *πτερόν*; fully **כנף** the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, **כנף** "the skirt (of a mantle) of a man who is a Jew." Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, **כנף** "neither shall he uncover his father's coverlet;" i. e. he shall not violate his father's bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, "spread thy coverlet over thy handmaid;" i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and *ἐπισκιάζων*, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, **כנף** "the extremity of the earth." Especially in pl. Job 37:3; 38:13, **כנפים** "the extremities of the earth;" and Isa. 11:12. Eze. 7:2, **כנפים** "the four quarters," or "extreme bounds of the earth."—(c) *the highest summit of the temple*, Dan. 9:27; comp. *πτερόν* *τοῦ ἱεροῦ*, Matt. 4:5.

Dual **כנפים** const. **כנפי** fem. pr. *a pair of wings*; hence often used for the pl. **כנפים** six wings, Isa. 6:2; **כנפים** four wings, Eze. 1:6; 10:21. Pl. const. **כנפים** m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, a, b).

כנף an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. *ſchnarren* (*ſnarren*); **כנף** a harp, so called from its stridulous sound. Kindred are the Gr. *κινύω*, Germ. *wimmern*,

used of a querulous, mournful sound; whence the Gr. *κινύω*; also, *γίγγρος*, *γίγγρα*, *γίγγρας*; Latin *gingrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gingritus* (*Θεσφάγελ*), cackling of geese.

כנף Deu. 3:17; **כנף** 1 Ki. 15:20; **כנף** Josh. 11:2 (prob. i. q. **כנף** "a harp"), [*Chinneroth*, *Cin-neroth*, *Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כנף** Num. 34:11. In the times of the New Test. this sea [or lake] was called **כנף** *Γεννησαρét*.

כנף Ch. TO GATHER TOGETHER, i. q. Hebr. **כנף**. Inf. Dan. 3:2.

ITHPAEL, to gather selves together, Dan. 3:3, 27.

כנף unused in sing.; plur. **כנפים** Ezr. 4:7; prop. *cognomen* (from the root **כנף**, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; *σύνδουλος*, *colleague*, *associate* in office. The form **כנף** is for **כנף**, and the plural is formed in the same manner as **כנפים** from **כנף**; see Lehrs. p. 607. To this answers Syriac **כנף**, plur. **כנפים** i. e. *σύνδουλος*, *σύνδουλοι*. As to the feminine form of nouns of office, see Lehrs. p. 468.

כנף Ch. id.; plur. **כנפים** const. and with suff. **כנפים** Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

כנף m. *ἀπ. λεγόμεν.* a suspected reading, Ex. 17:16. It is commonly taken to be the same as **כנף** a throne, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**כנף**), almost demand that we should read **כנף** a standard. [Let the reader judge for himself of this necessity.]

כנף an unused root, i. q. **כנף** to cover; whence **כנף**.

כנף Prov. 7:20, and **כנף** Psalm 81:4, *the full moon*; Syr. **כנף** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Bar-hebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then covered with light (from the root **כנף**, **כנף**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כסא twice **כסא** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסא**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **הַמְּלִיכָה** 2 Sa. 7:13; **בֵּית הַמִּשְׁכָּה** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a

common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كُرْسِي**, **كُرْسِي** id., the letter **כ** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **כ**. In the root itself the Samaritans have for **כסא**, **כסא**.)

כסר Chald. a Chaldean; elsewhere **כְּסִר**, Ezra 5:12.

כסה TO COVER, TO COVER OVER; kindred roots **כסא** and **כסח**. (Syr. **כסח** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

PIEL כסה.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**, as if *eine Decke machen über etwas*; Nu. 16:33, **וַתִּכְסֵם עֲלֵיהֶם הָאֵרֶץ** "and the earth covered them," prop. covered over them; Job 21:26, **וַתִּכְסֵם עֲלֵיהֶם** "and the worms cover them;" 2 Chron. 5:8; followed by **?** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **?** of the covering; Levit. 17:13, **וַיִּכְסֵהוּ בַּדָּם** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Ezek. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **?** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** "whose sin is covered," i. e. forgiven; compare **כסה** **אל** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵם שָׂק** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:1; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵם וַיִּכְסֵם** "and (because) he hath (not) covered

the darkness from my sight," has not set me free from calamities.

PUAL כסה and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **?** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **וַיִּכְסֵם הָרִים** "the mountains were covered with its shadow." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITHPAEL, to cover over oneself; followed by **?** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **כסות**), **כסות**, **כסות**.

כסה i. q. **כסא**; which see.

כסותה Isa. 5:25; see **כסותה**.

כסוי m. const. **כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

כסות f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zubrüden*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 30:16, **הִנֵּה הוּא לְךָ כְּסוּת** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμη**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμημα**. Several interpreters have taken a covering of the eyes to be a vail; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a vail of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a vail for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore vails, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

כסה TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כסיל m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, 33;

often with the additional idea of impiety, compare the synonyms חָזָק, חָזָק and the opp. חָלָה.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call جبار, i.e. the giant. They seem

to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be سهيل i.e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. קסילים Isa. 13:10, as if it were, the *Orions*, or the giants of the heaven, i.e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כסילות f. *folly*. Prov. 9:13.

כסל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence כסל *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. חֲזָק), *firmness, boldness*, whence כסל *confidence*; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كسل *to be languid, inert*); also applied to that which is nearly allied to these, *folly* (compare חָזָק, חָזָק, and on the contrary compare words signifying strength applied to *virtue*, as חָזָק). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb חָזָק); also in the derivatives כסיל a fool, foolish, כסילות, כסל *folly*.

כסל m.—(1) *loin, flank*, Job 15:27. Plural כסלים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψοίαι, ψοίαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ בְּעִצּוֹ עָלָיו כָּסֶל "and (because) he made (i.e. produced) fat upon his loins," fattened himself, γαστριζούλος. Hence the *bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

כסלה f.—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כסלו m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Græc. Χασσελεῦ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כסלון ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called חֶרְעָרִים Josh. 15:10.

כסלון (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כסלות ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כסלות-תבור ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תבור Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כסלות.]

כסלחים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), the *Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. נִסְמָא i. q. נִסְמָא a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כסם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are כס and others beginning with כ, see חָזָק. Hence—

כסמת f. Ex. 9:32; Isai. 28:25, pl. כסמים Ezech. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adorum, spelt*, (*triticum spelta*, Linn.), Gr. ζῆτα, ἀλυσά. Germ. Spelt, Dinkel, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כסם ["prop.—(1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb חָזָק, and to other roots beginning with חָזָק, כָּס, חָזָק; w. u. כָּסָם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, כסף, כסף, כסף.

כסף fut. יכסף.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كسف and خسف to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כסף silver; hence—

(2) to desire anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see חת and Talmud. להלבין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הנוי לא נכסף “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כסף suff. כספי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand כסף gold, from its tawny colour, comp. צהב). Gen. 23:15, ארבע מאות שקל כסף “four hundred shekels of silver;” more often, however without the word שקל, e.g. אלה כסף “a thousand (shekels) of silver,” Gen. 20:16; עשרים כסף “twenty (shekels) of silver,” Gen. 37:28; Deut. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוא כספו “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

כסף Ch. id. silver, emphat. st. כסף Dan. 2:35; 5:2, 4, 23.

כספיה Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

כסית pl. f. כסיות cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כסף. The letter ה, although not radical, and here marking the feminine gender, is also preserved in the pl. as in חלף, חלף, compare Lehrg. p. 474.

כעל Isa. 59:18; see על No. 8.

כעל adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כעל so and now (see כעל Neh. 8:16), this more lengthened

form has sprung, just like Sam. כעל, from the Hebrew כעל. Hence כעל עד hitherto. Ezr. 5:16.

כעל fem. of the preceding, adv. Chald. so, thus, i. q. כעל, found but in one phrase, כעל Ezr. 4:10, 11; 7:12, and contr. כעל Ezr. 4:17, and so (forth), et cetera.

כעס fut. יכעס.—(1) TO BE DISPLEASED, MO-ROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:48; followed by ל of pers., 2 Ch. 16:10.

PIEL כעס to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPIL כעס.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate. provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כעס אלהי 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אשר הכעסתי “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

כעס m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, נקטת מרננים ונקטת “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. נקטת angers [provocations]; 2 Ki. 23:26.

כעל m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כעל see כעל.]

כה f. with suff. that which is curved, or hollow, from כה.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כה), [Arabic كَف, Syriac

ܟܚܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) כה מן out of the hand of any one, often after verbs of freeing, like כה 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וישם ימי כה “I put my life in my hand,” i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῇ ψυχῇ ἔχω; and the Danes say of a man whose

life is in danger, *ut gaue med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **כָּפַי** **קָמָה** *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **כָּף** **הָהָה**, **תָּקַע כָּף** to clap the hands, see under the respective verbs.

Dual **כַּפָּי** with suff. **כַּפִּי**, **כַּפֵּי**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **כַּפּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **דִּלּוֹת** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רֶגֶל** *the sole of the foot*, Deut. 2:5; 11:24; 28:65; **מְנוּחַ לְכַפֵּי רֶגְלֶךָ** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **כַּפּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by **פָּעַל**, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **כַּפּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **כַּפֵּי הַקֶּלַע**, the hollow of a sling; 1 Sa. 25:29. **כַּפֵּי הַיָּד**, the socket of the hip or thigh; Gen. 32:26, 33.

(4) **כַּפּוֹת** **חֲמֻרִים** Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see **כָּפַח**).

כָּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **כַּפְּיָא**, whence, in New Test. *Κηφᾶς* i. q. *Πέτρος*.)

כָּפַח TO BEND, TO BOW, TO DEPRESS [kindred **כָּפַח**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפַּח** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **מִתֵּן בְּסֵתֶר יָכֶפָה אֵף** "a gift in secret tameth wrath;" LXX. *ἀναρπείει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβίσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּבַח** to extinguish.

כָּפַח f.—(1) *palm, palm-branch*, i. q. **כָּף** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כָּפַח** **וְרֹשֶׁת** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כָּפַח m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַח** 1 Chron. 28:17; Est. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

כָּפַח ἄπ. λεγόμεν. Hab. 2:11, *a cross-beam*, fr. n. the root **כָּפַח**; Syr. **ܕܚܒܚܐ** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medicæ structuræ ponitur vulgo ἰμάντωσις* (cf. Sir. 12:18)."

כָּפִיר m.—(1) *a young lion*, already weaned and having begun to ravin; (**נֹהַר** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**אֶחָד מִנִּזְרֵיהָ**), he became a young lion (**כָּפִיר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **כָּפִיר** **וְנֹהַם** "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **غُفْر** and **غُفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **כָּפַר** No. 3; Arab. **لَفِر** to be hairy, shaggy; comp. **لَفِر**.)

[(2) "i. q. **כָּפַר**. Neh. 6:2, *a village*."]

כֶּפְרִיה (i. q. **כָּפַר** a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

כָּפַל ["*Æth. ከገለገለ*: to divide equally, to distribute; whence **ክፋል**: part, portion; Arab. **كَنْل** portion, equal part; and Dual **كَنْلَيْن**."] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **כַּפַּל** to double, to roll up; Syr. Ethpe. **ܕܡܠܝܬ** to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, *to be doubled, or repeated*, Eze. 21:19.

Hence **מְכַפֵּל** and—

כָּפַל m. *a doubling*. Job 41:5, **קָפַל רִשְׁתּוֹ** "the doubling of his jaws," i. e. *his jaw armed with a double row of teeth*.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי בְּכִפְלִים חֵסֶד** "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO PINE, from hunger and thirst ["Arab. **كَفَن** to roll up," see Thes.]; once used of a vine

wanting water, followed by על; Eze. 17:7, "behold this vine, עלה קנהה ששקה עליו thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפר m. *hunger, penury*, Job 5:22; 30:3.

כפר an unused root; see כפר [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots קפה, קב, קב.)

No. 1. קו hollow, and קב, קב to hollow, to vault; קב to dig out; קב to bore out; and compare the Gr. κάμνω, κάμνω, γνάμνω, also κύνω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. *caff* = *tippen*, *umtippen*, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. קפופים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns כפר, כפר.

כפר prop. TO COVER, TO COVER OVER, whence כפר and כפר a covering. Arabic كثر fut. I. and غفر to cover. Specially—

(1) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(2) *covered with hair, to be hairy, shaggy*, see כפר.

(3) *to cover sins*, i. e. to pardon; compare כפר No. 4, and כפר. Arab. كثر II. to expiate a crime, كثر to pardon.

PIEL כפר fut. יכפר—(1) *to cover*, i. e. *to pardon sin* (comp. כפר); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and על of pers. (compare יכפר Ps. 3:4). 2 Chron. 30:18.

(2) *causat. to obtain forgiveness*—(a) *to expiate an offence*, followed by an acc. Dan. 9:24; Eze. 45:30; followed by על Lev. 5:26; followed by על Ex. 32:30; followed by לו Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender to*

free him from charge; followed by על of pers., Ex. 30:10; Lev. 4:30; followed by על Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:18, ויכפר עליו הכהן על שגגתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, ויכפר עליו הכהן מהחטאתו "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with ל prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יכפר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements.

(Aram. כפר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33. Nu. 35:33.

HITHPAEL, fut. יכפר 1 Sa. 3:14, and—

NITHPAEL, יכפר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כפר and pr. n. כפר.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كثر id.

כפר העמוני ("village of the Ammonites"), [Chephah-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In ינה קרי ק'.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) *pitch*, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كثر id.)

(3) *cypress*, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حنا, حنا, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *near over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֵּל הַכֶּפֶר a bunch of cypress; pl. נִפְרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation, or redemption*; Exod. 21:30; 30:12, כֶּפֶר נַפְשׁוֹ "the redemption-price of his life;" Isa. 43:3, כֶּפֶר "the price at which thou wast redeemed."

נִפְרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַנִּפְרִים the day of atonement, Lev. 23:27; 25:9.

נִפְרֶת fem. *a covering*, from the root נִפַּר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; הַיֵּית הַנִּפְרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium*; Luther, *Unabestuhlt*) [English *mercy-seat*], as though it were from the signification of *propitiation*; see נִפַּר No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

נִפֵּשׁ prob. i. q. נִבֵּשׁ, כִּסֵּס I, IV., *to cover over* with any thing.

HIPHIL, Lam. 3:16, הִכְפִּישָׁנִי בְּאַפֵּר "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (נִכְשַׁחַת באפר Ber. Rabba, § 75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. ἐψάμισέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

נִפֵּת Chald. *to tie, to bind*; pret. PEIL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

נִפְתָּוֹר a quadrilateral, which appears to me to be compounded of the trilaterals נִפַּר to cover, and נִתָּר to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, Σαύλην-Καπίτάλ, Knauf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαυροῦτης, Vulg. *spherulæ*; Josephus (Ant. iii. 6, § 7)

renders it by pomegranates; compare Syr. حَبَلُ بَلْبَل blossom of the pomegranate.

(2) [Caphtor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. נִפְתָּרִים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words נִפְתָּרִים וְכַנְעִי by comparison with the other passages, seem as if they should stand after נִפְתָּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called קִרְתִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called קִרְתִּי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כֶּר plur. כֶּרִים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. حَصْبَحَة fattened; Ch. פִּטְסִים fat. Collect. Isa. 16:1, שְׁלַחְכֶּם כֶּרִים מִלְּפָנֶיךָ "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, לִבְשׁוּ קֶרִים הַצֵּאן "the pastures are clothed (adorned) with flocks."—(b) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture*; Hesych. Κάρα... πρόβατον. Κάρα... ἰωνες τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κάρος... βόσκημα. Compare Bochar, Hieroz. i. 429.)

(2) כֶּר הַנֶּמֶל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding*. [jolting] motion, or like *currus à currendo* (comp. אֶפְרַיִם). Arab. كَمْر and كَمُور, also كَر id. See Jahn's Bibl. Archaeologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כָּר prop. *piercing through, a piercer*; hence *an executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. קִרְתִּי. It occurs three times in pl. כָּרִי

(for **כרוב** Lehg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכְרִי וְהַרְצִים** executioners and runners, and 2 Sam. 20:23 in כחיב, of king David's guards, **הַכְרִי וְהַפְלִי**, [Root כר.]

כר m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חֶקֶר**. (The Arameans commonly use **חֶקֶר** for the Hebrew **כֶּלֶם**, for the Hellenists also adopted *κόπος*.) The origin of this word is in its round form, and **כר** appears properly to signify a round vessel. See the root **כָּרַר**.

כָּרַא Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpaël, Dan. 7:15, **אֶתְכַרֵּר רִיחִי** "my spirit was grieved."

כָּרַב a doubtful root, see **כָּרַב**. **כָּרְבֵּל** quadrilateral, i. q. **קָבֵל**, **קָבֵל** (which see), TO GIRD, TO PUT ON, the letter **ר** being inserted. See Lehg. p. 864. Pass. **מְכַרְבֵּל** girded, clad, 1 Ch. 15:27; hence—

כָּרְבֵּא Ch. f. a cloak. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. **כָּרָא** and Arab. **كَّرَا** to dig the earth. Kindred roots are **כָּרַר** No. 1, **אָכַר**, also **כָּרַר** and **כָּרַר**; e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בְּלִיעַל פֶּה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תְּכַרֵּעַ עֲלֵי־יָעֶקֶב**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יָכְרוּ עָלָיו חֲבֵרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרִיתָ לִּי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי קָלִיתָ לִּי**, "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Staar stecken*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jemandem die Zunge lösen*.

[“NIPHAL pass. of Kal, Ps. 94:13.”] Derived nouns, **כָּרָה** No. 1, **מְכַרְבֵּל**. II. **כָּרָה**—(1) TO BUY, i. q. **כָּרָה**, **כָּרָה**. Deu. 2:6;

Hos. 3:2. (Arab. **كَّرَا** I., III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **وَكَّر** to make a feast, especially on the completion of a building, also **قَرَى** to entertain as a guest, **قَرَا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, *zu denen man einkaufen muß*.)

I. **כָּרָה** or **כָּרָה** f. pl. const. **כָּרֹת**, pits, cisterns, root **כָּרָה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹת כָּרֹת רֹעִים וְנִדְרוֹת צֹאן**, "cisterns and folds for flocks." In the word **כָּרֹת** allusion is made to **כָּרְתִּים**, verse 5.

II. **כָּרָה** f. feasts, banquets, from the root **כָּרָה** No. II. (2). 2 Ki. 6:23.

כָּרוּב pl. **כָּרוּבִים** m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיֵּקֶבַע עַל**, "and he rode upon a cherub, and did fly." Ps. 18:11, **יֹשֵׁב תְּכַרְבִּים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr. **ܟܪܒܐ** powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כָּרַב**, by a transposition of letters, stands for **כָּרַב** and **כָּרַב** as if **כָּרַב** *divine steed* (Ps. 18:11); compare Arab. **كِرْب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vet.

Persarum, p. 263) **כְּרוּב** is 1. q. **כְּרֹב** (comp. **כְּרֹב** = **קְרֹב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרוּבִים** are the same as the *γρύφες* (*Gryphen*) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. **گريفتن** (*greifen*) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. *Cherub*. [Other conjectures are given in Thes.]
(a) [*Cherub*], pr. n. m. Ezr. 2:59; Neh. 7:61.

כְּרוֹז m. Ch. emphat. **כְּרוֹזָא** a herald, Dan. 3:4 (Syr. **ܟܪܐܝܐ**); from the root—

כְּרוֹ Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. **ܟܪܐܝܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. *krus*, to cry out; Zend. *khresid*, one crying out, a herald; Pers.

گريشدن to cry out; Greek *κηρύσσω*, also *κρίω*, *κράζω*; Germ. *kreischen*, *kreisen*; Engl. *to cry*; compare **כְּרֹא**. Amongst the Arab Christians **كز** is to preach, for *κηρύσσειν*.)

כְּרִי 2 Ki. 11:4, 19; see **כְּרִי**.

כְּרִית ("separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוֹת and **כְּרִיתוֹתָא** f. a cutting off from marriage, a divorce; **כְּרִיתוֹתָא** Deut. 24:1, 3; Isaiah 50:1; **כְּרִיתוֹתָא** Jer. 3:8, a bill of divorce. Root **כְּרַת**.

כְּרֹךְ an unused root; Syriac **ܟܪܝܚ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כָּרַךְ**, to surround, (whence **כְּרֹךְ** circuit, circle), formed by the rejection of one radical; compare **כְּרֹךְ** a chain, from **כְּרֹךְ** (Hebr. Gramm. p. 73).

Hence **כְּרֹךְ** a mantle; Syriac **ܟܪܝܚ** a fortress; compare **כְּרֹךְ**, and—

כְּרֹכֵב an unused quadrilateral; Zab. to surround, compounded of **כְּרֹךְ** to surround, and **כָּבַב** (which see) to roll together. Hence—

כְּרֹכֵב m. with suff. **כְּרֹכְבִּי** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כְּרֹכֵם m. *curcuma, crocus Indicus* ["the *crocus*, whether the Indian or the common"], Cant. 4:14; LXX. *κρόκος*. (Ch. **כְּרֹכֵם**, **כְּרֹכֵם** *crocus*, **כְּרֹכֵם** to dye a *crocus* colour; Arabic **كركم** id.; Sanscrit *kankom* and *kunkuma*; Armen. *khekhrym*.)

כְּרֹכֵםִישׁ ["fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek *Καρχησιον*; Latin *Carcusium*; Arab. **قَرْيَسِيَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כְּרֹךְ**, Syr. **ܟܪܝܚ** a fortress, and some proper name **יִישׁ**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **יִישׁ** i. q. **יִישׁ** pr. n. of an idol.]

כְּרֹכֵם [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کرکس** eagle. ["Compare Sanscrit *karkaza*, severe, Benfey."]

כְּרֹכְרוֹת f. dromedaries or swift camels [Isa. 66:20], (compare Herod. iii. 103, *αἱ γὰρ σφί κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι*), so called from their *leaping* or *bounding* [jolting] motion; (root **כְּרַר**, Piel **כְּרַר** to dance), their pace being sometimes quickened by musical instruments [?]. See Bochart Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כְּרֹם an unused root. Arab. **كرم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كرم** good and fertile ground; **كرم** land producing fine plants. Hence—

כְּרֹם m. (twice fem. [properly only once, and it only occurs once in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרֹמִי** pl. **כְּרֹמִים**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כְּרֹם** an olive yard, Jud. 15:5. **כְּרֹם** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרֹם** a garden of

wine [but the reading is *כרמי* *qār*, Am. 5:11. A vineyard is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 57:2, Jer. 12:10, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. *كرم* *id.*) Hence the denomi- native—

כרם m. (like *כרע* from *כרע*) a vinedresser, Joel 1:11; Isa. 61:5.

כרמי ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for *כרמי*), Num. 26:6.

כרמיל m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. *כרמי*, which see; in the more ancient, *חולצת* Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. *کرم* *kerm*; Sanscr. *krimi*, a worm; and *آل* bright red; compare Armen. *karmir*; Arab. *قرمز* *coccus*, worm, *قرمز* *coccus*; Germ. *cramoisi*, *carmefin* [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermillion.]

כרמל (from the noun *כרם* with the addition of the termination *el*, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, *מקום איכות פירות ושרות תבואה*), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:7, "I brought you forth *כרמל* into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. *כרמלו* 2 Ki. 19:23; used of Lebanon, *כרמלו* "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand *כרמל* Lev. 2:14, i. e. *grits*, *corns*, *polenta*, *early grain*; and thus by an ellipse of a common word, *כרמל* Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus *כרמל* are offered on the altar with bread of the first fruits,

with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand *grits*, *polenta* (*ἀλφειά*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen-und Gerstengrütze*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, *א שבלת רכה ולחה*, fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. *הכרמל* Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully *הר הכרמל* (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. *ראשך עליו ככרמל* "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palästina, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [*کرمل* *Kurmul*. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palästina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is *כרמלי* 1 Sa. 30:5; 2 Sa. 23:35; fem. *כרמלית* 1 Sa. 27:3.

כרן [*Cheran*], pr. n. m. Gen. 36:26. (Arabia *کران* i. q. *قنار* a harp.)

כרסא Chald. a throne, tribunal, i. q. Heb. *בית דין* (the double *s* being changed into *rs*, see the letter ר), Dan. 5:20; with suff. *כרסאיה* Dan. 7:9; pl. *כרסאין* ibid.

כרסם quadril. derived from Piel of the verb *כרס*, which see, for *כרסם* (see *כרסא*, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Ps. 80:14. (Arabic *كرس* to cut off, to corrode, to depasture, to gnaw, to devour; Chald. *כרסם* to devour, depasture, as a locust.)

כרע TO BEND, TO BOW, used intrans. of the knee, *שׁיח׳ beugen* (vom Knie). (A kindred root is *כנע*, which see. ["Samar. *כנע* to lie down."] Just as from *כנע* is *כנעיה* leg, so from *כרע* is *כרעיה* crus, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, *כרע*, to be bowed down through age, or while at prayer.) Hence Isa. 45:23; *תקדעו כל כרעיה* "every knee shall bow." Hence used of a man, *תקדעו אל פניו* to bow

upon one's knees, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *הִשְׁתַּחֲוֶה*, Ps. 95:6. Followed by *לְפָנֵי* of pers. Est. 3:2, 5; Isa. 45:23; Psal. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נָפַל*. Job 4:4, *נָפְלוּ בְּרַעְיוֹתָם* “falling (failing, or bowing) knees.” Psal. 20:9, *נָפְלוּ וְנָפְלוּ* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9, *בָּרַע רִגְלָיו* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in *Æthiopia*, where women bring forth kneeling, see Ludolf Hist. *Æthiop.* i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, *וַיִּכְרְעוּ אֲפִים אֶרְצָה* “and they bowed themselves with their faces to the ground.” Hence *בָּרַע עַל אִשָּׁה* *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPIIL—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

בָּרָעִים dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter-Schenkel*, das Wadentein, vom Knie abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كراع*), Lev. 11:21.

בָּרָפִים *fine, white linen, or cotton cloth*, Est. 1:10; Arab. *كرنس*, Pers. *كرباس*, Gr. *άρπασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

בָּרַר a root not used in Kal.—(1) prop. to go, or move in a circle, compare the kindred but softer roots *בָּרַל* and *בָּרוּל*. Hence *בָּר* prop. a round vessel, i. q. *בָּרָה*, *בָּרָה*.

(2) *to dance* (comp. *חול* No. 1; Gr. with a prefixed sibilant, *σκαίρω*), *to exult, to leap* (see *בָּר* a lamb, so called from its leaping); also, *to run*, whence *בָּר* No. 2, a camel's saddle (comp. *curro, currus, carrus, currum*; Engl. *to carry*).

PIEL *בָּרַר* to dance, 2 Sam. 6:14, 16, i. q. *בָּרַר* in the parallel place, 1 Chron. 15:29. Hence *בָּרָרוֹת* dromedaries, from their bounding motion.

From *בָּרַר* in the first signification of *going round*, is derived the secondary triliteral *בָּרַד* to surround, and the noun *בָּרָר* for *בָּרַר* a circle, a circuit.

בָּרַשׁ an unused root, *to bend, to bow oneself*, i. q. the kindred *בָּרַם*. Hence—

בָּרִישׁ the belly, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *בָּרוּחַ* from the root *בָּרַח*, Jerem. 51:34; (Aram. *כְּרִישׁ* i. q. *בָּרִישׁ*, *כְּרִישׁ*, *כְּרִישׁ* i. q. *בָּרִישׁ*, Arabic *كش* the ventricle of ruminating animals, *كشاة* a woman with a large belly.)

בָּרִישׁ pr. n. *Cyrus*, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called the sun by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κύρος*, *κύρος*, *κύριος*), and rightly so; for it is the Zend. *khoro*, *hur*, *ahurō*; Pers. *خور*, *دور* (compare Sanscr. *śrj*, *śrj*, and the word most frequently used, *śrja*); *בָּרִישׁ* is a termination added, as in *בָּרִישׁ*.—As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name *בָּרִישׁ* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *בָּרִישׁ* uprightness), it is needless to do more than mention it.

בָּרִישָׁנָה [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *كارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

בָּרַת fut. *יָרַת*—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *בָּרַתִּי הַעֲצִים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *בָּרִית* Levit. 22:24; more fully *בָּרִית שְׁפָכָה* Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *בָּרִית* *בָּרִית*; Gr. *ὁρκια τίμνειν, τίμνειν σπονδάς*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpretes, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*. Commonly construed followed by עִם (אִת) with any one, Gen. 15:18; Ex. 24:8; Deut. 4:23; 5:3; and so frequently; but followed by לְ—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1. לְעֵינַי בְּרִית בָּרַתִּי "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 31:7; Isa. 55:3; 61:8; Jer. 32:40. —(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָתָה בְּרִיתוֹ לָנוּ בְּרִית, "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2. —(c) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נִבְרַת בְּרִית, וְנָשִׂים לְהוֹצִיאָם לְהָלְכֵינוּ לְהוֹצִיאָם "now then let us vow to our God to put away all the wives;" hence בְּרִית דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וְנִבְרַת לְךָ מִמֶּה, "and thou hast joined with thee (some) of them in covenant;" Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֶמְנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִכְרְתָה הַנֶּפֶשׁ הַזֶּה מִעַמּוֹ, "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; עֲמֹ, עֲמֹ, Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מִיִּשְׂרָאֵל Exod. 12:19; and simpl. נִכְרְתָה הַנֶּפֶשׁ הַזֶּה Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבָד. 1 Kings 2:4, לֹא-יִבְרַת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל, "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא-יִבְרַת מִכֶּם עֶבֶד, "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתוֹת divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL בָּרַת and בְּרַת *to be cut off, or down*, Jud. 6:28. Eze. 16:4.

HIPHIL—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא-תִכְרִית אֶת-חַסְדְּךָ מִעַם בֵּיתִי, "that thou withdraw not thy mercy from my house."

HOPHAL הִכְרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except בְּרִיתוֹת.

בְּרִיתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root בָּרַת No. 1, 1 Sa. 5:4), only found in the phrase וְהַבְּרִיתִי וְהַפְּלָתִי 2 Sa. 8:18; 15:18; 20:7, נָגַב (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare בָּרַי, בָּרַח, אֶמְנָה). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 3:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that בְּרִיתִי signifies that island; see that word. Others suppose בְּרִיתִי to be so called from בָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

בָּשָׂב [pl. בָּשָׂבִים] m. and בָּשָׂבָה f. by a transposition of letters, i. q. בָּבָשׁ, בָּבָשָׁה (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כָּשָׁר an unused root. Arab. كَشَد to cut up, gain.

כָּשָׁר [Chesed], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (נשרים) may be derived from him. Compare אֲרֻכְיָאֵר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

נשרים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called יִשְׂרָאֵלִים, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. בְּתַר נִשְׂרִים Isa. 47:1. Their country is called אֶרֶץ נִשְׂרִים *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. נִשְׂרִים f. (as in Latin *Bruttii, Samnites*, for their country), Jer. 50:10; 51:24, 35. נִשְׂרִיָּה into *Chaldæa*, Ezekiel 16:29; 23:16. In a wider sense, the name of *Chaldæa* also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence אֲרֻכְיָאֵר Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بَدْيَةُ الشَّامِ), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, *Emendationen zum A. T.* p. 41, seq. As to the form *Χαλδαῖος, Chaldæus*, perhaps both this and the Heb. נִשְׂרִי may be formed from a more ancient form כַּרְדִּי which is still preserved in the name; the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

נשרי emph. נִשְׂרִיָּה pl. נִשְׂרִיָּאִים emph. נִשְׂרִיָּא Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

נשרה *παρὰ λεγόμεν.* Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشَى Conj. I. and V. to be filled with food (Kamûs, p. 31).

נשרי m. *an axe, a hatchet*, so called from cut-

ting down (נשר), Ps. 74:6. (Chald. id. Jer. 46:21 Targ.)

נשר (once fut. יִנְשָׁר Prov. 4:16 elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms נָרַע and נָנַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word נָנַע to totter, pr. in the ancles, to waddle, from the quadrilateral מְרַסֵּל an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as נָנַע, נָרַע, נָנַע, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence נשר means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2; הִמָּה נִשְׁרָה וְנָפְלוּ “they tottered and fell.” Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24; נִשְׁרָה בְּרִצְיָה “my knees totter through fasting;” compare Isaiah 35:3; Neh. 4:4. Part. נִשְׁרָה *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by נ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3. NIPHAL נִשְׁרָה fut. יִנְשָׁר i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 נחם and—

HIPIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, נשרי, נשרי, נשרי and—

נשרי m. *a fall*, Prov. 16:18.

נשרי unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λατρεύειν), Phil. 1:4 (for Gr. δύνανται ποιεῖν). Like many Syriac words relating to worship (e. g. נשרי, נשרי, נשרי, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL נשרי *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. נשרי, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. נשרי Exod. 22:17. LXX

φαρμακός, φαρμακείσθαι. Vulg. *maleficus, malificus* *artibus inservire*.

Hence pr. n. אֲכַשֵּׁי, and the words which immediately follow.

כְּשָׁף only found in pl. קְשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

אֲכַשֵּׁי *an enchanter*, Jer. 27:9.

כָּשָׁר fut. יִכָּשֵׁר.—(1) TO BE RIGHT, like the cognate roots אָשָׁר, יָשָׁר; followed by לְפָנַי Est. 8:5, וְכָשָׁר וְהָיָה לְפָנַי הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed*; hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

הִיפָּחַל, *to cause to prosper*, Ecc. 10:10.

Hence בִּישָׁר, בִּישָׁרָה, and—

כִּשְׁוֹן m. Syr. كَشْوَن.—(1) *success, prosperity*, Ecc. 2:21; 4:4. See בִּישָׁרָה.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב TO WRITE. (Arab., Syr., Ch. id. [“Æth. ቀጥብ: book, letter”].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; Jer. 36:2; Eze. 2:10, and כָּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, לִיהוָה pr. “he fills his hand with letters (er beschrift seine Hand) in honour of Jehovah;” compare Ex. 32:15; Eze. 2:10. כָּתַב לְכָרֶם to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by לְ Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Eze. 4:7, אֲרָמִית “written in Aramaean letters.” Specially it is—(a) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(b) *to describe*, Jos. 18:4, 6, 8.—(c) *to inscribe, to put down in a list, men, citizens, or soldiers*, Ps. 87:6, יְהוָה יִסְפָּר בְּכֹתֹב עַמִּים “Jehovah will count as he writes down the peoples;” Isa. 4:3, כָּל־הַכֹּתֹב לְחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) *to write a sentence, i. e. to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIL. i. q. Kal let. d, Isa. 10:1

Hence כְּתָב and the words immediately following

כְּתָב m. (with kametz impure) i. q. Syr. كُتِبَ

Arab. كِتَاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכָתֹב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Eze. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Eze. 6:18; 7:22, לֹא כְתָב “without prescription,” i. e. at will, as much as is wanted.

כָּתַב fut. יִכְתֹּב Ch. *to write*, Dan. 5:5; 6:26; 7:1.

כְּתָבָה fem. *writing, [mark]*, Levit. 19:28; see עֲקֵצָה.

כִּתִּיִּים and כִּתְיִים Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses* or *Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscriptt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אִישׁ כִּתִּי בֶן חֲדָשׁ אֲשֶׁכְתִּי i. e. אִישׁ כִּתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea in general, especially the Northern Greece, and the islands and shores of the Ægean sea*; (in the same manner as אֲשִׁי, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιεύς βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῆ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χίθιμος δὲ ἑξέλιμα τῇ νῆσον ἔσχεν· Κύπρος αὐτῇ νῦν καλεῖται. καὶ ἅπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλεῖω τῶν παρὰ θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μίλα τῶν ἐν Κύπρῳ πολέων ισχύουσα τῇν προσηγορίαν φυλάττει. Κίτιος γὰρ ὑπὸ τῶν ἑλλάνων

σάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται. Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

בְּתִית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **בָּתַח**.

בָּתַל an unused root; Arab. **كَتَلَ** to press into one; whence **كَتَمَ** a compact mass of clay. Hence—

בְּתֹל m. [with suff. **בְּתֹלִי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

בְּתֹל Chald. id. Dan. 5:5; plur. **בְּתֹלִים** (like **בְּרִי**, **בְּרִיָּה**), Ezr. 5:8.

בְּתֹלִישׁ (prob. contr. from **בְּתֹל** = **בְּתֹלִי** and **יִשׁ**), [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

בָּתַם unused in Kal.—(1) i. q. **כָּתַם** TO HIDE AWAY, TO LAY UP; see **בָּתַם**.

(II) to be soiled, stained; Syriac Pael **ܕܬܡ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **בָּתַח**, by a change of the letters **ח** and **ב**; see **בָּתַח**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

בָּתָם m. a poetical word, gold; prop. that which is hidden away in treasuries, that which is precious (comp. **בָּתָם** and **בָּתָם**; Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

בָּתַן an unused root, perhaps i. q. **בָּתַם** No. I, and Æthiopic **በጥጥ**: to cover, to cover over, **በጥጥ**: to clothe oneself, **በጥጥ**: a tunic, a vest. Hence—

בְּתֹנֶת (only in absol. state) and **בְּתֹנֶת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **בְּתֹנֶתִי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ankles (see **בְּתֹנֶת**).

(The etymology is uncertain. Arab. **كَتَنَ**, Chald.

ܕܬܢ is flax, linen; compare **كُتْن**, **كُتْن** cotton, cotton cloth, Germ. Gotton, Gattun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **בְּתֹנֶת** from the idea of covering, and clothing; see the root **בָּתַח**.) Plur. **בְּתֹנֶתִים** Exod. 28:40; 29:8; 40:14; and **בְּתֹנֶתִים** Ex. 39:27; const. **בְּתֹנֶתִים** Gen. 3:21; Ex. 39:27; with suff. **בְּתֹנֶתִי** Lev. 10:5.

בָּתַח [Derived in Thes. from the unused root **בָּתַח**], const. **בָּתַח** f.—(1) THE SHOULDER; as to the difference of this from **בָּתַח**, see that word. (Arab. **كَتَف**, **كَتَف** id.; whence is formed the denomina-

tive verb **كَتَفَ** to wound in the shoulder, etc.) On the shoulder (**בָּתַח** **עַל** Isa. 46:7; 49:22; **בָּתַח** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **בָּתַח** **סִמְרָת** “and they gave a revolting shoulder,” i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בֵּין בָּתַחִים** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, “(Benjamin) shall dwell between his shoulders (Jehovah’s),” i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, “they shall fly upon the shoulder of the Philistine;” they shall attack their borders, an image taken from birds of prey.

Plur. **בְּתֹפֹת**, const. **בְּתֹפֹת**, with suff. **בְּתֹפֹתִי** (both fem.).—(1) the shoulder pieces of the high priest’s dress (**אֶפֶסֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

בָּתַר unused in Kal; prop. TO SURROUND, i. q. **בָּתַר**, see a long series of connected roots under the word **בָּתַר**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חול Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פ.

(2) *to put on as a crown, to crown oneself with anything* (see פתר). Prov. 14:18, פתרים יתת יתיר רעת "the prudent are crowned with knowledge."

Hence פתרת, and—

פָּתַר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις, κίδαρις*, Curt. iii. 3.

פְּתָרִית plur. פְּתָרִית f. *a capital, the head of a column*, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פָּתַח; Germ. *quetſchen*. Prov. 27:22. Syr. to strike, to fight.

Derivative, מִבְּתָשׁ a mortar.

פָּתַת fut. יִפְתֹּחַ—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פְּתוּת *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL פָּתַח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יִפְתֹּחַ *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִפְתֹּחַ *to be beaten to pieces, used of the images of idols*, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פְּתִיחָה, פְּתִיחָה.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֵד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ך, e. g. לָחַץ and לָחַץ to burn, נָחַץ Chald. לָחַץ, לָחַץ a sheath, נָחַץ and לָחַץ a chamber, a cell; נָחַץ, Syr. ܠܚܝܬ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, *ψαλτήριον*, Chald.

ܠܚܝܬ, Arab. ܠܚܝܬ etc. where *n* has sprung

from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ך, commonly in such a manner that ך, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שֶׁשֶׁלֶּה a chain, Chald. and Arab. سلسله, and even سلسله palaces, by a softer pronunciation, אֶלְמִנֹת Isaiah 13:22; אֶלְמִי and אֶלְמִי Chald.

lo! אֶלְמִי Arab. ܠܡܝ midst (compare *lilium*); but on the other hand, elsewhere the exchange is made by ך being hardened into *r*, e. g. אֶלְמִי, אֶלְמִי.

אֶלְמִי a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. מְלָכָה godhead; see also the play of words, in לָכֵשׁ and לָכֵשׁ Mic. 1:13.—(c) more rarely with

ם, as מְלָכָה, Arab. جمجمة the skull.

(2) sometimes with ך, as מְלָכָה Chald. מְלָכָה and מְלָכָה to go away, depart (which see); compare, besides the examples there cited, Ὀδυσσεύς, *Ulysses*, odor, and oleo, δαίηρ, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as מְלָכָה to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see מְלָכָה (bupreln), מְלָכָה (Gártchen), מְלָכָה (Anódete), מְלָכָה (Anódete, cup of a flower).

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(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חול Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פ.

(2) *to put on as a crown, to crown oneself with anything* (see פתר). Prov. 14:18, פתרים יתת יתיר רעת "the prudent are crowned with knowledge."

Hence פתרת, and—

פָּתַר m. *the diadem of a Persian king*, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. *κίραρις, κίδαρις*, Curt. iii. 3.

פְּתָרִים plur. פְּתָרוֹת f. *a capital, the head of a column*, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פָּתַשׁ TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פָּתַח; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, מִבְּתָשׁ a mortar.

פָּתַת fut. יִפְתֹּחַ—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פָּרַר to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פְּתוּחַ *crushed*, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL פָּתַח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יִפְתֹּחַ *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יִפְתֹּחַ *to be beaten to pieces, used of the images of idols*, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פְּתִיחָה, פְּתִיחַ.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) has the same meaning as מְלָמֵד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, 𐤋.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ך, e. g. לָחַץ and לָחַץ to burn, נָחַץ Chald. לָחַץ, לָחַץ a sheath, נָחַץ and לָחַץ a chamber, a cell; נָחַץ, Syr. ܠܚܝܬ to give; in all these examples *n* appears to be the primitive sound; and on the other hand, ψαλτήριον, Chald.

ܠܚܝܬ, Arab. ܠܚܝܬ etc. where *n* has sprung

from *l*. Compare ἡλθον, βέντιστος, for ἡλθον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ך, commonly in such a manner that ך, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שֶׁשֶׁלֶּה a chain, Chald. and Arab. سلسله, and even سلسله palaces, by a softer pronunciation, אֶלְמִנּוֹת Isaiah 13:22; אֶלְמִי and אֶלְמִי Chald.

lo! אֶלְמִי Arab. ܠܡܝ midst (compare *lilium*); but on the other hand, elsewhere the exchange is made by *l* being hardened into *r*, e. g. אֶלְמִי, אֶלְמִי.

אֶלְמִי a widow, pr. n. מְלָכָה, Arab. مَرْحُومَة; Sam. מְלָכָה godhead; see also the play of words, in לָכֵשׁ and לָכֵשׁ Mic. 1:13.—(c) more rarely with

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and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach, an* (εἰς) *hin, zu, gen*; Gr. *εἰς*. *πρὸς* with acc.; hence קָרַב followed by ל and ל to draw near to some one, לָמָּצָא ל to attain to anything, לָמָּצָא followed by ל and ל Isa. 60:4, 5, 13; לָמָּצָא ל to sin against any one; very frequently used of the turning of the heart or mind to something, as לָמָּצָא ל to be well disposed towards any one, לָמָּצָא ל קָנָה to wait for any one (barren, auf jem.); also after verbs of listening (see הִשְׁמָע, הִשְׁמָע, desiring (see פָּקַד), good will (Ex. 20:6), etc.

(2) *to, even to*; fully לָמָּצָא, as לָמָּצָא ל even to satiety, Eze. 39:19. לָמָּצָא ל prop. interval...even to, i. e. between this and that, (page CXIV, B). לָמָּצָא ל of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לָמָּצָא ל לָמָּצָא ל "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הִנֵּה הָיָה לָמָּצָא ל לָמָּצָא ל "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, לָמָּצָא ל הִנֵּה הוּא כֹּחַב מִן לָמָּצָא ל "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. *εἰς* *μυρίου*, *πρὸς* *μυρίου*; Germ. *an* *hundert*, 2 Ch. 5:12, לָמָּצָא ל לָמָּצָא ל "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *εἰς, into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לָמָּצָא ל (into) a king;" also, לָמָּצָא ל to become (to be changed) *into* something, *zu etwas werden*. Gen. 2:7, לָמָּצָא ל לָמָּצָא ל "and man became a living soul" (comp. Job No. 2, a); and without the verb substantive, Job 13:12, לָמָּצָא ל לָמָּצָא ל "your bulwarks (are become) bulwarks of clay." Lam. 4:3, לָמָּצָא ל לָמָּצָא ל "the daughter of my people (is become, or is) cruel." Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see לָמָּצָא ל), of pardoning (לָמָּצָא ל), of consulting (לָמָּצָא ל), of sending (לָמָּצָא ל), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incomodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see לָמָּצָא ל, לָמָּצָא ל), of fleeing (לָמָּצָא ל, לָמָּצָא ל), especially in the imperative and future, see Lehrs p. 736; poet. also to other verbs, as לָמָּצָא ל לָמָּצָא ל *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, לָמָּצָא ל לָמָּצָא ל, etc.

(b) *the dative of the possessor*, as לָמָּצָא ל לָמָּצָא ל (see under these verbs), there is to me, I have, I have, לָמָּצָא ל there is not to me, I have not (see לָמָּצָא ל), לָמָּצָא ל לָמָּצָא ל there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:18 לָמָּצָא ל לָמָּצָא ל the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לָמָּצָא ל).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לָמָּצָא ל לָמָּצָא ל "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לָמָּצָא ל לָמָּצָא ל "to this (towards such things) my heart trembles," *solchem gittert mein Herz* for *büch solches*; Isa. 19:22, לָמָּצָא ל לָמָּצָא ל "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, *dem Winte geschieht es*, for *auf den Wint*, in Folge und Kraft des Wintes, der Macht des Wintes gleichsam weisend. It is thus put—(aa) after passive verbs, לָמָּצָא ל לָמָּצָא ל, let there be done of (by) you, Ex. 12:16; לָמָּצָא ל לָמָּצָא ל it was heard by Sannballat, Neh. 6:1; לָמָּצָא ל לָמָּצָא ל invited by her, Est. 5:12—(bb) after neuter verbs which have a passive power, as לָמָּצָא ל לָמָּצָא ל to be done by some one, Isa. 19:15; לָמָּצָא ל לָמָּצָא ל to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed of the author*, and is also used in Arabic), מִן לָמָּצָא ל לָמָּצָא ל a psalm of David, Ps. 3:1; 4:1, and לָמָּצָא ל לָמָּצָא ל Ps. 24:1; and without the nominative לָמָּצָא ל לָמָּצָא ל of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לָמָּצָא ל לָמָּצָא ל struck by the Sidonians, by Tyre, Gr. *Σιδωνίων, Τύρον*.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, לָמָּצָא ל לָמָּצָא ל "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply לָמָּצָא ל, compare rather Ps. 128:6); Job 33:6, לָמָּצָא ל לָמָּצָא ל "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, לָמָּצָא ל לָמָּצָא ל "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לָמָּצָא ל לָמָּצָא ל

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר וְדִלָּה a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 שָׁמַע שְׁלֹמֹה לְשָׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הִישָׁנָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִקָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); רָאָה לְעֵינָי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵינוּ נִגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b, d, cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, ל stands as the *sign of the genitive* (compare as to the dative in Greek when put by what is called σχημα Κολοφώνιον for the genitive, e.g. ἡ κεφαλὴ τοῦ ἀνθρώπου, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many *genitives* depend on one *nominative*, as דְּבַר הַיָּמִים לְמֶלְכִי יֵשׁ the chronicles of the kings of Israel, 1 Ki. 15:31; מִשְׁנַן עֶשֶׂר שָׁנִים לְשֶׁבֶת אֲבִירָם Gen. 15:3, compare Ruth 2:3; or where the *nominative* has an *epithet* adjoined, as אֲחִיר לְאַחֲמִיר 1 Sa. 22:20 (in both these kinds of examples the *construct state* would be unsuitable, see Lehrs. p. 673).—(b) after *numerals*, Gen. 7:11, "in the six hundredth year נֶחֱמָה of the life of Noah;" and so רִאשֹׁן לְכָל the first of all, 2 Sa. 19:21, אֶחָד לָהֶם one of them; Eze. 1:6.—(c) as a *genitive marking material*, Lev. 13:48; Ezr. 1:11, and—(d) where *adverbs* with the addition of ל are put before *substantives*, and have the force of *prepositions*, as קָבִיב (*adv.*), קָבִיב לְ (*prep.*); מִתַּחַת (*adv.*); מִתַּחַת לְ (*prep.*); מִתַּחַת לְ, מִתַּחַת לְ, מִתַּחַת לְ, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldean, Syriac, and Æthiopic), e.g. לָקַח לְ Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Ps. 135:11. Once ל is even prefixed to a whole sentence, which stands as an *accusative*, Isa. 8:1, "and write thereon with a common stylus לְמִיָּהר 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that ל is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winet (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, den ὁδόνων Ἰσάακ (gehört). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אֲבִישָׁלֹם the 3 may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding אֲבִישָׁלֹם to be the *accusative* of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition *εἰς*, and by a dative (Matthæ, Gr. § 404), in Latin by an *ablative*. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵצָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צִרְיֹה לְאָרֶץ purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וְלְשָׂרִים לְמִשְׁפָּט יֵשׁ "and as to princes let them rule justly." Ps. 16:3, לְרִשְׁיָם "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לָמָּה *quare?* wherefore? why? Gr. *εἰς τί; πρὸς τί;* Germ. *wozu?* and לָכֵן, לָהֵן, therefore, Gen. 4:23, "I have slain a man לְפָצְעִי because of a wound inflicted on me, וְהַיָּדָר לְחַבְרָתִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אָמַר לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאֵלֵי יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְבַּר עֲוֹלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֹׁתֵיכֶם on behalf of your lives," i. e. for the security of your life. So לָנוּ to fight for any one; לָנוּ to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינֵהוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנֵהוּ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19, לְצֶדֶק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, הִקְשִׁיחַ בְּנִיָּהּ לֵאמֹר "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, לְמַלְכָּהּ מַצְעִידָהּ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֶדֶק like Tyre" (pr. as if he were Tyre); יָצָא לְחֶפְזִי he went out (from bondage) free; which is also expressed without לָנוּ, יָצָא חֶפְזִי.

(B) More rarely לָנוּ is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare *ל* letter B), like the Gr. *ἐν*, *ἐν* for *ἐν*, and the Germ. *zu* for *in*, as, e. g. *zu* *beirgig*; as לְצֶדֶק at one's side; לְצֶדֶק at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפֶתַח מִדְּבָרָה at the entrance of the city, Prov. 8:3; לְחוּף יָמִים by the sea shore, Gen. 49:13; לְעֵינֵי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנֵי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לָנוּ for the common לָנוּ, e. g. לְחוּץ Ps. 41:7, and לְחוּץ 2 Ch. 32:5, i. q. לְחוּץ without, outside; לְחוּץ Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לְצִמְחָה in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time*, and is spoken—(a) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common לְבֹקֶר; לְאוֹר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:21; Ps. 90:6; Ecc. 11:6, for the common לְעֶרֶב, לְעֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֶרֶב זֶמַּן הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְעֶרֶב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done: לְשָׁלֹשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτὸν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שֶׁבַע after seven days, Germ. *in* (nach) noch sieben Tagen; Am. 4:4, לְשָׁלֹשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשָׁנָתִים יָמִים "after two years," 11:1. Some examples of לָנוּ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home לְיוֹם קָמָא by the day of the full moon (to the festival)," Germ. *zum* *Heile*.

(3) of the *condition or state in which* any one is, as לְבֶדֶד in separation, i. e. separately; לְבֶטָח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרֻקְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לָנוּ prefixed (as לְעֵשׂוֹת) is rendered in Latin—(1) *ad faciendum*, *to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח לְעֵשׂוֹת" to open; "אֶת לְעֵשׂוֹת" a time to bring forth," Ecc. 3:3; לְעֵשׂוֹת near to fly (thither), Gen. 19:20; also *something to be done*, *faciendum*: לְעֵשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, *for doing*, לְעֵשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. הָיָה לְעֵשׂוֹת "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, *of doing*, Num. 1:1, "in the second year לְעֵשׂוֹת of their going out," i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to, until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of, because* (see A, 6), Isa. 30:2.

(7) *in that, while, when* (one might do), לְעֵשׂוֹת in that he said; לְעֵשׂוֹת when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֵשׂוֹת when he makes, Job 28:25 (for which there is לְעֵשׂוֹת, verse 26).

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לָנוּ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, לְבִנְנוֹת Germ. *zu*

törten auf zu bauen; Deut. 3:24, הָחֵלֵת לְהִרְאוֹת "thou hast begun to shew." In such cases לָא may be omitted, e. g. הָיָה followed by a bare infinitive, Am. 7:8; 8:2; with לָא prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, and the like.

Once לָא appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. لِي for لِي, and Ch. ל lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading הָיָה may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking הָיָה as a doubled infinitive, as in 1 Ki. 17:14.

לָא Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הָיָה Dan. 2:20, הָיָה מְבָרָךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field הָיָה מְדַבֵּר let thy dwelling be;" Dan. 2:29, הָיָה דִּי מָה "what shall come to pass" (unless here הָיָה be put for the fuller הָיָה לְהָיוֹת).

לָא ["and לָא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לָא, לָא (compare לָא, לָא, לָא),

Aram. and Arab. لَآ, لَآ, لَآ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike לָא, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לָא הָעֶלֶב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לָא תִגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from לָא, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is לָא), although this use is denied by Winer (Sim. Lex. p. 514), [Doubted by Ges. in Thes.] Ex. 28:32, לָא יִפְרָץ "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 3-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לָא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from לָא No. 4), for לָא *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לָא תִשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לָא *without*; 1 Ch. 2:30, "and Seled died לָא בְּנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לָא דֶּרֶךְ without a way, Job 12:24; לָא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. לָא *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לָא תָּקִיד impious, Psalm 43:1; לָא עָוִי infirm, Prov. 30:25.—(b) to substantives, as לָא אֱלֹהִים as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לָא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לָא אֱלֹהִים used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לָא לָא, see under לָא No. 3. Some ascribe to לָא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לָא אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָא, לָא Dan. 4:32.

With prefixes—

(A) לָא.—(1) A preposition of various significations, according to the various uses of the particle לָא.—(a) *not in* (a certain time); compare לָא of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לָא עַתִּידָהָ "beyond the time of her uncleanness;" also *before* (i. q. בְּפָנֶיךָ); Job 15:32, לָא יוֹמָא "before his time;" compare above לָא for בְּפָנֶיךָ No. 4.—(b) *not for* (some price); compare לָא of price, letter B, 9, Isa. 35:1; Ps. 44:13; and thus לָא Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לָא לֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לָא is used, as לָא כְּיָד without hand (of man), Job 34:20; לָא כְּכֶסֶף *not with*

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac **ל**, without).—(d) *not through*; compare **ל** of instrument and cause, letter C, No. 2; Job 30:28, "I go blacken **ל** **ל** not (blackened) by the sun." In some instances **ל** is also concisely used for **ל**; Isa. 55:2, **ל** **ל** "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over **ל** **ל** Lot according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so that not, Lam. 4:14, **ל** **ל** "so that (men) could not touch their garments."

(B) **ל** *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus **ל** is often simply an affirmation, almost i. q. **ל**, *lo!* 1 Sam. 20:37, **ל** **ל** "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich **ל**). Hence the author of the Chronicles, instead of **ל** in the books of Kings, has often used **ל**, e. g. 2 Ki. 15:36, **ל** **ל** "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render **ל** by *ἰδοὺ*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic **ל** is commonly used for **ל**, and in the same sense in Arabic **لَا**, see Lehrg. p. 834.

(C) **ל**—(1) *without*; once 2 Ch. 15:3, so that he have not.

(2) *as if not*; see **ל** A, 9. Elsewhere it is for **ל**; Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography **ל** is sometimes written for **ל** to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times **ל** is written for **ל**, 1 Sam. 2:16; 20:2; Job 6:21[?] but several of these examples are uncertain.

Note 2. Some suppose the particles **ל** and **ל** to be compounded of **ל** and **ל**, but **ל** in these is the prefixed preposition; see p. ccciii, A, and below **ל**.

ל, once **ל** (Dan. 4:32 כח ב), i. q. Hebr. **ל**.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; **ל** *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

ל *"without pasture"*, [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, **ל**.

ל *"not my people"*, [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

ל *"not having obtained mercy"*, [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

ל an unused root. Arab. **لَب** Med Waw, *to thirst*; cognate to **ל** to burn; whence the noun **ל** which see.

ל (cogn. to **ל**)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, **ל** thou faintest;" followed by **ל** with inf. *to labour in vain*, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, **ל** **ל** "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by **ל** Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL **ל**—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, **ל** and—

ל *"wearied"* pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

ל i. q. **ל** and **ל** TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr. *λάθω*, *λανθάνω*; Lat. *lateo*). **ל** Job 15:11; see under **ל**.

ל adv. *gently*, see **ל**.

ל i. q. **ל** part. Kal of the root **ל** which see.

ל an unused root; Arabic **لَف** Conj. 17

Æthiopic ለለከ: to depute, to send a messenger; ሰለከ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለከ, ለ, and Lat. *legavit*.)

Derivatives, ለከ, [ፈከ], ለከ, ለከ, ለከ, ለከ, pr. n. ለከ].

ለ ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

ለ an unused root, perhaps denoting the same as ለ, ለ. (Arab. ل is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

ለ suff. ለ, ለ Isa. 51:4; plur. ለ m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαῖωτα of Ptolemy.

[ጸ; see ጸ].

ל followed by Makk. -ל, with suff. ל, ל pl. ל; and (what is the same)—

ל constr. ל, suff. ל, plur. ל, ל (1 Ch. 28:9); with suff. once ל Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root ל. (Arab.

ل, Syr. ܠܐ, Æthiopic. ለ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. נפש (Hom. *phēnēs*), *the soul, life* (bas *Lebensprinzip des Körpers*), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נפש verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see פער). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (כחן) Ps. 57:8; 108:2; fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see קשה, קשה), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Ps. 12:3, לב, לב; see, on the other hand, 1 Chr. 12:33, לב, לב with a sincere heart. A heart that is wide (רחב Prov. 21:4), great (גדל Isa. 9:8), high (גבה Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) *the seat of will and purpose*. 1 Sa. 14:7, עשה כל אשר בקרבך "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, להשמיד בקרבן "to destroy is in his heart." Isa. 63:4, "the day of vengeance בקרב is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בקרב i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare לב heart, understanding; Lat. *cor*, Cic. *Tusc. i. 9*; Plaut. *Pers. iv. 4, 71*, and *cordatus*, i. e. discreet); and even the *faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, חסר לב foolish, void of understanding, Pro. 7:7; 9:4; לב men of heart, i. e. understanding, Job 34:10. Job 12:3, לב כמוכם, "I also have understanding as well as you." לב Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see שכן), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, *Exod.* 15:8; of heaven, *Deut.* 4:11. *2 Sam.* 18:14, קָלַב הָאֵלֶּה "in the midst of the terebinth."

לב [suff. לְבִי], *Ch. id.* *Dan.* 7:28.

לָבָה & לָבִיא an unused root, whence are derived לָבִיא, לָבִי, לָבִיָּה, a lion, a lioness. I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring; like the old Germ. *lunen, lûnen, leuen*; Engl. *to low*; whence the Germ. *Edwe, Ecu*; Gr. *λέων*. [In *Thes.* another origin is also suggested; Arab. *لى* to be voracious.]

לָבִיָּה, לָבִיָּה, לָבִיָּה (1) *lions*, from the sing. לָבִי, [and לָבִיָּה] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, *Josh.* 15:32; more fully לָבִיָּה לָבִיָּה 19:6.

לָבִי a root unused in Kal; prob. i. q. לָבִי (comp. *Job* 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See *Thes.*]; hence לָבִי, לָבִי, לָבִי the heart, and לָבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבִי pass. of Piel No. 1, to be deprived, to be void of heart, i. e. of mind, of understanding. *Job* 11:12, וְאִישׁ נָבוֹן לִבֵּה וְעֵיר פָּרָה וְאִישׁ אֲדָם "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dullness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוֹן and לִבֵּה of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مَكْبُود wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dullness in לִבֵּה may not be drawn from the verb לָבִי itself, in the sense of hollowness [but has it such a sense?], so that לִבֵּה may be almost the same as נָבוֹן. Others, by comparison of Syr. *ܠܒܝܬܐ* to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i. e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבִי (1) denom. from לָבִי, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, *Heb Gram.* § 51, 2.

(2) denom. from לָבִיָּה to make such cakes, *2 Sa* 13:6, 8 (see לָבִיָּה).

לָבִי m. heart, see לָב.

לָבִי m. *Ch. id.* with suff. לָבִיָּה, לָבִיָּה *Dan.* 2:30; 5:22.

[לָבִיָּה see לָבִיָּה.]

לָבִי alone, see לָבִי.

לָבִי contr. from לָבִיָּה flame, *Ex.* 3:2, like קָטִיל for הִקְטִיל; according to others, from the root לָבִי, לָבִי; Samar. to shine, to give light.

לָבִי f. of the word לָב heart, *Ezek.* 16:30; plur. לָבִי (see לָב) *Ps.* 7:10; *Pro.* 15:11.

לָבִיָּה see לָבִיָּה.

לָבִי, לָבִי m. (once f. see No. 2, from the root לָבִי).

(1) a garment, clothing, *Job* 24:7, 10; 31:19; 38:14; *Est.* 6:9, 10, 11; specially a splendid garment. *Job* 38:14, וְיִתְעַבְדוּ כְּמֹל לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. *Est.* 6:9, 10, 11; *Isa.* 63:1. Poet. used of the scaly coat of the crocodile, *Job* 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, *Mal.* 2:16 (where it is construed with a fem.); compare *Koran*, *Sur. ii.* 183, "Wives are your attire, and you are theirs." Compare also the verbs لَبَسَ, لَبَسَ to put on a garment; also to lie with a woman. More examples are given by *Schultens* in *Animadv.* ad *Ps.* 65:14.

לָבִיָּה *Ch. i. q.* *Hebr.* No. 1, *Dan.* 3:21.

לָבִי unused in Kal; Arab. لَبَّ to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, *Prov.* 10:8, 10; *Hos.* 4:14.

לָבִי pl. m. לָבִיָּה lions, *Psa.* 57:5; fem. לָבִיָּה lionesses, *Nah.* 2:13, see לָבִיָּה.

לָבִי a lion, so called from his roaring, see לָבִי, a word altogether poetic, *Gen.* 49:9; *Num.* 24:9; *Deut.* 33:20; *Job* 4:11; 38:39; *Isa.* 5:29; 30:6.

etc. (Arab. لَبِيَّة, لَبِيَّة, also لَبِيَّة a lioness; Copt ΛΑΒΟΙ a bear [also a lion and lioness].) *Bocbart* considers, *Hieroz.* i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבַא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לָבִיא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לָבִיא f. (for לָבִיָּה), Eze. 19:2, a lioness.

לָבִיבֹת [the actually occurring form is לָבִיבֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengeflochtener Gertuchen, Stingen) [This depends on whether לָבִב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבַב, which see. LXX. κολλυρίδες. Vulg. sorbitiuncula.

לָבִן—(1) TO BE WHITE, unused in Kal, see לָבִן, לָבִי.

(2) denom. from לָבַנָה to make bricks, Gen. 11:3;

Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מְלִבֵּן.

לָבִן—(1) adj. f. לָבִיָּה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. *Laban*, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבִן i. q. לָבִי No. 1, const. state לָבִיָּה Gen. 49:12.

לָבִן Ps. 9:1 על מִוֹת לָבִין. Here some take לָבִן as a pr. name *Labben* of one of David's enemies; others regard לָבִי as servile and לָבִי as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose על מִוֹת לָבִין to be the name of a musical instrument. Better to read על מִוֹת לָבִין as in many MSS., with *virgins' voice* (עַל מִוֹת לָבִין Ps. 46:1) for the boys, to be sung by them. לָבִין being taken as a collective." Ges. add.]

לָבִיָּה f.—(1) white, poet. for the moon, like חֶסֶד for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לָבִיָּה f. pl. מִיָּה a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3. Arab. لَبْن id. Compare مَلْبَن.

לָבִיָּה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبْنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לָבִיָּה f.—(1) whiteness, transparency, Ex. 24:10.

(2) [*Libnah*], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לָבִיָּה & לָבִיָּה (Gr. λίβανος, λίβανωτός), [Arab. لَبْن, Syr. ܕܠܒܢ], f.

(1) *frankincense*, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبْن, Rob. iii. 90].

לָבִיָּה see שִׁדְדֹר לָבִיָּה.

לָבִיָּה (in prose always with art. הַלָּבִיָּה 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount *Lebanon* (Gr. λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon*, *Libanus* κατ' ἐξοχήν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לָבִיָּה).

Ch. טוּר תְּלֵמָא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. תְּרִמֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بَعْعَة *Bekaa*, but it is, however, altogether a different place from הַלְבָנוֹן הַקָּטָן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi *Palæstina*, t. i. 311; Oedmann, *Verm. Sammlungen*, fasc. ii. No. 9; Burckhardt's *Travels in Syr.* p. 1, seq.; p. 214, seq.; Rosenm. *Bibl. Alterthumsk.* i. 2, p. 236, seq.

לבני ("white"), [*Libni*], pr. n. of a son of Ger-shon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. יִלְבֹּשׁ ["Arab. لَبَسَ, *Eth.*

ሰብሰብ, Syr. دَحَم].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לבוש בָּרִים Eze. 9:2, and לבוש הבָּרִים, verse 11, seq. Compare הַנִּגֵּד.

(2) It has various figurative uses, Ps. 104:1, הוֹד וְהָדָר, לבשָׁתָּ "thou art clothed with splendour and majesty," Job 7:5, לָבַשׁ בְּשִׁירֵמָה "my body is clothed with worms," covered over with worms; Ps. 65:14, לָבַשׁוּ כְרִים הַצֵּאֵן, "the pastures are clothed with flocks;" לבש הַרְגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, εὖναι ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָדִיק לְבָשָׁתִּי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, صَحِبَ Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשִׁים Ezr. 3:10, and מְלַבֵּשִׁים בָּרִים

1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by על Gen. 27:16, "with goat skins" she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, טְבוּשׁ, לְבוּשׁ, מְלֻבָּשׁ.

לבש fut. יִלְבֹּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הַלְבִישׁ (in a Hebraizing form), to clothe followed by an acc. of the garment, and ? of pers. Dan. 5:29.

לבש see לבוש.

לָג m. prop. apparently, a deep cavity, a basin; (compare Syr. لَج basin, dish; Gr. λάκος, λάκος. Latin *lacus*, *lacuna*, from the root לָגַג); hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָגַג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea [لَج depth of the sea]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [*Loa*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Ezr. 2:33.

לָרָר an unused root; Arab. to contend, whence the pr. n. לָר and לָרָר for לָרָר son of contention.

לָה Ch. nothing, i. q. לָא: Dan. 4:32 כְּחִיב לָהּ.

לָה Deut. 3:11 כְּחִיב לָהּ, for לָא not.

לָהַב an unused root; Arab. لَبَّ; *Eth.* ለሀብ: to burn, to flame. The primary idea is that of *licking*, *lapping*, an idea which is found in roots beginning with the syllables לה, לז, לע, and which is applied in various senses (see the root לוץ), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהַט, and compare γλώσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **להבה** Num. 21:28, and **להבת** 1 Sam. 17:7, fem.; pl. **להבות** Ps. 105:32, const. **להבות** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שלהבת** and **לִפָּה**.

להבים m. pl. *ἀπαξ λεγόμεν*. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **ליביים** *Libyans*; as to the relation of the forms **לֵוִי** and **לֵוִי** see p. CCXI, A.

להג an unused root; Arabic **لَهَج** prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stüben*). Hence —

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עֲשׂוֹת סְפָרִים** to make, or write books (LXX. *μελέτη*; Vulg. *meditatio*; Luth. *Stüben*).

להד an unused root; Arab. **لَد** to press, to oppress; whence —

להד [*Lahad*], pr. n. m. 1 Ch. 4:2.

להה i. q. **לָאָה** (comp. **לָאָה** and **לָהָה** TO BE LAM-
GUID, TO BE EXHAUSTED. (The primary idea ap-
pears to me to be that of *fainting from thirst*,
when, with *the tongue thrust out*, one burns and longs
for drink; comp. the verbs beginning with **ל**, such
as **לָהָה**, and the remarks on the root **לָהָה**. Comp. Lat.
languo, and Germ. *lecken*, whence the frequentative
lecken, *lecken*, *lecken*.) It occurs once Gen. 47:13,
וְהָאָרֶץ מִצְרַיִם מִצְרַיִם מִצְרַיִם “and the land of Egypt
was exhausted through the famine.” (Chald. **לָהָה**
often used to answer to the Hebr. **לָאָה**.)

להה unused in Kal; prob. . q. [**לָהָה**] pr.
TO BURN WITH THIRST; and, as this is the case with
rabid dogs, *to be rabid, mad*, like a dog; *to be mad*.
I thus understand—

HITHPALPEL, part. **מְלָהָה** *mad, insane*, Proverbs
26:18. LXX. in the Aldine edition, and Symm.
πειράμενοι, tempted driven (by a demon). Venet.

ἑστρώς. There is a Syriac secondary root derived
from the idea of madness, **ܠܚܬܐ** to be fright-
ened, scared.

I. **להט** TO BURN, to flame (also Syr. Ch. id.).
Ps. 104:4. **לִהְטִים** *the flaming*, those who breathe
out fire and flames, Ps. 57:5.

PIEL **להט** to kindle, to make burn (used of a
flame), with an acc. Joel 1:19; 2:3; Psalm 83:15;
106:18; Isa. 42:25; to blow (used of the breath),
Job 41:13.

Hence **להט**.

II. **להט** i. q. **לָאָה**, **לָאָה** (compare p. CCXI, A), pr
to hide; hence to use occult and magical arts;
whence **לִהְטִים** which see.

להט m. pr. *flame*, hence *flaming steel of a
sword*, Gen. 3:24; compare **להט**.

להטים [plur. with suff. **לִהְטִיָּהֶם**] *incantations*,
Ex. 7:11; i. q. **לָאָה**. See **להט** No. II.

להם unused in Kal. Arab. **لَهَم** to swallow
down greedily, whence **لَهَم** greedy, a glutton. Cogn
is **לָאָה**.

HITHPAEL, part. **מְלָהָהִים** things which are swal-
lowed down greedily; *dainty morsels*, Pro. 18:18;
26:22.

להן compounded of **ל** and the pron. **הֵן** (which
see), *therefore*, Ruth 1:13; i. q. **לָכֵן**.

להן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9;
4:24. It becomes —

(2) an adversative particle (just like the Hebrew
לָכֵן p. CCCIII, A, on which account many have re-
garded this word to be compounded of **לָכֵן** and **הֵן**),
nevertheless, however, but Ezr. 5:12, with a pre-
vious negation; *but* (forbarn), Dan. 2:30; *unless*,
Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; *to increase
in age*; introduced by L. De Dieu, from the Æth.,
to explain (according to his rendering) the following
word —

להקה f. only, 1 Sa. 19:20, prob. by a transposition
of letters, i. q. **לִהְטִיָּה** *an assembly*. So LXX., Syr.,
Ch.; compare also **לִהְטִיָּה** 2 Sa. 20:14.

לו is three times put for **לָא** not; see **לָא** note 1.

לו דבר see **לָא דבר**.

לו (1 Sa. 14:30; Isai. 48:18; 63:19; — [The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare **אם** p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, **לו חָכְמוּ יִשְׁכְּלוּ זֶה** "if they were wise (which they are not) they would understand this." Jud. 13:23, **לוּ יִהְיֶה מִיָּדָיו לֹא לָקַח מִיָּדָיו** "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land 16. ... these (three righteous men) alone should be saved." (In verse 13 there is **כִּי** in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, **לוּ אִנֹּכִי** "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare **לוֹלָא**. There is an apocope in this instance, Gen. 50:15, **לוּ יִשְׁטָמְנוּ** "if Joseph should hate us, (what then?)" *wie? wenn Joseph uns verfolgte?* Well rendered according to the sense by the LXX. *μή ποτε*.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as *wenn es geschähe*) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; *wenn es geschähe! o wenn es doch geschähe!* A remarkable instance of this is Job 16:4, **לוּ יִשְׁכְּמוּ נַפְשִׁי בְּמָקוֹם אֲחֵיכֶם עֲלֵיכֶם בְּמָלִים** "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. **אם** C, 3), a preterite, Num. 14:2, **לוּ מָתוּ** "would that we had died!" Nu. 20:3, **לוּ נָמוּת**, but with a future signification, Isa. 63:19, **לוּ נִרְעָה** "Oh that thou wouldest rend (heaven)." It is merely *concessive* in Gen. 30:34, **לוּ יְהִי בְרִבְרָךְ** "let it be according to thy word." (Arab. **لو** id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms **ܠܐ** Heb. **לו** *if*, **ܠܐ** not, **ܠܐ** oh, that! As to etymology this particle seems to be kindred to the root **לוּה**, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as **לא**.])

לוֹא see **לוֹא**.

לוֹא see **לוֹא**.

לוֹב an unused root, kindred to **לָאֵב**. Arab. *u thirst*.

לוֹבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and **לְבִים** Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Ethiopians. Comp **לְהִיבִים**. Arab. **لوبي** a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare **לִיִּי**.

לוֹד [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Ethiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and **לְוִדִים** Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לוֹה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to **לוֹה**, to drink, to be merry, **לוֹהוּ בְּצִמְקוֹ** for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) to borrow, to receive as a loan, as if *nexus est*, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like **Kal**, No. 1, to join oneself to any one, followed by **עַל** Num. 18:2, 4; Dan. 11:34; **עִם** Ps. 83:9; **אֶל** Gen. 29:34; **לוֹ** to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of **Kal**, No. 2, to lend. Isa. 24:2, **כִּי־לֹהָהּ כִּי־לֹהָהּ** "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives **לוֹהָהּ**, **לוֹהָהּ**, **לוֹהָהּ** for **לוֹהָהּ**; also **לוֹה**, and pr. n. **לוֹה**.

לוֹן—(1) TO BEND, TO BEND ASIDE. (Arabic **لَوْن** Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, partic. **לוֹנִי** *perversed*, i. e. *perverses*, wicked (compare **עָוָה**, **עָשָׂה**), Prov. 3:32; Neutr. **לוֹנִי**

perverse, wickedness, Isa. 30:12. More fully, Prov. 14:2, לָלוּ דְרָכָיו "whose ways are perverse;" and Prov. 2:15, לְלוּיִם בְּמַעְלֹתָם id.

HIPHIL, fut. לֵיָּלִי (inflected in the Chaldee manner, like לֵיָּלִי from לָלוּ); i. q. Kal, to go away, depart, Prov. 4:21.

לח m.—(1) *the almond tree*, Gen. 30:37.

(Arab. لوز, Syr. لوز). Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in *ընդ-ող engus*; Lat. in *nux*; which, with a different inflection, is found in Hebrew, in חֲנֹךְ a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary לֵיָּלִי [but see Gen. 28:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לח an unused root, Arabic لَحَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לח m. pl. לוחות a table, tablet (Syr. ܠܚܬܐ; Arab.

لوح; Ethiopic ለውጥ: id.)—(a) of stone, on which anything was carved, or inscribed; לוחות הברית Deut. 9:9; לוחות העדות Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לוחות the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλοι φρενῶν, Æsch. Whence—

לוחית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוחש with the art. הלוחש ("enchanter"), [*Halohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לח—(1) i. q. לחם No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לחס hiding, Isa. 35:7; and another form לחס intrans. hidden, secret; whence לחס secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once לחס Jud. 4:21. Part. pass. f. לחסה wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לחסים secret arts, incantations, Ex. 7:22; 8:3, 14; instead of which there is לחס Ex. 7:11; see לחס.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13
Hence לח and—

לח m.—(1) *a covering, a veil*. Isaiah 25:7 הלוח על-פני העמים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. Lot, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, the children of Lot, Deut. 2:9; Ps. 83:9.

לח ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לח ("adhesion," or "garland," "crown," i. q. לח from the root לחה) m.—(1) pr. n. Levi, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23. the ancestor of the tribe of Levi (לוי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (לוי אהרן), to whom the priesthood was appropriated.

(2) patrón. name for לח a Levite, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לחים Josh. 21:1, sq.

לח Chald. plur. emphat. לחים Levites, Ezr. 6:16, 18; 7:13, 24.

לח f. a garland, a wreath, so called from the idea of joining and bending (see the root לחה); compare Arab. لوى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لوى fold of a serpent, Pro. 1:9; 4:9. Hence—

לח (with the adj. termination לח, like לחש, brazen, from לחש, לחש from לחה), prop. an (animal), wreathed, twisted in folds.

(1) a serpent of a larger kind, Job 3:8 (as to this place see the root לח Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, a crocodile, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. לחי Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לח an unused root, kindred to the root לח (which see); Germ. rollen, to wind, to twist round, whence the following words.

לח pl. לחים winding stairs, 1 Ki. 6:8. (Ch id.)

לול only in plur. לולות, def. לולות, constr. לולות (of the form לולות which see), loops, into which the hooks (לולות) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulae*.

לול Gen. 31:42; Deut. 32:27, and לול Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לול if, and לא, i. q. לא not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לא אם (compare the remarks on the word לא). Followed by a preterite, Gen. 31:42, לול אלהים היה לי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לול יהושפט אני נשא "unless I regarded Jehoshaphat," etc.

לול & לול pret. לול Gen. 32:22; 2 Sa. 12:16; לול Jud. 19:13, gerund לול Gen. 24:25; and so frequently, also לול ib. verse 23; imp. לול Jud. 19:6, 9; לול Ruth 3:13; Joel 1:13; fut. לול apoc.; לול 2 Sam. 17:16; לול Jud. 19:20; Job 17:2; conv. לול Gen. 28:11; 32:14. Part. לול Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לול, לול night, l and n being interchanged, see p. cccxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לול to lodge, to remain in any state), Ps. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, לול "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred משונתי לול my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לול against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לול against any one. Pret. לול Num. 14:29; fut. לול Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לול, לול Ex. 16:7; Num. 14:36; 16:11; part. לול Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לול, לול, לול.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לול throat. For לול Job 6:3, see the root לול.

It was aptly remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לול refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לול, as לול to lick up, to sip up; לול and לול id., (Arab لعلم, لعلم) to eat greedily, لعلم

Ethpe. to devour greedily, لعلم greedy, glutton لعلم لعلم to lick up, to eat greedily, Syr. لعلم لعلم a jaw: there is a similar power in the kindred syllable לול, as לול (לול) to lick, לול to swallow down, and לול to eat, לול and לול to lick, lap (as a flame), i. e. to flame, compare Sansc. *lih*, to lick, Gr. *λείω*, *λίσσω*, *λίσσω*. Lat. *LinGo*, *LiGurio*, transp. *GuLa*, *degutio*, Germ. *leden*, and with a prefixed sibilant *schluden*, *schlingen*.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לול, לול, לול and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see לול, לול, לול, לול, Germ. *leden*, *ledgen*), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see לול); to stammer, to speak barbarously (i. e. without being understood), and foolishly (לול, where more may be seen, לול, לול). The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable *la*, *lam*, *lab*, *lap*; compare *lāw* to lick, *λάβρος*, *λάμυρος*, voraciously talkative, *λαμός*, *λαμός* the throat, *λαμός* voracious (an anthropophagite *Γρό* Ghôle; see לול), *λάπτω*, *λαφύσσω*; Lat. *lampo*, *labium*; Pers. ل lip; German *lippe*, and the common words *labbern*, *schlappen*.

of prey, which, when their jaw is broken and their
teeth extracted, can no longer do harm. Arab. ^{س-ل}لحى
id., ^{س-ل}لحمة beard.

(3) [*Lehi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9, 14, 19; fully called רֶמֶת לְחִי *the high place*, or hill, *of the jaw-bone*, prob. so called from the series of abrupt rocks, (as single rocks are called *teeth*, see לֶעָז; a *jaw* is found as the name of a mountainous place in the Chaldee pr. n. לְחִית מוֹאֵב for Hebr. מוֹאֵב, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it to *the casting away of the jaw-bone*, as if it were written רֶמֶת לְחִי (from the root רָקַה to throw).

לִּחַץ i. q. לָחַץ to LICK; German lecken; Arabic لَحَكَ, Syr. حَسِبَ Peal and Pael id. In Kal it is once used [in speaking of an ox] for *to lick away, to eat up or depasture by licking*, Num. 22:4.

PIEL, לָקַח *to lick, to eat up by licking*, spoken of an ox, Num. loc. cit. (compare Arab. لَاس *to lick up fodder as an ox*), used of fire, 1 Ki. 18:38; לָקַח עָפָר *to lick the dust*; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

לָהֶם fut. יִלָּחֶם—(1) TO EAT (kindred to **לָחַם**, see under the root **לָחַץ**), i. q. **אָכַל**, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by **אֵל** to eat of anything (אֵל, *ron etwas essen*), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, **לָחֶם־רָעָה** “consumed with pestilence.”

(9) *to fight, to war*, followed by **לחם** *Psa. 35:1*; and **אכל** of *pers. 56:2, 3*; more used in *Niph.* Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. *Num. 14:9*, **אכלנום לחם** "they shall be our bread;" *Luth.* denn wir wollen sie wie Brot fressen; compare *Arab.* **أكل** *to eat*; *Conj. II.* *to fight*; *Pers.* **خور** *anthropophagus*, spoken of a fierce soldier; compare also *Hom.* **πτολέμοιο μέγα στόμα**, *Il. 10:8*.

NIPHAL, נִלָּחַם inf. absol. נִלָּחַם i. q. Kal No. 2, *to fight, to wage war* (with a recipr. signif. like the Gr. μάχεσθαι). 1 Sam. 17:10, נִלָּחֲמָה "let us fight together;" followed by an acc. of one's opponent, Jesh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by אֶת Exod. 1:10; אֶת 2 Ki. 13:12; 14:15; אֶת Jer. 1:19; 15:20; אֶת Neh. 4:8; also followed by

ל Ex. 14:14, 25; Deut. 1:30; and by על of that for which one fights, Jud. 9:17; 2 Ki. 10:3; לָחֶם בָּעֵד Jud. 9:45; and יָרָד על to fight against a city, to besiege it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives לָחֶם, לָחֵם, לָחֶם, לָחֶם, לָחֶם.

סָבַר a verbal of a Piel form, *war, siege*. Jud. 5:8, סָבְרוּ בָּרָם "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thea.]

לָחֵם of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) *food*, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; לֶחֶם אֱלֹהִים the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, עֵץ בְּלֶחֶמוֹ "the tree with its food," i.e. its fruit (compare Arab. أَكَلَ food, used of fruit). לֶחֶם הַנֶּחֱמָה the food of the governor, the provision for his table (Zafelgelber), Neh. 5:18; comp. verse 15; לֶחֶם Obad. 7, ellipt. for לֶחֶם לְאֹנְשֵׁי לֶחֶם those who eat of thy table, thy household; used of banquets, or meals, in the phrases לֶחֶם אָכַל to eat food (see אָכַל 1, let. c); and לֶחֶם פָּשָׂה to furnish a banquet or meal, Eccl. 10:19.

(2) specially *bread* (as in Arab. لحم is specially *flesh*); לחם הַנֶּחֱמִים bread of the presence; LXX. ἄρτοι ἐνώπιον; Vulg. *panes propositionis*; Luth. *Opau-brotte*; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books לחם הַמִּשְׁכָּה. When numerals are prefixed, כֶּבֶדֶת must be supplied; 1 Sam. 10:4, שְׁנֵי לֶחֶם two (loaves) of bread; compare verse 3, once even—

(3) *wheat*, of the flour of which the Hebrews made their bread; *bread-corn*, Brotkorn (comp. Arab. طعالم ^{طعالم} food; specially wheat; and on the other hand, Gr. σίτος, wheat, then food of any kind). *Isaiah* 28:28, יִתְּחַם יִירֶק וְנִי "wheat is threshed indeed, but they do not beat it hard," etc.

לָהֶם Ch. *food, a banquet*, Dan. 5:1.

לַחְמִי see בֵּית לַחְמִי a Bethlehemite, p. cxviii, A. But לַחְמִי [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, "וַיָּהוּא אֶלְחָנָן בֶּרֶדְגִּי אֲרָמִי בֵּית לַחְמִי אֶת גִּלְתַּיִם הַחַיִּי" Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, "וְהָאֶלְחָנִי בְּרִיְעִיר אֶחָיו הָיָה הַגִּיָּתִי" "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לחם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. to be lustful, like the Gr. *λάγνος*, pr. to be greedy, like the kindred root *לחם*, *לחל*, but applied to sexual desire. Hence—

לחנה f. Ch. a concubine, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחץ fut. לחץ. i. q. לחץ (kindred to לחץ, לחץ, לחץ), TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; to oppress, to afflict a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لخص* VIII. to compel, *لخص* to set upon, to be importunate with, Samaritan *לחץ* 2.)

NIPHAL, to squeeze oneself, Nu. 22:25. Hence—

לחץ m.—(1) oppression, troubling of a people, Ex. 3:9.

(2) calamities, distresses, Job 36:15; 1 Kings 22:27, לחץ וימים לחץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, *sibilavit*, *susurravit*, to WHISPER, Greek *ψιθυρίζειν*, Germ. *zischeln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred לחש. ([Syr. *كسب* to whisper in the ear, *كسب* Peal, to use enchantment] Arab.

لوحس to lick, to hiss as a serpent, whence לחש whisperers, i. e. serpents; Æth. *ለሐሰ*: id. also, to mutter, to speak softly; for the Gr. *γροῦζω*, *ἁδον*: ἁδον to whisper into the ear; ἁδον to whisper amongst themselves.)

PIEL לחש to whisper : mutter specially used of

the incantations of sorcerers, uttered in a mutter Particip. *לחשנים* *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, to whisper amongst themselves (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by לחש against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. a whispering, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) incantation, magic, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare לחש.

(3) pl. לחשים Isa. 3:20, amulets, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, earrings, (compare Gen. 35:4, and see the versions of that passage, and Syr. *صملا*). Prop. charms against enchantment; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. *قبة*, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment on this place.

לח part. Kal from לח (which see), hidden.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לחל), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. *ληδον, λίγδανον, λάδανον*, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κιστος, Cistus ladanifera*), (Herod. iii. 112), so called from covering over, hiding (root לח), comp. לח pitch from the root לח.—LXX., Vulg., render it *στακρή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplem. p. 1424.

לחש an unused root, i. q. Arab. *لطي* and *لطي* to cleave to the ground, and the Chald. *לחש* = לח to hide; whence—

לחש f. a species of lizard, Lev. 11:30. LXX *χαλαβώτης*. Vulg. *stellio*. See Bochart, Hiercs. i. page 1073. Zab. לחש a lizard.

לחש ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

למש fut. למש. — (1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-snare, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, למש עיני ל, "he sharpens his eyes against me," he watches me with stern and threatening eyes.

PUAL, part. sharp, Ps. 52:4.

Derivative, pr. n. למש.

לה for לה, לה, לה a wreath, from the root לה; pl. wreaths, festoons (Squirlanden, Gefstons), in architecture, 1 Ki. 7:29, 30, 36.

ליל Isa. 16:3, and Lam. 2:19 כחיל ["once ליל Isa. 21:11 in pause, like חיל and חיל"], const. ליל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לה (Milél), in pause לה, pl. לילות [Root לה in Thes.], m.

NIGHT. (Arab. ليل, Æth. ሌሊት: Syr. حَلَا,

חל id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb לה to pass the night, for ליל, appears to be formed: [in Thes. ליל as implying obscurity, is derived from לה]. Gen. 1:5, 14; Ps. 19:3, and so very often; לה, לה, forty nights, Gen. 7:4, 12; לה, לה all the night, Ps. 6:7; לה, לה in one night, Gen. 40:5; 41:11; לה, לה in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לה Gen. 14:15; Ex. 13:22 (whence לה, לה Ex. 13:21; Lev. 8:35; Num. 9:21, and לה, לה Isa. 27:3; Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לה, לה Psal. 16:7; לה, לה Cant. 3:1. לה adv. to night (like לה to day), Gen. 19:5, 34. לה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לה).

(*) Note. לה with ה parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לה, לה the region towards the south or north, for south and north (whence לה, לה), comp. לה; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ' with the termination of the emphat. state. Hence—

לה m. Chald. night, Dan. 2:19; 5:30; 7:2, 1, 13

לילית f. prop. nocturna, from ליל, with the adj. term. fem. לילית, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; *wha. it is, may be doubtful.*] Like this are the Greek and Roman fables about the woman "Εμποισα, about the *ὄνοκέστραυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, *עלילה*, *עלילה*. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

ל see לה No. 1.

ליש an unused root, i. q. *لاش* Med. Ye III. and V. to be strong, bold, *اليث* strong; also *ليس* strength, *ليس* strong, brave. [This root is rejected in Thes.] Hence—

ליש m. — (1) [In Thes. from *لاش*, a lion, so called from his strength, Isa. 30:6; Job 4:11; Prov. 30:30. (Arab. *ليث*, Chald. *לית*, Gr. *λις*, ap. Hom. id.)

(2) [*Laiish*], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called *לש* and *ל* (which see), Jud. 18:7, 29; with the addition of ה- local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לכד fut. לכד. — (1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. *لكد* to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i.e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Job 7:24, *לקדו להם את המים* "take the water before them."

(3) to take, to choose any one by lot. Compare

אֶת־ No. 7. Jos. 7:14, הַשִּׁבְתָּ אֶת־יִלְדֵינוּ יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַבְדּוּ "they stick together (the scales of the crocodile);" Job 38:30, פָּנֵי תְהוֹם יִתְלַבְדּוּ "the face of the waters adheres together," is frozen. Compare אֶת־ No. 4.

Derivatives, מִלְבָּדָה and—

לָבַד m. capture, being taken, Prov. 3:26.

I. לָבָה imp. of the verb לָבַד, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָבִי, in pl. לְבָנִי agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָבַד, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָבָה for לָךְ to thee, Gen. 27:37.

לָבָה ("progress," "journey," for יָלָכָה) [Le-
cah], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכַס "obstinate," i. e. hard to be captured), [Lachish], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָבָן see 12 page cccii, B.

לָכַשׁ see לָכַשׁ [a root kindred to the Arabic لَكَ, لَكَ, لَكَ Thes.].

לָלֹאֵת [the actually occurring form] see לָלֵא.

לָמַד—(1) prop. TO CHASTISE (Arab. لَدَّ i. q. لَدَّ to strike, to beat with a rod), especially beasts of burden (whence מִלְכָּד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, לָמַדִּי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 9:4; to accustom oneself to any thing, followed by לָמַד Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deut. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־הָרְעוֹת לָמַדְתִּי אֶת־דְּרָכָיו "wickedness hast thou taught thy ways;" Jer. 13:21, לָמַדְתִּי אֹתָם עֲלֵי אֲלָסִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מִלְכָּדִי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, שִׁיר מִלְכָּדִי "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנִישִׁים מִלְכָּדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, לָמוֹד, מִלְמִד, לָמוֹד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוֹ poet. for לָ (like לָמוֹ for לָ, see מָה), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוֹאֵל ("by God," sc. created, see לָאֵל) [Le-muel], Pro. 31:4, and—

לָמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוֹד & לָמוֹד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לָשׁוֹן לָמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לָמוֹדֵי הָיָה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

לִמְדָא an unused root. Arab. [لَمَك to taste, but"] ⁵⁻⁶تَلْمِک signifies a strong young man. Hence—

לִמֶּךְ pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see מן.

לְמַעַן *on account of, because, see כִּי.*

לַע [with suff. לָעָךְ] masc. *the throat*, Pro. 23:2 (Chald. לוֹעָא), from the root לָעַץ.

לַעֵב unused in Kal. Arab. **لَعِبَ** TO PLAY, TO
 JEST, also to mock. (Kindred to the verbs **לָעַץ**, **לָעַץ**,
 see (לָעַץ).) Chaldee **לַעֵב** mockery, **לַעֵבְתָּ** to mock at
 any one. Compare Gr. **λῶβη**, **λῶβάζομαι**.

HIPIIL, *to mock at*, followed by 2 Chr. 36:16.

על, properly TO STAMMER (Syriac حنّی, also
ܚܢܝܐ, Ἀῶᾰ and ἄῆᾰ:
stammerer, compare על), hence—(1) *to speak bar-
barously, in a foreign language.*(compare פא),
comp. Niphal, and trans. על speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. ܡܕܕܐ to mock. Compare transp. Greek γελάω, also χλευήν, χλευάζω, Goth. *hlahjan*, *lahhan*, Pers. لافیدن to joke, Germ. *lachen*, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, ܡܕܕܐ ܕܡܠܝܚܐ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 33:19

NIPHAL, to speak barbarously, in a foreign language, Isa. 33:19.

HIPHIL, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by ? Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

זָחַל masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare **נָבִל**) Job 34:7.

לִּנְיָ adj.—(1) *speaking in a barbarous or foreign tongue*. Isa. 28:11, לִּנְיָ יְפֹה "the people of a strange language" (i.e. the Assyrians[?]).

(2) *jester, buffoon, mocker*. *Pea.* 35:16, *לִצְחֹק* prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; *Gr.* ψωμοκόλακες, κνισσοκόλακες. In the Talmud *לִצְחֹק* is talking for a cake, is used for jocose scurrilous discourse.

לעד an unused root. Arabic لَعَدَ to put into order. Hence—

לְעֵדָה ("order"), [*Laadah*], pr. n. m, 1 Chron. 4:21.

לָאָדָן ("put into order"), [*Laadan*], pr. n. m.
 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעוֹר i. q. Arabic, لَغَى TO SPEAK RASHLY,
to utter vain things (kindred to לַיֵּץ, which see),
לְעוֹר, hasty discourse. Job 6:3, "עַל-כֵּן דִּבַּרְתִּי לָעוֹר," therefore
my words were rash (hasty); "**לָעוֹר**" (**Milēl**) for **לָעוֹר**
(**Milrā**) on account of the pause, like אָמַח in pause
אָמַח.

לִּזְנוֹן TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָזַן, לִּזְנוֹן. Psal. 114:1. (Syr. **ܠܝܙܢܐ** to speak in a foreign language, especially in Egyptian.)

לעצם TO EAT GREEDILY, TO DEVOUR. Compare note under לעצם. Arab. quadril. لعظم id.; voracity.

HIPHIL, *to give to eat*. Gen. 25:30, *“give me to eat,”* let me devour, of a person hungry and greedy.

לעז an unused root. Arab. لعن to curse. Hence—

לְעֹנָה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; *to flame, to shine*, Gr *λάμπω*. The original idea is in *lapping*, being *lambent* *lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab, lap* (לָבַב, לָהֵב, *labium*, لَاب, *lippe*, see page cccxxxiv, B), and apply to flame. The common root therefore of the Hebrew and the Greek verb is לָבַב, to which a third radical פ is added, in the same manner as to לָבַב, Gr. *δύω*, *δύμαδος*; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-She-mitic לָמַךְ, inflected in the Aramaean manner לָמַךְ, springs the Gr. λάμπω; and from לָמַךְ, Syr. لَمَعَ, Ch. לָמַךְ, Gr. λαμπάς, λαμπάδος, and not contrari-wise.—I formerly compared this with לָא to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לָמַךְ m.—(1) a lamp, a torch (see the root), Jud. 7:16. Job 12:5, לָמַךְ בָּא "a torch despised," i.e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see לָמַךְ.

(2) flame, Gen. 15:17; Dan. 10:6.

לָפִידוֹת ("torches"), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לָפָנִי prep. before, see לָפָנִי. Hence there has been formed a new adj. לָפָנִי (like לָפָנִי from לָפָנִי), before, in front, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَفَت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, to bend oneself—(a) to turn aside from the way. Job. 6:18, יִלְפְּתוּ אֶחָדוֹת דֶּרֶכָם "the journeyers of their way turn aside," i.e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. mocking, frivolous contempt of what is good and upright, Prov. 1:22; hence לָצוֹן i. q. לָצוֹן; Isa. 28:14; Prov. 29:8; from the root לָצוֹן.

לָצַץ a doubtful root i. q. לָצַץ, to mock. Once in part. לָצַץ Hos. 7:5, unless this be for מְלֻצֵץ part. Pilel from לָצַץ.

לָקוּם ("stopping up the way," i.e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִלְקַח, imp. לָקַח Ex. 29:1, more frequently לָקַח with הַ parag. לָקַח Gen. 15:9, inf. absol. לָקַח Deu. 31:26; Jer. 32:14, const. לָקַח with pref. לָקַח (to be distinguished from לָקַח 2 fem. pret.), with suff. לָקַח.

(1) TO TAKE i. q. λαμβάνω (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, & e Hithpaël

[“Maltese laqach, jylquach, Vassali, p. 430”], G. λάγω, λαγγάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 7 of member, Eze. 8:3, וַיִּקַּח בְּצִיצֵת רֹאשִׁי “and he took me by a lock of my head,” born beym עֹשֹׁפִי (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering,” Gen. 2:15, “and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, וַיִּקַּח אֶבְשָׁלוֹם לָקַח וַיַּצֵּב עֲמֻדָּה בְּיָמֵי חַיָּיו “and Absalom took and set up for himself a column in his lifetime;” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, to take for oneself, Gen. 7:2; 15:10; Lev. 15:14, 29; Jot 2:8. Specially—(a) לָקַח אִשָּׁה to take a wife, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה לְבָנוֹ “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וַיִּלְקַחְהָ לְבָנִי מִבְּנוֹתָיו (נָשִׁים). In the later books the usual expression is וָשָׂא אִשָּׁה, which see.—(b) to take i. q. to take away (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing;” Job 12:20, “he takes away the understanding of the ancients;” Pa. 31:14, לָקַח נַפְשִׁי “to take away my life;” Jer. 15:15, “take me not away (O God)”—Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים “for God had taken him away,” i.e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) to take, i. q. to take possession of, to occupy, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night;” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, to take, to captivate any one with blandishments, wisdom (jem. woburch einnehmen); Prov. 6:25; 11:30.—(d) to send after, to fetch any one (holen, holen lassen), Gen. 20:2, וַיִּשְׁלַח אַחֲרָהּ “and he fetched Sarah;” Gen. 27:13, לֵךְ שָׂרָה לִי “go, fetch me;” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

* Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(a) *to take*, i. e. *to receive*, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—
(a) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) *to receive* with the ears, i. e. *to perceive* (vernehmen), Job 4:12, compare Πῆ.—
(c) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL נִפְּל pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. קָצַץ and fut. —

HOPHAL ^הפאל pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. **אֵשׁ מִתְלַקֶּחֶת** Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. **הִתְלַקֵּךְ**.

Derivatives, מְלַקְחִים [מְלָקַחַהּ], מְלָקוֹחַ, מְלָכָהּ [?], מְלָכָהּ, pr. n. לְקָחַי, and —

לִקְחָ m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter c.

(2) *doctrine, knowledge*, which any one receives, i. e. perceives, or learns (see root No. 2, *b*; compare Syr. **ܠܚܕ** to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, the *discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִּקְחָהּ ("learned," "imbued with learning"),
[Likhi], pr. n. m. 1 Chron. 7:19.

קָטַף Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e.g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 8:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. **قَطَفَ** to collect any thing lying on the ground; Syr. **ܕܥܡܦ** Peal and Pael, used of collecting wood; Sam. 12, but Nasar. **ܕܥܡܦ** to collect." Thes.]

PUAL, Isaiah 27:12, and—

ΗΓΗΡΑΕΛ, Jud. 11:3, *to be gathered, assembled*
(*of persons*), Arab. and Aram. id.

I leave ילקום and—

קָצִיר m. a *gleaning* of ears of corn, or of grapes.
Lev. 19:9; 23:22.

לָקַם see לָקַד. ["Arab. لَقِم to stop the way"]

לָקַץ fut. *לִקֹץ* onomatopoeet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָקַח, which see; also page cccxxxiv, B. Also Armen. *լակել* *lakiel*, is to lap; Arab. *لَقِيَ* a tongue.

PIEL, id. Jud. 7:6, 7.

לְקַשׁ unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מְקַשׁ the latter rain, and קֶשֶׁת hay of the latter growth. Hence—

PIEL, to gather late fruit, i. e. to glean, Job 24:61
(wheresome copies act as interpreters by reading **מקטף**).

לֶקֶשׁ *m. hay of the latter growth, aftermowth,*
Am. 7:1.

לָשַׁד an unused root. Arabic لَسَد to suck; whence—

לֵשׁ m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32:4, לֵשִׁי לֵשִׁי "my vigour is changed," i.e. is dried up.

(2) *a sweet cake*; Nu. 11:8, **לֶחֶם שֶׁמֶן** "a cake of oil," an oiled cake; LXX. ἐγκρίς ἐξ ἐλαίου.

לִשָּׁן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لِسَان, Æthiop. ሰላን: Aram. ܠܫܢܐ, ܠܫܢܐ, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. Լիզու *liezu*, Coptic 𐩪𐩣𐩬, and even γλωσσα, in which γ is an addition; comp. λέωσω, γλαύσω, γνόφος, νέφος, χλαῖνα, *lana* and many other words. [Welsh, *llais*, voice, *lleision*, endowed with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare ܠܫܢܐ, لیس, لیس, ܠܫܢܐ. A secondary root is the Poel ܠܫܢܐ which see.) 'ב ܠܫܢܐ תחת under the tongue of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of a *calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third tongue*, compare Sir. 28:15; and the verb ܠܫܢܐ). Ps. 140:12, ܠܫܢܐ ܕܝܐ "a man of tongue," i. e. a slanderer (but ܠܫܢܐ ܕܝܐ is an *enchanter*, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21.

לשון "the scourge of the tongue" (in German by a like figure, *Stafsen*). Pro. 10:31, לשון תהפכות "a perverse tongue," i. e. deceitful; 17:29. Meton. —(a) for *speech*, Job 15:5, לשון ערובים "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים "the tongue of the Chaldeans." Genesis 10:5, איש לשונו "every one according to his tongue," and even—(c) *a nation, a people*, which used a peculiar language. Isaiah 66:18, כל הלשונות והלשונות "all nations and tongues" (see Chald. לשון). It is applied—

(2) to inanimate things which resemble tongues—
(a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להב, להט, להב (Æn. ii. 684), compare ὡσεὶ πυρός, Act. 2:3; Arabic لسان النار; Persian زبان آتش *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erdrunge*); in the Arabian geographers لسان البحر.

לשון an unused root, perhaps if it be Phœnicio-Shemitic, i. q. לשון; but used intrans. to throw oneself down. Hence—""]

לשכה f. i. q. לשכה (where see as to its origin [In Thes. suggested to be from לשון]), pl. לשכות constr. לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. لسم to break, e. g. stones with the feet. ["Arab. لسم to taste, properly to lick."]

לשם m.—(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. λιγύριον. Vulgate *ligurius*, Germ. *Opal*.

(2) Josh. 19:47, a town, otherwise called לזש and לז.

לשון unused in Kal. ["But apparently signifying to LAP, like the cognate words, لاس, لاسب, لاسم, compare לחש, לחש, לחש"]

POEL לשון denom. from לשון pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Seine machen*, used of any one running swiftly, fleeing); to slander (see לשון used of the tongue of a slanderer). Part. with suff. מלשני קרי, מלשני קרי, מלשני קרי, part. Piel, Ps. 101:5. (Arab. لسن to slander.) HIPHIL, id. Prov. 30:10.

לשון Ch. a tongue, hence used of a nation using a peculiar language (see לשון No. 1. c). Dan. 3:4, עממיה ואממיה "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. لسع to pierce, to bore, لسع a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence—

לשע [Lasha], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) Callirhoë on the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. מתח, Sam. אגד to expand, whence Æth. ለገደሐ: a garment of byssus, pr. more costly, large. Hence מתח.

לתך an unused root, prob. i. q. לתך to be poured out, whence—

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. ἡμικρος. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. לתע to bite, whence מלתע teeth.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name of this letter מים probably signifies *water*, i. q. מים, and its most ancient form bore a resemblance to *waves*. In Æthiopic it is called *Mai*, i. e. *water*. ["To this answers the Greek name *Mū*, i. e. Phœnic. מו *water*."] It is interchanged—(a) often with the other labials,

as ב and פ, which see ["and even with נ, e. g. מנה and מנה"]—(b) with liquids, especially *Nun*, c. mp. מם; Syr. م; Arab. م, م, م; Arab. م thumb; מם pistacio; compare حبص pistacia terebinthus, Lin. م; Arab. م to be fat. م; م a threshing

لسان الجب

מִשְׁכָּה m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύσιον. Vulgate *ligurius*, Germ. *Spag.*

לִּתֵּע an unused root, i. q. לָעַץ to bite, whence מַלְחָמָה teeth.

9

Lin. מִשֵּׁן; Arab. ³ ² ¹ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵

וַאֲמַר; שָׁמַע and שָׁמַע to be opposed to; יָמַם and יָמָה the mark of the plural; comp. the roots מָנַח, מָנַח, מָנַח, מָנַח. More rarely with יָ see p. ccccxii, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Etrusci and Umbri, see O. Müller Etrusker, t. i. p. 56.

מָּ pref. formed from מָּ *what?* where see the note.

מָּ pref. i. q. מָּ, which see.

מָּ Chald. i. q. Hebrew מָּ *what?* and also without an interrogation, מָּ *that which*, Ezr. 6:8.

מָּ m. a stall, for laying up fodder, a store-house, Jer. 50:26; LXX. ἀποθήκη. Root מָּ.

מָּ — (1) subst. m. *strength, force*, from the root מָּ No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וְכָל לִבְךָ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מָּ "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מָּ; Job 35:15. Hence — (a) מָּ with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9. — (b) מָּ even to force, i.e. in a very great degree; *very*, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; *quite, altogether*, Ps. 119:8; *too much*, Isa. 64:8. — (c) מָּ i. q. מָּ but in the later Hebrew, 2 Chron. 16:14.

(2) adv. — (a) *very, exceedingly, greatly*, added to adjectives and verbs, as מָּ טוב Gen. 1:31; יָמָה 12:14; מָּ הִרְבָּה 15:1. Emphatically doubled מָּ מָּ Gen. 7:19; Nu. 14:7. — Ps. 46:2, מָּ מָּ " (he is) an aid in distresses to be found greatly," i.e. he is found a strong aid. — (b) *quickly, hastily*, which is also connected with exertion of strength (compare Germ. bald, from the Lat. *valde*, and the Lower Germ. *swieth*, Anglo-Sax. *swithe*, *very*, Germ. *geschwinde*), 1 Sam. 20:19, מָּ "go down quickly." Vulg. *festinus*.

מָּ constr. מָּ f. — (1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

ሥላሳ, Syr. ܡܬܠܐ]. It is prefixed to substantives in absol. and constr. state, מָּ Gen. 17:17, and מָּ 25:7; it is more rarely put after them, and this is only in the later books; מָּ 2 Ch. 3:16. Dual מָּ (contr. for מָּ) *two hundred*, Gen. 11:23. Pl. מָּ — (a) *hundreds* more than one; hence with other numerals מָּ "six hundred," Ex. 12:37; מָּ "eight hundred," Gen. 5:7, etc. Once — (b) *one hundred*, as if *centena*, 2 Ch.

25:9 כְּחִיב (compare verse 6). A less common form is מָּ (read מָּ), 2 Kings 11:4, 9, 10, 15 כְּחִיב, compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr מָּ id. Ecc. 8:12.

(3) *the hundredth part*, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מָּ הִרְבָּה. Vulg. *centesima*. As to the *centesima* of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מָּ Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מָּ Ezr. 6:17.

מָּ once in pl. מָּ m. *desires*, Psal. 140:9. Root מָּ No. I.

מָּ for מָּ, commonly contr. מָּ (which see) a spot, a blemish. Dan. 1:4 [כִּי]; Job 31:7.

מָּ Milêl (from מָּ as if *quidquid*). — (1) *any thing whatever*, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, מָּ לא *nothing*, Deut. 13:18; מָּ id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מָּ לא *not even any thing*, Gen. 39:23.

(2) *in any way* (irgend, irgenwie), at all. 1 Sa. 21:3, מָּ אֵישׁ אֶל יָדַע מָּ אֶת־הַדָּבָר "let no one know at all of this matter."

מָּ pl. מָּ Ezek. 32:8, and מָּ m. Gen. 1:16 (from the root מָּ).

(1) *light, a light*, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מָּ see under that word. מָּ the holy candlestick, Nu. 4:9, 16. Metaph. מָּ עֵינַיִם the light of the eyes, i.e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מָּ f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidstloch). Vulg. *caverna*. Isa. 11:8. It may also be for מָּ, מָּ, مغارة *cavern*, מָּ and מָּ being interchanged.

מָּ dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מָּ No. II. It differs from מָּ which see.

מאונין Ch. id. Dan. 5:27.

מאיות see מאח No. 1.

מאכל m. (from the root אכל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עץ מאכל fruit tree, Lev. 19:23; מאכל צאן sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, מאכלת עש *food for fire* Isa. 9:18.

מאכלת f. pl. מאכלות (from the root אכל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. سِكَاَل spoon.

מאח an unused root; perhaps *to stain, to disfigure*, whence מאח, מאח which see.

מאחצים (from the root אצץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כל מאחציו כל "all the powers of wealth."

מאמר m. (from the root אמר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מאמר Ch. id. Dan. 4:14.

מאן Ch. *a vessel*, i. q. Heb. קל Dan. 5:2, 3, 23. In Targg. also defect. מן, Syr. مَان. It appears to be for מאנה, from the root אנה No. II. Arab. اَنِ Conj. IV. to hold, whence مَان a vessel, מַנִּי a ship, see page LXIV, A.

מאן not used in Kal, to REFUSE, see the verbal adj. (Syr. مَان, always impers. اَمَان I am wearied; Aph. to cease, to leave off. Cognate is מַנֵּע, see אמן p. XXI, A).

PIEL מאן *to refuse, to be unwilling* (opp. to אנה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם-מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory, pertinacious, refusing*. Plur. מאנים Jer. 13:10.

I. מאס [see note after No. 2]—(1) TO REJECT (opp. to בחר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and ב Job 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samue 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by ב Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. מַאֲסָה a despicable tribe, Eze. 21:18. Inf. מאס Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, מַאֲסָה *contemned, to be contemned, rejected* (for impiety).

II. מאס i. q. מָסַס TO MELT, TO FLOW ABROAD, Chald. מַאֲד = מָסַד, and מאס i. q. מָסַס. Not used in Kal.

NIPHAL, Ps. 58:8, יִמָּאֲסוּ קְדָרִים "let them melt away like water," i. e. perish. Job 7:5, עוֹרִי רִנֵּעַ וּמָאֵס "my skin heals up and (again) runs with water."

[Note. In Thes. מאס is given as one article; the meaning here assigned to מאס No. II. being there taken as primary.]

מאפה m. (root אפה) *something cooked*, Levit. 2:4

מאפל m. (root אפל) *darkness*, Josh. 24:7.

מאפלה fem. *darkness of Jehovah*, i. e. thick darkness, from מאפל and יה = יָה (like שְׁלֵהֲבָתָה Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאֲפֵלָה "a land of thick darkness," used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמָוֶת, and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root מר to be bitter, sour; compare מאס, and מָסַס (Arab. مَار)."] Thes.]

HIPHAL הִמָּאֵר, perhaps i. q. הִמָּרֵר (compare מאס No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סֵלֶן מַמָּאֵר "a thorn which causes pain," i. e. pricking. צִרְעַת מַמָּאֵר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مَار to become raw again as a wound.

מארב m. (from the root ארב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Ps. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מארת f. constr. מארת (from the root אר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of מן and את prop. *ab apud, from with*, see after את p. xciv, A.

מבדלות (root בָּדַל plural *separations*, i.e. separated places. Josh. 18:9; הָעָרִים הַמְּבֻדָּלוֹת "cities (which were) separately destined."

מבוא m. (root בּוֹא pl. -ים and -ות.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, מְבוֹא הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3; מְבוֹא פְתָחִים "at the entrance of the gate."

(3) מְבוֹא הַשֶּׁשֶׁשׁ הַשָּׁמַיִם *the entrance (i.e. place of setting) of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מבוכה f. (from the root בָּוַח *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מבול masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

מבונים 2 Ch. 35:3 כְּחִיב, for קְרִי מְבִינִים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מבוסה f. (root בָּוַס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . of treading down," i.e. treading down every thing.

מבוע (from the root יָבַע) m. pl. -ים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. مَبْعَع id.

מבוקה f. *emptiness*, Nah. 2:11, from the root בָּוַק; see בָּוַק.

מבחר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, מְבַחֵר עֲמָקָיו "thy most choice valleys;" Isa. 37:24, מְבַחֵר עֲרֵצֵי הַיָּדָן "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מְבַחֲרָיו "his most choice people," Dan. 11:15.

(2) [Mibhar], pr. n. m. 1 Ch. 11:38.

מבחר m. id. *choice*, 2 Ki. 3:19; 19:23.

מבט m. (for מְבַט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מְבַטִּי for מְבַטָּה, Zec. loc. cit., Pathach shortened into Segol, like אֲבִיתָר for אֲבִיתָר, compare Hebr. Gr. m. § 27, note 2, b.

מבטא m. (from the root נָבַט) *something rashly uttered*, followed by שְׁפָתַי Num. 30:7, 9.

מבטח (root בָּטַח) with suff. מְבַטְחִי, pl. מְבַטְחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

מבליגית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, מְבַלִּיג *cheering up*, see Lehrs. p. 514, where, to the instances ending with יג, may be added this in יג.

מבנה m. (from the root בָּנָה) *building*, Ezek. 40:2.

מבני [Mebunnar], see מְבַנֵּי.

מבצר m. (from the root בָּצַר No. 2), [pl. -ים, once יג—Dan. 11:15].

(1) *defence (of a city), fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצֻרָה Isa. 17:3; Hab. 1:10. The same is מְבַצֵּר, e. g. עִיר מְבַצֵּר לָרַח J Josh. 19:29, and מְבַצֵּר לָרַח 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. מְבַצְרֵי Num. 32:36; Jos. 19:35; also with both words in pl. מְבַצְרֵי עִיר מְבַצֵּרָה Jer. 5:17, and with one only so put מְבַצֵּרָה "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מְבַצֵּר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [Mibzar], pr. n. of a prince of the Edomites, Gen. 36:42.

מברח m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

מבשם ("sweet odour"), [Mibsam], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מבשים (from the root בָּשַׁל) masc. pl. *pudenda*, Deut. 25:11.

מבשלות pl. f. (from the root בָּשַׁל) *hearths, i.e. cooking places*, pr. part. Pl. those that cook flesh, Eze. 46:23.

מג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful*. (To this answer the Pers. *mogh*, magian, from *mih*, great, leader; Zend. *meh, maé, mdo*; Sansc. *mahat, mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis, magnus*.) מַגִּי by apposition, prince magian, chief of the magi, Jer. 39:3.

מַגִּי see מַגִּי under the word מַגִּי No. I. 3, and מַגִּי No. 2, letter *g*.

מַגְבִּישׁ ("congregating," compare Ch. מַגְבִּישׁ), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

מַגְבִּלוֹת (from the root מַגְבֵּל No. 1), plur. f. *small cords*, Ex. 28:14; see מַגְבִּלוֹת.

מַגְבָּעָה (from the root מַגְבָּע), fem. *the mitre* of the common priests, so called from its round form; different from מַגְבָּעָה, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. مَصْحَا cap, hat; Ethiop. ቆብሶ: mitre of priests and monks.)

מַגְדֵּר an unused root. Arab. مَجْد to excel in honour, in glory, مَجْد nobility, honour, glory. I have no doubt but that it is the same as מַגְדֵּר (*m* and *n* being interchanged), מַגְדֵּר to be chief, noble; whence מַגְדֵּר prince. Hence מַגְדֵּרֹת precious things, pr. n. מַגְדֵּר, and —

מַגְדֵּר m. *something very precious or noble*. Deut. 33:13, מַגְדֵּר שָׁמַיִם "the precious things of heaven," i.e. (as immediately follows) rain, dew. Deut. 33:14, מַגְדֵּר תְּבוּאוֹת "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, פְּרִי מַגְדֵּר "most precious fruits." Cant. 4:16, and even without פְּרִי, 7:14, קֵל מַגְדֵּר "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. مَجْد dried fruit.)

מַגְדֵּר Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and מַגְדֵּר (perhaps "place of crowds," from מַגְדֵּר, [Megiddo, Megiddon], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγδδω; Vulg. Mageddo. מַגְדֵּר the plain of Megiddo, 2 Ch. 35:22; מַגְדֵּר the waters of Megiddo, Jud. 5:19, i.e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, اللجون, Rob. iii. 177.]

מַגְדֵּל & מַגְדֵּל [*Migdol*], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian מגדול (abundance of hills), which as a foreign name the Hebrews appear to have changed into מַגְדֵּל (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

מַגְדֵּיאל ("prince of God"), [*Magdiel*], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

מַגְדֵּל pl. מַגְדֵּל and מַגְדֵּל (from מַגְדֵּל), m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of watchtowers, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, rising up and higher in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower*—

(a) מַגְדֵּלֵאל ("tower of God"), [*Migdal-el*], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now مَجْدَل [*Majdel*], on the western shore of the sea of Galilee, not far from Tiberias.

(b) מַגְדֵּלֵגַד ("tower of Gad"), [*Migdal-gad*], a town of the tribe of Judah, Josh. 15:37.

(c) מַגְדֵּל עֵדָר ("tower of the flock"), [*tower of Edar, tower of the flock*], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מַגְדֵּרֹת plur. f. (from the root מַגְדֵּר), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מַגּוּג [*Magog*], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

1. 6, § 1). The Arabs call them ماجوج و ماجوج *Yajûj and Majûj*, and they have many fables about them. Their king is called ماجوج, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assamani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *Chin* and *Machin*, i.e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מגור m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מגור m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings, sojourning in foreign lands*; Gen. 17:8, **אֶרֶץ מַגְרִיף** “the land in which thou sojournest,” art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מגור f. i. q. **מגור** *fear*, Pro. 10:24.

מגור f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

מגור f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

מגל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic **مِغْل**, Syr. **ܡܓܠܐ** id.).

מגלה f. (from the root **גל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **כְּתוּבֵי הַסֵּפֶר** “the volume of the book;” *kar' éxoghēn* the book of the law.

Syrian **ܡܓܠܐ**; Arab. **مَجْلَة**, according to

Kam. p. 1416 (not **مَجْلَة** as it is in Golius).

מגלה Ch. id. Ezr. 6:9.

מגמה f. (from the root **גם**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, **מַגְמֵהָם** “the crowd of their faces looks straight on,” *ihret Gesicht der Schaar ist vorwärts gerichtet*. Arab. **جَمَة**, *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

מגן not used in Kal.

PIEL **מָגַן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מָגַן** to make any one any thing, Hos. 11:8; comp. **مَجَانًا**, gratis, prop. given. (To this seems to answer Arabic **مَكَّن** to be able; II. to give into one's power, **م** and **ن** being interchanged.)

מָגַן com. (f. 1 Ki. 10:17); with suff. **מָגְנִי**; pl. **מָגְנִים**, const. **מָגְנִי** (prop. part. Hiph. from the root **מָגַן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. **مِجَنَة**, id.) This word implies a shield of a smaller size and extent than **לָשֶׁת מָגַן**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מָגַן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מָגְנִי עִלְיָאֵלִים**, “my shield is with God,” i.e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מָגְנֵי אֶרֶץ** “the shields of the land;” poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מָגַן f. *a covering* (from the root **מָגַן**); once Lam. 3:65, **מָגַן לֵב** “covering of the heart,” i.e. hardening, obstinacy; compare *καλυμμα ἐπὶ τῇ καρδίᾳ*, 2 Cor. 3:15; and Arab. **أَكْنَة عَلَى التَّلَوُّبِ** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Joe. Kimchi (the father) comparing Arab. **غاشية القلب** (i.e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מַגְעַת f. (from the root **גַּעַץ**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מַגְפָּה f. (from the root **גָּפַח**), with Tzere impure — (1) *slaughter in battle*, 1 Sam. 4:17.

(2) *a plague sent from God*, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מַגְפִּיעַשׁ (perhaps **מַגְפִּיעַשׁ** “killer of moths”), [Magpiash], pr. n. m., Neh. 10:21.

מָגַר kindred to **גָּרַר**, **מָגַר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מָגַר אֶת הַחֶרֶב** “cast before,” i.e. “delivered to the sword;” Syr. intrans. **ܡܓܪ** to cut down.

PIEL. מִגַּר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְרָן.

מִגַּר Chald. Pael מִגַּר id. *to cast before, to throw down*, Ezr. 6:12.

מִגְרָה f. (from the root מִגַּר No. 2), *a saw*, 2 Sam. 18:31; 1 Ki. 7:9.

מִגְרֹן ("a precipitous place," from the root מִגַּר). [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from מִגַּר No. 2, *to take away, to withhold*), *contractions, drawings in, diminutions of a wall* (Xbfâq), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפוֹתֶיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root מִגַּר). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb מִגַּר No. 2, q. v., Eze. 36:5.

(2) *a place to which cattle is driven forth to feed, pasture* (from מִגַּר No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עֲרֵי מִגְרָשִׁים.

(3) *any open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשׁוֹת as if from the sing. מִגְרָשׁ; but masc. gen., Eze. 27:28.

מִדָּר with suff. מִדָּרִי Psalm 109:18; and מִדָּרִי Job 11:9; plur. מִדָּרִים Jud. 3:16; and מִדָּרִין Jud. 5:10.

(1) *a garment*, so called from being spread out (see the root מִדָּר No. 1), Psa. 109:18; Levit. 6:3; also *carpet*, on which the more noble sit; plur. מִדָּרִין Jud. 5:10.

(2) *a measure* (from מִדָּר No. 2), Job. 11:9; Jer. 13:25, מִנְתִּי מִדָּר "the portion measured out to thee."

מִדְבָּח Chald. *an altar*, Ezr. 7:17; from the root מִדָּבַח.

מִדְבָּר m. [with ה local מִדְבָּרָה; const. מִדְבָּר; once with ה local מִדְבָּרָה 1 Kings 19:15]. — (1) *an uninhabited plain country, fit for feeding flocks, not desert, a pasture*, from the root מִדָּבַר No. 2, *to lead to pasture*, like the Germ. *Ärft* from *treiben* (Syriac

מִדְבָּרָה id.). Joel 2:22, מִדְבָּרָה "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֻפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִדְשֻׁוּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) *a sterile, sandy country*, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבָּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always *the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, מִינֵי, מִינֵי). (פְּאָרֶן, שָׁמַר, מִינֵי, מִינֵי, מִינֵי). מִדְבָּר הַיְּהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שָׁמָּה כִּמְדָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) *poetically the instrument of speech* (from מִדָּר to speak), *the mouth*. Cant. 4:3, מִדְבָּר נְאוֹת "thy mouth is pleasant" (parall. thy lips). LXX. *kalía*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

מִדָּר plur. מִדָּרִי, twice contr. מִדָּרִי Isaiah 65:7, and מִדָּרִים Num. 35:5; inf. מִדָּר Zec. 2:6; fut. יִמְדָּר [with 1 conv. מִדָּר].

(1) i. q. *to stretch out, to extend*, see HITHPOEL and the nouns מִדָּר, מִדָּה, also מִדָּה.

(2) *to measure* (Sanskrit *mā, mād*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέδιμος*, Lat. *metior, meta*; Goth. *mītan*, Anglo-Sax. *metan*, Germ. *meffen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37, 33:22.

PIEL, fut. [see מִדָּר] i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מִדֵּר id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מָדָה, Arab. Med. Ye, to be moved.

HITHPOEL, מִדֵּר to stretch oneself out, 1 Ki. 17:21.

Derivatives, מִדֵּר, מִדֵּר, מִדֵּר [and pr. n. מִדֵּר].

מִדֵּר m. *flight*, from the root מָדָה (compare fut. מִדֵּר Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְיִמָּדֵר עָרֵב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מִדֵּר as Pret. Piel from מָדָה in an intrans. and intensitive sense, *the night is extended* [so taken in Thea.].

מָדָה i. q. מָדָה to extend, to measure, a root not used as a verb, from which come the nouns מָדָה and מָדָה No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מָדָה fem. (from the root מָדָה) — (1) *extension, length*. מָדָה אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מָדָה אֲנָשִׁי Isa. 45:14, and מָדָה (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, מָדָה בָּיִת "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מָדָה הָקֵל a measuring cord, Zec. 2:5.

(3) i. q. מָדָה No. 2, a garment, plur. מָדָה Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מָדָה m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מָדָה Ezr. 4:13; 7:24. Syr. مَدَا.

מָדָה ἄπ. λεγόμεν. Isa. 14:4, if this be the true reading, denom. from אָמַד (which see), i. q. אָמַד *gold*; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. נִגַּשׁ); or *heap, store-house of gold*; so that מָדָה formative may indicate place compare דִּמְךָ dung, מָדָה מְדָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστικής, Syr., Ch., Saad.), and have expressed מָדָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs יָרַב and נִגַּשׁ answer to one another in parallel members.

מָדָה pl. with sufl. מָדָה m. a garment, 2 Sam. 10:4; 1 Ch. 19:4, from the root מָדָה = מָדָה.

מָדָה m. (from the root מָדָה) *disease*, Dent. 7:15; 28:60.

מָדָה m. pl. *seductions*, Lam. 2:14, from the root מָדָה, see Hiphil No. 3.

I. מָדָה m. pl. מָדָה (from the root מָדָה). — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 19:19.

II. מָדָה m. (from the root מָדָה = מָדָה), *extension, tallness*, 2 Sam. 21:20 קרי מָדָה, a tall man, i. q. מָדָה אִישׁ 1 Ch. 20:6; כְּחִיב should be read מָדָה, with the same meaning.

מָדָה (contr. from מָדָה מָדָה *what is taught?* i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מָדָה מָדָה are not to be taken as closely connected; for מָדָה as is very often the case (see מָדָה B, 1) answers to מָדָה interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, מָדָה מָדָה or why should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מָדָה Ch. (from the root מָדָה) *habitation*, Dan. 4:22, 29; 5:21.

מָדָה f. a pile for burning, i. q. מָדָה No. 3, Eze. 24:9; Isa. 30:33.

מָדָה f. (from מָדָה) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מָדָה m. *throwing down, ruin*, Prov. 26:28, from the root מָדָה.

מָדָה pl. f. (from the root מָדָה) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מָדָה מָדָה *hastily, urgently*.

מָדָה f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مَدَا id.) Gent. noun מָדָה a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *middle*.]

מָדָה Ch id *Media*, Exr. 6:2; Dan. 5:28; 6:12

Gentile noun emphat. **מְדָה** כְּחִיב, *a Mede*, י"א. 6:1.

מְדָה (contr. from **מָה דָּה**) *what is sufficient*, 2 Ch. 30:3, compare the note under **מָה**.

מְדָה see **דָּה** No. 2, b.

מִדְיָן m.—(1) *strife, contention* (from the root **דָּן** see Niphal), pl. **מִדְיָנִים** Prov. 18:18; 19:13, and elsewhere in קרי, where כְּחִיב has **מִדְיָנִים**. See **מִדְיָן**.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city **مَدْيَن**), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—**מִדְיָנִי** the dromedaries of Midian, Isa. 60:6; **יּוֹם מִדְיָן** the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is **מִדְיָנִי** *Midianite*, Num. 10:29; pl. **יָמִים** Gen. 37:28; f. **יָמָה** Num. 25:15.

מִדְיָן ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מִדְיָנָה fem. (from the root **דָּן**) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; **קְנִי** **הַמִּדְיָנָה** Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מִדְיָנָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr **ܡܕܝܢܐ** id. [This word means *city*, as it is corrected in Thes.]; but **ܡܕܝܢܐ** signifies *city*.)

מִדְיָן *a mortar*, Num. 11:8, from the root **דָּן**.

מִדְמָנָה ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מִדְמָנָה f.—(1) i. q. **דִּמְנָה** *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מִדְמָנָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מִדְ (from the root **דָּן**).—(1) *strife, contention*, only in pl. **מִדְיָנִים** Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מִדְיָנִי Gentile noun, only in pl. **מִדְיָנִים** i. q. **מִדְיָנִים** *Midianites*, Gen. 37:36, compare verse 28.

מִדְעָה & **מִדְעָה** (from the root **דָּעָה** ["compensated by Dagesh in verbs **מָדַע**"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. *συνείδησις*. (Ch. **ܡܕܥܐ**, Syr. **ܡܕܥܐ** id.)

מִדְעָה see **מִדְעָה**.

מִדְקָרוֹת pl. f. (from the root **דָּקַר**) *piercings* (of the sword), Prov. 12:18.

מִדְרָה Ch. i. q. **מִדְרָה** (from the root **דָּרַג**) *habitation*, Dan. 2:11.

מִדְרָגָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were *a ladder* (*Stiege, Stiege, Stiege*, compare *κλίμαξ* e. g. *κλίμαξ Τυριω*), from the root **דָּרַג** Cant. 2:14; Eze. 38:20.

מִדְרֹךְ m. (from the root **דָּרַךְ**) *a place which is trodden*, Deu. 2:5.

מִדְרָשׁ m. (from the root **דָּרַשׁ** No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, **מִדְרָשׁ** "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that **מִדְרָשׁ** like the Arab. **مدرس** means any book, but this is incorrect.

[**מִדְרָשׁ** (the actually occurring form), see **מִדְרָשׁ**.]

מִדְרָשׁ with the art. **הַמִּדְרָשׁ** pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מִדְ, **מִה**, **מִה**, **מִה**, **מִה**, **מִה** (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like **מִי** of persons: *quid?* Gr. *τί*; **WHAT** (Syr. **ܡܕܐ**, Arab. **مَا**), in a direct interrogation, Gen. 4:10, **מִי עָשָׂה** "what

hast thou done?" Isa. 38:15, **מָה אֶפְעֶה** "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee **מָה** **יְהוָה** לֵאמֹר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, **הַחֲכִמָּה מָה** "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as **מָה בְּצֶעַע** "what of profit?" Ps. 30:10. **מָה דְּסִמּוֹת** "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quæ similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, **מָה הָעָרִים** "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) **מָה לָּךְ** "what to thee?" i.e. what wilt thou, Jud. 1:14, and followed by **כִּי** "what (is) to thee that (thou doest thus)?" Gr. *τί παθὼν τοῦτο ποιεῖς*; Isa. 22:1; without **כִּי** Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) **מָה לִּי וְלָךְ** "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, **מָה לָּךְ וְלִשְׁלוֹם** "what hast thou to do with peace?" without the copula, Jer. 2:18, **מָה לָּךְ לְרֶגֶךְ מְצָרִים** Hos. 14:9; and followed by **אֵת** Jer. 23:28, **מָה לָּתֵבֶן אֶת־הַבָּרָק** "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. **مَا لِي وَمَا لَكَ**, and Greek *τί μάχασι καμοί*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(e) indefinite pron., *anything, something, whatever*, more fully **מָה וְכֵן** for **מָה וְכֵן** which see. (Arab. **مَا شَيْءٌ** anything, whatever.) Proverbs 9:13, **כִּלְיָנָהּ מָה** "he doth not care for anything." 2 Sa. 18:22, **וְיָהִי מָה אֲרוּצָה** "whatever there is, let me run." Job 13:13, **וְיַעֲבֹר עָלַי מָה** "and let there happen to me whatever (will)." Job 13:14. Followed by **כִּי** *that which* (Syr. **ܕܝܢܐ**) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, **מָה רָאִיתֶם עֲשִׂיתִי** "what you have seen me do;" **מָה** *thir* *sahest*, *daß* *ich* *that*. Nu. 23:3, **כִּי מָה יִגְדֹּל לִי** "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ ἐάν μοι δείξῃ*. Syr., Ch. 3, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller **לָמָּה**, as in Gr. Lat. *τί*; *quid?* Exodus 14:15, **מָה תִּצְעַק אֵלַי** "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. **مَا**. Gen. 28:17, **מָה הָיָה הַמָּקוֹם הַזֶּה** "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, **מָה טוֹב אֶתְהַלֵּךְ** "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, **מָה אֶהְבֵּתִי תוֹרָתְךָ** "O how (how greatly) I love thy law!" Iron. Job 26:2, **מָה עֲזָרְתָּ לְלֹאֲכָה** "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, **כִּדְּמָה נִצְטָדֵק** "how shall we justify ourselves?"

(C) There are several examples in which **מָה** of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear יִהְיֶה לִּי מָה גֹּעַת מִמֶּנִּי" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, **אֲדָבָר מִדְּבָרִין דְּרַבּוֹ** "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. **مَا**. Job 31:1, "I have made a covenant with mine eyes, **מָה אֶתְבּוֹלֵן עַל־בְּתוּלָה** how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. **مَا**). Cant. 8:4, **מָה תִּעֲרֹר וְיִשְׁתַּעֲרֹר אֶת־הָאֲהָבָה** "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is **אֵם**); compare below **בְּמָה** Isaiah 2:22, and **כִּמָּה** Job 21:17, and **לָמָּה** letter *b*. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, **مَا**, **مَا** have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) **בְּמָה**, **בְּמָה** prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle **בְּ**.—(a) *for what* (price)? see **בְּ**, B, 9; Isa. 2:22, **בְּמָה נִחְשָׁב הוּא** "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see **בְּ**, B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) **כִּמָּה** (compare as to the article after **כִּי** of similitude, page cccxi); Syriac **ܕܡܐܢܐ**; Arabic **كَمْ**; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, **כִּמָּה רָחֲבָה** "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, **כִּמָּה מַעֲשִׂים** "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, **כִּמָּה מְאֹד** "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה, and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters מ, ה, ו and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לָמָּה causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה and with Makk. לָמָּה-כֵּן (see לָמָּה No. 1, b), *why then?* (Arab.

لِمَ, emphat. لِمَاذَا); Gen. 25:22, לָמָּה אֲנִי לָמָּה "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. **ܠܡܐܢܐ**; Ch. **למא**, לָמָּה, *lest, lest perhaps*; Eccl. 5:5, **לָמָּה יִקְצֹף הָאֱלֹהִים עָלַי**, *lest he be angry because of thy voice?* for *lest* God be angry. Well in the

LXX. *iva μή*, Vulg. *ne forte*; Syr. **ܠܡܐܢܐ**, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form **ܠܡܐܢܐ** accurately answers **לָמָּה** Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and **לָמָּה**, which, Dan. 1:10, is even put after a verb of fearing, just like **לָמָּה**, "for I am afraid of my lord the king **לָמָּה יִרְאֶה וְיִגְדֹל** lest he see;" Theod.

μή ποτε. (Arab. from **لِمَا**, *why?* is shortened **لِم** not, like **لِمَا** from **لِمَا** **לָמָּה**.)

(4) **לָמָּה** on account of (that) which, because that, from ? on account of (A, 6), and **לָמָּה** relat. So once, 1 Ch. 15:13, where contr. **לָמָּה** **לְמַבְרָאֵנָה** for **לָמָּה** **לְמַבְרָאֵנָה** "because that from the beginning," etc. (Compare **לָמָּה** enough, 2 Ch. 30:3.)

(5) **לָמָּה** (*εἰς τι*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) **לָמָּה** prop. upon what? Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(a) the primitive form **לָמָּה** is found *every where* in pause, also before מ and נ, whether Mak-kaph be inserted or omitted, as **לָמָּה** **לְמַבְרָאֵנָה** Zec. 1:9; **לָמָּה** **לְמַבְרָאֵנָה** Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; Josh. 22:16; Jud. 8:1; Gen. 21:29; 1 Ki. 9:13; also **לָמָּה** 2 Ki. 8:13; **לָמָּה** Gen. 31:32.—(b) Very frequent is **לָמָּה**, before letters which are not gutturals, followed by Dag. forte

conjunctive, as **לָמָּה** **לְמַבְרָאֵנָה** Jud. 1:14; **לָמָּה** **לְמַבְרָאֵנָה** Ex. 3:13; **לָמָּה** **לְמַבְרָאֵנָה** 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as **לָמָּה** **לְמַבְרָאֵנָה** Nu. 16:11; **לָמָּה** **לְמַבְרָאֵנָה** Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes **לָמָּה**, followed by Dag. coalesces with the next word, as **לָמָּה** **לְמַבְרָאֵנָה** for **לָמָּה** **לְמַבְרָאֵנָה** Isa. 3:15; **לָמָּה** **לְמַבְרָאֵנָה** Exod. 4:2; **לָמָּה** **לְמַבְרָאֵנָה** Mal. 1:13; **לָמָּה** **לְמַבְרָאֵנָה** (which see), and followed by a guttural, **לָמָּה** **לְמַבְרָאֵנָה** for **לָמָּה** **לְמַבְרָאֵנָה** Eze. 8:6 (also the pr. names **לָמָּה** **לְמַבְרָאֵנָה**).—(d) **לָמָּה** is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), **לָמָּה** **לְמַבְרָאֵנָה** Ps. 39:5; 89:48; Job 26:2 (**לָמָּה** **לְמַבְרָאֵנָה** 1 Sa. 20:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); **לָמָּה** **לְמַבְרָאֵנָה** 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes **לָמָּה** 1 Sa. 1:8; **לָמָּה** 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and **לָמָּה** **לְמַבְרָאֵנָה** Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than **לָמָּה**); followed by Dag. forte, **לָמָּה** **לְמַבְרָאֵנָה** Jud. 16:5.

לָמָּה once **לָמָּה** (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. **לָמָּה** *what* it is *that, that which*, Dan. 2:28.

With pref. **לָמָּה** *how! how much!* Dan. 3:33; **לָמָּה** *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; **לָמָּה** *id.* 7:23. Comp. Heb. **לָמָּה** letter b.

לָמָּה or **לָמָּה** not used in Kal; prob. to DENY, TO REFUSE; Arab. **لَا** and **لَا** to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence—

HITHPALPEL **לָמָּה** *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה f. (from the root **לָמָּה**), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. **לָמָּה** *deadly disturbance*, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

לָמָּה (i. q. Syriac **ܠܡܐܢܐ** "faithful;" also, "eunuch," as being a faithful servant of his master, from the root **לָמָּה**), [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

לָמָּה ("whom God benefits," a Chaldean form for **לָמָּה**), [*Mehetabel, Mehetebeel*] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מהיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪ** id. Root **מהיר** No. 2.

מהלל i. q. Ch. **מהלל**, Heb. **מלל** (comp. p. cxxi, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מהלך masc. (from the root **הלך**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מהלכים** Zec. 3:7, part. Hiph. from the root **הלך** are leaders, companions.

מהלל m. (from the root **הלל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מהללאל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מהלמות pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הלם**.

מהמרות pl. f. *ἀπαλ ληγόμ*. Ps. 140:11, *streams, whirlpools*, from the root **המר**, which see. Comp.

مهمر many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מהפכת fem. (from the root **הפך**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, *it an accusative, as the case of its verb*. Isa. 13:19, *like the overthrow of Sodom by God*. Jer. 50:40; Am. 4:11.

מהפכת f. (from the root **הפך**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (morin jemanb trumm gefchlossen wurde). Compare **פר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:29:26. 2 Chr. 16:10, **בית המפרכת** "the house of the stocks," a prison.

מהיר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهير** to be diligent, acute-minded, see Pi. No. 2, and **מהיר**.

מהיר—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **הביא** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*; where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מהיר** "make haste, escape," i. q. *escape quickly*, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מהיר** "how then hast thou found it so quickly?" Ex. 2:18. **מהיר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

מהיר properly *to be precipitate*. Job 5:13, **הנהיג** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **מהיר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. *ungeföhrt*, Hab. 1:6.—(3) *timid, precipitate* in flight, Isa. 35:4.

Derivatives, **מהיר**, **מהיר**, **מהיר** [pr. n. **מהיר**].

II. **מהיר** TO BUY, specially a wife, for a price paid to the parents (**מהיר**). Kindred verbs are **מיר** which see, and with **ה** hardened **מיר**, **מיר**, Exod. 22:15.

מהיר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מהיר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מהיר fem. *hastening, celerity*, Psa. 147:15; whence **מהיר** Eccles. 4:12; **מהיר** Ps. 147:15; and **מהיר** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מהיר ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מהירות plur. f. (from the root **החל**) *deceitful things*, Isa. 30:10.

I. **מהיר** properly i. q. **מה** *what, (that) which*, pleon. joined in poetic language to the prepositions **ב**, **כ**, **ל**, so that there are formed the separate words **במהיר**, **כמהיר**, **למהיר**, like **במה** for **במה**, **כמה** for **כמה**, **למה** for **למה**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 82, and

Lehrgeb. page 699. As **קמו** and **למו** see in their respective places **קמו** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. **מו** i. q. **י** Arab. **ماء** *water* (see **י**), from the unused root **מוא**. [See Job 9:30 (כחיב); see more in Thes.]

מויא *to flow*, see **י**. [See Thes.]

מואב ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מו** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called *Karrak*, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **מואב** the plains of Moab, Deu. 34:1, 8; Num. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מואב** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun **מואבי** f. **מואביה**, Ru. 4:5; 2 Ch. 24:26.

מואב i. q. **מול**, **מול**, which see, *over against*, Neh. 12:38.

מואב m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in **קרי** for **קבוא**, a word irregularly formed so as to correspond with the word **מואב** which is added in the sentence. Compare Lehrg. p. 374, note.

מורג—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. **ماع** Med. Ye. Figuratively *to be dissolved with fear and alarm* (compare **מסס**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt with fear and alarm*, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מורג** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **מורג** **מלגלג** Metaph. Job 30:22 **קרי** **מלגלג** "thou hast dissolved my welfare;" כחיב **מלגלג** "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt with fear and alarm*, Nah. 1:5; Ps. 107:26.

מורד an unused root. Arab. **مد** Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מוד**, **נוד**, **נדר**). The verb itself in Pilel **מורד** is perhaps found, Hab. 3:6, "(God) standeth **מורד** **מורד** and moveth the earth," compare LXX., Ch. But see under **מורד** Poel.—Besides this, hence is derived the noun **מוריד**.

מורע מורע m. (from the root **ורע**) Prov. 7:4, and Ruth 2:1 **קרי**, *familiarity, acquaintance-ship*, and coner. *an acquaintance, a friend*.

מורע f. id. Ruth 3:2.

מוט fut. **ימוט** TO TOTTER, TO SHAKE (kindred to **נוד** and **נוד** ["**לט** Med. Ye, to turn aside from right

לטה to incline, comp. Syr. **صحب** to waver," see Thes.]), e. g. used of the mountains, Ps. 46:3. Isa. 54:10; of a land or kingdom, Ps. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **מטה רגל** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **ימוט** **רגל** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **ימוט**, fut. **ימוט** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **ל ימוט** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **ימוט** **ל** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כחיב.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

מוט m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see **מוטה** No. 3.

מוטה f.—(1) i. q. **מוט** No. 2, *a bar, staff*, 1 Ch. 15:15. **מוטה** **מוטה** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

מורד i. q. **מורד** TO PINE AWAY; specially *to be brought to poverty*, Lev. 25:25, 35, 39, 47 Some

have absurdly referred to this root the pr. n. מִיָּדָר, מִיָּדָה, מִיָּדָה, which see in their own places.

מול TO CUT OFF, TO CIRCUMCISE (comp. מָחַל No. II., מָחַל No. I.); with an acc. of pers: Gen. 31:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמָחַלְתָּם אֶת עֵרְלָתָם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deut. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, *to be circumcised, to circumcise oneself*, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַמָּוֶל לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל *to cut down*. Impers. Ps. 90:6, לְעֵרֶב מוֹלֵל יְהוָה "in the evening it is cut down (man like grass) and withereth."

HIPHAL, *to cut off, destroy* (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל *to be cut off at the point, blunted* (as arrows); Ps. 58:8, יִרְדּוּ הַצֵּדָא כְּמוֹ יִתְמוֹלְלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

מול Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. *the front part, front*, but always used as a prep.—(1) *before, in the presence of*: (the etymology is doubtful; Jo. Simonis compared it with Arabic مولى, which according to Castell, followed by *is to oppose*, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is مولى. It may be more correctly supposed that in the verb מוֹל *to cut off the point*, there is the notion of *front*; in this case מ in מוֹאֵל would be inserted in order to lengthen the syllable, as at the end of מוֹלָה for מוֹלָה; comp. Gerin. 60b, פוּטָה. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹאֵל may be for מוֹאֵל from the root מוֹל i. q. מוֹל, מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים "before God."

(2) *opposite to, over against*, e. g. a city, Deut. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחְזָה אֶל מַחְזָה "window over against window."

With other prepositions prefixed—(1) מוֹלֵם *towards* any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood מוֹל הַר גֵּרִיזִים towards mount Gerizim;" Josh. 9:1. Specially מוֹלֵם פָּנֵי prop. *in the face, or front of*, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah מוֹל פָּנֵי הַמִּלְחָמָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[מוֹלֵם adv. *over against*, Neh. 12:38.]

(2) מוֹלֵם — (a) prop. *from before*, i. q. מוֹלֵם, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מוֹלֵם בְּקֵדָיִם "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מוֹלֵם פָּנֵי" (prop.) *from the face of the garment*, as if בִּידָה, hart vom Oberleibe weg.—(b) of *tarrance in a place*; 1 Ki. 7:39, מוֹלֵם צָנָב "on the south side;" Num. 22:5, "and he (the people) is dwelling מוֹלֵם by my side," mir zur Seite. Followed by מוֹלֵם *on the fore part, in front of* any thing, Exod. 28:27; 39:10.

מולדה ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מולדת f. (from the root מוֹלַד).—(1) *birth, origin*. Est. 2:10, 20; plur. מוֹלָדוֹת *nativity, origin*, Esch. 16:3, 4; מוֹלָדָה Gen. 11:28; 24:7; and simply מוֹלָדָה *native land*, Gen. 12:1; 24:4.

(2) *progeny, offspring*, children, Genesis 48:6; Lev. 18:9, 11.

(3) *kindred, family*, Gen. 31:3; *those of the same nation*, Est. 8:6.

מולח f. *circumcision*, Ex. 4:26; root מוֹלַח.

מוליד ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

מוֹל (for מוֹלָה, מוֹלָה, from the root מוֹלַח), n. *spot, a stain, blemish* (Syr. مَوْل id., Arab. عيب and عيب a spot; specially of small pox; Gr. μῶμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מוֹן.

מוֹכֵב n. (from the root מוֹכַב), *the circuit (of a house)*, Eze. 41:7.

מוֹסֵד (from the root מוֹסֵד) only found in pl. מוֹסְדוֹת Jer. 51:26; constr. מוֹסְדוֹת, מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 7:28. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוֹסֵד m. i. q. מוֹסֵד No. 1. Isa. 28:16, מוֹסֵד מוֹסֵד "a founded foundation," i. e. firm; compare יֹסֵד Hophal.

מוֹסְדָה f.—(1) *foundation*, Ezek. 41:8 קרי, where the כְּתִיב is מִסְדּוֹת.

(2) *an appointment (of God), a decree*. Isa. 30:32, מִסְדָּה "the rod sent by God;" compare the root יֹסֵד Kal, and Pi. No. 2.

מוֹסֵד m. (from the root סָכַד), *a (covered) portico*, 2 Ki. 16:18 קרי, where there is in כְּתִיב.

מוֹסֵר for מוֹסֵר (from the root מָסַר), only in plural מוֹסְרִים and מוֹסֵר—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. מוֹסֵר and מוֹסֵר [Mosera, Moseroth], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוֹסֵר m. (from the root יָסַר)—(1) *correction of children by their parents, of nations by kings, of men by God*. Prov. 22:15, מוֹסֵר; 23:13, מוֹסֵר; 23:13, מוֹסֵר "withhold not correction from a child." Job 12:18, מוֹסֵר מוֹסֵר "he loosens or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, מוֹסֵר "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with מוֹסֵר, Pro. 1:2; 4:13; 6:23; 23:23.

מוֹעֵד m. (from the root יָעַד), plur. מוֹעֵדִים and מוֹעֵדִים.

(1) *a set time* (see the root Kal No. 1).—(a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, מוֹעֵד הַזֶּה בְּשָׁנָה הַבְּאִתָּה "about this time next year." Jerem. 8:7, "the stork יָדָעָה מוֹעֵדָה knows her times," those in which she has to emigrate into other countries. Hab. 2:3, מוֹעֵד "the vision belongs to a time (somewhat remote)," Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully מוֹעֵד יוֹם Hos. 9:5; 12:10;

יְהוָה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festal sacrifices*, 2 Ch. 30:22 (compare חַג No. 2).—(b) *of space of time*, as appointed, defined, i. q. יָמִין Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one festival to its recurrence], Dan. 12:7; comp. Chald. עֵדָן Dan. 7:25.

(2) *an assembly* (comp. מוֹעֵד No. 2 [in יָעַד]). Job 30:23, בֵּית מוֹעֵד לְכָל־חַי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, קְרָאִי מוֹעֵד "called to the assembly;" elsewhere קְרָאִי הָעֵדָה. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned הַר מוֹעֵד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians **البرج**,

el Burj, el Burz; by the Indians Meru, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] אֹהֶל מוֹעֵד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, Etif(š)hütten, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (σκηνοῦ τοῦ μαρτυρίου), and Vulg. (tabernaculum testimonii), who have taken מוֹעֵד as if it were the same as עֵדָה compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. מוֹעֵד אֵל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, בְּלִמְעוֹדֵי "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (בָּמֹת) and *seats of the prophets*; I have said more on this in the preface to Gramberg's Religionsideen des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מוֹעֵד m. (from the root יָעַד) *an assembly*, poet

of a troop of soldiers, Isa. 14:31; compare מוֹעַד Lam. 1:15.

מוֹעֵדָה pl. f. מוֹעֵדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֵדוֹת]; compare מוֹעַד No. 1, a.

מוֹעֵדָה f. (from the root יָעַד) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוֹעֵדָה "cities of refuge" (Syr. حِلْجَة refuge, shelter, port; حِلْجَة place of refuge).

["מוֹעֵדָה" ("assembly of Jehovah"), [*Mo-adijah*], pr. n. m. Neh. 12:17.]

מוֹעֵדָה see מוֹעַד.

מוֹעֵדָה m. verbal part. Hoph. from the root עָנָה, *darkness*, Isa. 8:23.

מוֹעֵדָה f. i. q. עָנָה (from the root יָעַד) only in plur. מוֹעֵדוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יִשְׁבְּעוּ מִמּוֹעֵדֵיהֶם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוֹעֵדָה f. verb. of Hoph. from the root עָנָה a *heavy weight*, Ps. 66:11.

מוֹפֵת plur. מוֹפְתִים a *miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means a *beautiful*, or *splendid deed*, for מוֹפְתִים, although from the origin having been overlooked, Tzere of the last syllable ה is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אותות ומוֹפְתִים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. לַעֲשׂוֹת מוֹפְתִים וּמִלְכוֹת to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שָׁחַ Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹפְתִים is also —

(2) a *sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אִתּוֹ 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence —

(3) a *sign of a future event, a portent*, i. q. אִתּוֹ No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לְאִתּוֹת וּלְמוֹפְתִים (are) signs and portents in Israel," i.e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אֲנִשֵּׁי מוֹפֵת, men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוֹרֵץ — (1) TO PRESS, whence part. מוֹרֵץ *oppressor*, Isa. 16:4, and the noun מוֹרֵץ. Kindred is מוֹרֵץ to squeeze out.

(2) prob. in general to *separate*, like the Arab.

Med. Ye. Hence —

מוֹרֵץ Zeph. 2:2; more often defectively מוֹרֵץ m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹרֵץ, מוֹרֵץ, מוֹרֵץ). Isa. 41:15. Ps. 35:5, יִהְיֶה כְמוֹ מוֹרֵץ לְפָנֵי הַרוּחַ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצֵא (from the root יָצָא) pl. const. מוֹצְאֵי m.

(1) a *going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter l). Dan. 9:25.

(2) the *place from which one goes out*, hence a *gate*, Eze. 42:11; 43:11; מוֹצֵא מַיִם a *fountain* of waters, Isa. 41:18; מוֹצֵא כֶסֶף a *vein* of silver, Job 28:1; מוֹצֵא רֶגֶשׁ a place fertile in grass, Job 38:27; absol. also the *East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, וְעָרַב תְּרִיזוֹ מוֹצְאֵי בֹקֶר "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) that which goes out, is produced, as מוֹצְאֵי שִׁפְתַּי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוֹצְאָה f. of the preceding — (1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹצְאוֹת *cloacæ*, where filth is carried away, see מוֹצְאָה, מוֹצְאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוֹצֵץ m. (from the root יָצַק to pour), *something poured out, cast*. Job 38:38 (in this passage, *dust* which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹצֵק m. in pause מוֹצֵק (from the root יָצַק) *what is narrow* (opposed to רָחֵב). Job 37:10, מִיָּם רָחֵב בְּמוֹצֵק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹצֵק in this place does not mean *poured out*.

מוצקה f. (from the root **פצק**), a tube for pouring through, *Zec. 4:2*.

מויק not used in Kal. ["Arab. **مأق** med. Waw, to be light, foolish."]

HIPHIL **הָמַק** TO MOCK, TO DERIDE, *Psalm 73:8* (Aram. Pael **מִיַּק** **ܡܝܩܝܕ** id.; compare *μῶκος, μωκάω, —άμαρ, μωκίζω, se moquer* [Engl. to mock]).

מוקד m. (from the root **יָקַד**)—(1) *heat, burning, Isa. 33:14*.

(2) *dry wood, faggot, Ps. 102:4*.

מוקדה f. (from the root **יָקַד**)—(1) *the part of the altar on which the burnt offering was consumed; perhaps, heap of fuel, Lev. 6:2*.

מוקש m. (from the root **יָקַשׁ**)—(1) *a noose, a snare, by which wild beasts and birds are caught, Am. 3:5. מוקשי-מוקש the snares of death, Ps. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. **חֹתָם, חֹתָה**), Job 40:24.*

(2) *Metaph. used of a cause of injury. Ex. 10:7: לָמַקְשׁ לָנוּ יְהוָה זֶה לְמַקְשׁ "how long shall this man be a snare to us?" i.e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14.*

Plur. **מִקְשֵׁי**, once **מִקְשֵׁי**—*Ps. 141:9*.

מור see **מור**.

מור not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **יָמַר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **م ل** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מָרָה** No. II.

HIPHIL **הָמַר**—(1) *to exchange any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by פ of the thing with which any thing is exchanged, Ps. 106:20; Jer. 2:11; Hos. 4:7.*

(2) *absol. to change. Ps. 15:4, "he sweareth יָמַר and changeth not (sc. his mind);" i.e. does not violate his oath. Ps. 46:3, אֶרֶץ לֹא תִירָא בְּהִמְיֹר אֶרֶץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).*

NIPHAL **נִמַּר** (as if from the root **פָּרַר**), *to be changed, Jer. 48:11.*

Derivative, **מִמְרָה**.

מורא m. (from the root **יָרָא**)—(1) *fear. Gen. 9:2, מִרְאָתְךָ "the fear of you." Deu. 11:25; also, reverence, Mal. 1:6.*

(2) *that which is feared or revered, specially spoken of God (compare **פָּרַר**), Isa. 8:12, 13; Ps. 76:12.*

(3) *a stupendous or wonderful deed, Deut. 26:8; 34:12; Jer. 32:21. Pl. מִרְאִים Deu. 4:34.*

מורג m. *Isa. 41:15; plur. מִרְגִּים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrs. p. 145), 1 Chr. 21:23 (from the root **מָרַג**), tribulum, a threshing wain; Spanish, *trillo*; Ital. *trebbio* (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.*

מורד m. (from the root **יָרַד**)—(1) *a declivity, a country abounding in declivities, Joshua 7:5; 10:11.*

(2) 1 Ki. 7:29, **מַעֲשֵׂה מִרְדָּה** *work hanging down, pensile work, festoons.*

מורה m. pr. part. **Hiphil**, of the root **יָרָה**—(1) *a shooter, darter, archer.*

(2) *the early rain, see the root Hiphil No. 1, 2.*

(3) *one teaching, Isaiah 9:14; 2 Ki. 17:28; a teacher, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מִי כִמְהוּ מוֹרָה who (is) a teacher like him?" i.e. is wise, and has endued us with wisdom? (comp. Job 35:11, מִלִּפְנֵי מִבְּהֵמֹת אֶרֶץ וַיַּעֲרֵף הַשָּׁמַיִם וַיַּחֲבִיטֵנִי LXX. δυνάστης, perhaps from the Aramaean use of **ܡܪܝܬܐ** lord; and it may be inquired by etymologists whether this very word, and its signification of lord, may not come from the Hebrew מוֹרָה a teacher. Others regard מוֹרָה h.l. as i. q. מוֹרָה Psal. 9:21, and מוֹרָה fear, the object of fear and reverence.*

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence מוֹרָה אֵלֶיךָ Gen. 12:6, and מוֹרָה אֵלֶיךָ Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) *הַבְּצֵרֶת מוֹרָה the hill of the teacher, in the valley of Jezreel, Jud. 7:1.*

I. **מורה** masc. (from the root **פָּרַה** to stroke), a razor, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. **מורה** Ps. 9:21 כְּתִיב i. q. **מורא** terror, which is given in קרי by way of explanation.

מורס (from the root **יָרַס**) m. *destruction. Isa. 18:2, גֹּי מִמְשָׁר וּמִרְס "a mighty and destructive nation." Others take מורס as part. Pual from יָרַס for מִרְס fierce, active. [So Ges. in Thes.]*

מוריה see **מוריה**.

מורש m. (from the root **ורש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מורשה f. id. Ex. 6:8; Deu. 33:4.

מורשת נח ("the possession of the Gittites"), [*Moreseth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתאי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

י. מורש — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPIL — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **Kal** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **ולא ימיש מעשות פרי**, "and it shall not cease to bear fruit."

II. מורש i. q. **מורש** and **ימש** TO FEEL, TO TOUCH, Gen. 27:21.

HIPIL, id. Ps. 115:7, and Jud. 16:26 **קרי מורש**.

Derivative, pr. n. **מורשי**.

מורש (from the root **ורש**) plur. constr. **מורשי** and **מורשבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מורש** dwelling-place, Lev. 25:29. **עיר מורש** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מורש בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

מורשי ("yielding" ["prob. for מורשיה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also **מורשי** 1 Chr. 6:4. Patron. itid. **מורשי** for מורשי Nu. 3:33; 26:58.

מורשכות f. pl. pr. part. act. from the root **ורש**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسكة** a fetter, from **مسك** to hold firmly.

מורשעות pl. f. (from the root **ורשע**) salvations deliverances, Ps. 68:21.

מור pret. **מת** (compare Syr. **ܡܬܐ**). — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **י** appears to be softened from the liquid **ר**, compare **דרש**, **דוש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *mdth*, *muth*, *mith*, *méth*, *mél*, to kill; Malay, *míta*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdeh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. **μωρός**, i. q. **βροτός**; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. *Morb*; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **באבני החרד** by the hailstones than," etc.; Jud. 15:18, **אמות בצבא** "I die of thirst," Eze. 6:12; and with **מפני** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הרני**); land which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הארצה חשה** (compare Arab. **مت** to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עפרכם חכמת חכמה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **קנות**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. ein Toter, ein Kranter, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

PILEL **מוחת** to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPIL **המית**, 2 pers. **המת**, 1 pers. with suff. **המיתי** 1 Sa. 17:35, **המיתי** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הרני**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **ממתים** killers, prob. angels of death. Job 33:22.

HOPHAL הוּכַח *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָכַח, מְכַחָה, and —

מָוֶת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מָוֶת דְּלִי deadly weapons, Ps. 7:14; יָשָׁן מָוֶת to sleep the sleep of death, Ps. 13:4. קָרָמָת 1 Sa. 20:31; 26:16, and אִישׁ־מָוֶת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שְׁעֵרֵי־מָוֶת the gates of death, of Hades, Ps. 9:14; הַדְרֵי־מָוֶת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. *Seuche* Job, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to יָמִים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. הַמָּוֶת Ps. 118:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see מָוֶה as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root יָתַר).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַי with suff. מִזְבֵּחַי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root זָבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבֵּחַ הַקֶּטֶר the altar of incense, or the golden altar, within the temple (בְּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזֵּג an unused root, i. q. מָצַד (which see), *to mix, to mingle*, Arab. and Syr. id.; whence —

מִזְגָּ m. *mixed wine*, i. e. spiced [Cant. 7:3], κεράσμενον ἄκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מִזָּה an unused root, i. q. מָצַח (which see); Arab. *مز* *to suck*; hence —

מִזָּה m. adj. once Deu. 32:24, מִזָּה רָעָב *emaciated, or exhausted with hunger*.

מִזָּה ("fear," "trepidation," from the root מָצַח), [Mizzah], pr. n. m. Gen. 36:13, 17.

מָוֶה (for מוֹהָ ["like מַעַל for מַעֲלָה." Thea.], from the root וָוה), plur. מְוָהִים *cells, barns, storehouses*, Ps. 144:13; LXX. *raueia*.

מְוָהָ (from the root וָוה No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מִזֶּן m. (from the root זָן No. 1), *food*, Gen. 45:23.

מְזֶן Ch. id. Dan. 4:9.

I. **מְזוּר** m. (from the root זָר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מְזוּר** (from the root זָר No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramæan מְזִר *to spread out*.

מָוֶה an unused root, i. q. מָסַס, Ch. אֶת־מָוֶה *to flow down, to fear*. Hence pr. n. מְוָה.

מָוֶה an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حَزَم I., IV., to bind a girth round a beast, حَزَام a girth of a beast, and مَسَكَ to hold, to restrain, مَسَكَة a fetter. Hence —

מָוֶה Ps. 109:19; Isa. 23:10, and —

מָוֶה m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מִזְלוֹת f. pl. pr. *lodging places, inns* (Arab. مَنَازِل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلك البروج *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מִזָּל, and the circle of them מִזְלֵי; compare מְזִרָה.

מִזְלָג m. (from the root זָלַג; whence the Arabic ذَلَج *to draw out*, the letters ז and ל being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָה only in the plur. מִזְלוֹת id. Exod. 27:3; 38:3.

מְזַמְּרָה f. (from the root **זמ**).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. **זַמְּתָה** (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence **אִישׁ זִמְמוֹת** *a fraudulent man*, Pro. 12:2; 14:17; **פַּעַל זִמְמוֹת** id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מְזֻמָּר m. (from the root **זמר**, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מְזַמְּרָה f. [only in pl. **מְזַמְּרוֹת**], (from the root **זמר** to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מְזַמְּרָה only in pl. **מְזַמְּרוֹת** f. (from the root **זמר** to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מְזַמְּרָה (from the root **זמר**), m. *smallness*.—(a) of time in the expression, **מְזַמְּרָה מְזַמְּרָה** “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, **אֲנִישׁ מְזַמְּרָה** “few men.”

מְזַמְּרָה an unused root, prob. i. q. **זָרַר** to be separated, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence **מְזַמְּרָה** a *bastard*.

מְזַמְּרָה m. (from the root **זרה**), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מְזַמְּרָה pl. f. **ἀπαξ λεγόμεν**. Job 38:32; prob. i. q. **מְזַמְּרָה** (see the letter **ל**), *the signs of the Zodiac*; prop. lodgings; Chald. **מְזַמְּרָה**. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that **ר** is often softened into **ל**, but that very rarely *vice versa*, **ל** is hardened into **ר**, is removed by the examples, p. CCCXXI, A, which might easily be increased.

מְזַמְּרָה (from the root **זרה**), *the rising of the sun*; always however used of *the east*, Psalm 103:12; **מְזַמְּרָה** to the east of Jericho, Josh. 4:19. *Towards the east* is **מְזַמְּרָה** (acc.) Neh. 12:37; **מְזַמְּרָה** Deut. 4:47; **מְזַמְּרָה** Exod. 27:13, and **מְזַמְּרָה** Deut. 4:41.

מְזַמְּרָה m. pl. Job 37:9; properly part. Pi. of the root **זרה** those that scatter, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. **زاريات** and **رامسات** scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. *ἀρκτοῦρια* (fort. leg. *ἀρκτα*, *ἀρκτοῦρος*). Others regard this as the same as **מְזַמְּרָה** Job 38:32.

מְזַמְּרָה const. **מְזַמְּרָה** m. (from the root **זרע**), *place which is sown, field*, Isa. 19:7.

מְזַמְּרָה m. (from the root **זרק** to scatter), pl. **מְזַמְּרָה** and **מְזַמְּרָה** prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

מְזַמְּרָה m. adj. (from the root **מח**).—(1) *fat*, especially used of a fat sheep. Arab. **مَحِيح** a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare **מְזַמְּרָה** Isa. 5:17.

מְזַמְּרָה (from the root **מח**) *marrow*, Job 21:24; (Arab. **مَحِيح** and **مَحِيح**, Aram. **مَحِيح** id.

מְזַמְּרָה i. q. Aram. **מְזַמְּרָה** to smite, to strike, used poetically for the common **מְזַמְּרָה**. Followed by **מְזַמְּרָה** i. q. **מְזַמְּרָה** (2 Ki. 11:12), to clap the hands. Ps. 98:8, **מְזַמְּרָה** “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of **יָד**. Inf. with suff. **מְזַמְּרָה**.

מְזַמְּרָה Chald. to smite, to strike, Dan. 2:34, 35; and often in Targg. (To this answers the Greek **μάχεται**, **μάχη**; in Hebrew **מְזַמְּרָה**, **מְזַמְּרָה**.) Some have referred to this **מְזַמְּרָה** l. **מְזַמְּרָה** Dan. 5:19; but this is part Aph. from **מְזַמְּרָה** keeping alive.

PAEL **מְזַמְּרָה** id. followed by **יָד** to strike upon one's hand, i. e. to hinder, restrain. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase **ضرب على يديه**.

ITHPAEL, to be fastened upon with nails (Germ. angehängen werden), Ezr. 6:11.

מְזַמְּרָה m. (from the root **מח**) a *hiding-place*, Isa. 32:2.

מְזַמְּרָה m. pl. id., 1 Sam. 23:23.

מְזַמְּרָה f (from the root **מח** No. 1).—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מִחְבְּרוֹת f. pl. pr. part. Pi. of the root **חִבַּר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 28:3.

מִחְבֵּית (from the root **חָבַת** to cook) for **מִחְבֵּיתָה** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מִחְנֶרֶת f. (from the root **חָנַר**) a *girdle*, *belt*, Isa. 3:24.

I. מָחָה [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **مَحَا** id., kindred in Greek are **μάσσω**, **μέμαχα**; **μύσσω**, **ἀπο-ίτι**—; with a prefixed sibilant **σμάω**, **σμός**, **σμήχω**, **σμόςχω**. The theme **μάσσω** is yet more nearly approached by **משח** (קִשַּׁח, קִשָּׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **יִמָּח** Ps. 109:13 (for **יִמָּחַ**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **תִּמָּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וַיִּרְבֶּיךָ לְמַחֹת מְלָכִין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to those who corrupt kings, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת מְלָכִין**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

II. מָחָה i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחָה**. [In Thes. this is joined with the preceding, as also is the following article.]

III. מָחָה i. q. **מָחָה** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **וְעִקְוֵיהֶם מִמָּחָה** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מָחָה** for the common **מָחָה**; see sing. **מָחָה** for **מָחָה**; comp. **מָחָה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מָחָה f. (from the root **חָגַה**) *compasses*, Isaiah 44:13.

מָחָה m. [root **חָגַה**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حَوْز** border, side, region). ["a refuge, hence a port"].

מָחָה & **מָחָה** (perhaps "struck by God," for **מָחָה**), [**Mehujael**], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מָחָה 1 Ch. 11:46 (where one would have expected the singular **מָחָה**), [**Mahavite**], Gentile noun, whence is not known.

מָחָה m. (from the root **חָגַה** No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [**Mahol**], pr. n. m. 1 Ki. 5:11.

מָחָה or **מָחָה** f. i. q. **מָחָה** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מָחָה m. (from the root **חָזָה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

מָחָה f. (from the root **חָזָה**) a *window*, 1 Kings 7:4, 5.

מָחָה ("visions"), [**Mahazioth**], pr. n. m. 1 Ch. 25:4, 30.

מָחָה an unused root, i. q. **מָחָה** No. III. Arab.

IV. to be marrowy as a bone, to be fat as a sheep, whence **מָחָה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. **Macht**, **Macht**, marrow, whence with **r** inserted, **Mart**, **Marte**, compare the Hebr. **מָרַח**. See Adel. Lex. vol. iii. p. 73.)

מָחָה m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **וְהָיָה מָחָה** according to the Targ. "the striking of his battering-rams."

מָחָה (perhaps "a joining together," from the root **חָגַה** Pa. **חָגַה** to join together), [**Mehida**], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. מָחָה f. (from the root **חָיָה**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

II. **מָחִיָּה** *f. indication, sign, mark* (from the root **חָיָה** = **חָיָה**), or *a stroke* (from the root **מָחָה**). Lev. 13:10, וּמָחִיתָ בְּשָׂרָהּ חֵי בְּשָׂאָתָהּ "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מָחִיר *m.* (from the root **מָחָר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמָחִיר** at a price, 2 Sa. 24:24; **לֹא בְּמָחִיר** not for price, gratis, i. q. **חִנָּם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. *m.* 1 Ch. 4:11.

מַחְלָה *m.* (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחְלָה ("disease"), [*Mahlah*]—(1) *pr. name* of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחְלָה *f. i. q.* **מַחְלָה** *disease*, Ex. 15:26.

מַחְלָה *f.* see **מַחְלָה**.

מַחְלוֹן ("sick," from the word **מַחְלָה** and the termination **וֹן**), [*Mahlon*], pr. n. *m.* Ruth 1:2; 4:9.

מַחְלִי (*id.*) [*Mahli, Mahali*], pr. n. *m.*—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מַחְלֵה *f.* (from the root **חָלָה**), *a cave*, Isa. 2:19.

מַחְלִיִּים *m. pl.* (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

מַחְלָף *m.* *a slaughter-knife*, once in plur. **מַחְלָפִים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabb. **חַלְפִי** a knife, from the root **חָפַף** to shave the hair, pr. i. q. **הָעֵבֶר** to make a razor pass over.

מַחְלָפוֹת plur. *f.* (from the root **חָלַף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, **ܡܚܠܦܐܬܝܢ**, **ܚܠܦܐ**, Jud. 16:13, 19.

מַחְלָצוֹת plur. *f.* *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חָלַץ** Arab. **خلع** to put off a garment, Arab. **خلعة** *a garment for a special occasion*, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

מַחְלָקָה, suff. **מַחְלָקָתִי**, plur. **מַחְלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **סָלַט**), and so in pr. n. **הַמַּחְלָקוֹת** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (**ἐφημέριοι, κληροί**), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחְלָקָה Ch. *id.*, plur. **מַחְלָקוֹ** Ezr. 6:18.

מַחְלָה *m.* (from the root **חָלָה**, **Æth.** **ሕለዎ**; to sing, **ሕለላዊ**), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare **Æth.** **ሕለዊት**: a song, also **ሕለዋ**. see **Æthiopic** version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see **Kal** No. 1, and **Piel**.

מַחְלָת (*id.*) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מַחְלָתִי [*Meholathite*], Gent. n. from **מַחְלָה** **אַבְנֵל** II, letter *d*, 2 Sa. 21:8.

מַחְמָאוֹת Ps. 55:22, is commonly taken as a noun formed from **חָמָא** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחְמָאוֹת** may be supposed to be for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as De Rossi's Cod. 368), Chirek or Tzere being changed into Pathach, on account of the following Chateph-pathach, compare **אֶחָדִי** for **אֶחָדִי** Jud. 5:28; **יִמְחֲקֵנִי** for **יִמְחֲקֵנִי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with **Kimchi** **מַחְמָאוֹת**. *Mem* is taken also in this place for the prefixed particle by **Chald.** and **Symm.**

מַחְמָד constr. **מַחְמָדִים** masc. plur. **מַחְמָדִים** (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחְמָדִים** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחְמָדִים *m.* (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחְמָדִים** verse 11 **בְּחַיִּי**

מחלל m. ["compassion, hence love or favour, also the object thereof"], that to which one's desire is turned. Eze. 24:21, **מחלל נפשכם** "that which your soul desires," or loves; from the root **חלל**, **חלל** i. q. **נפש**, followed by **אל** to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression **נפש נחל** verse 25. The sense, indeed, would not be changed if the verb **חלל** were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb **חלל**, some codices read **מחלל**.

מחמץ f. part. Hiph. from the root **חמץ** something leavened, see the root.

מחנה com. (compare Gen. 32:9; Ps. 27:3), from the root **חנה**.

(1) a camp, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) an army itself, Exod. 14:24; Jud. 4:16; a band of men, Gen. 50:9; of locusts [?] Joel 2:11; also a herd of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) **מחנים** encampments, Nu. 13:19; with suff. **מחניך** Gen. 32:8, 11; Num. 10:2, 5, 6. **מחנות יהוה** "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(b) **מחנות** from sing. **מחנה** (compare **מחנים** under the word **מחנה** No. III, and Lehrs. p. 537), Cant. 7:1, there used of the heavenly host (or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. **מחנים**, which some also understand frigidly enough in the passage in Cant.

מחנה דן ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מחנים ("camp," see **מחנה** pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahaim], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מחנק masc. (from the root **חנק**), strangling, or, in general, death, Job 7:15.

מחקה & **מחקה** (Ps. 46:2), constr. **מחקה** Isaiah 58:17; with suffix **מחקי** m. (from the root **חקה**) a

refuge, Isa. 25:4; Job 24:8; Ps. 104:18; the person to whom one flees, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מחסום m. (from the root **חסם**), a muzzle, with which the mouth is stopped, Ps. 39:2.

מחסור (from the root **חסר** m. want of any thing, Pro. 24:34. **כל מחסורי** every thing that thou wantest, Jud. 19:20. Absol. need. Pro. 28:27; 21:17, **איש מחסור** "a needy person."

מחסה ("whose refuge is Jehovah"), [Mahaseah], pr. n. m. Jer. 32:12; 51:59.

מחץ — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, **יחציו ימיו** "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. **مخض** to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) to shake, to smite, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מחץ m. contusion, wound, Isa. 30:26.

מחצב m. (from the root **חצב**), a cutting of stones. **מחצבי אבני** hewn stones, 2 Ki. 12:13; 22:6.

מחצה f. (from the root **חצה**)—(1) half, Num. 31:36, 43.

מחצית f. (from the root **חצה**)—(1) half, Exod. 30:12.

(2) middle, Neh. 8:3.

מחק TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. **محق** to blot out, Conj. II. to destroy. Kindred are **מחה**, **מחא**.

מחקר m. (from the root **חקר**), that which is known by searching, inmost depth, i. q. **חקר** No. 2, Ps. 95:4.

מחר an unused root, with the guttural hardened, i. q. **מחר** No. II, and **מחר**.

(1) to interchange; whence perhaps **מחר** tomorrow, **מחר** the following day, unless indeed this should be kindred to the word **בקר**.

(2) to buy, to sell, i. q. **מחר**, **מחר**. Hence **מחיר** price.

מחר subst. and adv.—(1) to-morrow. (Syriac **ܡܚܪܐ**) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. **יום מחר**

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *εἰς αὐριον*, auf morgen). מָחָר בְּעֵת מָחָר to-morrow about this time (see under the word עֵת); more fully מָחָר בְּעֵת הַזֹּאת Josh. 11:6. מָחָר בְּעֵת הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. מָחָר בְּיוֹם id. Gen. 30:33; compare מָחָר. [In Thes. this word is supposed to be closely connected with the root מָחַר, see page 784.]

מָחָרָא f. (from the root חָרָא, *cloaca*, 2 Ki. 10:27 כתיב.

מָחָרָשׁ & מָחָרֶשֶׁת f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root חָרַשׁ No. 3), the other *the coulter*. For the pl. of both מָחָרֶשֶׁת is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Égypte, i. tab. 70, 71.

מָחָרָת const. מָחָרָת f.—(1) *the morrow*, מָחָרָת יוֹם to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). מָחָרָת (comp. לְמָחָר) Jon. 4:7; מָחָרָת the next day, the day after, Gen. 19:34; Ex. 9:6. אֶרֶץ מָחָרָת until the next day (comp. מָן No. 3). Lev. 23:16. Followed by a gen. מָחָרָת הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מָחָרָת הַשַּׁבָּת the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מָחָרָתָם 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination מָחָרָת is taken in Thes. as a pleonastic suffix.]

מָחָשׁ m. (from the root חָשַׁף), *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מָחָשֶׁבֶת & מָחָשֶׁבֶת f. const. מָחָשֶׁבֶת, pl. מָחָשֶׁבוֹת, const. מָחָשֶׁבוֹת (from the root חָשַׁב).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מָחָשׁ m. (from the root חָשַׁךְ), *darkness*, Isa.

29:15. Pa. 88:19, מָחָשׁ מָחָשׁ “my acquaintances (are) in darkness;” i. e. have withdrawn from my sight.

Pl. מָחָשִׁים *obscure or dark places*, Pa. 88:7; 74:20, מָחָשִׁי אֶרֶץ “the secret places of the earth.” Specially of Hades, Ps. 143:3; Lam. 3:6.

מָחַת (abbreviated from מָחַתָּה, “taking hold,” “seizing”), [Mahath], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מָחַתָּה f. (from the root חָתַת),—(1) *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *πρόθεμα*. Vulg. *vasa, ubi quæ emuncta sunt, extinguantur*.

מָחַתָּה f. (from the root חָתַת), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מָחַתָּת f. (from the root חָתַת) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָחָ see מָחָה.

מָחָה, מָחָה Ch. (Hebr. מָחָה, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by אֵל *to come upon any one, to happen to him*, Dan. 4:21, 25.

מָחָה m. *broom, besom*, see מָחָה under the root מָחָה, page CCCIX, A.

מָחָה m. (from the root מָחָה) *slaying, slaughter*. Isa. 14:21.

מָחָה m. (once f. Mic. 6:9), pl. מָחָה Num. 1:16; Josh. 14:1, 2; once with suff. מָחָהִי Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָחָה, compare מָחָה, from מָחָה), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase מָחָה־לֶּחֶם לִשְׁבֵּר *to break the staff of bread*, i. e. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare מָחָה, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, “

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; *מטה שכם* "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up to chasten wickedness;" whence used of the *punishment* itself, Micah 6:9.

(3) i. q. *שבט* a *tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as *מטה לוי* Num. 1:49; *מטה בני מנשה* the tribe of the children of Manasseh, Josh. 13:29; *ראשי המטות* 1 Ki. 8:1, the leaders of the tribes.

מטה (*Milēl*) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to *מעלה* above. (This word has not sprung from *מטה* itself, but, as it appears from the acute penultima, from the shortened form *מט* bending, a *low place*, with the addition of ה local.) With prefixes—

(1) *למטה*—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old *למטה* and under." Followed by *מן* Ezr. 9:13, *למטה מעוננו* "below our sin," less than our sin deserved.

(2) *מתחת* *beneath* (opp. to *מעלה* above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מטה f. (from the root *נטה*, like the Gr. *κλίνω*, from *κλίνω*).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מטה or *מטה* pl. *ות* (prop. part. Hophal, from the root *נטה*).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מטרה m. (from the root *טנה*) *something spun*, Ex. 35:25.

מטיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מטל Arab. *مطل* to *forge, to hammer*, especially iron. Perhaps the Greek *μέταλλον* should rather be referred to this root, than to *μεταλλάω*, *μετ' ἄλλα*.

מטמון (from the root *טמן*), plur. *מטמנים* const.

מטמון—(1) a place where anything is hidden or buried, especially an *underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מטע (from the root *נטע*), plur. constr. *מטעי* Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; *נצר מטעי קרי* "a shoot planted by me."

מטעמים m. pl. (from the root *טעם*), Gen. 27:4; and *מטעמות* plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. *مطعم*, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מטפחת f. (from the root *טפח*), Ruth 3:15; plur. *מטפחות* Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, *De Vestitu Mulier*. Hebr. c. 16.

מטר not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHAL, to *rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully *הקטיר מטר*), followed by *על* upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and *על* of that upon which it descends like rain (see locc. cit.); once with *ב* of the thing rained down, Job 20:23 (see under *לחום*).

NIPHAL, to *be watered with rain*, Amos 4:7. Hence—

מטר m. pl. constr. *מטרות* Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. *מטר ארץ* rain of thy land, i. e. necessary to water thy land, Dent. 28:12, 24; and so *מטר ירד* Isa. 30:23. It differs from *גשם* a shower.

מטרד ("pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

מטרה f. (from the root *טרה*).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. *نظ* to see, to keep watch; like the Greek *σκόπος* from *σάπτομαι*), 1 Sa.

20:20; Job 16:12; Lam. 3:12 (where, in the Aramaean manner, it is written מִמְרֵי).

מִמְרֵי ("rainy," or patronymic of the name מִמְרֵי "for מִמְרֵי 'rain of Jehovah'"), [Matri], pr. n. m., 1 Sam. 10:21.

מִי sing. unused, WATER, the only trace of which is in the pr. n. מִימֵי brother of water, which see.

Arab. مَاءٌ, dimin. very frequent in the common language مَوْدٍ, Æthiop. ማዕ: The root is מֵא, Heb. מוֹא, whence מִי for the fuller מִימֵי (like מֵי for מִימֵי), and another form מוֹא (for מוֹאֵי) in pr. n. מוֹאֵי, compare Chald. מוֹי water. The same signification of water is found in the somewhat harsher roots מֵא

to have water, as a well, II. to pour out water, מֵא to flow through (as water), Med. O. to be watery, used of milk, IV. to dilute wine with water, מֵא to be melted, dissolved, מֵא to flow, to melt; and Hebrew מוֹא, מוֹאֵי, מוֹאֵי. Of the same origin in the Western languages are *mejo*, *mingo*. With the aspirate changed into a sibilant there arises a new series of roots, מֵא, מֵא, No. 2. which see.

Plural מִימֵי constr. מִי, and rather less frequently מִימֵי (compare as to those doubled forms, Ewald, Gr., p. 508 note), with suff. מִימֵיךְ, מִימֵיךְ, מִימֵיךְ, with ה local מִימֵיךְ, Ex. 7:15; 8:16, *waters*, *water* (comp. Chald. מִימֵי. Syr. مَيِّمًا). It is joined to plural adjectives. מִימֵי living water, i.e. gushing forth, Gen. 26:19; Levit. 14:5, 6; מִימֵי קִדְשִׁים holy water, Nu. 5:17; מִימֵי רִבּוֹם Ps. 18:17; to verbs both plural, Gen. 7:19; 8:5; 2 Ki. 2:19; Eze. 47:1; and sing., not only when the verb stands first, Genesis 9:15; Num. 20:2; 24:7; 33:14; 2 Ki. 3:9; but also sometimes when it stands after the noun, Nu. 19:13, 20.

When joined to the name of a town it denotes the water near it, whether a fountain, or else a river or stream, or else a marsh. So מִימֵי מִנְדוֹ Jud. 5:19, used of the river Kishon; מִימֵי נָהָרִים Jer. 48:34; מִימֵי קִישׁוֹן Josh. 15:7 (which see), of fountains; מִימֵי יִרְדֵּן Josh. 14:1; מִימֵי יִשְׁבֶּן Isaiah 15:9, of a brook; מִימֵי מִרְיָם (which see) of a marsh[?]; comp. מִימֵי מִצְרַיִם of the waters of Egypt. Ex. 7:19; 8:2, מִימֵי מִצְרַיִם 2 Ki. 5:12; מִימֵי נֶחַם of the flood, Isa. 54:9.

Figuratively מִי ראשׁ מִי water, i.e. juice, of hemlock or poppy, Jerem. 8:14; מִי רִגְלֵי water of the feet, Isa. 36:12 קִרִי, a euphemism for *urine*, like Syriac ܩܪܝܝܬܐ and simply ܩܪܝܝܬܐ; Talm. מִימֵי רִגְלֵי, and Persic مَيِّمِ آبِ vesicam exonerare (but מִימֵי מִצְרַיִם Eze. 47:4, is *water reaching to the loins*); also aqua viri

pro semine genitali (Arab. فُل. id.; Koran lxxxvi. 5

Pers. آب پشت aqua dorsi). Isa. 48:1, "who have sprung of the water of Judah," are descended from him, compare Num. 24:7; Psalm 68:27. Poetically *water* affords an image—(a) of abundance, Psalm 79:3; 88:18; Isa. 11:9; Hab. 2:14.—(b) of great dangers, Ps. 18:17, "he drew me out of many waters;" compare 32:6; 69:2, 3, 16; Job 27:20; and many examples of the Arabian and Greek poets, in Dissertatt. Lugd., p. 960, seq.—(c) of fear, Joshua 7:5, "the heart of the people melted like water," and became like water." (Compare Arab. ماء of watery heart, fearful, pusillanimous.) Opp. is a heart hard like a stone (Job 41:16).—(d) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(a) מִי נֶהָב ("water," i.e. "splendour of gold," comp. Arab. فلأ, [Mezahab], pr. n. of a man, Gen. 36:39.

(b) מִי הַיְרֵקָן ("water of yellowness"), [Mejarkon], a town of the Danites, probably so called from a neighbouring stream or fountain, Josh. 19:46.

(c) מִי נֶפְתּוֹחַ ("waters of opening"), [waters of Nephtoa], a fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-hinnom, Joshua 15:9; 18:15.—In others מִי with a genitive coalesces into one word, as מִימֵיךְ, perhaps מִימֵיךְ.

מִי pers. pron.—(1) interrog. מי; WHO? of persons, like מִי of things. (As to its correlatives הִי, הֵיא, הֵי, see p. cccxci, A. In the cognate languages the Æthiopic only has מִי; mi, but for *what*? when the question relates to things. Aramaean and Arabic مَن, مَنْ.

Gen. 24:65, מִי הָאִישׁ הַזֶּה "who (is) that man?" Ruth 3:9, מִי אַתָּה "who (art) thou?" also when the question relates to many (Arab. مَنون).

Gen. 33:5, מִי אֵלֶּה "who (are) these?" Isa. 60:8; in which sense there is said more explicitly, מִי וְיֵי, Ex. 10:8, מִי וְיֵי הַהֵלֵכִים "who (are) those who go?" (compare Æthiop. ማህ: ማህ: ማህ: who are you? Lud. Lex., page 80). It is rarely applied to things, but so that there be in them the notion of a person or persons. Gen. 33:8, מִי לֶךְ פְּלִיפְּחָהּ הַזֶּה "who (what) are all those companies with thee?" Jud. 9:28, מִי יִשְׁכְּבֵם בְּנֵינֵינוּ "who (are) the Shechemites that we should serve them?" 13:17, מִי יִשְׁכְּבֵם, 1 Sa. 18:18, מִי אֲנִי וְיֵי חַיִּי Mic. 1:5, יִשְׁכְּבֵם מִי ... i.e. "who (is) the author of the transgression of Jacob ... who (are) the authors of the high places of Judah?" Cant. 2:6.

It is put in the genitive, as **בֵּית קַי** whose daughter? Gen. 24:23, 47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, **קַי** to whom? Gen. 32:18; 38:25; to whom? (plur.) Ex. 32:24; on account of whom? Jon. 1:8; **מִי** whom? 1 Sam. 12:3; 28:11; **מִי** Eze. 32:19; **מִי** 1 Kings 20:14; **עַל־מִי**, etc. For the Latin *quis eorum?* is used **מִי** Isa. 48:14; followed by **מִן** Jud. 21:8; **מִי** **אֶחָד מִן** **בְּנֵי יִשְׂרָאֵל** "what one of the tribes of Israel?" Specially observe—(a) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Pa. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(b) An interrogation is intensified by the phrases **מִי הוּא**, **מִי הוּא זֶה**, **מִי הוּא זֶה**, see **הוּא זֶה**.—(c) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10; **מִי מְנֶה עֲפָר הָאֲרֶץ** "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1; **מִי הֵאֱמִין** "who hath believed?" i. e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12; **מִי יֹאמַר** "who shall say," or "who may say," *wer möchte, dürfte sagen?* (compare *ric āv*, followed by an opt.), for *no one will say*. Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase **מִי יוֹדֵעַ** **מִי** *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary **יָדַע מִי לֹא יָדַע** Job 12:9); used for the Lat. *nescio an*, *fortasse* (compare **יָדַע** No. 5, letter a), also *unexpectedly* (see *ibid.* No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28; **מִי אֲבִימֶלֶךְ** "who (is) Abimelech that we should serve him?" Ex. 3:11; **מִי אֲנִי** **כִּי אֶלְדָּא אֶלְפָּרַעִה**, "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(d) Followed by a fut. it is also often expressive of a wish; 2 Sa. 15:4; **מִי יִשְׁמַע** "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4; **מִי יִתְּנֵנִי** "who will give to me?" i. e. O that I had! Jud. 9:29; Pa. 53:7; Job 29:2. Hence **יִשְׁמַע מִי** is a customary phrase in wishing; see **יִשְׁמַע**.

(e) Indefinite, *whoever, whosoever*; Ex. 24:14; **מִי-בָעַל דְּבָרִים יֵשׁ אֲלֵיהֶם** "whoever has a cause let him go to them;" Jud. 7:3; **מִי יֵרָד וְהָיָה** "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered *ei ric, si quis, if any one*; 2 Sa. 18:12; **נָשְׂמוּ מִי בְּנוֹת** "take care of the young men every one (of you)." Followed by **אֲשֶׁר** Ex. 32:33; **מִי אֲשֶׁר** "whoever sinneth;" 2 Sa. 20:11; comp. Syr.

ܡܝܢ.

Some regard **מִי** adv. to be put for *how? in what*

way? like **מִי** B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5; **מִי יָקִים יַעֲקֹב** "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter d; Isaiah 51:19; **מִי אֶחָד מִן** **בְּנֵי יִשְׂרָאֵל** for the more full, **מִי אֶחָד מִן** **בְּנֵי יִשְׂרָאֵל**; Ruth 3:16.

Proper names beginning with **מִי**, as **מִיכָאֵל**, **מִיכָה**, **מִיכָיִל** etc., see below in their places.

מִיֶּדְבָּה ("water of rest;" see the root **דָּבָה**), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek *Μεδάβα, Μηδάβα, Μεδάβα*, see 1 Macc. 9:36; Jos. Archæol. xiii. 1, § 4; ix. § 1; Euseb. h. v. Relandi Palæstina, p. 893. Ruins still called *Mádaba* were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

מִיֶּדֶד ("love," from the root **יָדַד**), [*Medad*], pr. n. m. Nu. 11:26, 27.

מִיטָב m. (from the root **יָטַב**), *the good*, or *best part* of any thing; 1 Sa. 15:9, 15; **מִיטָב הַצֹּאן** "the best of the flock;" Ex. 22:4; **מִיטָב שְׂדֵהוּ וּמִיטָב כֶּרְמֵהוּ** "the best part of his own field and of his own vineyard;" Gen. 47:6; **בְּמִיטָב הָאָרֶץ** "in the best part of the land;" verse 11; LXX. *ἐν τῇ βελτίστῃ γῇ*. Vulg. *in optimo loco*; nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic **مَوْطِب**, proposes to translate, pastures.

מִיכָאֵל [*Micha*]; see **מִיכָיִל**.

מִיכָאֵל ("who is like unto God?"), *Michael*, pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan. 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

מִיכָה (for **מִיכָיִהוּ** "who is like unto Jehovah?") LXX. *Μιχαίας, Micah*, pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen **הַפְּלִישְׁתִּי** (which see); Mic. 1:1, and Jer. 26:18 **כִּי מִיכָה** has **כְּתִיב** **מִיכָה**.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, **מִיכָה**.—(3) and (4) see **מִיכָיִהוּ** No. 1 and 2.—(5) and (6) see **מִיכָיִהוּ** No. 1 and 2.

מִיכָיִהוּ ("who is like unto Jehovah?"), *Michaiah*, pr. n. m.—(1) see **מִיכָה** No. 1, 2.—(2) Neh. 12:35, called **מִיכָה** Neh. 11:17, 22.—(3) Neh. 12:41.

מִיכָהוּ (id.), [*Micahiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:5; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מִיכָה (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִיכָה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 14, and כְּחִיב מִיכָה verse 8.—(3) Jer. 36:11, 13.

מִיכָל m.—(1) 2 Sam. 17:20, מִיכָל הַמַּיִם a little stream of water (from the root מִכַּל, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאל which see.

מִי water, see יָם.

מִימִינִי & מִימִינִי ("from the right hand," unless it be rather for מִימִינִי), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִימִינִי Nehemiah 12:17, 41.

מִי an unused root [referred to מִן in Thes.], Arab. مَان to lie, to speak falsehood, Eth. ጠረፍ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מַמְנֶה appearance, form, and —

מִי m. form, hence species, kind, sort, comp. Gr. ἰδέα, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהוּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. حَسَل family, race.)

מִינְקָה nurse, part. Hiph. from the root נָקָה which see.

מִסְדָּ 2 Ki. 16:18 כְּחִיב, a very doubtful reading for מִסְדָּ, which see.

מִפְעֵת Josh. 13:8; Jer. 48:21, and מִפְעֵת Josh. 11:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where נֶדֶךְ is מִפְעֵת.

מִיץ m. pressure, squeezing (from the root צָץ), Prov. 30:33.

מִישָׁא ("retreat," from the root שָׁא), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מִשָּׂא.

מִישָׁאֵל ("who (is) that which God is?" from מִי, שָׁא, and אֵל, compare מִיכָאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁאֵל.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root יָשַׁר)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר kar' ἐκχοχ' a plain in the tribe of Reuben, near the city of מִירְכָא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מִישַׁח [*Meshach*], pr. n. Ch. see מִישַׁח No. 2. Dan. 2:49; 3:12. Pers. مِشْك ovicula. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian مِيز شاه guest of the king." Thes.]

מִישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מִישַׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מִישָׁר only in pl. מִישָׁרִים, more rarely מִישָׁרִים Pro. 1:3 (from the root יָשַׁר).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁרִים Prov. 23:31, and מִישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁרִים Ps. 9:9, and מִישָׁרִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. עָלָה מִישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מִיתָר only in pl. i. q. יָתֵר No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מִכָּאֵב & מִכָּאֵב m. (from the root אָבָה, pl. מִכָּאֵבִים Ps. 32:10, and מִכָּאֵב Isa. 53:3, n. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18:

מכביר *plenty*, see קבר Hiph.

מכבנא ("bond"), [*Machbena*], pr. n. of a place, see קבון. [In Thes. "cloak" from the root קב 1 Ch. 2:49.]

מכבני (perhaps "what(is) like my children?" for מִה קבני ["clad with a cloak?" from the root קב Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מכבר (from the root קבר No. 1) const. מכבר m. network (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבר m. (from the root קבר No. 1), coarse cloth, cilicium, 2 Kings 8:15. Κωνυπτεῖον, a fly net, which some understand to be meant (following J. D. Michælis) seems unsuitable to the context.

מכה f. (from the root נקה) pl. מכות, more rarely מקים 2 Ki. 8:29; 9:15.

(1) a smiting, striking, Deut. 25:3; 2 Ch. 2:9, wheat חֲטִי מכות commonly taken to be for חֲטִי מכות wheat beaten out, or threshed, but perhaps the reading is corrupted from חֲטִי מכות 1 Ki. 5:25. Especially used of plagues, i. e. calamities inflicted by God, Lev. 26:21; Deut. 28:59, 61; 29:21.

(2) a wound, 1 Ki. 22:35; Isa. 1:6.

(3) slaughter in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכה f. (from the root קנה) a place burned on the body, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) a place, (Arab. مكان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic መገረ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) foundation, basis, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מכנה & מכנה f. with suff. מְכַנְהָה Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מכנות.

(1) a place, Ezr. 3:3; compare Ezr. 2:68.

(2) a base, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה suff. מְכֻרָהם Eze. 29:14; plur. מְכֻרָהם ibid. 1:6; 3; מְכֻרָהם ibid. 21:35, f., origin, nativity of any one, properly, digging out, mine, a place where metals are dug out, from the root ניר No. 1, used in this sense by a figure taken from metals (compare Isa. 41:1); like the Germ. Abflammung, by a

similar figure taken from plants. Arab. حفر a digging; also the nature, quality of any one.

מכיר ("sold"), [*Machir*], pr. n. m. — (1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14. — (2) 2 Sam. 9:4, 5; 17:27. Hence patron. מְכִיר Num. 26:29.

מך prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונ, מוך, מך, מך, see under מ"י page CCCCLXVIII, A. Syr. مَح to be cast down, prostrated.)

NIPHAL, fut. יִפֹּךְ id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הִפְכוּ for הִפְכוּ they decay, i. e. perish, Job 24:24.

מכל see מכל.

I. מכלה (from the root קלה) f. completion, perfection, found once in plur. 2 Chron. 4:21, מכלות, "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלא, מכלה (like מורה Psalm 9:21, for מורה, from the root קלה to shut up), a pen, a fold, Hab. 3:17; plur. מכלאות Ps. 50:9; 78:70.

מכלול m. (from the root קלל), perfection, especially used of perfect beauty. Eze. 23:12; 38:4, לְבָשׁ מְכֻלָּל "perfectly (splendidly) clothed."

מכלל m. (from the root קלל) that which is perfect, perfection, Ps. 50:2.

מכללים plural of the form מְכֻלָּל prop. beauties (Schönheiten); hence beautiful articles of merchandise, especially splendid garments, Eze. 27:24.

מכלת f. food, once 1 Kings 5:25; constr. from מְכַלֵּת. [Root מכל.]

מכמנים m. plur. treasures; found once Dan 11:43; from the root קפן to hide away, lay up.

מכמש Ezr. 2:27; מְכַמֵּשׁ 1 Sa. 13:2, 5; מְכַמֵּשׁ Neh. 11:31 ("laid up," "treasure," from the root קמם), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμας, 1 Mac. 9:73; in Josephus, Μαχμα, Ant. xiii. 1, § 6. [now Mükmas, منجماس Rob ii. 113].

מכמר Isaiah 51:20; and מכמר, only in plur.

מכמרת Ps. 141:10, m. *the net* of a hunter, from the root *קטר* No. II.

מכמרת Isa. 19:8; suff. *מכמרתו* (as if from *מקמרת*), Hab. 1:15, 16; *a fisher's net*, from the root *קטר* No. II.

מכמרת see מכמרת.

מכמרת (perhaps "hiding place," see *מקמרת*), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מכנרדי ("what (is) like a liberal person?" for *מכנרדי*), [*Machnadebai*], pr. n. m., Ezr. 10:40.

מכנר (from the root *כנס*), only in plur. or dual, constr. *מכנר* *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root *כנס*). Josephus (Arch. iii. 7, § 1), describes them in these words, *διάζωμα περι τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας ἀποτέμνεται δὲ ὑπὲρ ἡμῶν καὶ τελευτῆσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מכס m. (from the root *כס*, like *מסר* from *סר*), pr. *number, price* (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. *ܡܚܫܐ*, Arab. *مكس* census, toll, whence is formed a new verb *מכס* to collect tribute, also a denominative noun *מכס*, *מכס* a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it *մարս*. Contracted from this is *מס*, fem. [*מסה*].

מכסה f.—(1) *number*, Ex. 12:4.

(2) *price of purchase*, Lev. 27:23.

מכסה m. (from the root *כסה*) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מכסה (prop. part. Piel of the verb *כסה*)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully *החלב המכסר ארית* Exod. 29:13, 22.

מכפל f. ("a doubling" ["portion," "part," "lot," like the *Æth.* *ἰδιῶ*, *ἰδιῶ*]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מכר fut. *ימכר*. TO SELL (kindred to *מכר*, *מכר*), Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by *פ* of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. *ܡܚܪ* to betroth, compare *מכר* No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell* a *people*, used of Jehovah, i. e. *to deliver* into the power of an enemy, Deut. 32:30; Jud. 2:14, *וַיִּמְכְּרוּ בְּיָד אֹיְבֵיהֶם* "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL *נִמְכַּר*—(1) pass. of *Kal*, *to be sold*, Levit. 25:34; pass. of letter *b*, Isa. 50:1; 52:3.

(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47. HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, *מכר*, *מכר*, *מכר*, *מכר* [pr. n. *מכר*], and—

מכר m. with suff. *מכרי*—(1) *something for sale*, Neh. 13:16.

(2) *price of sale*, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מכר m. (from the root *כר*), *an acquaintance, friend*, prop. abstr. friendship, familiarity (*Setanm* [soft]), 2 Ki. 12:6, 8.

מכרה m. (from the root *כרה*) *a pit*, Zeph. 2:9.

מכרה (with Tzere impure) f. once plur. *מכרות*, ["perhaps"] *swords*, so called from piercing through (Gr. *μάχαρα*), see the root *כר* No. I.; hence, Gen. 49:5, *כְּלֵי הַמָּס מִכְרֵיהֶם* "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, *יעקב קלל את הרבם בלשון יונית* "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. *مكر* to plot, to devise, and *ἰσχυρ*: to consult, *ἰσχυρ*: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

מכרי ("worthy of price," or "bought" ["for price," "price of Jehovah"]), [*Michri*], pr. name, m., 1 Ch. 9:8.

מכרתי [*Mecherathite*], Gent. n. from *מכרה*, a place elsewhere unknown, 1 Ch. 11:36.

מכשול (from the root **כשל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מכשול** "a stone of stumbling;" Isa. 57:14. Eze. 3:20, **ונתתי מכשול לפניו** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) *a cause of the failing, a cause of the falling of any one*, Eze. 18:30; 44:12; Ps. 119:165.—(b) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מכשול עונם** "their incitement to sin," i.e. the images of gods.—(c) *offence of mind, scruple of conscience*, 1 Sam. 25:31.

מכשלה *f.*—(1) *ruin, used of a state brought to ruin*, Isa. 3:5.

(2) *an incitement to sin, offence; pl. used of idols*, Zeph. 1:3.

מכתב *m.* (from the root **כתב**).—(1) *writing*, Ex. 32:16; Deut. 10:4.

(2) *something written; hence—(a) a letter*, Germ. ein Schreiben (Arab. **كتاب** and **مکتوب** used of a letter), 2 Ch. 21:12.—(b) *a poem*, Isa. 38:9. Compare **מכתם**.

מכתה *f.* (from the root **כתה**) *fracture, breaking*, Isa. 30:14.

מכתב *m. i. q.* **מכתב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), *something written, specially a poem*. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מכתש *m.* (from the root **כתש**).—(1) *a mortar*, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. *ὀδοντοκός*, *socket of a tooth*, see Bochart, Hieroz. t. i. p. 202. [Is it not a *place* of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מלא (see No. 1, Est. 7:5) and **מלא** in pret. *being occasionally cast away*, **מלא** Job 32:18; **מלא** Eze. 28:16; inf. **מלא** Lev. 8:33; **מלא** Job 20:22; fut. **מלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **لأ**, Syr. **لأ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. *πλέω* (*πλήρης, πίμπλημι*), *πλέος*, also *βλύω, βρύω*; Lat. *plere*; whence *implere, complere, plenus*; Goth. *fulljan*; Germ. *füllen, voll*; Engl. *full, to fill*. Also the Polish *pełny*; Bohem. *plný*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate *πλέω, πλείω*, to sail; also *φλέω, φλύω, fleo, fluo, pluo*). Specially—(a) *to fill, as anything does a vacant space with its own bulk or abundance; with an acc. of place*, Gen. 1:22, **מלא את המים ביםים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלא את המשכן** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מלא השלטים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) *to fill a place with any thing, with two acc. of the place and the thing filling it*, Eze. 8:17, **מלא את הארץ חס** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by **מן** of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלא ידכם** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלא** אשר לבו לעשות כן" who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **וידן רשע מלא** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaaß des Frevels füllst (compare Gen. 15:16).

(2) intrans. *to be filled, to be full*, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מלא הארץ חס** "the earth is filled with violence." Jud. 16:27, "the house was full **האנשים** of men." Job 32:18, "I am full **גלים** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by **מן** Isaiah 2:6. Specially in Hebrew it is said—(a) **מלאה נפשי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) *to be fulfilled, or completed*, used of space of time. Gen. 25:24, **ומלא ימיה ללדת** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **מן ימלא ימי ההקטם** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full*, with an acc. Genesis 6:11, **ומלא הארץ חס** "and the earth was full of violence." Ex. 1:7, **ומלא הארץ אדם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מל of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלאות fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins למלאם and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את דוד "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy the soul*, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חיה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מלאו "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. تملأ النظر الى to observe any

one closely, مملأ جعل to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא מלא to bend a bow strongly, for הקשת מלא Zeo. 9:13; Compare Arab. مملأ في القوس and fully

مملأ في القوس Schult. Opp. Min. p. 176, 355;

and Syr. مملأ; also מלא for לקחת "to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing with which any thing is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, למי מלא "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא אקנים *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, ומהו "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, מלא אתם חכמת לב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מל of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מל in this phrase, מלא ידו "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מלא filled up with gems as set; followed by מל Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. mutually *to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by מל to attack with united strength, Job 16:10.

Derived nouns are, מלא, מלאה, pr. n. מלא, מלאה, and those which immediately follow.

מלא Ch. to fill, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מלאה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, מלאה את ההיכל "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as מלא full money, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, מלאים בלבוש "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מלאים full of days, advanced in age. Isa. 1:21. Once with a pleonastic dat. מלאה לה Am. 2:13.—A full wind is a strong, violent wind. Jer. 4:12, מלאה "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psal. 73:10, מלא מי waters of fulness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; in full number, Nah. 1:10.

מלא, מלאה, once מלא Eze. 41:8, m.

(1) *fulness* (Fülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, מלא "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מלא "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מלא "a basin full of water."—Amos 6:8, מלא "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל הָאֲדָמָה "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **مَلَا**, Syr. **ܡܠܐ** in Barhebr. often. Gen. 48:19, מָלֵא הַנְּזִילִים. Isa. 31:4.

מְלֵאָה f. *fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, וְדִמְעָה לֶחֶם לֶחֶם LXX. ἀπαρχὰς ἀλωνος καὶ ληνοῦ. Deut. 22:9, מְלֵאָה הַזֶּרַע וְהַפְּרִים. Used of wine, Nu. 18:27, מְלֵאָה מִן הַיַּיִן "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

מְלֵאָה f. *filling, or setting of gems*, Ex. 28:17; pl. מְלֵאוֹת, verse 20; 39:13; see מְלֵאָה No. 2.

מְלֵאִים m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵאָה No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare מְטַחַת sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i. q. מְלֵאָה Ex. 25:7; 35:9.

מְלָאָד m. (from the root לָאָד to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܐܚܐ**, Arab. **مَلَك** id.)

(2) *a messenger of God*, i.e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מַלְאָךְ); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מַלְאָךְ Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

[“מְלָאָד Ch. *an angel*; with suff. מְלֵאָדָה Dan. 3:28; 6:23.”]

מְלֵאָה fem. (by a Syriacism for מְלֵאָה), const. מְלֵאָה; with suff. מְלֵאָהָ; plur. מְלֵאָהוֹת, const. מְלֵאָהוֹת.

(1) prop. *service* (see the root לָאָד); hence *work*

prescribed to any one (comp. Germ. *schiden*, Luth. *teschiden, beforgen*). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה עֲלֶיךָ מְלָאָה “thou shalt do no work;” Exod. 31:14, 15; 35:2; Lev. 23:7 *Specially of the work of an artizan*; Exod. 31:3; 35:35, מְלָאָה חָרָשׁ “work of a smith;” מְלָאָה עֹר *Leberarbeit, something made of leather*, Lev. 13:48; מְלָאָה בֵּית יְהוָה “the works placed in the temple of Jehovah,” 1 Ch. 23:4; Ezr. 3:8; מְלָאָה עֹשֵׂי הַמְּלָאָה workmen, 2 Ki. 12:12; מְלָאָה עֲלֵי הַמְּלָאָה those who are set over works to be done, 1 Ki. 5:30. Used of public *affairs*, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְקָנָה).

מְלֵאָכָה const. מְלֵאָכָה f. *message*, Hag. 1:13 (from the root לָאָד).

מְלָאָכִי (abbreviated from מְלֵאָכִיָּה “the messenger of Jehovah;” whence LXX. *Malachias*, Vulg. *Malachias*; comp. מְלָאָכִי for מְלֵאָכִיָּה, [*Malachi*], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלֵאָה (from the root מְלֵאָה), fem. Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מְלֵאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלֵבוֹשׁ m. (from the root לָבוֹשׁ), *a garment*, i. q. לְבוֹשׁ 2 Ki. 10:22.

מְלֵבָן m. (denom. from לָבַן a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14.

מְלָה f. pl. מְלָה and מְלָה (from the root מָלָה).

(1) *word, speech*, i. q. דְּבָר, a word of frequent use in the Aramaean (Syr. **ܡܠܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְאֵהִי לְהֵם לְמֵלָה.

(2) *a thing*, like דְּבָר, Job 32:11.

מְלָה f. Chald., emphat. st. מְלֵאָה; pl. מְלָה.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלֵא see מְלֵאָה.

מְלֵאוֹת see מְלֵאוֹת.

מְלֵאוֹ masc. prop. *a rampart, mound, built up and filled in with stones and earth* (Chaldee מְלֵאוֹ).

Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bijl. i. ii. p. 35, seqq. It appears to be the same as מְלוֹא 2 Kings 12:21. But—(b) מְלוֹא Jud. 3:6, 20, is a castle of the Shechemites, and מְלוֹא its inhabitants, *ibid*.

מְלוֹחַ m. (denom. from מָלַח salt), *halimus*, Greek ἅλμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מְלוּךְ ("reigning," or i. q. Syr. فُحَّف "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כְּחִיב, where כְּרִי is מְלוּכִי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלוּכָה 1 Sa. 10:25 (from the root מָלַךְ, *kingdom*; *dominion*; מְלוּכָה עִיר royal city, 2 Sa. 12:26; מְלוּכָה הַמֶּלֶךְ royal throne, 1 Ki. 1:46; מְלוּכָה הַמֶּלֶךְ royal stock, Jer. 41:1; Dan. 1:3; עָשָׂה מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מְלוּכִי see מְלוּךְ No. 2.

מָלֹךְ m. (from the root מָלַךְ), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּכָה fem. of the preceding; *a booth in which garden-keepers lodge*, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عَزَال, see Buxtorff Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מָלַח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מָלַח, also מָלַח to smooth, to soothe, Greek μαλακός, μελιχίως (μέλι), ἀμέλγω, Lat. *mulceo*, *mulges*; and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַח, מָלַח and those cited under these words). Hence מָלַח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلَح fugitive (from the idea of slipping away, comp. מָלַח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מָלַח to thresh (with r softened into l)."]

NIPHAL, to glide away, to flee, to vanish. Isa. 51:6; מָלַח מְלַח "for the heavens shall vanish like smoke." Besides in the root מָלַח then is the active signification to draw, to pull (ziehen, ziehen), whether with the hands or with the teeth, compare מָלַח : to draw, to pull, to seize, and hence the Heb. מָלַח rags.

II. מָלַח (Arab. مَلَح) to salt, denom. from מָלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מְלַח, inf. absol. הַמֶּלֶךְ to be washed with salt water, as a new-born babe, Eze. 16:4.

I. מָלַח (Arab. مَلَح) m. SALT, הַמֶּלֶךְ the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מְלַח the valley of salt, see מְלַח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מְלַח a statue of salt, a stone of fossil salt, resembling a column, such as are found[?] near the Dead Sea, Gen. 19:26. Derivatives, מְלַח No. II., מְלַח, מְלַח, מְלַח.

II. מְלַח only in plur. מְלַח *torn garments*, *rags*, Jer. 38:11, 12; from the root מָלַח No. 1.

מָלַח Ch. (from the noun מָלַח) to eat salt, Ezr. 4:14. Slaves for whom their owner provides victuals are said to eat of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מָלַח Ch. salt, Ezr. 4:14.

מָלַח m. with Kametz impure, Eze. 27:9 (denom. from מָלַח in the signification of sea, comp. Gr. ἅλς); a sailor, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מְלַח f. a salt land, and on that account barren, Job 39:6; Ps. 107:34; fully מְלַח Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus*—*fragibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מִלְחָמָה 1. once **מִלְחָמָה** 1 Sa. 13:22; with suff. **מִלְחָמָתָה**, plur. **מִלְחָמוֹת** (from the root **לָחַם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1; **לְמִלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מִלְחָמָה**, followed by **אִתּוֹ** (אִתּוֹ) and **עַל** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **יָרָה מִלְחָמָה** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מִלְחָמָה** a warrior, a soldier, Nu. 31:28; **אִישׁ מִלְחָמָה** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **בָּאֵם מִלְחָמָה** baś Mīqām-wol, army, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מִלְחָמָה** instruments of war, arms, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַגִּבּוֹרִים מִלְחָמָה**, "victory (does) not (always happen) to the strong."

מִלֵּט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **פָּלַט**. (Of the same family are the roots cited under **מָלַח** No. I. The third radical is a dental or a sibilant in **מִלֵּץ**, Arabic **مَلَد** II. to soften, **מִלֵּט** to smooth, to flatter, **מִלֵּס** to be soft, smooth, **מִלֵּז** to escape, to slip away, Gr. **μείδω** to soften, **μαλάσσω**, **μειλίσσω**, although in these the root has γ, [comp. **μείλω**, **μαλακός**, **mulgeo**, **mulceo**]; Germ. **milb**, etc. With the letter **l** hardened is formed **מִלֵּט**, which see.)

PIEL **מִלֵּט** and **מִלֵּט**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מִלֵּט נַפְשׁוֹ** to preserve one's own life, 1 Ki. 1:12; **מִלֵּט נַפְשׁוֹ** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مَلِط** fetus.)

HIPHAL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וָאֶחָד מִלִּפְתֵּי עוֹרִי** "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **بَرَأَ** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מִלֵּט m. cement, so called from being spread or smoothed over (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מִלֵּט**). Arab. **مَلَط**, Syr. **ܡܠܬܐ** id., also Gr. **μάλθη**, Lat. **maltha**, Ital. **malta**, Jer. 43:9.

מִלִּיָּה ("whom Jehovah freed"), [**Melastiah**], pr. n. m. Neh. 3:7.

מִלִּיכוֹ [**Melicu**], see **מִלִּיכוֹ** No. 2.

מִלִּיָּה f. an ear of corn, prop. used of an ear of corn cut off (from the root **קָלַל** No. II.), once Deut. 23:26.

מִלִּיצָה f. (from the root **לָוַץ**).—(1) a mocking song, Hab. 2:6, see the root **קָלַל** No. 2.

(2) prop. an interpretation; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מִלֵּךְ f. **מִלֵּךְ**.—(1) *to reign, to be king*. (Æth.

መለከ; id.; Arab. **مَلَكَ** to possess, to reign; Syr. and Ch. to consult, compare Lat. **consulere** for **judicare**, **statuere** (whence **consul**), and the Old Germ. rather for **to rule, to govern**; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **עָלָה** 1 Sa. 8:7; 12:14; Ps. 47:9, and **פָּ** Josh. 13:12, 21 (to rule over, **herstehen über**), although **פָּ** is also not unfrequently **פָּ** of place, Jud. 4:2, **herstehen zu**, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHAL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if *to give the kingdom to any one*).

HOPHAL **מִלֵּךְ** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מִלִּיכָה**, **מִמְלִיכָה**, **מִמְלִיכָה**.

מִלִּיךְ [so also in pause], with suff. **מִלִּיכִי**, pl. **מִלִּיכִים**, once **מִלִּיכִי** Prov. 31:3, and, by insertion of a mater lectionis **מִלִּיכִים**, 2 Sam. 11:1 [**מִלִּיכִים**], m.

(1) a king. (Arab. **مَلِك**, rarely **مَلِك**;

Syr. **ܡܠܬܐ**.) Followed by a genit. of people or land, as **מִלִּיךְ יִשְׂרָאֵל** Gen. 14:2; **מִלִּיךְ יְהוּדָה** but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of **king** is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יְעֻבֵּשׁ Isa. 41:21; מֶלֶךְ יְהוָה 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεύς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܡܠܟܐ ܕܡܠܟܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(a) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. מֶלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מֶלֶךְ; pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלִכִי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. מֶלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מְלָכִים, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The *Moloch* of the Ammonites and the *Saturn* of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phœnicio-Shemitic nations as a καὶ ἀδελφόν, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מֶלֶכָּה Chald. *a queen*, Dan. 5:10.

מֶלֶכֶת f. (from the root מָלַךְ), *a snare, a trap*, Job 18:10.

מֶלֶכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּדִישִׁים), Cant. 6:8, 9.

מֶלֶכָּה (id., or by the Chald. usage, "counsel"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מֶלֶכָּה see מְלָכָה.

מְלָכָה const. מְלָכִית, emphat. מְלָכוּתָה f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מְלָכוּתָה Dan. 2:44; 7:23.

מְלָכִית fem. (denom. from מָלַךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מְלָכָה שְׁאוּל, 1 Ch. 12:23, "the kingdom of Saul;" Dan. 1:1, "in the third year of the reign of Jehoikim," Dan. 2:1; 8:1; 1 Ch. 26:31; מְלָכִית הַמְּלָכִית *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere הַמְּלָכִית. Meton. used of *royal ornaments*; Esther 5:1, וְהָלַכְתִּי בְּאֵפֶר מְלָכִית "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מְלָכִית יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מְלָכִית בָּבֶל the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכִיּוֹת Dan. 8:22.

מְלָכִיָּה ("God's king," i. e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in 1 Nu. 26:45.

מְלָכִיָּה and מְלָכִיָּהוּ ("king of Jehovah," i. e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מְלָכִי-יָדָק ("king of righteousness"), pr. n. Melchizedec, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מְלָכִירָם ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מְלָכִי-שֹׁעַ ("king of aid"), [Melchi-shua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; al.

with the words separated מִלְכִּישׁוּעַ 1 Ch. 8:33; 9:39;
10:2.

מַלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מַלְכִּים and מַלְכָּה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מַלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכָּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מְלִכָּה f. of the Chald. form מְלִכָּה (ܡܠܟܬܐ on the contrary מְלִכָּה from מְלִכָּה), a *queen*. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מְלִכָּה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either the *moon*, or *Ishtar* (ܡܠܟܬܐ), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מְלִכָּה *worship*, i. e. abstr. prop. concr. *deity, goddess* (of heaven), in like manner the Syriac translator renders it ܡܠܟܬܐ, *the worship of heaven*.

מַלְכָּה with the art. ("queen"), [*Hammoleket*], pr. n. 1 Ch. 7:18.

I. **לִשְׁמָע** TO SPEAK, a word mostly poet. for the common **דָּבַר**. (Chald. and Syr. **לִשְׁמָע**, **לִשְׁמָע** id. It in some measure imitates the sound, like the Greek **λαλέω**, *lallen*). In Kal once part. **לִשְׁמָע** Pro. 6: 13.

PIEL מָלַל id. Const. with acc. to *speak of, to utter* any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, וְיִמְלֹל אֶת־אֲבְרָהָם וְיִמְלֹל אֶת־יִצְחָק "who would have said to Abraham, Sarah shall give suck?" Compare מָלַל No. 1, c. Deriv. מָלַח a word [and pr. n. מָלַח].

II. **קָטַל** i. q. **קָטַל**, **קָטַל** to CUT OFF, or TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) **יִקְטַל** Job 14:2; 18:16; pl. in pause **יִקְטְלוּ** Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), to *be cut off*; Job 14:2, **יִקְטְלוּ**, **יִקְטְלוּ** “like a flower he cometh forth and is cut off;” Job 18:16, “beneath his roots dry up, **יִקְטְלוּ**” **יִקְטְלוּ** his branch is cut off from above.” In the former [German] editions of this book, these forms are taken as from **קָטַל** i. q. **קָטַל** to *fade*, which appears to be supported by the words, Ps. 37:2 (where there is in the other member **יִבֹלֵן**), but the signification of cutting off is confirmed by the form **יִמְוֶלֶל** Ps. 90:6, and the deriv. noun **קָטִיל**.

POEL מוּל, fut. יוּל, *to cut o. f*, Psalm 90:6; see מל Pilel.

Deriv. מְלִילָה.

Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

𐤠 Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25.

מִלָּל ("eloquent"), [*Milalai*], pr. n. m., Neh.
12:36.

מִלְמַר or **מִלְמָר** m., once constr. st. Jud. 3:31, **מִלְמַר הַבָּקָר** "an ox-goad;" Gr. *βουπλήξ*, Il. vi. 135, *βοῦκέντρον*, see Schöppen, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root **לָמַר** No. 1, to correct, to chastise.

מָלִץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. I. מָלַט and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מְלִצָּר with the art. הַמְּלִצָּר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers.

مَالِسْ prefect of the wine; according to others مَالِسْ
prefect of the treasury.

מִלֵּךְ TO BREAK, TO CRUSH (eintniden), Levit. 1:15; 5:8. (Cognate is the root מָרַק, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מִלֵּךְ *vellicavit*.) LXX. ἀνασπίζω, to cut off with the nail (abtneipen), contrary to the express words of the Hebrew text, וְלֵךְ יִבְרִיל Lev. 5:8.

מִלְקוֹחַ m. (from the root **לָקַח**)—(1) *prey, booty*, but especially used of cattle. Nu. 31:12, **וְאֶת־הַשְּׂבִי וְאֶת־הַמִּלְקוֹחַ** "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מְלִקְוִיִּים *both jaws*, by which food is taken, Ps. 92:16.

מִלְקוֹשׁ *m.* (from the root **לָקַשׁ**) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (**יֹרֵה**, **מִיֹּרֶה**). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מִלֵּקָהִים m. dual (from the root לָקַח).—(1) *a pair of tongs*, Isa. 6:6.

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21

מלקחים m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Theas., this latter being given as the form before a suff.]

מלתחה f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לחח.

מלתי (prob. for מלאתי "my fulness"), [Mal-loth], pr. n. m., 1 Chron. 25:4, 26.

מלתעות pl. f., Psalm 58:7, and with the letters transposed מלתעות Job. 29:17; Prov. 30:14; Joel 1:6, prop. biting ones, biters, poet. used for teeth, from the root לחע to bite; comp. סגת-סגת; a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

ממנרה f. (with Dag. euphon.), Joel 1:17, places, or buildings where there are granaries, or cells for keeping grain (מנירות), denom. from מנרה Hag. 2:19, with מ local prefixed; comp. מראשית, and Lehrs. § 122, 1, No. 14.

ממרים pl. (from the root מרר), measures, Job 38:5.

ממוכן [Memukan], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מומכן verse 16 כתיב.

ממות only in plur. ממותים (from the root מות)—(1) deaths, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב coner. slain, where the קרי is ממתים.

ממור m.—(1) spurious, a bastard, Deu. 23:3; LXX. ἐκ πορνῆς; Vulg. de scorto natus; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Theas. p. 781.]

(2) metaph. foreigner, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root מור prob. had the same meaning as מור to separate but used in a bad sense, to despise, to condemn; whence מור Med. Damma, to be of little worth, contemptible; compare מור to put to shame;

and Syr. Aph. to condemn. Others take it from the root מור, whence the noun מור a foreign country; and hence ממור.)

ממקד m. (from the root מקד)—(1) sale, Lev. 25:27, 29, 50.

(2) something sold. Lev. 25:25, "אֲשֶׁר אָחִיו, a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) something for sale, Levit. 25:25; Neh. 13:20.

ממקרת Lev. 25:42, f.; i. q. ממקד No. 1.

ממלכה constr. ממלכת, with suff. ממלכתי, plural ממלכות (from the root מלך) f. a kingdom, dominion, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king מלכות עיר royal city, Josh. 10:2; 1 Sa. 27:5. בית ממלכה royal abode, Am. 7:13. ממלכות הארץ kingdoms of the earth, Deu. 28:25.

ממלכות f., constr. st. ממלכות (from the root מלך) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

ממקד (from the root מקד) m. wine mixed with spices, i. q. מקד Pro. 23:30; Isa. 65:11.

ממן see מן.

ממר m. sadness, Pro. 17:25 (from the root מר, like מקם from מקם, comp. מקם from מקם, מלל from מלל).

ממרא ("fatness," "strength"), [Mamre], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence ממרא אלון "the oaks of Mamre," 13:18; 18:1; and simply ממרא 23:17, 19; 35:27, the name of an oak grove near Hebron.

ממררים Joh 9:18, a doubtful form which appears to have sprung from ממררים (36 copies read ממררים), and ממררים, from ממררים bitternesses, with מן prefixed. The construction will bear either, since the verb מרר admits either construction, an accusative, or the particle מן.

ממשח m. expansion, Eze. 28:14. Vulg. Cherub extensus, i. e. with extended wings, comp. Ex. 25:20. Root משח No. 2.

ממשל m. (from the root משל No. 1) dominion, rule, Dan. 11:3, 5. Plural ממשלים 1 Chron. 26:6, coner. lords, princes.

ממשלה f. (from משל) Mic. 4:8; constr. ממשלת (Gen. 1:16; Ps. 136:8), with suff. ממשלתך Isaiah 22:21, pl. constr. ממשלות—(1) dominion, rule, Gen. 1:16; Psalm 136:8.

(2) dominions, jurisdiction, 2 Ki. 20:13.

(3) coner. princes, chief rulers, 2 Chr. 32:9, see ממשל No. 2.

מִמְשָׁק (from the root **מָשַׁק** to possess). Once Zeph. 2:9, **מִמְשָׁק חָרָל** a possession of nettles, a place occupied by nettles.

מִמְתָּקִים m. plur. (from the root **מָתַק**) *sweetnesses*, Cant. 5:16.

מָן with suffix **מָנָה** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **مِنْ** id., pr. *portion*, *gift*, **مِنْ السَّيْمَا**, from the root **מָן**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מָן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

מָן followed by Makk. **מָן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מָן** *whosoever*, Dan. 3:6, 11; 4:14.

מָן m.—(1) *part, portion* (from the root **מָן**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מָנָה** Ps. 68:24 as *his* or *their portion*, i.e. of the dogs); but it is manifest however in the forms **מִמְנִי** pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, “warn them **מִמְנִי**” Germ. von mirwegen, from me), **מִמְנֵי** *a parte ejus*, and the prefix **מָן** pr. is its const. state. That this is really a subst. the pl. const. **מָנִים** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מָנִים** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مَنْج** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מָנִים** the strings (i. e. concerts of music) gladden thee.” As to the plur. termination **ִים** for **ִים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

מָן and **מָנִי**, when followed by a guttural **מָן**, rarely **מָנִי** (Gen. 14:23; Sa. 18:16; and constantly in the forms **מָנִי**, poet. **מָנִי** and **מָנִי**

which see. (Syr. **مَنْج**, Arab. **مِنْ**, rarely **مَنْ**); with suff. **מָנִי** (see **מָן**) poet. **מָנִי** and **מָנִי** (in the Syriac form); **מָנִי** in pause **מָנִי**, **מָנִי** for **מָנִי** from him, f. **מָנִי**, poet. **מָנִי**; **מָנִי** for **מָנִי** from us, **מָנִי** poet. **מָנִי** f. **מָנִי**.

(1) pr. const. st. of the noun **מָן** a part of any thing. Hence a partitive prep. **מִמְנֵי** Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4:2, “ten men **מִמְנֵי** of the elders of the city.” 2 Ki. 2:7, “fifty **מִמְנֵי** of the sons of the prophets.” Neh. 1:2, **מִמְנֵי** “one of my brethren.” Job 5:1, **מִמְנֵי** “who from amongst his holy ones (i. e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מָנִי** “what of the night?” i. e. hast thou to teach. Suadial supposes another ellipsis, “what of the night?” sc. remains);—filling up (**מָן**, **מָן** i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare *λαμβάνειν τινας*), and those which resemble them, as of eating (**מָן**, Gr. *ισθίειν, πίνειν τινας*), of being satisfied (**מָן**, etc. 1 Kings 12:9, **מָן** “lighten (somewhat) from the yoke.” In all these cases **מָן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes, sc. etwas*). Specially—(a) when it refers to multitude, it denotes (*some*) out

of the whole number. (Compare Arab. **بَعْض** part, also some.) Ex. 17:5, **מָנִי** “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **מָנִי** “let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes one of a number, like the Arab. ⁵بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south יִמֵּן אֶרֶץ and (one) of his princes." With a negative particle *no one, none*. Job 27:6, לֹא יִחַר לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something, some*. Lev. 5:9, כְּדָם "some of the blood." Job 11:6, "God remitteth to thee מִקְּעוֹנֶךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God," Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 96; xix. 98; מִן עֵלֶם "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers *non a quoquam*, and contr. *non a quocquam*, Gal. 5:16. In Hebrew it is used—(α) מִן אֶחָד i. e. *some part of one, even one*. Lev. 4:9, "and if he do מִן אֶחָד even one of these;" comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מִן אֶחָד any of your brethren."—(β) מִן אֶחָד *even one*, in the difficult place, Gen. 7:22, מִן אֶחָד בְּחַרְבָּהּ מָתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(γ) מִן אֶחָד i. q. *not even any, not even the least*. Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, πᾶς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that *something* was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex, ēē*. So

very frequently in the proper signification, אֵלֶּם הָיָא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, *pregna. to dip one's finger, and to take it out from the oil*, Lev. 14:16. Specially it is often used—

(a) of the *material*, *out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִן הַלְבָּנוֹן "of trees of Lebanon," Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִיא טְהוֹר מִטְמֵא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַצִּיּוֹן "those sprung from thee," i. e. thy descendants (others render, *some of thy inhabitants*, compare No. 1, a); Jud. 13:2, מִן זֹרָחָה "a man of Zorah;" Jud. 17:7.

(c) of the *author* and *efficient cause* whence any thing proceeds, Gen. 49:12, מִן הַחֹלֶלֶת "becoming dark through wine," לָבָן ... מִן הַחֹלֶלֶת "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הָרִחָה to conceive by any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, מִן הַחֹלֶלֶת "they are taken by the archers;" Isaiah 28:7, מִן הַחֹלֶלֶת "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, מִן הַחֹלֶלֶת "perhaps I shall be built (i. e. have offspring) from her" (comp. מִן הַחֹלֶלֶת Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, Job 4:17; Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן הַחֹלֶלֶת Num. 32:22; Jer. 51:5; זֶכְרִי מִן זֶכְרִי Zech. 11:13. מִן הַחֹלֶלֶת cursed by the Lord (see חֹלֶלֶת, p. CCLXXX, B); Deut. 32:47, "it is not כֹּחֶם בְּיָדְךָ a vain word to you," i. q. *בְּעֵינֶיךָ*. So I also understand Gen. 3:14, מִן הַחֹלֶלֶת מִן הַחֹלֶלֶת i. q. *בְּעֵינֶיךָ* [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, מִן הַחֹלֶלֶת מִן הַחֹלֶלֶת i. q. *בְּעֵינֶיךָ* "reckoned as happy by the (other) sons," i. q. by his brethren.

(d) of the instrument. Job 7:14, מִן הַחֹלֶלֶת "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed מִן הַחֹלֶלֶת by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason, on account of* which (whence) any thing is done. Isa. 52:5, מִן הַחֹלֶלֶת "because of

our sins," Cant. 1:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מְבַלֵּי, מְבַלְּתִי because of defect, i. q. *because* there is *not*, see מְבַלֵּי, מְבַלְּתִי. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *pro*, Eng. *for*. Gen. 16:10, לֹא יִסְפָּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נִחַם to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). יְהוָה מִסִּי' according to the command of Jehovah, 2 Chr. 36:12. Hence *according to, after*. Eze. 7:27, מִדְּרָגָם אֲנִי עֹשֶׂה אֹתָם "according to their ways will I do with them." מִן according to the number, as often as, nach der Anzahl (see מִן).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e. g. מִשְׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן...לְ...from...unto (see מִן let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֶל "from kind to kind," i. e. things of every kind.—(β) מִן...עַד...from...unto. Lev. 13:12, מִן רֹאשׁוֹ עַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן יָמֵי עַד מִן הַכִּנּוּם "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, מִן אֶם מִן שֹׁרֵט עַל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...מִן...Eze. 25:13, מִן תֵּמָן...מִן דֵּדָן "from Teman .. even to Dedan." More often also in this signification (*from...unto*) there occurs לְמִן, for which see below. מִן מִן מִן *from thee hither*, see מִן and מִן. Specially observe—

(α) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (מִן, נָס), withdrawing (מָצָא), but also after those of fearing (מִן, יָרָא), hiding, hiding oneself (מִן, חָתַר), shutting (Pro. 21:23), guarding, keeping (מִן, שָׁמַר, De. 23:10), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן מִן free from any one; מִן מִן a shadow which defends from the sun, Isa. 4:6; 25:4; מִן מִן to rest from any thing. There is the notion of *leaving off*, in מִן מִן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; מִן מִן " (it is) enough for you! (cease now) from going up." There is that of failing in מִן מִן.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' "Αργεος, far from Argos, ἀπὸ πατρίδος αἰχῆς, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מִן "to dwell far from strife;" Num. 15:24, מִן מִן "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قُرب من فلان); whence מִן מִן one who is *next to the Goel*, or nearest of kin, the one who is next after him (compare Syr. מִן מִן the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן מִן "a drop (hanging) from a bucket;" Cant. 4:1, מִן מִן " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφορος καθήμενος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e. g. מִן מִן on the right and on the left (see under these words); מִן מִן at the side; מִן מִן in front, to the east, Gen. 2:8; 13:11; מִן מִן to the west, מִן מִן to the rising of the sun, Isa. 59:19; מִן מִן on the hinder part, behind, מִן מִן round about, מִן מִן afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִן id.; Isaiah 17:13; מִן מִן on this side...on that side, 1 Sam. 17:3; 1 Ki. 1:19, 20; also מִן מִן, מִן מִן, מִן מִן, see Heb. Gramm. § 147, 1. With לְ added, these adverbs assume the power of prepositions, as has been already observed; see p. cccclxxxiii, A.

(d) Figuratively applied to time, it denotes—(a)

terminus a quo, & *hinc* from which onward, מִנְעָרִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹם well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹם verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיְּמֵי from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִפְּהַרְתּוֹ immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִפְּהַרְתּוֹ, מִפְּהַרְתּוֹ, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀπίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מִתְּהִיץ "as a dream after one awakes;" Prov. 8:23, מִפְּהַרְתּוֹ "immediately from the beginnings of the earth;" מִיָּמִים after two days, Hosea 6:2; אַחֲרֵי after the end (see פֶּה); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִיָּמִים, Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Il. iv. 96, and ἐκ πάντων, Il. xviii. 431; Hebr. מִן בָּחַר Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, גְּבוּהָ מִכָּל הָעַם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָלֵיב מִכָּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכֵם מִדָּנִיֵּאל "wiser than Daniel," Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁתַּחֲוִיתִי מִצְדִּיקִים

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramin. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of *eminence standing out*, and hence of *surpassing*, is manifestly more suitable than the general one of *distance, standing apart*; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גְּדוֹל עוֹנִי מִן עוֹלָם "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָכַרְתָּ אֱלֹהִים מַעֲלוֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִסִּילֵיהֶם מִיְּרוּשָׁלַם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבָּה סִמְךָ מִדָּד "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. on account of, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְהוָה "because Jehovah loveth you."—(b) *from that, used of time, after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (הִנִּיחַ), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מִן הָאֵרֶץ." Gen. 27:1, "his eyes were dim מִן הָאֵרֶץ."

he could not see." Isa. 49:15, can a woman forget her sucking child בְּטִיטָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn בְּעֵינַי מִלְּאֵךְ that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מִן is for the fuller מִיִּית. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִנּוּ so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַת מֵאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. ܡܢ, Arab. مِنْ, *lest*; comp. No. 5, c. Deu. 33:11, מִן יִסְכְּחוּ LXX. μὴ ἀναστήσονται. Vulg. non consurgant. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מִן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un, d'après*; e.g. מֵאַחֵר from behind, hinter (etwas) weg; מִלִּפְנֵי from amongst, zwischen (etwas) weg; מִבְּעֵד, מִלִּפְנֵי, מֵעַם, עַם, לִפְנֵי, בְּעֵד, מֵעַם, מֵאַחֵר, see above, page xciv, A, after (אֶת). In other places, it denotes only a *part* or *side* of any thing, as מֵאַחֵר after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מִן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִן מִלְּפָנַי for מִלְּפָנַי מִן like the Syriac ܡܢ ܡܠܦܢܐ except, i.q. מִן לְכַר (both of which are in use); vice versa in —

לְמִן for לְ מִן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מִן signification No. 3, a, of the terminus a quo, *inde ab, from*. לְמִרְחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, מִן שָׁנָה לְמִן עֲשָׂרִים שָׁנָה "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, מִן אִישׁ וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22. — Here do not belong לְמִנִּית Num. 18:7, and לְמִתְחַת לְ 1 Ki. 7:32, which are for לְמִתְחַת, מִבֵּית, with the added notion of *motion* to a place; compare מֵלְמַחְצֵהוּ.

מֵאֶת see after מֵ p. xciv, A.

מִן Ch. suff. מִנִּי, מִנִּי, מִנִּי, מִנִּי i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מִן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִנְהוֹן דִּי פְּרֹזֶל a part of them was iron, a part of them earthenware;" compare מִנְהוֹן—מִנְהוֹן 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21. —(b) of the cause by which anything is moved, *on account of*, Dan. 5:19. —(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן קֵשֶׁת out of truth, or according to truth, *truly*, Dan. 2:47; מִן יָצִיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e.g. ἐκ ἐμφανούς, i. q. ἐμφανώς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן לְפָנַי = Hebr. מֵעַם, see מִן לְפָנַי i. q. Hebr. מִלִּפְנֵי, מִכֶּסֶּף. מִן אֶרֶץ i. q. Hebr. מֵאֶרֶץ from that time and onward, see מֵאֶרֶץ. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, מִן אֲנִשָּׁא יִשְׁנֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מִנָּה Chald. see מִנָּה.

מִנְאוֹת pl. from מִנָּה, portions.

מִנְגִּינָה f. i. q. מִנְגִּינָה a song, specially in mockery, a satire, Lam. 3:63.

מִנְדָּה f. Chald. i. q. מִנְדָּה which see.

מִנְדָּע Chald. i. q. Hebr. מִנְדָּע, *nd*, according to the Chaldee mode, being changed into *nd* (from the root מִנְדָּע fut. יִנְדָּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מִנְהָ prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מִנֵּן, and מִנָּה. In the Indo-germanic languages there correspond, transp. *vímō*; Zend. *neeman*; Pehlev. *nim*; and perhaps *νέμω, νειμμαι*). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. *to divide* into parts, to arrange), e.g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. מִנָּה, *man*, to reckon, to think.)

PIEL—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by ל of pers. Dan. 1:5; Job 7:3
(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Psa. 61:8, לְיָצְרָהוּ “appoint (order, cause) that they may preserve him;” followed by ל to set over, Dan. 1:11.

PUAL, פָּאָל , *to be constituted, set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אִתּוֹ Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי and the proper names מְנִיָּה , מְנִיָּהּ .

מְנָה & מְנָא Ch. *to number, to review*, Dan. 9:26. Part. pass. מְנִיָּה verses 25, 26.

PAEL מְנִי and מְנִיָּה *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִיָּה .

מְנָה m. pr. part, *portion, number* (see the root), especially *mina*, Gr. $\mu\nu\alpha$ (Syr. ܡܢܐ , Arab. منى), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, “twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:” this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty ($15 + 20 + 25$) shekels. But the former opinion is preferable.

מְנָה pl. מְנָהוֹת (with Kametz impure, Est. 2:9), f.
(1) *a part, a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. $\text{לְשַׁלַּח מְנָהוֹת}$ to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. הַלֵּל *a lot*, Jer. 13:25.

מְנָה in pl. מְנָהוֹת *parts*, i. e. *times*, Gen. 31:7, 41. Compare יָר No. 7.

מְנִיָּה m. *driving* (bas *Gahren*), of a chariot, 2 Ki. 9:20. Root מְנִיָּה .

מְנִיָּה f. (from the root מְנִיָּה No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. مَنْهَر and مَنْهَرَة a trench of water, see Schult. ad Job. p. 49.

מְנִיָּה m. (from the root מְנִיָּה , Ps. 44:15, מְנִיָּה רֹאשׁ , *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

מְנִיָּה (from the root מְנִיָּה , with suff. pl. מְנִיָּהוֹת (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. “*conditionem*” (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנִיָּה f. of the preceding.—(1) *rest, repose, condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זֶה הַמְּנִיָּה “this is the rest,” this is the way to enjoy tranquil felicity. מְנִיָּהוֹת still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מְנִיָּה m. according to the Hebrews, *progeny* (see נָן and נָן). It is once found Prov. 29:21, “he who brings up his servant tenderly from his youth $\text{וְאַחֲרֵיכֵן יִהְיֶה כִּנּוּן}$ afterwards he will be (will wish to be as) a son;” Luth. so will er barnach ein Sunter *son*. Others understand it to be *an ungrateful mind*, from the root מְנִיָּה , Arab. منى to receive favours ungratefully.

מְנִיָּה with suff. מְנִיָּהוֹת (from the root מְנִיָּה).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

מְנִיָּה f. of the preceding, *flight*, Lev. 26:34; Isa. 52:12.

מְנִיָּה m. *a yoke*, pr. for plowing, from the root מְנִיָּה to plow, to break up the ground (Syr. and Arab. مَنْهَر); hence מְנִיָּה אֲרָנִים *a yoke, beam, of weavers*, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have مَنْهَر , مَنْهَر being softened.

מְנִיָּה f. (from the root מְנִיָּה) *a candelabrum, a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מְנִיָּה m. pl. (with Dag. euphon.), *princes*, i. q. מְנִיָּהוֹת Nah. 3:17.

מְנִיָּה an unused root, Arab. منح to give, prop. to distribute, to divide out (kindred to מְנִיָּה , מְנִיָּה , com-

pare as to the relation of the verbs לָחַ and לָחַ under the root לָחַ (לָחַ). Hence—

מְנַחָה f—(1) a gift, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) tribute, which was exacted from a tributary people under the milder name of a gift (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) a gift offered to a divinity, a sacrifice, Gen. 4:2, 4, 5; specially a sacrifice without blood, opp. to לָחַ a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מְנַחָה וּמִנְחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנַחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [Menahem], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. Manahem.

מְנַחַת ("rest"), [Manahath], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנֵי (from the root מְנָה, to which origin allusion is made Isa. 65:12), fate, fortune (Arab. مَنَا, مَنِيَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see מְנֵי, by lectisterium, Isa. 65:11. [This passage says nothing about Babylon.] The planet Venus ought probably to be understood, which, as the giver of good fortune (سعد الأصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (') מְנֵי i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מְנֵי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מְנֵי), [Minni], pr. n. of a province of Armenia, which loc. cit. is joined with מְנֵי according to Bochart (Phaleg. l. l. cap. iii. p. 19, 20) Μιννά; a tract of Armenia; Nicol. Damaſc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנֵי.

II. מְנֵי poet. for מְנֵי with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנֵי Isaiah 30:11; see מְנֵי No. 1.

מְנֵי see מְנֵי.

מְנֵי see מְנֵי.

מְנֵי [Miniamin], see מְנֵי.

מְנֵי m. Chald. number, Ezr. 6:17, from the root מְנָה, מְנָה.

מְנֵי (perhaps given from the root מְנָה), [Min-nith], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנֵי. To such a noun is commonly referred the form מְנֵי in the words, Job 15:29, לֹא יִפְּחַת לְאָרֶץ מְנֵי, which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנֵי is derived from the root מְנָה, of which there is another trace in the common reading מְנֵי Isa. 33:1, which is supposed to mean the same as the מְנֵי Med. Ye, to obtain, to acquire; whence מְנֵי, נֵי, נֵי, wealth, possession, מְנֵי, wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנֵי from מְנֵי i. q. מְנֵי their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מְנֵי.

מְנֵי an unused root, Arab. مَنَى to divide, to allot (kindred is מְנָה); whence מְנֵי a gift (Manna); מְנֵי part. const. מְנֵי; plur. מְנֵי and pr. n. מְנֵי.

מְנֵי TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. are מְנֵי, and Æthiop. ማን; to reject, to cast aside. ["The primary syllable is מְנֵי, which has a negative force; see מְנֵי. Thes.] Ezek. 31:15, וְאֶמְנֵעַ גְּבוּרָתָהּ, "and I will restrain its floods."—(1) followed by מְנֵי, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶשְׁרַם מְנֵעִי מִפְּרַע אֹתָךְ, "who has restrained me from doing thee evil;" Jer. 2:25, מְנֵעַ רֵגְלֶךָ מִיִּחָה, "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מְנֵי of pers. to withhold any thing from any one, Genesis 30:2, וְאֶשְׁרַם מְנֵעַ מִפְּרִי הַבֶּטֶן, "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7, Job 22:7; followed by מְנֵי of pers. Ps. 84:12, etc. In the same sense is said מְנֵי Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מְנֵי with an inf.

(2) *to be taken away*, followed by **נָקַע** Job 38:15. Hence pr. n. **נִקְנַע**, **נִקְנָע**.

מִנְעוּל m. (from the root **נָקַע**), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מִנְעָמִים m. pl. *delicate fare, dainties*, from the root **נָעַם**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מִנְעֻנֵּים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נָנַע** Pil. ננענע), like *σειστόρον* from *σειω*. Syr. and Arab. *tympana quadrata*.

מִנְקִיּוֹת f. only in pl. **מִנְקִיּוֹת** *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܩܝܬܐ** id., from the root **נָחַץ** Pael to offer a libation.)

מִנְקֵת i. q. **מִינְקֵת** f. *a nurse*; see Hiph. of the root **נָקַע**.

מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מְנַשֵּׁי** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כְּחַיִּב**.—(4) Ezr. 10:30.—(5) verse 33.

מִנָּה for **מִנְאָה** (from the root **מָנָה**), pl. **מִנְאֹת** Neh. 12:44, and **מִנְיֹת** Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, **מִנְחַת שָׁעֵלִים**, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְחַת בּוֹקֶם** the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

מָס m. *one pining away, one who is consumed* with calamities; root **מָסַם** which see Job 6:14.

מָס m. *tribute*. (Commonly taken from **מָסַם** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מָס** is contr. from **מָסַם** tribute, toll, from the root **מָסַם** to number, like the fem. **מִסָּה** measure, number, for **מִדְּקָה**. Many examples of the softening of the letters **ks**, or **ξ** at the end of words by the rejection of **k**, are found in Gr. and Lat., as *Ajax*,

Aíax, *pistrix*, *pistris*, π στρις; ὄπρις, Dor. ὄπριξ. *mixtus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malazo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully **מָס עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמָס** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמָס עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **הָיָה לְמָס** Josh. 17:13; **לְמָס** Jud. 1:28; and **לְמָס עֲבָד** Esth. 10:1, to lay servile work upon any one; **אֲשֶׁר עַל הַמָּס** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **מְסִים** superintendents of works, task-masters, Exod. 1:11.

מִסָּב m. (from the root **סָבַב**)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root **סָבַב** 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. **מִסְבּוֹת** id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, **מִסְבֵּי יְרוּשָׁלַם** "around Jerusalem."

מִסְגֵּר m. (from the root **סָגַר**) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith (artisan)*, 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Ps. 142:8; Isa. 24:22.

מִסְגֵּרֹת f. *border*; plur. **מִסְגֵּרוֹת** (from the root **סָגַר**).

(1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randelstien), so called from their *inclosing*, Ex. 25:25, seqq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מִסָּד m. *the foundation* of a building, 1 Kings 7:9; from the root **סָדַר** inflected in the manner of verbs **פָּן**.

מִסְדָּרוֹן m. *a portico*, so called from the columns standing in *rows*; compare **סָדַר**, **סִדְרָה** order, row. It is once found, Jud. 3:23.

מִסָּה i. q. **מָסַם** and **מָסַם** No. II., **TO MELT**, **τ** FLOW DOWN. (Chald. **ܡܣܐ**, Syriac **ܡܥܥܐ** to be decayed, to putrify; **ጸሐ** to melt.)

HIPHIL, to melt, to dissolve. Psal. 6:7, **יִמְצֵחַ** אֶפְסָה "I dissolve (as it were) my couch with tears." Psal. 147:18; fut. apoc. **וַיִּמְצֵחַ** Psal. 39:12; trop. to melt the heart, i. e. to terrify; plur. **הַמִּצֵּי** in the Chald. form for **הַמִּצֵּי** Josh. 14:8.

מִסָּה f. (from the root **מָסָה**), plur. **מִסּוֹת** temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, Psal. 95:8; whence [*Massah*], the pr. n. of a place in the desert **מִסָּה** Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) calamity, by which God tries any one, *πειρασμός*, N. T., Job 9:23.

מִסָּה prop. number (contr. from **מִסְכָּה**, like **מִסָּה** which see, for **מִסָּה**, root **מָסָה**), constr. **מִסָּה** prep. according to the number, i. e. at the rate of, even as (Syr. **ܡܫܐ**, Chald. **ܡܫܐ** for Hebr. **מִסָּה**, **מִסָּה**). Deut. 16:10, **מִסָּה** **נָתַתָּה** "even as thy hand can give." LXX. *καθὼς ἡ χεὶρ σου λαλῆται*.

מִסְנָה m. a covering, a veil (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of veiling the face, but this was no doubt taken from this passage. Arab. **مِسْنَة**, which I formerly compared, signifies rather a coverlet than a veil. Possibly we ought to read **מִסְכָּה** (**מִסְכָּה**, **מִסְכָּה**), a covering, a veil.

מִסְכָּה f. i. q. **מִסְכָּה** a hedge, thorn-hedge, Mic. 7:4; from the root **סָכַח** to hedge, to fence around.

מִסָּח m. (from the root **מָסַח**), removing away, keeping off, 2 Ki. 11:6.

מִסְחָר m. (from the root **מָסַח**), traffic, merchandise, 1 Ki. 10:15.

מִסְכָּה TO MIX, TO MINGLE, i. q. **מִזֵּן**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. **مَشَّحَ**, **مَشَّحَ**, **مَشَّحَ** Med. Ye, to mix, **مَشَّحَ**, **مَشَّحَ** mixture; Germ. **Mischmasch**; Aram. **ܡܫܚܐ**, **ܡܫܚܐ**; Sanscr. **maksh** and **misr**; Pers. **امیختن** and **امیریدن**; Gr. *μίσγω*;

Lat. *misceo*; Polish *misczam*; Bohem. *smisseti*; Engl. to mash, to mix; Germ. *mischen*.) Psal. 102:10; Isa. 19:14, **יְהוָה** **מִסְכָּה** **רִיחַ** **עֲוִיִּים** "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence **מִסְכָּה** and—

מִסְכָּה m. wine mixed with spices, Psal. 75:9, i. q. **מִזֵּן** which see.

מִסְכָּה m. constr. **מִסְכָּה** (from the root **סָכַח**, a covering, 2 Sam. 17:19; specially used of the veil before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully **מִסְכָּה** **הַמִּסְכָּה** Exod. 35:12; 39:34; 40:21. Isa. 22:8, **וְנִגְלָה** **אֶת** **מִסְכָּה** **יְהוּדָה** "and the veil of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Orig. Hebr. § 258.

מִסְכָּה f. (from the root **סָכַח**), a covering, Exa. 28:13.

I. **מִסְכָּה** f. (from the root **סָכַח** No. I).—(1) the casting of metal. **וְנִגְלָה** **מִסְכָּה** a calf cast (of metal), Exod. 32:4, 8. **וְנִגְלָה** **מִסְכָּה** the cast images of gods, Ex. 34:17. Specially a molten image, Deut. 9:12; Jud. 17:3, 4.

(2) *σπονδή*, a league, Isa. 30:1.

II. **מִסְכָּה** f. (from the root **סָכַח** No. II), a covering, Isa. 25:7.

מִסְכָּה m. (from the root **סָכַח** No. 4, to be poor), poor, wretched, Eccl. 4:13; 9:15, 16. Arabic **مَسْكِين**, **مَسْكِين**; Ethiop. **ሙስክን**, whence a new verb **ሙስክን**: to be poor, **ሙስክን** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino*, *meschinello*; Portuguese, *mesquinho*, subst. *mesquinhaz*; French, *mesquin*, subst. *mesquinerie*. Hence—

מִסְכָּה f. poverty, misery, Deut. 8:9; see the preceding word.

מִסְכָּה plur. f. storehouses, granaries, by a transposition of the letters for **מִסְכָּה**, from the root **מָסַח** which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

מִסְכָּה f. (from the root **סָכַח** No. II, i. q. **נָסַח** to weave), threads, web of a weaver, Jud. 16:13, 14.

מסלה f. (from the root **סלל**)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i.q. **סלם**. 2 Ch. 9:11.

מסלול m. (from the root **סלל**), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

מסמר only in pl. **מסמרים** Isa. 41:7; **מסמרים** 1 Ch. 22:3, and **מסמרות** 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. **مسمار** *a nail*. Root **סמר**. [Once written with **ש** Ecc. 12:11.]

מסם TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are **סקה**, **סא** No. II; see also **מאס** to dissolve, to macerate in water, and the words given under **מי**.)

NIPHAL **נָמַס**, in pause **נָמַס**, fut. **יִמַּס**, inf. **הִמַּס**—(1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*.—(a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, **וַיִּהְיֶה לִּמֵּי** and became water.—(b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet*."

HIPHAL, causat. of Niphal No. 2, *a, to make fearful*, Deu. 1:28.

Derivatives, **מַס**, **מָס**, **מָסָה**, comp. also **מָה**, **מָסָה**, which I refer however to another root.

מִסֵּעַ *a weapon, an arrow, a dart*, Job 41:18.

Arab. **مسرع** id. from the root **سرع** to draw an arrow in a bow, Koran, lxxix. 1; the letters **ס** and **ש** being interchanged.

מִסְעָה m. (from the root **נסע**)—(1) *a quarry*, see the root, Hiphil No. 1. 1 Ki. 6:7, **אֲבָן שֶׁלִּמְהָה מִסְעָה** "whole stones (not hewn), from the quarry." LXX. **ἁθροὶς ἀσπορόμοις ἀργείοις**. Vulg. incorrectly *lapides dolati*.

[**מִסְעָה**, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see **נסע** No. 2); hence also applied to single individuals, Deu. 10:11, **לִמְסַע לִפְנֵי הָעָם** "to go out before the people." Num. 10:2, **לִמְסַע אֶת־הַמַּחֲנֶה** "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, **לְמִסְעֵיהֶם** "according to their stations." Nu. 10:6, 12.

מִסְעָד m. (from the root **סעד**) *a prop, a stay*, 1 Ki. 10:12.

מִסְפָּד m. const. **מִסְפָּד** with suff. **מִסְפָּדִי** (from the root **ספד**) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17.

מִסְפּוֹא m. (from the Chaldee root **ספא** Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

מִסְפַּחַת f. i. q. **ספחת** (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

מִכְפָּחוֹת pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root **כפח** No. 3. Ezek. 13:18, 21. Symm. *ὑπαιχέρια*. Vulg. *ceratocalia*.

מִסְפָּר m. (from the root **ספר**)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, **מִסְפָּר נַפְשֵׁיכֶם** "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. *ἀριθμός, ἀριθμὸν*) it is added pleonastically to numerals. 2 Samuel 21:20, **עָרִים עֶשְׂרִים וָאַרְבַּע מִסְפָּר** "twenty-four in number" (24 an *bet* **בַּשֵּׁל**).—**אֵין מִסְפָּר** Gen. 41:49; **לֹאֵין מִסְפָּר** 1 Chron. 22:4, and **עַד־אֵין מִסְפָּר** Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary **סְתִי מִסְפָּר**, **מִסְפָּר אֲנָשִׁי מִסְפָּר** *men of number*, are *a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. **יָמִים מִסְפָּר** *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

אֵיָּמ מְעוּדוֹת *numbered days*, i. e. *a few*, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words **וְהָיָה סְתִי מִסְפָּר** the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be *a number*," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is **מִסְפָּרָה** Neh. 7:7.

מִסְפָּרֶת [*Mispereth*], see **מִסְפָּר** No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָלַר** and **מָלַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמַסֵּר מֵעַל בֵּיהוָה** "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מֵעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֲלֵהֶם יֵשׁ אֶלֶף לְמִשְׁכָּה** "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξερθισμένων*, reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מָסַר** is i. q. Heb. **מָסַר**.

Talm. **מָסַר** is to deliver, to betray, Syr. Ethp. to accuse, both of which meanings are unsuitable in these passages.

מָסַרָה f. contr. for **מָסַרְתָּ** (from the root **מָסַר**) a bond, Eze. 20:37.

מָסַר i. q. **מָסַר** admonition, discipline, instruction, Job 33:16, from the root **מָסַר**.

מָסַרְתָּ m. (from the root **מָסַר**) a hiding-place, refuge, Isa. 4:6.

מָסַרְתָּ m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מָעַבַּר m. Ch. *work*, i. q. Heb. **מַעֲשֵׂה** Daniel 4:34; from the Ch. root **עָבַר** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

מָעֵבָה m. (from the root **עָבָה**) density, compactness, 1 Kings 7:46, **בְּמָעֵבָה הָאֲדָמָה** "in the compact soil."

מָעָרָה m. (from the root **עָרָה**)—(1) a passing over, going on, Isa. 30:32, **כָּל מָעָרָה מִסֵּדָה וְנֹו** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23.—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

מָעָרָה f. pl. **מָעָרֹת**, and **מָעָרֹת** (this latter absol. Josh. 2:7; from **מָעָרָה**, and const. Jud. 3:28), i. q. **מָעָרָה** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

מָעָלָה m. pl. **מָעָלָה** and **מָעָלָה** (from the root **עָלָה** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **מָעָלָה**, **מָעָלָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

מָעָלָה m. 1 Sa. 26:5, 7, and **מָעָלָה** fem. (denom. from **עָלָה** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מָעָרָה TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מָעָרָה רֶגֶל** "whose foot tottereth." Pro. 25:19, **רֶגֶל מָעָרָה** "a tottering foot," for **מָעָרָה**, shortened into **י**, compare Lehrs. p. 309. Others take **מָעָרָה** as an abstr. noun, a tottering, of the form **מָעָרָה**, **מָעָרָה**, in fem.

HIPHIL, to cause to totter, or shake, Ps. 69:24.

מָעָרָה (for **מָעָרָה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

מָעָרָה (for **מָעָרָה** "ornament of Jehovah"); [Maadiak], pr. n. m. Neh. 12:5; for which there is **מָעָרָה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מָעָרָה**.

I. **מָעָרָה** only in plur. **מָעָרָה**, **מָעָרָה** Jer. 51:34 [In Thes. this reference is removed to **עָרָה**; The form actually occurring in the passage is **מָעָרָה**; and **מָעָרָה** 1 Sa. 15:32 (from the root **עָרָה**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מָעָרָה** m. bonds; by transposition of the letters for **מָעָרָה**, from the root **עָנָה** to bind. Job 38:31, **מָעָרָה בִּיקָה** "the bands of the Pleiades;" see **בִּיקָה**.

מָעָרָה m. (from the root **עָרָה**) a hoe, Isa. 7:25.

מָעָה an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מָעָה**, **מָעָה**, **מָעָה**, **מָעָה** see under **מָעָה** p. COCCCLXVIII, A. Hence—

מָעָה (Arabic sing. **مَعَى**) only in plural, (A), **מָעָה** constr. **מָעָה**, with suff. **מָעָה**, and also **מָעָה** (for **מָעָה**), Eze. 7:19—(1) intestines, **מָעָה** to come forth from any one's bowels, to be descended from any one, Gen. 4:4, (25:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, *העורלי בנים* "are there yet sons in my womb?" *במעי* "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, *תורתך בתוך מעי* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *רומים*.

(B) *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, *וְיִצְאָיוּ מִעֵיךְ* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *בְּמִעוֹתָיו*, i. e. as the fishes of the sea sprung up in its bowels. *מעוה* is i. q. *מעים*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *בְּמִעוֹתָיו* as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldee *קשא* a small coin, obolus (perhaps a small stone), and the Arabic *مِغْشَاة*, which denotes a *scruple of conscience*, not a small stone.

מעוה or *מענה* Chald. only in pl. i. q. Hebr. *מעים* A, 2, *the belly*, here *the external*, Dan. 2:32.

מעוה m. i. q. *ענה* a cake, 1 Ki. 17:12; compare verse 13. Ps. 35:16, *לְעַנֵּי מַעוֹה* "cake-buffoons," parasites, see *עש*.

מעוה more rarely *מעוה* (with Kametz impure) suff. *קצו*, pl. *קצוים* (from the root *קצו* to be strong), m. a strong or fortified place, a defence, a fortress, Jud. 6:26; Dan. 11:7, 10, etc. *קצו* fortified cities. Isaiah 17:9; 23:4, *הַמִּצְדּוֹת הַיָּם* "the fortress of the sea," i. e. Tyre. Eze. 30:15, *הַמִּצְדּוֹת הַיָּם* "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) *הַמִּצְדּוֹת* the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form *קצויה* see the Etym. Ind.

קצויה (perhaps "oppression," from the root *קצו*, ["a girdle of the breast?"]), [Maock], pr. n. m. 1 Sa. 27:2 compare *קצורה* No. 2, a.

קצויה m. (from the root *קצו*) pl. *קצוים* 1 Ch. 4:41 (1) a dwelling—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a den, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like *בית* at home, 1 Sa. 2:29, 32. Used of a refuge, Ps. 90:1.

(2) [Maon], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was *מִכְּרֵי-קָצוֹן* 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. *קצוים* 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maan* (معان), a town with a fortress in Arabia Petraea, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

קצויה see *קצויה*.

קצויה & *קצויה* f. of the preceding, habitation, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a cave, Ps. 104:22; Am. 3:4.—(c) an asylum, a refuge, Deu. 33:27.

קצוים m. [Mehunim, Meunim], pr. n.—(1) see *קצויה* No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

קצויה (for *קצויה* "habitations of Jehovah" ["my habitations"]), [Mehonothai], pr. n. m. 1 Ch. 4:14.

קצויה m. darkness, Isa. 8:22; from the root *קצו*.

קצויה m. plur. *קצויה* pudenda, Hab. 2:15; from the root *קצו* No. II, Arab. *عُر* i. q. *ערה* to be naked.

קצויה see *קצויה*.

קצויה & *קצויה* ("consolation of Jehovah" from the root *קצו* [عزى], [Maasiah], pr. n. m. 1 Ch. 24:18; Neh. 10:9.

קצויה—(1) Arabic *عَط* to be smooth naked, hence TO BE POLISHED, SHARP; see *קצויה*; transp. *عط* prob. to scrape, to scrape off (comp. *عس* to rub, also *קרט*, since y and r are kindred letters to each other), whence *קצויה* prop. a scraping, scrap (in Span *Español*), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, *לְפִי מְעַט הַשָּׁנִים*, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished*, Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL מְעַט intrans. i. q. Kal, Ecc. 12:3.

HIPHI, הִמְעִיט—(1) *to make few, to diminish*, Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, *לֹא תַמְעִיטֵנִי* "lest thou make me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, *הַמְּעִיט אֶסֶף עֲצָרָה הַקָּמִים* "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels *לֹא תַמְעִיט* sc. *לִשְׁאֹל* (borrow) not a few." Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

מְעַט, once מְעַט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed—

(a) as a substantive, followed by a genit. of the noun מְעַט מְעַט *paulum aquæ*, a little water, Gen. 18:4; 24:17, 43. מְעַט אֶכֶל a little food, Gen. 43:2; as else put after in the genitive, as מְעַט מְעַט a few men, Deu. 26:5. מְעַט עֵצֶר a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מְעַט לֹא מְעַט "nations not a little," i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Psa. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. מְעַט מְעַט *peu à peu*, *little by little*, Exod. 23:30; Deut. 7:22. הִמְעִיט is it but a *small thing to you?* Num. 16:9; Eze. 16:20, הִמְעִיט מְהִינֹתָיָהּ "was this of thy whoredoms but little?" Rarely—

(c) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little*, Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly*, Psa. 81:15; 94:17; *quickly, suddenly*, Psalm 2:12; Job 32:22. מְעַט מְעַט *shortly that, for scarcely*, Cant. 3:4; comp. 2 let. B, No. 3.

(3) i. q. מְעַט but intensive; *very little* (see 2 B, No. 4), *ὀσον ὀλίγον*, Prov. 10:20; 1 Chron. 16:19, "a few men (even) מְעַט מְעַט *very few*," Psa. 105:12; *very little*, 2 Sam. 19:37.

מְעִיט f. מְעִיטָה adj., Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. מְעִיטָה verses 15, 16. see the root מְעַט No. 1.

מְעִיטָה m. (from the root מְעַט) *a vail, a garment*, Isa. 61:3.

מְעִיטָה f. (from the root מְעַט No. I), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מְעִיל, Arabic عِطَاف and مِعْطَف id. Isaiah 3:22. See Schröder, De Vest. Mul. Hebr. p. 235.

מְעִי m. *a heap of ruins, ruins*, i. q. מְעִי, for מְעִי, from the root מְעַט, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מְעִי.

מְעִי (perhaps "σπλαγχνιζόμενος;" comp. מְעִי, [Maai], pr. n. m., Neh. 12:36.

מְעִיל m. *an upper garment*; an exterior tunic, wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schröder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מְעִיל הָאֵפוֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מְעַט had the primary power of *covering*; hence of *acting covertly*, astutely, perfidiously; compare מְעִי No. 1, and the remarks there made.)

מְעִי and Chald. מְעִי bowels, see מְעִי.

מְעִי constr. מְעִי and poet. with Vav parag. מְעִי Ps. 114:8; with suff. מְעִי Hos. 13:15; plur. מְעִיִּים constr. מְעִיִּי, and מְעִיִּיֹת, constr. מְעִיִּיֹת m. denom. from מְעַט with Mem formative.

(1) *a place irrigated with fountains*, Ps. 84:7 (compare as to this place under the word מְעִי).

(2) *a fountain* itself, i. q. מְעִי (Syr. مَعِين id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מְעִיִּים 1 Ch. 4:41 כְּחִיב i. q. מְעִיִּי, see מְעִי 2, b.

מְעַד TO PRESS, TO PRESS UPON. Part. pass. מְעִיד an animal castrated by *pressing* or *bruising the testicles*, Lev. 22:24. 1 Sa. 26:7, מְעִידוֹ הָאֵרֶץ "his spear was pressed into (i. e. fixed in) the ground."

PUAL, *to be pressed*, used of the breasts immodestly pressed, Eze. 23:3. Hence pr. n. מְעִידָה, and—

מעכה & **מעכת** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see Josh. 13:13 and Josh. 13:13 No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **מעכה** 1 Ch. 19:6. Gent. noun **מעכת** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **מעכה** and **מעכה** בית **מעכה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מעון**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָה**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

מעל fut. **ימעל** Pro. 16:10, and **ימעל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **מעל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **מעל ביהוה**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **ב** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מעל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מעלה** perfidy, fraud; which is from the root **גל** The signification

No. 2, is more closely resembled by **מעל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מעיל**; hence to act covertly, unless indeed it be regarded that **מעל** is a secondary root, taken from the noun **מעל** the upmost (compare under **נחת**, **שחת**), prop. therefore, to be over or above anything, to possess, to have in one's power, *ben Oberherrn machen*, *ich bemächtigen*; compare Æthiop. of similar origin, **ሰሰላሦ**: to tyrannise, to rebel; and also the Hebrew **מעל**.) [This latter conjectural formation is rejected in Thes.]

Hence **מעיל**, and—

I. **מעל** masc. *perfidy, treachery* (against God), sin, Job 21:34; elsewhere only in the phrase **מעל ב**, see the examples cited above.

II. **מעל** masc. (formed from **מעלה**, from the root **עלה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מעל** No. I, see the etymological note on the root **מעל**.)

Only found with the prefixes and affixes—

(1) **מעל** from above, Isaiah 45:8, and above (comp. **מן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **ל**, **מעל ל**—(a) *above, upon* (obertall von etwas), as Gen. 22:9, **מעל לעצים** "upon the wood." Dan. 12:6, **מעל למימי הַיָּאֵר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **מעל לו**," LXX. *κύκλω αὐτοῦ*. Comp. **על** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מעלה**—(a) *upwards*, 1 Ki. 7:31 **מעלה מעלה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **למעלה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **למעלה למעלה** 41:7. Followed by a noun, Ezra 9:6, **למעלה ראש** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **מטה**. **למעלה מן** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **על-למעלה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מלמעלה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מעל Chald. plur. **מעליו** the place of entrance, i. e. setting (of the sun), Dan. 6:15; from the root **על** to enter.

מעל see **על**.

מעל masc. Neh. 8:6, *lifting up*; formed from **עלה**, **מעלה** from the root **עלה**.

מעלה m. (from the root **עלה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מעליו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *astage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מעלה העיר** 1 Sa. 9:11; **מעלה הַיָּזְרְעֵל** the acclivity or mount of Olives, 2 Sam. 15:30; **מעלה אֲדָרָמִים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מעלה עֲקֵרָיִים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מעלה fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מעלות רוחכם** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עלה על לב** 38:10.

(2) *a step*, by which any one goes up. **ששת מעלות** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figure

tively — (a) *the steps of a gnomon*, whence *הַמַּעְלוֹת* is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight. — (b) *שיר המעלות* a *song of steps*, in the heading of fifteen psalms, Ps. 120 — 134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, ... (1) אֶשָּׂא עֵינַי אֶל-הָהָרִים מֵאֵן יְבוֹא עֲזָרִי (2) עֲזָרִי מִעַם ... (3) ... אֶל-יְהוָה שְׁמִרָה (4) הָיָה לֹא יִנּוּם וְלֹא יִישָׁן שְׁמֵר יִשְׂרָאֵל (5) יְהוָה שְׁמִרָה ... (7) יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע וְנָוִי (Ps. 124:1) לֹא-יִי שְׁהִיָּה לָנוּ יִאֲמְרֵנָּה יִשְׂרָאֵל (2) לֹא-יִי שְׁהִיָּה לָנוּ ... (3) — אֲנִי חַיִּים בְּלִעְנֵי ... (4) אֲנִי חַיִּים שְׁמוֹנִי (5) אֲנִי עָבַר עַל-נִקְשָׁנֵי הַמַּיִם הַחַדְדִּים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title *שיר המעלות* to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a *lofty place*, 1 Ch. 17:17; specially an *upper room*, i. q. *עֲלִיָּה* Am. 9:6.

מעלה i. q. *מעלה* Zech. 1:4 כְּחֵיב.

מעלה (from the root *עָלָה*) only in plur. *מעלות* m. *works* — (a) the illustrious deeds of God, Ps. 77:12; 78:7. — (b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הִרְעָה מַעֲלִים to act well, or ill, Jer. 35:15; Mic. 3:4.

מעמד m. (from the root *עָמַד*), *standing, station*, ["*function*"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מעמד pr. part. Hophal (from the root *עָמַד*), some-

thing *firm, stable*, ["*ground to stand on*"], Ps. 69:3.

מעמסה f. (from the root *עָמַס*). a *burden*, Zech. 12:3, "I will make Jerusalem *אֶמְכֶּסָה* a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מעמקים m. pl. *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root *עָמַק*.

מען (for *מענה*, from the root *עָנָה* to designate by one's words, compare *עָנָה*), pr. subst. *purpose, intent*, with pref. לְ, *לְמַעַן*; with suff. לְמַעְנִי, *לְמַעְנִי*, always becoming a participle.

(A) prep. *on account of* —

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... *לְמַעַן מִשְׁפָּטֶיךָ* because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something *לְמַעַן דָּוִד* for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; *לְמַעַן* for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said *בְּחַסְדֶּךָ* Ps. 25:7; 51:3; 109:26); *לְשֵׁם* for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, *עֲשֵׂה אֱתֵי לְמַעַן שְׁמֶךָ כִּי טוֹב חַסְדֶּךָ* "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, *לְמַעַן שְׁמֶךָ יְיָ תַחֲיֵנִי בְּצִדְקָתְךָ וְנִי* "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*. — *לְמַעַן יְדָרְךָ* (God) "for his righteousness' sake," Isa. 42:21.

(2) used of purpose and intention, which any one has in view. *לְמַעַנְכֶם* on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. *לְמַעְנִי* on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this *see*

there is said more explicitly **למען שמי** ... **למען** **תחלתי** (Isa. 48:9; "because of my name... and my glory," Isa. 48:9; compare **למען** **שקד** Ps. 79:9, which is immediately explained, **על דבר כבוד שמו** "on account of the glory of thy name," and 106:8, **למען שמו להודיע את** "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off **למען** **שמו** because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were **למען** **יבשו**.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding **למען** of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) **למען** **חלל** **את** **שם** **קדשי** that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) **למען** **אשר** Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without **אשר**: **למען** conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, **למען** **אשר** **יצוה** "for I have known (chosen) him (Abraham) that he may command," etc. see **ידע** No. 7, *b*. Isaiah 66:11, "be glad with Jerusalem **למען** **תינקו** **וישבעתם** that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols **למען** **יכרת** that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand **למען** of the event, see a little above at the end of letter A. **Ταλαῖς** are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... **למען** **תצדיק** **קרבך** that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מענה m. (from the root **ענה** No. II. to labour hard), a furrow, Ps. 129:3; כחוב; 1 Sa. 14:14.

(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(a) *hearing and answering of prayers*, Prov. 16:1. —(b) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated **למען**. Prov. 16:4; compare Arab. **عنى** to purpose.

מענית f. id. Ps. 129:3 קרי

מענה f. an abode, see **מעונה**.

מעץ an unused root; root **עץ** to be angry, whence—

מעין ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare **אחימלך**.

מעצרה f. (from the root **עצר**) pain, affliction; Isa. 50:11.

מעצד m. an axe, Isa. 44:12; Jer. 10:3. (Arab **معد** id.). Root **עצר**.

מעצור m. (from the root **עצר**) restraint, hindrance, 1 Sa. 14:6.

מעצר m. (from the root **עצר**) restraint, Prov 25:28.

מעקה m. (from the root **עקה**, Arab. **عقا** to hold back), a parapet, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מעקשים m. pl. (from the root **עקש**) tortuous things, tortuous ways, Isa. 42:16.

מער m. for **מערה** (from the root **ערה**)—(1) *nakedness, pudenda*, i. q. **ערוה** Nah. 3:5.

(2) *a naked space*, i. e. void space. 1 Ki. 7:36, **במער** **איש** "for the space of each one" (of the borders).

I. **מערב** m. (from the root **ערב** No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, **מערבך** **ערכי** "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." Thea.]

II. **מערב** m. (from the root **ערב** No. II.), *the West*,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מערה f. i. q. מערב No. II., *the West*, Isaiah 45:6.

מערה m. (from the root ערה), *a naked place*, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عرو that which surrounds a city; prop. a naked tract around it.

מערות pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عرو a band of men.

מערה f. constr. מערות plur. מערה a cave; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

מעורר m. (from the root עור part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

מעורר m. (from the root עור), *disposing, counsel*. Prov. 16:1, מעורר לב "the counsels of the heart."

מערכה pl. מערכות f. —(1) *disposing, ranging in order*. מערכה נרות lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) *a pile of wood upon the altar*, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מערכת f. —(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence מערכת לחם in the later books, i. q. in the older, לחם הפנים Neh. 10:34; also without לחם, 2 Chr. 2:3; also מערכת לחם 2 Ch. 13:11. מערכת שולחן the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array*, an army, 1 Sam. 17:8.

מערכים m. plur. *nakednesses*, for coner. *the naked*, 2 Chron. 28:15; from the root ערם No. I.

מערה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root ערר to terrify.

מערת (i. q. מערה, מר "a place naked of trees"), [*Maarah*], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מעשה m. constr. מעשה, with suff. מעשהו, plur מעשים Gen. 20:9, etc.; and suff. מעשיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מראה and Hebrew Gramm. §90, 9, note); Ps. 45:2, מעשיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מעשיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מעשיו plur. and sing., Gen. 47:3.

(1) noun of action of the verb עשה, *that which any one makes or does*, das Thun, Geschäft. Gen. 47:3, מה-מעשיכם "what is your business?" 1 Chr. 23:28, מעשה עבדת בית האלהים (Berrihtung des Tempelbetriebs) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מעשיו from their business?" Eze. 46:1, ימי המעשה "six" days of business, work; opposed to the sabbath. Hence used of the *whole course of action*, almost i. q. ערך. Ex. 23:24, לא תעשה כמעשיהם, "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen את המעשה אשר תעשה תחת השמש evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מה המעשה הזה אשר עשיתם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of *an evil deed*. 1 Sam. 20:19, מעשה ביום "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces. — (a) of God. מעשיו ירי the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מעשה יהוה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מעשה ירי Isa. 5:12; 29:23. Psal. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare פועל. — (b) of men. מעשה ירי אדם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מעשה חשב work woven in many colours, damask, Ex. 26:1, 31; מעשה רשת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, במרומה מעשה with an artificial compound of spices. Once used of the *work* of a poet (ποίημα), Psal. 45:2. — Metaph. also of the *fruit* of anything. Isa. 32:17, מעשה צדקה שלום "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. מלאכה No. 2. Isa. 26:12, קל מעשיו "all our

goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

מַעֲשֵׂה (contr. for מַעֲשֵׂה "work of Jehovah"), [Maasiah], pr. n. m. 1 Ch. 9:12.

מַעֲשֵׂהוּ & מַעֲשֵׂהוּ ("work of Jehovah"), [Manseiah], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

מַעֲשֵׂר m. const. st. מַעֲשֵׂר, with suff. מַעֲשֵׂרוֹ, plur. מַעֲשֵׂרוֹת (from the noun מַעֲשֵׂר, tithes, Gen. 14:20; Deu. 14:23, 28; 26:12. מַעֲשֵׂר הַמַּעֲשֵׂר "tithes of tithes," Neh. 10:39. שְׁנַת הַמַּעֲשֵׂר "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

מַעֲשָׁקוֹת f. plur. (from the root מַעֲשָׁק to oppress), oppressions, forcible exactions, Pro. 28:16.

מֶמְפִּיִּם pr. n. Memphis, a city of Egypt, Hos. 9:6; elsewhere called מֶמְפִּיִּם Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, *memphi*; in Sahidic, *memphi*, also *memphi*, (in the Rosetta inscriptions, page 5, as commonly read *panos*), from which forms the Hebrew name, as well as the Gr. *Méμφις*, and the Arab. *منف* are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (De Iside et Osiride, p. 369), *τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθὴν* (compare *מֶמְפִּיִּם* full, and *מֶמְפִּיִּם* good) *ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος* (compare *מֶמְפִּיִּם* sepulchre, and *מֶמְפִּיִּם* = *ἐνερgetics*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonskii Opusc. edit. te Water, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, Commentatt. Herodot. § 11, page 105, seq.; Champollion, l'Egypte sous les Pharaons, i. page 363; my Comment. on Isa. loc. cit. [But see Thes. on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

מַפְּעֵה m. (from the root מַפְּעֵה, violence, blow; hence used of one on whom it is laid, Job 7:20.

מַפְּחָה m. (from the root מַפְּחָה), Job 11:20, מַפְּחָה נְפֶשׁ "breathing out of the soul" (compare מַפְּחָה נְפֶשׁ Jer. 15:9, and Job 31:39).

מַפְּחָה m. (from the root מַפְּחָה, the bellows of a blacksmith, Jer. 6:29. ["Arab. *مفتاح* id."]

מַפְּבִּישֶׁת & מַפְּבִּישֶׁת (contr. from מַפְּבִּישֶׁת according to Simonis, "exterminating the idol" [Mephibosheth], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

מַפְּבִּישֶׁת see מַפְּבִּישֶׁת.

מַפְּיִן m. (prop. part. Hiphil, of the root מַפְּיִן to break in pieces), a hammer, mace, maul, as a weapon, Pro. 25:18. Compare מַפְּיִן.

מַפֵּל m. (from the root מַפֵּל to fall).—(1) what falls off; Am. 8:6, מַפֵּל בָּר, "what falls off from corn," husk. Hence—

(2) something pendulous, loose; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, מַפֵּל בָּר, "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (die *Bammen*).

מַפְּלֵאוֹת f. (from the root מַפְּלֵאוֹת, only in pl. מַפְּלֵאוֹת, miracles, Job 37:16, i. q. מַפְּלֵאוֹת. The poet [inspired writer] has used this rarer form on account of the word of similar sound מַפְּלֵאוֹת in the other hemistich.

מַפְּלֵגָה f. (from the root מַפְּלֵגָה, a division, class, 2 Ch. 35:12.

מַפְּלֵה f. Isa. 17:1, and מַפְּלֵה Isa. 23:13; 25:2 (from the root מַפְּלֵה, fallen buildings, ruins ["Syr. *مفلة*"].

מַפְּלֵט m. (from the root מַפְּלֵט, escape, Psalm 55:9.

מַפְּלֵצֶת f. (from the root מַפְּלֵצֶת, an idol, so called from its being an object of fear, 1 Ki. 15:13; comp. *مفلعة*, an idol, from the root *مفلع* to fear.

מַפְּלֵשׁ m. (from the root מַפְּלֵשׁ = *פלש* Piel, to weigh, to balance), balancing (of clouds), Job 37:16.

מַפְּלֵת f. (from the root מַפְּלֵת).—(1) fall, ruin of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) what falls down, Eze. 31:13 (of a fallen trunk).

(3) a corpse, like cadaver, a cadendo, and *πῶμα* from *πῶμα*, Jud. 14:8.

מַפְּעֵל m. Pro. 8:22, and מַפְּעֵלָה f. (from the root מַפְּעֵל, Ps. 46:9; 66:5; a work (of God).

מַפְּעֵלָה see מַפְּעֵלָה.

מַפְּץ masc. (from the root מַפְּץ, a bruising, or breaking in pieces, Eze. 9:2.

מִצָּה masc. (prop. part. Hiph. from the root **מִצָּה** to bruise, pound), a *hammer*, Jer. 51:20; comp. **מִצָּה**.

מִצְוָה m. (from the root **מִצָּה**).—(1) *numbering* (of people), 2 Sa. 24:9.

(2) a *commandment, mandate*, 2 Ch. 31:13.

(3) an *appointed place*, Eze. 43:21; **שַׁעַר הַמִּפְקָד** [*Miphkad*], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מִפְרָץ m. (from the root **פָּרַץ**), a *port*, prop. a break of the shore, Jud. 5:17. (Arab. **مِفْرَض** a recess of a river where water is drawn, also a station of ships.)

מִפְרָקָה f. (from the root **פָּרַק**), the *neck, vertebra of the neck*, 1 Sa. 4:18; Chald. **פִּרְקָא**, **פִּרְקָא** id.; Syr. **فِرْقَان** *vertebra*.

מִפְרָשׁ m. (from the root **פָּרַשׁ**).—(1) *spreading out, expansion*, Job 36:29.

(2) *sail* (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מִפְשָׁעָה f. (from the root **פָּשַׁע**), a *step*; hence, the *part of the body where it divides towards the feet*, 1 Ch. 19:4; a more decent word for **שְׁתוֹת** in the parallel place, 2 Sa. 10:4.

מִפְתָּח m. (from the root **פָּתַח**), a *key*, Jud. 3:25; Isa. 22:22.

מִפְתָּח m. (from the root **פָּתַח** to open), an *opening*; Pro. 8:6, "the opening of my lips," what my lips utter.

מִפְתָּן m. (from the root **פָּתַן**), a *threshold*, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מִן see **מִן**.

מִצָּה 1 pers. **מִצָּהִי**, and **מִצָּהִי** Nu. 11:11; fut. **מִצָּהִי**, imp. **מִצָּה**, inf. **מִצָּה** with suffix **מִצָּהִי** (for **מִצָּהִי**), Gen. 32:20; part. **מִצָּה** once **מִצָּה** (in the manner of verbs **לָחַץ**); Eccles. 7:26; fem. **מִצָּהִי**, **מִצָּהִי** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **עַד** Job 11:7 (Ch. and Syr. **מִצָּה**, **مِصَا** id., Æth. **መጸሐ**: to come), hence to *obtain, to acquire, to receive*, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **מִצָּה לֹא עָרִים בְּצִרְתָּ** "lest he get (take) fenced cities;" Eze. 3:1. So to *obtain knowledge*, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חַן**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מִיִּהוָה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to *meet with* calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i. q. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אֵין בְּשִׁנְךָ מִצָּה** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to *find* any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὐρίσκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לֹא מָצָאתִי בּוֹ מְאוּכָר** "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא יָדְךָ** "do what thy hand findeth," (**was dir vor die Hand kommt**), i. e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **כִּי אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכָחַד עֲשֵׂה** "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to *find out by thinking*, Ecc. 3:11; 7:27; 8:17; e. g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to *wish to find, to seek*, 1 Sam. 20:21, **לֹא מָצָא** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to *reach* any one, i.e. to *happen to, to befall* any one, with an acc. of person (compare **בּוֹא** with acc. No. 2, letter *d*), Ex. 18:8, "all the travail **אֲשֶׁר מִצָּאתֶם בְּדַרְךְ** which had befallen them in the way," Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὐρίσκω** **τινά**, Tob. 12:7. Specially observe the phrase **יָדִי מִצָּאתָה** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by ? of person, Isa. 10:10; Ps. 21:9.

(4) to *suffice* for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlänglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

NIPHAL מִצָּה.—(1) pass. of Kal No. 1, to be acquired by any one, followed by ?, Deut. 21:17, **כָּל אֲשֶׁר יִמְצָא לוֹ** "all things which he possesses;" Jcsh. 17:16; Jer. 15:16, **יִמְצָאוּ דְבָרֶיךָ** "thy words are received" sc. by me, i. e. brought to me; Job 28:12, "wisdom, **מִמָּהֵן תִּמְצָא** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (lich befinden, befindlich sein), 1 Ch. 29:17, עֲמֵךְ הַנִּמְצָא פֹה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, הִנֵּמְצָאוּ שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרָשׁ), 1 Ch. 28:9, וְאִם-תִּדְרָשֶׁנּוּ יִמְצָא לָךְ “if thou seekest him, he will be found of thee.”

HIPHIŁ הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by לָקָח Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּב m. (from the root נָצַב), *a station*.

—(a) a place where anything stands, Jos. 4:3, 9.—(b) i. q. *the post or office assigned to any one* (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבָּה m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצְבֵּב letter c, and מִצְבֵּב, Zec. 9:8.

מִצְבָּה f. const. מִצְבֵּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמִּצְבֵּת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּיתָה [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּיתָה f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדָּה pl. מִצְדֹּת with Kametz impure (from the root צָד to hunt, to lie in wait, like מִצְרָה from the root עָדָה, pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root عَصَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוּדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, הָיָשָׁב דָּוִיד בְּמִצְדָּה “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצָּה—(1) pr. i. q. מִצָּץ, מִצָּה to suck, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. حَضَّ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצָּה f. pr. *what is sweet* (from the root מִצָּץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֲמֵץ). חֲלֵל מִצָּה an unleavened cake, Lev. 8:26; pl. חֲלֵלוֹת מִצָּה. Nu. 6:15 (compare as to the double plural, under יֹבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצָּה unleavened bread. Ex. 12:15, 18. חֲנֻכַּת מִצָּה the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root נָצַה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצְאָה “fountain”), [Mozak], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצְדָּה (from the root צָד m.)—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּר *fortress, defence*, Ecc. 9:14, where two MSS. read מְצוּרִים, which is also more suitable to the passage.

מִצְדָּר (from the root צָד m.) *the net of a hunter*, Job 19:6.

מִצְדָּרָה (from the root צָד i. q. masc. מִצְדָּר—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצְדָּרָה f. id.—(1) *capture, prey*, Eze. 13:23.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּר *the top, peak of a mountain*,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 13:3; 31:4; 71:3; 91:2.

מצוה f. (from the root **צוה**) pl. **מצוות** a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, **אחת מקצות ה' אשר לא תעשה**, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מצות ה' היו** what was due to the Levites, Neh. 13:5; comp. **משפט**.

מצוה Ex. 15:5; Neh. 9:11; and—

מצוה f. i. q. **צוה**, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צוה**, which see).

מצוק m. (from the root **צוק**), *distress*, Ps. 119:143; Jer. 19:9.

מצוד m. a *column*, from the root **צוד** i. q. **צד** in Hiphil **הציד** to set up. Well explained by Kimchi, **מערך**, 1 Sam. 2:8, **המצודים** "the columns of the earth," i. q. **עמודי ארץ**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **המצוד** **מערך** **ה' צוה** (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוד** for a lofty and steep mountain. The word which some have compared, **טאן** a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מצודה f. (from the root **צוד**), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מצוד** m. with suff. **מצודת** Eze. 4:8 (from the root **צוד**).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. **המצוד** **ה' צוה** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) *a mound*, raised by besiegers, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often **צוד** a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מצוד** pr. n. of *Egypt*, apparently of *lower Egypt*, **מצוד** **ה' צוה** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. **מצר**, as if it were the sing. of the noun **מצרים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετορπο**, *kingdom*. Thes.].

מצודה f. (from the root **צוד**).—(1) *a mound cast up by besiegers*, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often **מצודה** **צוד** 2 Ch. 14:5; **מצודות** **צוד** 2 Ch. 11:10.

מצוד f. i. q. **מצה** No. II. (from the root **צוה**), *strife, contention*, Isa. 41:12. **אנשי מצודת** "thy enemies."

מצה an unused root, perhaps to *shine*, i. q. **נצח** and **נصح**, compare **ה' צוה** to be cheerful, and transp. **ה' צוה** to shine. Hence—

מצח m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מצחי** *forehead*, 1 Sa. 17:49. **מצח** **ה' צוה** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7. **מצח** **ה' צוה** "of an impudent forehead;" verses 8, 9; Isa. 48:4. **מצח** **ה' צוה** "thy forehead (is) brass," i. e. a brazen forehead.

מצחה f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

מצלה pl. **מצלות** f. (from the root **צל** No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see **מצלות**.

מצלה f. (from the root **צל** No. II.), a *shady place*, Zec. 1:8.

מצלת only in dual **מצלתים**, from the root **צל** No. I., a pair of *cymbals* (Gr. also in dual **κυμβάλων**), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **מצלתים**.

מצנתה f. (from the root **צנה** to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מצע masc. (from the root **צע**) a *couch, a bed*, so called from being spread out, Isa. 28:20.

מצעד m. (from the root **צעד**) a *step, a going*, Ps. 37:23; Prov. 20:24; **במצעדי** in his footsteps, i. e. in his company, Dan. 11:43; compare **במצעדי** Jud. 4:10.

מצערה f. *something smallish, little*, pr. that which is a little removed from small, **מצערה**.

of מצער and מקל; compare מקל No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מצער m. (from the root צער)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מצער אנשים "a few men;" of a short time, Isaiah 63:18, למצער "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מצפה masc. (from the root צפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מצפה No. 1.—(d) of the Benjamites, Josh. 18:26; see מצפה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מצפה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מצפה גלעד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מצפה (Josh. 18:26).

מצפנים m. pl. (from the root צפן) *hidden places*, Obad. 6.

מצץ—(1) TO SUCK, TO SUCK OUT, i. q. מצה and מקח. Arab. مصص and Chald. מצץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζω. Hence to draw out with pleasure, to taste, Isa. 66:11; compare נקט verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) to be sweet, whence מצה sweet, i. e. unfermented bread; compare קמח which also has both of these significations.

[מצקת fem. casting, pouring, with aff., 2 Ch. 6:3.]

מצר an unused root, which appears to have had

the same meaning as the kindred מצר to shu in, to restrain, hence Arab. مصر bord u, limit; and Hebr. מצור No. II, מצרים.

מצר m. (from the root צר, like מצב from the root קבב) *distresses*, Ps. 118:5; pl. מצרים, מצרים Lam. 1:3; Ps. 116:3.

מצרים pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, ארץ מצרים the land of Egypt, fem., Gen. 45:20; 47:6, 13; also the *Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:16, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מצור (which see), *lower Egypt*; both this and the upper, (called by its particular name פתרוס), seem to have been denoted by Zeugma, by the dual מצרים; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מצרים is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܥܪܝܢ). The Gent. noun is מצר Gen. 39:1; f. מצרת 16:1; plur. m. מצרים Gen. 12:12, 14; f. מצרות Ex. 1:19.

מצרף m. (from the root צרף) a *fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מק m. (from the root מקק, compare Psalm 38:6), *putridity*. Isa. 3:24, תחת בושם מק יהיה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מקבה f. (from the root נקב, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מקבי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

מקבת f.—(1) i. q. מקבה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

מקדה (prob. "of place of shepherd's" מקדים, [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

(a) *a lot*, which happens to any one, Ecc. 2:14, **מִקְרָה** אֶחָד יִקְרָה אֶת־כָּל־אֶחָד "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מִקְרָה m. pr. part. Piel, from the root **קרה**; *boarding, floor*, Ecc. 10:18.

מִקְרָה f. (from the root **קרה**), *refreshing, cooling*, Jud. 3:20, 24.

מִקְשָׁה m. propr. *turned work*, or something rounded, from the root **קשה** No. II., i. q. fem. **מִקְשָׁה**. Isa. 3:24, **מִקְשָׁה מִקְשָׁה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מִקְשָׁה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מִקְשָׁה מִקְשָׁה** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מִקְשָׁה** of *solid* gold, from the root **קשה** to be heavy, hard.

II. **מִקְשָׁה** for **מִקְשָׁה**, Arab. **مَقْشَاة** f. denom. from **קשא** a cucumber; *a field set with cucumbers*, Isa. 1:8.

מִרָּה m. (from the root **מר**).—(1) subst. *a drop*, so called from flowing down (see **מִרָּה** No. 1), Isa. 40:15.
(2) adj. f. **מִרָּה** bitter, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מִרָּה מִרָּה** adj. sad of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of acry or weeping, Germ. *bitterlich*. **מִרָּה מִרָּה** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מִרָּה מִרָּה** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מִרָּה** Isa. 33:7, and **מִרָּה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. **مَرِير** (whence it is at the same time manifest how **מִרָּה** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מִרָּה מִרָּה** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Psa. 64:4; Jer. 2:19. **מִרָּה מִרָּה** bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מִרָּה fully **מִרָּה** Cant. 4:6; 5:5, seq. Makk. **מִרָּה**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מִרָּה** No. 1), Arab. **مِرْ**, Gr. **μύρρα** (as if from the fem. form **מִרָּה**), **μύρρα**; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מִרָּה מִרָּה** Cant. 5:5, and **מִרָּה מִרָּה** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, **μύρρα στακτή**. **מִרָּה מִרָּה** a little bag filled with myrrh, for the sake of the sweet smell (like **מִרָּה מִרָּה** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מִרָּה** i. q. **מִרָּה**, **مِرْ**—(1) TO LASH a horse with a whip to quicken its speed (*streichen, anpeitschen*), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מִרָּה** i. q. **מִרָּה** rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **מִרָּה מִרָּה** "now she lashes up herself on high." Compare **מִרָּה** and **מִרָּה**. The ancient versions, "*lifts up herself, rises*," as if **מִרָּה** were with the letters transposed, i. q. **מִרָּה** = **מִרָּה**.

II. **מִרָּה** or **מִרָּה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. **مَرَا** and **مَرِي** *bene profecit s. bene cessit cibum*, **مَرِي** to be strong (pr. fat), to be manly,

whence **מִרָּה** Ch. **מִרָּה** a man. Hence **מִרָּה** fat, **מִרָּה** the crop of a bird, and pr. n. **מִרָּה**. Very nearly kindred is **מִרָּה** Hiph. to fatten, **מִרָּה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מִרָּה**, **מִרָּה** would nearly approach **מִרָּה**, which see. To this answer the Sanscrit *prā, pri*, to fill, to nourish, to sustain.

מִרָּה pr. n. f. (i. q. **מִרָּה** "sad"), [*Mara*], Luth 1:20.

מרא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. **ܡܪܐ**, Arab. **مَرَّ** id. pr. man, from the root **מרא** No. II.

מראך see **מרוך**.

מראך בלאך ("Merodach (i. e. Mars) is god, the lord;"; according to Bohlen, i. q. Pers. **مردک** "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called **מראך** **בלאך** which see; *m* being changed into *b*.

מראה const. **מראה** with suff. **מראיך** Cant. 2:14; **מראה** Lev. 13:34; **מראה** Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see **מראה** and Gramm. § 90, 9), like **מראיך** Cant. 2:14; **מראיך** Job 41:1; and **מראיהם**, **מראיהן** (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. **מראי** Eccles. 11:9 (כתיב **מראי** קרי) m. (from the root **מראה**).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. **مَرَّ**]; Lev. 13:12, **לכל מראה עיני** "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, **מראה עיניך** "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, **יפת מראה** Gen. 12:11; **טובת מראה** Gen. 24:16; 26:7, fair of form; and with **ל** prefixed, **מראה למד** beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. **דמות** No. 3. Dan. 10:18, **וַיַּעַרְבֵי קִמְרָא אָדָם** "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, **דמות קמראה**.

מראה f. of the preceding.—(1) *vision*, i. q. **חזון** Dan. 10:7, 8, 16, **מראות הלילה** visions of the night, Gen. 46:2, **מראות אלהים** visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. **مِرْآة** id.) compare **מראה**.

מראה f. (from the root **מרא** No. II.), *the crop* of a bird, Levit. 1:16. (Arab. **مَرِي** id.)

מראה Josh. 15:44, and **מראה** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. **מראה** "that which is at the head"), [*Maresah*], pr. n. of a fortified town in the plain country of Judah; Gr. **Μαριά**. 2 Mac. 12:35; **Μαρησά**, Jos. Antt. viii. 10, § 1; **Μάρισα** xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מראשות pl. f. (denom. from **ראש**), pr. that which is at any one's head, opp. to **פגילות** that which is at the feet. It becomes a prep. *at the head of* any one, with suff. **מראשתי** at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, **מראשתי שאול** "at the head of Saul," perhaps for **מראשתי** Mem being omitted (unless the true reading be **מראשתי**), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מראשות id. with suffix **מראשתיכם**, Jer. 13:18, **יֵרֵד מִרְאֲשֵׁיכֶם עֲקֶרֶת וְתַאֲרֻכֶם** "there shall descend your heads (i. e. from your heads) the crown of your honour." **יֵרֵד** is here followed by an accus. of the thing from which anything descends, like **עלה**, **יָאֵל**. But there is nothing to hinder from reading **מראשתיכם**, like 1 Sa. 26:12.

מרב ("multiplication," from the root **רָבַב**, of the form **מִסְב**, [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מרבדים plur. coverings, cushions spread out. Pro. 7:16; 31:22; from the root **רָבַד**.

מרבָה f. (from the root **רָבַה**), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

מרבָה m. (from the root **רָבַה**)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided **מרבָה** in great plenty."

מרבית f. (from the root **רָבַה**)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. **ρόκος**, from **ρίσος**; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fetus, fecundus*; see Gellius, xvi. 13). Arab. **رِبَا** *interest* I' **رِبَا** *interest*.

מרבץ const. st. מרבץ Eze. 25:5 (see Lehrs. page 578), m. (from the root רבץ), a *couching place* (of cattle), Zeph. 2:15.

מרבץ m. a *stable* or *stall*, in which cattle are *tied up*, from the root רבץ, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מרה an unused root, which seems to have signified the same as מרה, Arab. quadril. نرج, as far as may be gathered from the derivatives.

(1) to *roll rapidly*; whence מרה a threshing wain, (unless perhaps מרה in this noun is i. q. מרה, to rub, to rub in pieces).

(2) to *speak rapidly*, used of babblers, tale-bearers; whence מרה, tale-bearer.

מרה m. (from the root מרה), *rest, a place of rest*, Jer. 6:16.

מרה pl. f. (denom. from מרה), what is *at any one's feet*; opp. to מרה which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. *at any one's feet*, Ru. 3:8.

מרה f. a *heap of stones*, from the root מרה; Arab. رجم to heap up stones. Pro. 26:8, מרה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Gesteine auf den Rabenstein wirft.—LXX. translate מרה a *sling* (from the root מרה to cast stones): δὲ ἀποδεσμεύει λίθον ἐν σφενδόκῃ.

מרה fem. (from the root מרה), *rest, a tranquil habitation*, Isa. 28:12.

מרה fut. ירה. TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by 2 Ki. 18:7, 20; 24:1, 20; and מרה of the person rebelled *against*, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מרה), Josh. 22:16; Job 24:13 (see below). מרה to rebel against Jehovah (by worshipping idols), Josh. 22:16, seq.; Eze. 2:3; Dan. 9:9. Poet. מרה those who oppose the light, the enemies of light, Job 24:13. (Syriac: id. Arabic to be obstinate, contumacious. Kindred is מרה.)

The derivatives immediately follow, except the pr. n. מרה.

מרה Chald. i. q. Hebr. Ezr. 4:19.

מרה m.—(1) *rebellion, defection*, Josh. 22:22. (2) [*Mered*], pr. n. 1 Ch. 4:17, 18.

מרה Chald. adj. *rebellious*, f. מרה emphat. st מרה Ezr. 4:12, 15.

מרה contumacy, 1 Sa. 20:30.

מרה Jer. 50:2, pr. n. of an idol of the Babylonians, prob. the planet Mars, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, مريخ, appears to have sprung from this, (Mirikh from Mirdich), and the etymology of this itself—(Merodach from the stock Mord, Mort, signifying both death and slaughter, see page cccclx, B, and the formative syllable ach, och, very frequent in Assyrian and Chaldean words, comp. (מרה, מרה) suits very well the god of slaughter and war. So too Mars, Mavors, and mors appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as Mesesimordachus, Sisi-mordachus, מרה (which see).

מרה (Persic مردکی "little man," or "worshipper of Mars," from מרה [Mordecas], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, seqq. LXX. Μαρδοχαῖος; [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מרה masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root מרה, subst. persecution. But I fully agree with Döderlein, that for מרה we should read מרה (dominion) from the root מרה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מרה—(1) pr. i. q. Arab. مری TO STROKE, TO STRIKE (German streichen, streifen); specially to *lash* with a whip (compare the kindred מרה), to pass a razor over the skin, whence מרה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מרה, מרה to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) to be *contumacious, rebellious*, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 1:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *וְהָיָה קִרְיָהּ אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

HIPHIL *קִרְיָהּ* fut. apoc. וְקִרְיָהּ (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהִמְרוֹתַם תִּלָּן*, *קִרְיָהּ* "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *וְהָיָה קִרְיָהּ אֶת־פִּי יְהוָה* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *וְהָיָה קִרְיָהּ אֶת־רֵיחַ יְהוָה* Psalm 106:33; and *וְהָיָה קִרְיָהּ אֶת־עֵינֵי יְהוָה* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מִרְיָהּ*, *מִרְיָהּ* and pr. n. *יִמְרָה*, *קִרְיָהּ*, *מִרְיָהּ*, *מִרְיָהּ*.

Note. In two occurrences of the root *מרה* the signification appears to be borrowed from the kindred root *מר* 'to be bitter.' One is 2 Kings 14:26, *וְעָנִי יִשְׂרָאֵל מִרְיָהּ קָאֵר* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root *מרה* we can with Schultens obtain the notion of *severe affliction*. The other instance is *מִרְיָהּ* Job 23:2, which see. On the other hand *מִרְיָהּ* has adopted the signification of the verb *קרה* Ex. 23:21.

I. *מִרְיָהּ* f. dual *מִרְתַּיִם* (from the root *מרה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מִרְיָהּ* ("bitterness," from the root *מר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see *Travels in Syria*, p. 777, seqq.); the same as is now called *بئر حوارة* *Bîr Hawârah*, not the fountains of Moses (*عيون موسى*), as thought by Pococke and Niebuhr.

מִרְיָהּ (read *morra*) f. (from the root *מר*) sadness, grief, Prov. 14:10.

מִרְיָהּ f. id. Genesis 26:35, *סֶרֶחַ רִיחַ* "sadness of spirit."

מִרְיָהּ m. (from the root *מר* No. 2) Lam. 3:19; pl. *מִרְיָהִים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מִרְיָהּ (prob. for *מִרְיָהּ*, *מִרְיָהּ* refuge, from the root *מר*, *מִרְיָהּ* to draw in, to betake oneself, [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

מִרְיָהּ m. one bruised, crushed, from the root *מר*. Leviticus 21:20, *מִרְיָהּ אֵשֶׁךְ* " (castrated) with crushed testicles." But LXX. *μονόρχα*. Vulg. *herniosus*.

מִרְיָהּ m. (from the root *רים*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *יִרְיָהּ מִרְיָהּ* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמִרְיָהּ* on high, Job 39:18; and *מִרְיָהּ* in acc. id. Isai. 37:23, *וְהִשָּׂא מִרְיָהּ עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Ps. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *anything far off*. Psalm 10:5, *מִרְיָהּ מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רים* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מִרְיָהִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

מִרְיָהּ ("height," "a high place"), *מִרְיָהּ* [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαμοχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

מִרְיָהּ m. (from the root *רץ*), course, race, Eccl. 9:11.

מִרְיָהּ f. — (I) i. q. *מִרְיָהּ* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *רץ*, Jer. 22:17.

מִרְיָהִים m. pl. (from the root *מק*), purification, Est. 2:12.

מִרְיָהּ ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מְרוּחַ Jer. 16:5, const. **מְרוּחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **زَجَجَ** *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْيَح** endued with a loud voice. Medial words of the same kind are **לָלַל** and **לָלַן**.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מָרַח**. (Cognate are **מָרַח**, **מָרַח**, and with **ר** turned into a sibilant, **מָרַח**. Arab. **مَرَحَ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرَحَ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיְמַרְחוּ** עַל-הַשֹּׁחַחַי (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ ῥπίσιν καὶ κατὰπλάσσαι*. Hence **מָרַח**.

מָרַח m. (from the root **מָרַח**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּשַׁע**); Ps. 18:20, **וַיִּצְיָאֵנִי** לַמָּרְחָב "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **בְּקָדֶשׁ בְּמָרְחָב**, "like a lamb in a wide space," where it might easily wander from the flock.

מָרְחָק (from the root **מָרַח**); pl. **מָרְחָקִים** and **מָרְחָקִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מָרְחָק** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **מָרְחָק** נָס "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **מָרְחָק** אֶרֶץ a remote land, Isa. 13:5; pl. **מָרְחָקִים** Zec. 10:9; **אֶרֶץ מָרְחָקִים** Isa. 33:17; Jer. 8:19; **מָרְחָקִים** Isa. 8:9, remote countries.

מָרְחָשֶׁת fem. (from the root **מָרַח**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרְחָקִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **קָלְפָתָהּ קְרוּשָׁה** "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מָרְחָק** for **מָרְחָקָה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מָרְחָק** Isa. 18:2, 7, for **עַם מָרְחָק** a sharp people, i. e. fierce, vehement (compare **חָרָד** No. 2). But see above under the word **מָרְחָק**.

מָרַט Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

מָרִי m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִי** Neh. 9:17 (from the root **מָרַח**).

(I.) contumacy, Eze. 2:5, **כִּי בֵית מָרִי הֵמָּה**, "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **אִישׁ מָרִי** Eze. 2:7, **כִּי מָרִי הֵמָּה**, "for they are contumacious," verse 8; 44:6; Prov. 17:11.

(II.) bitterness, a signification taken from the root **מָרַח** (compare the note under **מָרַח**), Job 23:2, **וְעַתָּה הֵיכָן מָרִי שִׁחִי** "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. [*"Outcry,"* is the sense given to this passage in Thea.]

מָרִי בַעַל [Merib-baal], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **בַּעַל מָרִי** ("contender against Baal"), which seems to be the more correct form.

מָרִיא (from the root **מָרַח**) adj. fat, well-fed, Eze. 39:18; hence subst. well-fed cattle; specially a fatted calf, *μόσχος αρευνός*. Commonly joined with the words **שָׁר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

מָרִיבָה f. (from the root **מָרַח**).—(1) strife, contention, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [Meribah], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitana gulf, Exod. 17:1—7.—(b) **מִי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מִי מָרִיבָה עֲרֵשׁ** Eze. 47:19.

מָרִיָּה ("contumacy"), [Meraiah], pr. n. m., Neh. 12:12.

מָרִיָּה and **מִוִּרְיָה** Moriah, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמִּרְיָה** "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. מֶרְצֵי הָעֵץ Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מֶרָא, which is confirmed by regarding מֶרִיָּה as contr. from מֶרְאִיָּה for מֶרְאִיָּה (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacities"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3. —(2) 1 Ch. 9:11; Nehem. 11:11. —(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and כ resemble one another).

מֶרִים (prop. "their contumacy") pr. name f. *Miriam*; Greek Μαρία, Μαρία. —(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4. —(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מֶרַר), *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִיר.

מְרִיר m. adj. (from the root מֶרַר) *bitter*; hence *poisonous*, Deut. 32:24. Compare מֶרִירָה.

מֶרֶךְ m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. εὐλαία); from the root מֶרַךְ, whence the segolate form מֶרֶךְ = מֶרֶךְ in the same manner as מֶרֶךְ from the roots מֶרַךְ, מֶרַךְ; רָנוּ from מֶרֶךְ, רָנוּ from מֶרֶךְ; מֶרֶךְ from מֶרֶךְ. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

מֶרֶכֶב m. (from the root רָכַב) —(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מֶרֶכֶבָּה f. 2 Sam. 15:1; 1 Kings 7:33; constr. מֶרֶכֶבָּה Gen. 41:43; with suff. מֶרֶכֶבָּתִי Gen. 46:29; 1 Sam. 8:11; plur. מֶרֶכֶבֹּת Zec. 6:1; Joel 2:5; constr. מֶרֶכֶבֹּת Exod. 15:4; with suff. מֶרֶכֶבֹּתִי Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מֶרְכָּלָת f. (from the root רָכַל), *merchandise*, Eze. 27:24. [a market, see Thes.]

מֶרְמָה f. (from the root רָמָה Pi. to deceive). —(1) *fraud*, Gen. 27:35; 34:13. אִישׁ מֶרְמָה a fraudulent man, Psal. 5:7. אֲבָנֵי מֶרְמָה fraudulent weights, i. e. made to deceive, Mic. 6:11. מֶרְמָה מֶרְמָה deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מֶרְמָתֹת Ps. 10:7; 35:20.

(2) [Mirma], pr. n. m., 1 Chron. 8:10.

מְרִמּוֹת ("elevations"), [Meremoth], pr. n. n. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15. —(2) Ezr. 10:36.

מֶרֶם m. (from the root רָסַם), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מֶרְנִיתִי pr. n. Gent. [Meronothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מֶרֶם [Meres], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen מֶרֶם lofty). ["Compare Sansc. mārsha, worthy; from the root mārish; Zend. meresh. Benfey."]

מֶרְסָנָא [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of nd, nom. Zend. nar, a man."]).

מֶרֶעַ masc. (with each Tzere impure), i. q. רֶעַ *a friend, a companion*; with suffix מֶרְעִי Genesis 26:26; plur. מֶרְעִים Jud. 14:20; 15:6; with suffix מֶרְעִי for מֶרְעִי Prov. 19:7. It has the form as if Hiphil of the verb רָעַע No. 2, unless it be laid down that מֶרֶעַ is comp. of רֶעַ and מֶן (like מֶנְעִיר, see מֶן No. 3, letter c), and that it only denotes *a companion, not a friend*, i. q. מֶרְעֶע. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מֶרְעֵה masc. (from the root רָעַה) with suff. מֶרְעִי Job 39:8; מֶרְעִיָּם Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair, or feeding place of wild beasts*, Nah. 2:12. Arab. مَرْعَى id."].

מֶרְעִית fem. (from the root רָעַה) —(1) *pasture, pasturing*. צֹאן מֶרְעִיתִי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. מֶרְעִיתוֹ "the people that he (God) tends," Ps. 95:7. (2) *a flock*, Jer. 10:21.

מֶרְעָלָה ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מֶרְפָּא m. and מֶרְפָּה Jer. 8:15 (from the root רָפָא to heal). —(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19. — Hence —

(2) *refreshing*, both of the body, Prov. 4:22 16:24; and of the mind, Pro. 12:18; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מִרְיָהּ (from the root מִרְיָהּ=רָמַח to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מִרְיָהּ "a meek heart;" Pro. 15:4; מִרְיָהּ לְשׁוֹן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְיָהּ m. (from the root מִרְיָהּ), *water disturbed by treading*, Eze. 34:19.

מִרְיָהּ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מִרְיָהּ (m and p interchanged), to be violent (Hos. 4:2); whence מִרְיָהּ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرِيض to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מִדְּמַרְיָהּ אֶמְרִישׁ "how powerful are right words;" 1 Kings 2:8, מִדְּמַרְיָהּ "a heavy (or grievous) curse," Mic. 2:10, מִדְּמַרְיָהּ "very violent destruction."

HIPHAL, to make vehement, to irritate; Job 16:3, מִדְּמַרְיָהּ "what (so) irritateth thee?"

מִרְיָהּ masc. *an awl*, so called from its boring (root מִרְיָהּ), Ex. 21:6; Deu. 15:17.

מִרְיָהּ fem. (from the root מִרְיָהּ), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מִרְיָהּ prop. TO RUB (compare the kindred מִרְיָהּ, and in Greek ἀμύγω, ἀμυγγω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, מִרְיָהּ "polished brass;" Jerem. 46:4, מִרְיָהּ "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare

מִרְיָהּ (Syr. מִרְיָהּ to wash off.)

PIAL מִרְיָהּ pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מִרְיָהּ, מִרְיָהּ.

מִרְיָהּ m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קרי. Arab. مَرِي and مَرِي id. The proper

form of the word is מִרְיָהּ (which see), from the root מִרְיָהּ.

מִרְיָהּ masc. (from the root מִרְיָהּ), plur. *aromatic herbs*, Cant. 5:13.

מִרְיָהּ f. (from the root מִרְיָהּ), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְיָהּ f. (from the root מִרְיָהּ).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14. (2) *ointment*, 1 Ch. 9:80.

מִרְיָהּ—(1) TO FLOW, TO DROP; whence מִרְיָהּ a drop, מִרְיָהּ myrrh, so called from distilling, and prob.

מִרְיָהּ bile. (Arab. مَرِي to cause to flow, مَرِي frequent rain, and مَرِي channel. The trilit. מִרְיָהּ has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see מִרְיָהּ No. 4, جري to run, to flow; Aram. מִרְיָהּ to run; whence מִרְיָהּ channels.)

(2) *to be bitter*. (Arab. مَرِي fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mareo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מִרְיָהּ myrrh, and מִרְיָהּ bile, as being very bitter things). Impers. מִרְיָהּ it is bitter to me, i.e. I am sad, Lam. 1:4, followed by מִן (because of any thing), Ruth 1:13. Fut. A. מִרְיָהּ Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. מִרְיָהּ.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, מִרְיָהּ "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHAL מִרְיָהּ, inf. מִרְיָהּ.—(1) *to make life bitter*, Job 27:2.

(2) followed by ל, *to make any one sad*, Ruth 1:20, מִרְיָהּ לִי "the Almighty hath made me sad." Compare מִרְיָהּ verse 21.

(3) *to weep bitterly*, for the fuller מִרְיָהּ Zeo. 12:10.

Note. מִרְיָהּ Ex. 23:21, is fut. Hiphil in the Chald. form, for מִרְיָהּ, but with the signification taken from the verb מִרְיָהּ, followed by י, to rebel. Compare the note under מִרְיָהּ.

HITHPALPEL מִרְיָהּ *to be embittered, exasperated*, Dan. 8:7. (Syr. מִרְיָהּ to embitter, to provoke; Arab. مَرِي to be angry.)

משגב with suff. **משגבתי** (from the root **שגב**) m.—
(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

משוכה Prov. 15:19; and—

משוכה Isa. 5:5, f.; *a hedge* made of briars and thorns; called in other places **קסוכה**. Root **שוכ** and **קכו**.

משור m. *a saw*, Isa. 10:15; from the root **זשר** to *saw*.

משורה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 13; from the root **קשר**, Arabic **مشر** II. to divide.

משוש m. (from the root **שש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

משחק m. (from the root **שחק**) *scorn*; hence used of its object, Hab. 1:10.

משלמה f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שם**, Syr. **صمم** to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare **מלחם**. Others render *hatred, persecution*; from **שם** to pursue after.

משכיל see **שכל** Hiphil.

משכית f.—(1) *image, figure*, from the root **שקח**, Ch. **שקח** to look at, to behold, Eze. 8:12, **חורב**, **משכית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **משכית** **אבן** Lev. 26:1, and **משכיות** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **במשיכות** **כסף**, “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכית** would take its signification from **שכך** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

משכרת f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“*reward*, Ruth 2:12.”]

משקרות f. pl. *nails*, Ecc. 12:11; see **מקרים**.

משח m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שח** i. q. **קפח** to pour out; Arab **سفع** to pour out blood, **سفاح** a shedder of blood, a tyrant.

משור an unused root [“perhaps i. q. Arabic **مشر** to divide”], see **מזורה**.

משרה f. *dominion*, Isa. 9:5, 6, from the root **שר** = **שר** and **שר** to rule.

משרפות pl. f. (from the root **שרף**).

(1) *a burning of lime*, Isa. 33:12 (compare Gen 11:3).

(2) *the burning of dead bodies*, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, **lthpa** to drop [but see *Thes.*]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

משרקה (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

משרת *a frying pan*, 2 Sam. 13:9; Ch. **משרת**, **משרתה**, **משרתה** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרה** i. q. **שרי** to shine, to sparkle:

whence **משרת** and **משרת** a brass frying pan, so called from its being polished. That the root **שרת** had the notion of parching is a mere gratuitous assertion.

מש [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (*Phaleg*. II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

משא m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משאה**. Neh. 10:32, **משא** **כל־יד**, “the debts of every *uana*,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

משא (perhaps i. q. **משיא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּמִדְבַּר הַיָּם from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moûsa* or *Mouza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushil* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sephara* to be the city **سَهَار** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **سُحَّر** the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephe-merid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מִשְׁאָב m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

מִשְׁאָה f. (from the root **שָׂאָה** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשָּׂא** No. 2.

מִשְׁאָן m. fraud, deception, Prov. 26:26; from the root **שָׂאָן** No. 1.

מִשְׁאוֹת Ps. 74:3; see **מִשְׁאוֹת**.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

מִשְׁאָלָה (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

מִשְׁאָרֶת f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׂאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׂאָר** II.]

מִשְׁבָּצוֹת plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **בָּצַע** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 26; 39:13, 16; see the root No. 2.

מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

מִשְׁבֵּר only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγῆ* from *ἀγρῶ*,

ἀγρῶ, to break), Psalm 42:8; 88:8; Jcnah 2:4 **מִשְׁבָּרִים** waves of the sea, Ps. 93:4.

מִשְׁבֵּת, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

מִשְׁגָּה m. (from the root **שָׁגָה**), error, Gen. 43:12

I. **מִשָּׂה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל**. Isa. 63:11, **מִשָּׂה** "the saviour of his people" (God) [This word **מִשָּׂה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשֵּׂי**, pr. n. **מִשָּׂה**, **מִשֵּׂי**.

II. **מִשָּׂה** an unused root. Arab. **مسا** to do at evening, whence the noun **מִשָּׂה** yesterday, and yesterday (which see), for **מִשָּׂה**.

מִשָּׂה pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׂה** the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׂה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **מִשָּׂה** 2 Chr. 25:4; Neh. 13:1 (Chald. **מִשָּׂה** Ezr. 6:18). **מִשָּׂה** the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, **מִשָּׂה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשָּׂה** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΩ** water and **ΣΑΩ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. de Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσῆς*; while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מִשָּׂה m. (from the root **שָׂאָה**), a debt, Deu. 15:5.

מִשְׁוָה f. i. q. **שְׁוָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׁוָה**.

מִשְׁוָאוֹת plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places. as in Psalm 74:3.

in some edit., as that of Athias, there stands *משנה*. I regard *משנה* as being the same as *משנה* (from the root *שנה*), Dagesh being inserted in the first radical in the Rabbinic manner in the forms *שנה* (from *שנה*), *שנה* (from *שנה*). It comes to about the same thing if we regard *משנה* as coming from *שנה*, the signification being taken from *שנה*, but the former is preferable; compare *משנה*.

משנה ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

משנה f. (from the root *שנה*), a turning away, defection; Prov. 1:32, *משנה פתים* "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, *משנה* "turning away from me;" pl. *משנה* Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

משנה f. error, Job 19:4, from the root *שנה* i. q. *שנה* and *שנה*.

משנה Eze. 27:29, and *משנה* ib. verse 6, an oar, from the root *שנה*. As to the Dagesh in *משנה*, see under *משנה*.

משנה Isa. 42:24 כחית, for *משנה* a spoiling.

משנה fut. *משנה*; inf. *משנה*, once *משנה* Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. *مسح* id. Kindred are *משנה* and *משנה* No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by *ש* of the colour), Jer. 22:14; especially to anoint with oil (Arabic *مسح* id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 1 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, *משנה* to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom *משנה* עלינו whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), *משנה* to preach". The thing (oil or ointment) with which the anointing is performed, is put with *ש* prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. *مسطح*, Arab. *مسطح*. Hence *משנה*, *משנה* and *משנה*.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, *משנה*, *משנה*, and the words which immediately follow.

משנה Chald. oil, Ezr. 6:9; 7:22.

משנה f. (from the root *משנה*).—(1) anointing: *משנה* anointing oil, Exod. 25:6; 29:7, 21; *משנה* holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

משנה f.—(1) inf. of the root *משנה* to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. *משנה* No. 2.

משנה prop. part. Hiph. (from the root *שנה*) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, *משנה* "artizans of destruction," Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare *משנה*; hence soldiers lying in wait, 1 Sam. 14:15. *משנה* (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

משנה i. q. *משנה* m. morning, Ps. 110:3.

משנה i. q. *משנה* No. 1. destruction, Eze. 9:1.

משנה (from the root *שנה*) m. destruction, marred, as a concr. something marred, disfigured, Isa. 52:14.

משנה m. (from the root *שנה*) that which is corrupt, or marred, corruption, Lev. 22:25.

משנה (from the root *שנה*) m. Eze. 47:11, constr. *משנה* 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

משנה dominion, rule; Job 38:33, *משנה* "dost thou set its dominion (that of heaven) upon earth?" Root *שנה*.

מש Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τρίχαπτον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from *משך* to draw), nothing else can be learned than that *very fine threads* are denoted.

מש see **מש**.

משח ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

משח m.—(1) adj. verbal pass. (from the root *משח*), *χριστός*, anointed (used of a shield), 2 Sam. 1:21; **משח** **נָדִיב** the anointed prince [Messiah the prince], Dan. 9:25; **משח** **הַכֹּהֵן הַגָּדוֹל** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, Anointed, i. e. prince (consecrated by anointing), Dan. 9:26; more fully **משח** **הַמָּשִׁיחַ** the anointed of Jehovah (LXX. *ὁ Χριστός Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

משך fut. **יִמְשֹׁךְ**.—(1) TO DRAW. (Arab. *مَسَك* id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is *משך*.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **שָׁם**, of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **מִשְׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (*Æth.* *ἰσῆ* id.).—(b) **מִשְׁךְ הַזֶּרַע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **מִשְׁךְ הַיּוֹבֵל** Exod. 19:13, and **מִשְׁךְ הַיּוֹבֵל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **מִשְׁךְ**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig tönen*), and in both places it is used of the signal which was given

with the trumpet (vom *Ermblassen mit dem Ermb.*), see page CCCXL, A. To this answers the Arabic

جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **מִשְׁךְ יְדוֹ אֶת־לִצְיָם** "draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *fid mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **מִשְׁךְ חַסְדְּךָ** "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **מִשְׁכְּחִידְךָ** "I have continued loving kindness to thee." (Compare Syr. *سح* to draw;

whence subst. **سَحٌّ** long continuance.)—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **לְמִשְׁךְ בֵּינִי אֶת־קִשְׁרִי** "to make my body strong with wine." (Syr. *سحب* to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **מִשְׁכָּה בָּהָר תָּבוֹר** "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁךְ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. *مَسَك* id.), with an acc. Ex. 12:21, *to hold*, followed by **אֶת** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 58:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **וְהָיָה מִשְׁךְ** "a strong people" ["drawn out; hence tall"]. Arab. *مَسَك* Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מִשְׁכּוֹת**, and—

מִשְׁךְ—(1) *a drawing out*, Ps. 126:6, **מִשְׁךְ הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכִּי**); LXX. *Mosch*; Vulg. *Mosoch*.

משכות-משל

משכות m. (from the root **שכב**) pl. **ים**. constr. **י**.
Lev. 18:22, and **נח** Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5; **משכב הַצֶּהְרִים** "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male **משכב אשה** the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

משכב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

משכן m. (from the root **שכן** pl. **ים**. Ps. 46:5; more often in **נח** construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully **משכן הַעֲדוּת** "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of **משכן** from **אהל** see above at that word, p. xvii, A; hence **משכן אהל** of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

משכן Chald. id. Ezr. 7:15.

משל fut. **ימשל**.—(1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. **مشل**, Aram. **ܡܫܠ** id.) see Niph. Hiph. and the noun **משל** similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. **משל** poets, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by **ל** of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by **על** Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, **לְרַע מִשְׁלָה לֵה** "his arm ruleth for him." Sometimes i. q. *to be over* anything, Gen. 24:2. Part. **משל** lord, ruler, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare **נְרִיכִים** Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare **דָּן**, and Æth. **ወሰሰ**: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare **צַדִּיק**). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages, [except the Phœnician] seems to have passed over to the Greek, in which **βασιλεύς, βασιλεύω** has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by **ל** Isa. 14:10; **על** Ps. 28:1; 143:7; **ב** Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, *a, to use parables*, Ezek. 21:5.

HIPHIL—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. **הַמִּשָּׁל** dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by **ב** Job 30:19.

Derived nouns, **מִשְׁלָה**, **מִשְׁלָל**, and those which immediately follow.

משל m. Arab. **مَثَل**, Syr. **ܡܫܠܐ** [Ch. **מתקנא**].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence **משל** is—

(3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare *παράβολή*, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. **הָיָה לְמִשָּׁל** to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic **مَثَل** parable, fable, sentence; plur. **أمثال** verses.)

משל [*Masha*], pr. n.; see **משל**.

משל m.—(1) *similitude*; concr. *something* &c, Job 41:25.

(2) *dominion*, Zech. 9:10.

משל inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

משלח m. (from the root **שלח**), always in constr. state **משלח**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלח שור** "a place to which oxen are driven."

(2) with the word **ל** or **ל** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

משלוח, משלח m. (from the root **שלח**).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word **ל**, a thing upon which the hand is sent, *prey, booty*, Isa. 11:14.

משלחת f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

משלש for **משלש**, see **שלש**.

משלם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

משלמות (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is **משלמות** 1 Ch. 9:12 (which is indeed the better reading).

משלמיה [**הו**] (**משלמיה** "to whom Jehovah repays," i.e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is **שלמיה**.

משלמת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

משמה f. (from the root **שמם**)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

משמן (from the root **שמן**) *fatness*. Isa. 17:4, **משמן זית** "the fatness of his flesh." Pl. **משמנים**—(1) *fat*, i.e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. *strong, robust*, *λαπαοί*. Ps. 78:31; Isa. 10:16.

משמנה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

משמנים m. pl. *fatnesses* (of flesh), dainties. Neh. 8:10.

משמע m. (from the root **שמע**)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

משמעת f.—(1) *admission, access to a prince, audience*, Germ. *Audienz*, Ital. *udienza*. 1 Sa. 22:14, **קר אל משמעתך** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

משמר m. (from the root **שמר**)—(1) *custody, guard*.—(a) i. q. prison, Gen. 40:3, seqq.; 42:17.—(b) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, "keep thy heart **משמר** **ל** **ל** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*. Neh. 13:14. Concr. *one who is observed, to whom reverence is due*, used of a ruler, Eze. 38:7.

משמרת pl. **משמרות**, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a station, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance*, or performance of an office or function, Num. 4:27, 31, **משמרת משאם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **משמרתם** Num. 1:53; 31:30, 47, or **הקדש** 3:28, 32, 38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) **שמר משמרת** to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **שמרים משמרת בית שאול**. Vulg. *magna pars coram adhuc sequebatur domum Saul*.

משנה m. (from the root **שנה**).—(1) *the second rank, the second place, whether the order be re-*

garded, or the dignity and honour. It is commonly subjoined in the genit., as *הַשֵּׁנִי הַקָּדוֹם* the second priest, the one next after the high priest (*כֹּהֵן הָרָאשׁ*), 2 Ki. 25:18; Jer. 52:24; plur. *הַשֵּׁנִי* secondary priests, 2 Ki. 23:4; *הַשֵּׁנִי הַקָּדוֹם* the second chariot (in order), Gen. 41:43; *אָחִי הַשֵּׁנִי* his second brother (in age), 2 Ch. 31:12; *הַשֵּׁנִי הָעִיר* the second part of the city, Neh. 11:9; and simply *הַשֵּׁנִי* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַשֵּׁנִי הַמֶּלֶךְ* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אָחִי הַשֵּׁנִי* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כַּפֻּזֵי כֶסֶף* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, *הַשֵּׁנִי* (cattle) of the second order (opp. to *הַשֵּׁנִי*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

הִיא f. (from the root *שָׁפַט*), *spoil, prey*. *הִיא לְמִשְׁפָּה* Jer. 30:16; 2 Ki. 21:14; *נָתַן לְמִשְׁפָּה* Isa. 42:24.

בִּישָׁע an unused root, i. q. *مشع* (kindred to *משש*, Arab. *مش* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein aufgießen*), to milk clean (*rein aufmilchen*), to empty a plate (*rein abessen*); also to empty by plundering (compare *נָגַח* Isa. 3:26). Hence [perhaps] *בִּישָׁע*.

מִשְׁעוֹל m. (from the root *שָׁעַל*), *a narrow way* (*fohlweg*), Num. 22:24, *מִשְׁעוֹל הַכְּרִמִּים* "a narrow way between (two) vineyards."

מִשְׁעִי *ἀπ. λεγόμεν.* *a cleansing*, prob. for *מִשְׁעִי* in the Chaldee form, like *מִשְׁעִי* for *מִשְׁעִי* (which see), *רָאשִׁי* i. q. *רָאשִׁית*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁעִי* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *שָׁעָה*.]

מִשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root *שָׁעַן*), constr. *מִשְׁעָן* Isa. 3:1, *prop. stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מִשְׁעָן m. id. Isa. 3:1, *מִשְׁעָן וּמִשְׁעָן* "support of every kind," e. g. as it is said a little after, of food and drink (compare *קָצֵר*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *פִּנָּה*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מִשְׁעָנָה f.; see the preceding word.

מִשְׁעָנָת f. absol. 2 Ki. 4:31; constr. *ibid.* 18:21; with suff. *מִשְׁעָנָתִי* *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

מִשְׁפָּחָה constr. *מִשְׁפָּחָת*, with suff. *מִשְׁפָּחָתִי*, pl. *מִשְׁפָּחוֹת* Ps. 107:41, constr. and with suff. *מִשְׁפָּחוֹת* f. (from the root *שָׁפַח*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one tribe* (*שִׁבְט*), so on the other hand one family included several fathers' houses (*בֵּית אָבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *וְנָח מִשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שִׁבְט*, as Joshua 7:17, *שִׁבְטִי יְהוֹדָה* for the preceding *יְהוֹדָה מִשְׁפָּחָת*.

מִשְׁפָּט (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment;" verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לֹא לָהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יֹשֵׁב עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד-בֹּא אִשָּׁר לֹו הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*מִקְוֵם הַמִּשְׁפָּט* Ecc. 3:16). *בֹּא בְּמִשְׁפָּט עִמָּי* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. *צִדְרִי מִשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *מִשְׁפָּט פִּי* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *דִּין*). *אֶת מִשְׁפָּטִי* to contend with any one, Jer. 12:1. *בָּעַל מִשְׁפָּטִי* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *יְהוָה מִשְׁפָּטֵי* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *מִשְׁפָּט מוֹת* sentence of death, Deuter. 21:21; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, *let. c.*) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law*. מִשְׁפָּט הַיָּמִין to pervert right, Deut. 16:19; 17:19; 1 Sam. 8:3. מִשְׁפָּט וְצִדִּיקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. מִשְׁפָּט כָּל דְּרָכָיו "all his ways (are) right," i. e. just. מִשְׁפָּט מֵאֵינִי just balances, Pro. 16:11. מִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often מִשְׁפָּטֵי, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e. g. מִשְׁפָּטֵי Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנֶּאֱמָר right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 9:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place מִשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, מִשְׁפָּט הָרִאשׁוֹן "in the former manner,"

Ex. 26:30; Jer. 30:18. (Comp. Arab. مَسْجِدٌ and Gr. δῖον.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפָּט הַנָּעַר וּמַעֲשָׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָטִים Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׂפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. גִּדְרוֹת. מִשְׁפָּטִים. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גִּדְרוֹתֵיהֶם Josh. 15:36). *To lie down amongst the cattle pens* L. L. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root שָׁפַט to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָן an unused root, prob. i. q. מִשְׁקָה to hold; hence to *possess* (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָן possession, and ἀκ. λεγόμεν.—

מִשְׁקָן Gen. 15:2, i. q. מִשְׁקָה possession. I thus take the interpretation of this difficult and much discussed passage, בְּנוֹ מִשְׁקָן בֵּיתִי הוּא דָמִישְׁקָא אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דָמִישְׁקָא we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָן, an uncommon word, in order to allude to the word דָמִישְׁקָא; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְנֶה No. 2. Others take מִשְׁקָן from the root שָׁקַק to run (like מִקְרָא from מָרַק), and render it *filius discursitationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is *Eliezer of Damascus*?

מִשְׁקָן m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַה).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה, "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקָרָה m. (from the root שָׁקַר), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל, "the brass could not be weighed," for abundance. 1 Ch. 22:3, מִשְׁקָל עֵץ "so that it could not be weighed;" verse 14.

(a) *weight*, Lev. 19:35; 26:26.

משקלת Isa. 28:17; and **משקלת** 2 Ki. 21:13.f.; a *plummet*, a *plumb line*, used in making things true and level.

משקע m. (from the root שָׁקַע), a *place where water settles*, Eze. 34:18.

משרה f. (from the root שָׁרַה to loosen, to macerate) *maceration, steeping*, Nu. 6:3; מִשְׁרַת עֲנָבִים, "drink made of steeped grapes."

משרוקיה m. (from the root שָׁרַק) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

משרעי [Mishraites], Gent. n. from מִשְׁרַע (a slippery place, compare the Chald. מִשְׁרִיעַ) a town elsewhere unknown, 1 Chr. 2:53.

משש i. q. מִשַּׁשׁ No. II. TO FEEL, TO TOUCH, with an acc. (Arab. مَسَس, Gr. μύσσω, Æthiop. by inserting ר, מִשְׁשָׁה id.) Gen. 27:12; compare מִשַּׁשׁ V. 21.

PIEL id. to *feel* (in the darkness), to *grope*, Deut. 28:59; Job 5:14; with an acc. to *feel out*, to *explore with the hands*, Gen. 31:34, 37; Job 12:25, יִמְשְׁשׁוּ חֹשֶׁךְ, "they feel the darkness."

HIPHAL id. with acc. Ex. 10:21.

משתה m. (from the root שָׁתָה) with suff. מִשְׁתֵּי Dan. 1:5, 8; מִשְׁתֵּיהֶם verse 16 (both sing.); מִשְׁתֵּיהֶם verse 10.

(1) a *drinking* (bas Trinken), Esther 5:4; 7:2; מִשְׁתֵּה בַּיִת מִשְׁתֵּה בַּיִת banqueting room, 7:8; מִשְׁתֵּי יוֹ "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (Trant), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, συμπόσιον, Esth. 1:3; 2:18; 8:17.

משתה emphat. st. מִשְׁתֵּה, Chald. id. Dan. 5:10.

מת *dead*; part. of the root מָת which see.

מת or **מת** not used in sing. a *man* (Æth. ሙት: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. מְתוּשֶׁלַח, מְתוּשֶׁלַח (מתו is a construct form, like אֶבֶן Chald. constr. אֲבָנוּ, whence מְתוּשֶׁלַח, whence מְתוּשֶׁלַח, and also in the Punic, as Metuastartus (מתו עִשְׁתָּרְתָּ) i. e. man or worshipper of Astarte, Muthumballes, i. e. man of Beal.

PI. מְתִים, defect. מְתִים m. *men*, (not of the common gender); Deut. 2:34, מְתִים וְהַנְּשִׁים וְהַבָּנִים "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, מְתִי אֶת מְתִי a few men, Gen. 34:30; מְתִי מְתִי "men of falsehood," Ps. 26:4; מְתִי אֶתְּלִי "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words מְתִי יִשְׂרָאֵל are well rendered by Luther, du armer faule Israel, LXX. ὀλιγος οὗτος Ἰσραὴλ; but this notion of misery and fewness is not in the word מְתִי, but is taken from the preceding מְתִי.

מתבן m. (from the noun תֵּבָן) coll. *straw, a heap of straw*, Isa. 25:10.

מתג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots מָתַח, מָתַח). Whence—

מתג with suff. מְתִי a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see מְתִי No. 3.

מתה an unused root, prob. i. q. מֵת and מֵת to *stretch out*, e. g. a cord (cogn. מָרַד), whence מְתִי [and perhaps מָת].

מתוק adj. f. מְתוּקָה, pl. מְתוּקִים (from the root מָתַח) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מתושאל ("man of God," compound of מְתִי const. for מָת man, which see, מְשֶׁשׁ the mark of the genit. and אֵל), [Methusael], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מתושלח ("man of a dart"), [Methuselah], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מתח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. ጥጥር: for ጥጥር: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are מָתַח, Sam. מָתַח to spread out, and מָתַח and מָתַח.)

Derivative, מְתִי a sack.

מתי pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. متى, Syr. ܡܬܝ, Chald. ܡܬܝ). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac ܡܬܝ), Prov. 23:35, מְתִי אֶתְּ "when I awake." Ps. 101:2.—מְתִי Ex. 8:5, and מְתִי how long? 1 Sa. 16:1 מְתִי אַחֲרַי after how long a time? Jer. 13:27.

מתפלג f. (from the root תִּפַּל) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare מְתִי verse 18; Exod. 30:32, מְתִי "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על סִמְנָתוֹ according to its (pristine) measure."

מַלְאָה Mal. 1:13, for מַלְאָה, see מָה note, letter c.

מַלְעוֹת plur. i. q. מַלְעוֹת which see, *biters*, *teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מָחַם m. (from the root חָמַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָחַם we ought apparently to read מָחַם *men*, as found in many MSS.

מָחַץ an unused root, Arab. مَحَضَّ to be strong, firm (compare the cogn. مَحَضَّ), whence the nouns מַחְצֵי and מַחְצִים.

מָתָן m. (from the root נָתַן, with Kametz impure)—(1) *a gift*, Genesis 34:12. מָתָן אִישׁ מָתָן a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מָתָנָי Chald. f. i. q. Heb. מַתָּנָה *a gift*, pl. מַתָּנִים Dan. 2:6, 48; 5:17.

מַתָּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתָּנִי (shortened from מַתָּנִיָּה, [Mattanai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מַתָּנִי [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתָּנִיָּה and מַתָּנִיָּהוּ ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מַתָּנִים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root חָמַץ), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *clumbis, delumbare* for *debilitare*); hence מַתָּנִיָּה "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; tottering loins, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْنَان and Syr. مَتْنَان id. more

rarely there is also used the sing. مَتْن one side of the loins or lower back, protuberant with flesh and nerves).

מַתְקָא fut. יִמְתֵּק.—(1) i. q. Syr. to suck, to eat with pleasure (compare מַצֵּץ); Job 24:20, מַתְקָא יִפְהַ, "the worm shall feed sweetly upon him."

(2) *to be or become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מַתְקָא לוֹ רִגְבִי גִחַל "the clods of the valley are sweet to him," the earth is light upon him.

HIPHIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יִתְּרוּ גִמְתִּיקוֹר "we who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַתְקִים [and the following words].

מַתְקָה m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מַתְקָה m. *sweetness*, Jud. 9:11.

מַתְקָה ("sweetness," prob. "sweet fountain," opp. to מַרְה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מַתְרָדָת pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun; borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתָּה f. (contr. from מַתָּנָה) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מַתָּתָה (from מַתָּתָה), [Mattathah] pr. n. m. Ezr. 10:33.

מַתָּתָה and מַתָּתָהוּ ("the gift of Jehovah"), pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

ג (ז)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter β in Syriac, Chaldee and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, β .

It is interchanged — (a) with the other liquids, as *Lamed*, p. cccxxi, A; Mem, p. cccxlvi, B; more rarely Resh, as רִשׁ, Chaldee רִשׁ to be risen, as the sun; רִשׁ, Aram. רִשׁ two. Arab. رُف and رُف purple.

—(b) with Yod, especially when it is the first radical, as יָאֵה and יָאֵה to be beautiful; יָעַב and יָעַב to stand, יָקַשׁ and יָקַשׁ to lay snares, compare *Lehrg.* § 112; and as to the affinity of roots פֿ with other bilaterals, as עָ, עָ, לָ *ibid.* No. 2, 3. The primary stock of roots פֿ (the same as of roots פֿ) is often in the last syllable; hence נָהַם i. q. הָקַה to roar, to growl, נָהַם i. q. דָּחַה, דָּחַה, נָבַע, i. q. בָּעַע, נָאָר, i. q. אָרָר etc.

It is also worthy of remark, that the Chaldee, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. אֲנִי for אָנִי (see אָנִי, אָנִי); also Arabic سَمِيحٌ for سَمِيحٌ, سَمِيحٌ; an ear of corn, سَمِيحٌ for سَمِيحٌ, سَمِيحٌ; a bitter, سَمِيحٌ for سَمِيحٌ, سَمِيحٌ; Æthiopic. ሰጠኝ:

I. **Ne** particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac ܠ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ܡܝܢ, ܬܝܢ. In Æth. there answer to this 40: *age, veni*, which is commonly inflected like an imperative (compare ܡܠܝܢ, ܬܡܠܝܢ), f. ܝܩ: plur. ܝܩܐ: ܝܩ:; compare ܝܬܝܢ: ܝܩ: ܝܩ: behold; Amhar. ܝܬܝܢ: *veni, age*; [See Thes.]). This particle is added—

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. *ἰς*, Germ. *doch, doch einmal*, [*I pray thee*], Gen. 12:13, *אָמַרְי* "say, I pray thee," Gen. 24:2, *יָדְךָ נָתַתְּ* "put, I pray thee, thy hand," (*leg doch einmal*); Gen. 24:45, *נָתַתְּ לִי* "give me, I pray thee, to drink," (*ist doch einmal trinten*); Jud. 12:6; Num. 20:10, *שָׁמְעוּ עַתָּה* "hear, now, ye rebels!" Compare *אָמַרְי*, page LXXIII, A.

(2) It is added to futures—(a) 1 pers. especially with ה paragon, (see Lehrs. p. 871, seq), when leave is asked, Exod. 4:18, אֶלְכֶּה נָא "now do let me go," Germ. laß mich hingehen; Isa. 5:1, אֲשִׁירָה נָא "let me now sing (O hearers)," laßt mich singen; 1 Ki. 1:12, אֲנַעֲזֶךָ נָא "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נִעְבְּרָה נָא "let us now pass by Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave ("ich möchte doch wohl einmal hingehen," "ich will doch einmal hingehen"), Ex. 3:3, אֲסִיּוּהָ נָא וְאָרְאֶה "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, אֲלֹהֵי הַמֶּלֶךְ now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, אֲלֵנָּה אֲשֶׁנָּה "Oh! that I may not respect any man's person," (möge ich für niemanden parteyisch seyn!); in inciting, urging, Jer. 5:24, בִּירָא נָא אֶת יְהוָה, "Come! let us fear Jehovah."—(b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, אֲלֵנָּה תַעֲבֹר, "pass not away I pray thee;" hence ellipt. אֲלֵנָּה (do) not I pray thee (this); Germ. nicht doch! comp. אל No. 2, a., Gen. 33:10; 19:18.—(c) to the third person, when it expresses—(α) wish and request, Ps. 124, יֵאמַר נָא יִשְׂרָאֵל " (so) let Israel say," Ps. 129:1; Cant. 7:9.—(β) a challenge, Jer. 17:15, "where is the word of the Lord?" יְבוֹאֵנָּה "let it now come."—(γ) asking leave, Gen. 18:4, יִפְחַד נָא "let there now be brought," allow me to bring, Gen. 44:18.—(δ) with a negation, deprecation, Gen. 18:32, אֲלֵנָּה יִרָא לֹאֲרֵנִי "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) אֲנִי, No. 2, letter *b*. — (b) אִם כֵּן *if indeed, if now* (εἰ ποτε, ἴαν ποτε), used in modestly, or almost timidly, assuming something. Genesis 18:3, אֲנִי רָאִיתִי כִּי בָעֵתִי הַזֹּאת *"if now I have found favour in thy sight,"* (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) הִנֵּה *behold now!* (siehe einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) אִי־יָדָע Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, לִפְנֵי יְהוָה *"oh that (it may be) before all his people."* Those who speak courteously to superiors, or who ask submissively, frequently use the particle אִם often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. **ꠘꠞ** adj. *raw, half cooked.* used of flesh, Ex

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא Nah. 3:8; [No], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, *ἑκατόμυλος* (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it *Διόσπολις*, in Nah. *μερίς Ἀμμών*; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. *ἰουθ*, i. e. *αχούρος*, a measuring line; then a part, a share measured out; and נא, *ἰουθ* (Jupiter) Ammon, see נא No. III, hence נא *the portion*, possession of the god *Ammon*, who was there worshipped with much splendour. See Jablonskii *Opuscula*, ed. te Water, t. i. page 163—168; compare Champollion, *l'Egypte sous les Pharaons*, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth

water (as the earth), whence נא land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נא (once נא Judges 4:19 *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiv, vaós*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *ነረ*: to respire, to rest, and it even approaches in meaning to נא.) Hence נא plural constr. נא habitations.

נא (compare נא *Ilithpa*, Ps. 93:5; plur. constr. נא (for נא).—(1) followed by ל to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitz*; now it is said in German, *es fleibet jemanden, steht ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; לנא "holiness becometh thine house;" comp. adj. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא, Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, נא only in pl. constr. נא.—(1) a word altogether poetic, *a seat, dwelling*—(a) of men, or God, as נא נא Lam. 2:2; נא נא Vulg. *domus iniquitatis*, Ps. 74:20; נא נא Ps. 83:13.—(b) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נא נא the pastures of the desert, Ps. 65:13; Jer. 9:9; נא נא green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נא.—(1) *becoming, seemly*, followed by ל Ps. 33:1, לנא "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נא, נא.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נא, נא, Gr. *μῦς*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא, נא "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:25; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert *üb. die Echtheit der Jes. Weissagungen*, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא "an utterance (song) concerning wickedness."

[Once used in fut. Jer. 23:31, וְיִנָּבְאוּ "and they utter oracles."]

[נָבָא] given as a noun in Thes. (of the form נְבִיל), found once in the absolute state, Jerem. 23:31, see above נָבָא.]

נָבָא fut. נִבְּאָה, and Piel נִבְּאָה, part. מְנַבֵּא, to COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָבָא to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, מִשְׁכָּבָה, אֲשֶׁר נִבְּאָה מִשְׁכָּבָה "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וְנִבְּאָה אֶת־הָעֵץ וְאֶת־הַבֶּשֶׁט "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִבְּאוֹת m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נִבְּאוֹתָיָהּ m. pl. id. Hos. 2:4, וְנִבְּאוֹתָיָהּ מִבֵּין שְׁדֵי "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נִבְּאָה fut. נִבְּאָה, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נָבָא, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נִבְּאָה.

PIEL נִבְּאָה, fut. נִבְּאָה.—(1) i. q. Kal, to reject, to contemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPIL, fut. נִבְּאָה (in the Syriac manner for נִבְּאָה), intrans. to be despised, to be contemned, Ecc. 12:5.—LXX., Vulg., Syr., shall flourish (as if from נָבָא), but this does not agree with the context.

HITHPOEL, part. מְנַבֵּא for מְנַבֵּא Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נִבְּאוֹתָהּ f. contumely, reproach, Isa. 37:3; and—

נִבְּאוֹתָיָהּ f. pl. נִבְּאוֹת id. Neh. 9:18, 26, and נִבְּאוֹתָיָהּ Eze. 35:12.

נָבָא onomatopoe. i. q. cogn. נָבָא (which see), TO GROAN, TO CRY OUT from anguish, or sorrow. Eze. 30:24; Jo' 24:12. Hence—

נָבָא f. const. st. נִבְּאוֹת the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נִבְּאוֹת Eze. 30:24.

נָבָא not used in Kal, cogn. to the root נָבָא to curse.

PIEL נִבְּאָה TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَاب Med. Waw, to shun anything with abhorrence, to flee away, نَعَر to be opposed, to resist, to be unwilling.

נָבָא (perhaps for נָבָא "high place," from the root נָבָא), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נָבָא for נָבָא towards Nob, 1 Sa. 21:2; 22:9.

נָבָא not used in Kal, pr. as it seems to me, i. q. נָבָא (נ being softened into נ) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበረ: to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבְּאָה—(1) to speak (as a prophet) by divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, וְנִבְּאָה אֶל־יְהוָה "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks, who shall not prophesy?" Joel 3:1; Eze. 11:13;

7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לָ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נְבִיא שָׁרָר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִי הַלְמוֹת שָׁרָר Jer. 23:32; and followed by בִּשְׁרָר pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאִמֵּר prefixed, Jerem. 32:3, or וְאָמַר Eze. 21:33; 30:2.—(d) followed by בִּי of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בִּי יְהוָה Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בִּי בְּעַל Jer. 2:8.—(e) followed by לָ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(1) to sing holy songs as led by the Spirit of God, to praise God, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נִבְּאָה and once נִבְּיָה (like verbs לָ) Jerem. 26:9; part. נִבְּאִים plur. נִבְּאִים and נִבְּאִים Jer. 14:14, 16, as if from the sing. נִבְּאָה according to the analogy of verbs לָ, which is also found in the Inf. with suff. הִנְבְּאֵהוּ Zec. 13:4.

ITHPAEL—(1) i. q. Niph. No. 1. to prophesy, absol. Nu. 21:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לָ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִנְבְּאָה בְּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) to sing as seized with a divine impulse, to praise God, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) to be mad, *μαίνεσθαι*, or rather to act as if mad, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίρωμαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מִטְנֵעַ וּמִחֲנֹכָה *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיא, נְבִיאָה, also נְבוּ and its compounds.

נְבָא Chald. Ithpael הִתְנַבֵּי to prophesy, Ezr. 5:1.

נָבַב TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נְבִיב *hollow*, Exod. 27:8; 38:7; Jer. 52:21; metaph. *empty, foolish*, Job 11:12; see as to this passage under the word לָב Niphal.

Hence נִבְּיָה for נִבְּיָה gate, pupil of the eye. Others take נִבּ as the root of both these words.

נָבָה an unused root, prob. i. q. Arab. نَبَأَ to be prominent, to be high; hence pr. n. نَب (for נִבְּיָה), נִבְּיָה.

נְבָה see נָב

נְבוּ—(1) [Nebō], pr. n. the planet Mercury (Syr. and Zab. ܢܒܐ, worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוּ for נְבוּא i. q. נְבִיא the interpreter of the Gods, the declarer of their will; from the root נִבְּאָה. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonab*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוּ אֲחֵר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In These they are derived from נִבְּיָה.]

נְבוּאָה f. (from the root נִבְּאָה), *prophecy, prediction*, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord;" i. e. the leader whom Mercury favours, as in Hermianax; compound of נְבוּ, *sar*, a prince, and אֲדָן i. q. אֲדֹן lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [Nebuzaradan], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶצְצַר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצְצַר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצְצַר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury," compounded of **נב**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lersbach explained this name **نبو خدان** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 347); Bohlen **نبو خدا** "Nebo is the god of fire."

נְבוּשַׁשְׁבַּן pr. n. Pers. (**نبو حشبان**) "worshipper of Mercury," as if *Hermodulus*; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root **נב**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבוּנָה Dan. 2:6, plur. **נְבוּנִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נבן** to ask for, for **נְבוּנָה** one **נ** being omitted; comp. **נבן** *Γολγοθα*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נבן** appeal may be made to a similar instance **נְבוּנָה**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבוּנָה**, **נְבוּנָה**. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **ن** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבַח TO BARK, an onomatopoeet. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

נָבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְיָת**) Jud. 8:11.

נִבְחָז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נבח**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבח**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHL **הִנִּיט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנִּיטוּ לְרֵאוֹת** "look that ye may see," etc. Isa. 63:5, **הִנִּיטוּ וְאֵין עֹזֶר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, **הִנִּיטוּ לְרֵאוֹת** "look at the heaven and see;" Ps. 142:5; Gen. 15:5, **הִנִּיטוּ לְרֵאוֹת הַשָּׁמַיִם** "look now towards heaven," also followed by **לְ** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **לְ** Ps. 104:32; Isa. 5:30; **לְ** Hab. 2:15, of the place looked at; **לְ** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **נ**, it is, to look at with pleasure, Ps. 92:12 (compare **נ** No. 4, a), followed by **נִיטוּ** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **נִיטוּ** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **נִיטוּ** Gen. 19:26, **נִיטוּ מֵאַחֲרָיו** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **נִיטוּ מֵאַחֲרָיו** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) *to regard anything, to have respect to anything*, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **נִיטוּ** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **נִיטוּ** Ps. 74:20.—(b) *to look at anything but*

without doing anything, e.g. as God looks at the wicked, i. e. *to bear patiently* (ruhiq mit at sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) *to rest one's hope* in anything; followed by אל Ps. 34:6.

(2) *to see, to behold*, like ראה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נבט, and

נבט ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נבט m. Arab. نبى for نبى Syr. نبأ *a prophet*, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נבא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἰδὼν μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπαρχοῦντος ἐτίρον· 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְאַתָּה יְהוָה לְפָנַי אֶתְּהַלֵּךְ אֶתְּהַלֵּךְ אֶתְּהַלֵּךְ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הָיָה לְךָ לִפְהָ "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֲבָד see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroah; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֶׁרָה 1 Ki. 18:19, even these are called נְבִיאִים simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e.g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נבא Ch. id. Ezr. 5:1; 6:14.

נבא f.—(1) *a prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbyteria*, used of the wife of a bishop or presbyter.

(3) *a poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נבא ("high places," see נבא, [Nebaioth], pr. n. Nabuthæa, the Nabuthæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نبط and نبط in which ט has sprung from the נ servile of the Hebrew.) Relandi *Palestina*, p. 90, seq.

נבא an unused root, i. q. נבא and نبع, Ch. נבא to gush forth; whence—

נבא only in pl. Job 38:16, נְבִיאוֹת "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נבא (Isaiah 40:7) fut. יבא.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are נבא, נבא, also נבא.)

(2) Figuratively applied to men, *to fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר נִכְסָף "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נבא a corpse.

(3) *to be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. زاجد هرج, لغب al of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حنن to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; *אל-תנבל פסא כבודך* "do not disgrace the throne of thy glory;" (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. *אוייל*), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; *אמר נבל בלבו אין אלהים* "the fool saith in his heart, there is no God." The Arabs use with the same extent of signification the word كافر.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נבל plur. נבלים & נבל m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice ἀσκός. Poet. Job 38:37, "the bottles of heaven," i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל נבלים "a potter's pitcher." Lam. 4:2, נבלים "earthen pitchers;" compare Jer. 13:12; 48:12.

More fully, plur. נבלים vessels of the kind of pitchers, Isa. 22:24; opp. האזנות basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבל Ps. 71:22; plur. נבלים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadu* (see נד), had the figure of a pyramid or cone.

נבלה f. ["adj. f. *foolish*, Job 2:10"]—(1) *folly*, and also its *punishment*. Job 42:8, עשור נבלה "lest I inflict on you the punishment of your folly;" comp. עשה חס-עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עשה נבלה בישאל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עשה נבלה בישאל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתו, a corpse (see the root No. 2; compare נפלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare נקר Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَيْلَة id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 1:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט "folly," or "wickedness in secret"), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nēbāla بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبع id. The primary syllable is نبع, like נב imitating the sound or murmur of boiling or bubbling; compare בוע, בועע, בועה). Prov. 18:4; נחל נבע "a gushing stream."

HIPHIŁ הבע—(1) *to pour out, to gush forth with*. Prov. 1:23, אביע לך רוחי "I will pour out upon you my Spirit;" especially used of words Prov. 15:2, 28, פי רשעים יביע רעות "the mouth of the wicked poureth out evil things;" whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter נ; also נבא, Ps. 19:3; 78:2; 145:7 (Syr. نبح Aph. to publish ["Arab. نبع"])).

(3) *to cause to boil up*, i.e. *to cause to ferment and putrify*. Eccles. 10:1, "dead flies יביע יביע cause the ointment to stink and putrefy."

Derivative מבע.

נברש unused quadril., Syr. and Chald. Ithp. *to give light, to shine*; from נבר = נר and ברש fire; whence—

נברשתא f. Chald. *candlestick, chandelier*, Dan. 5:5 (Arab. *نبراس*, Syr. *ܢܒܪܫܬܐ* id.).

נבשן ("soft soil;" from the root *נבשן*, [Nibshan], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נב an unused root, Syr., Ch. and Sam. *to be dry or dried*, whence—

ננב m. *the south, the southern quarter*, Exod. 27:9; Isa. 21:1, etc. **ננבול** the southern boundary, Josh. 15:4. In acc. adv. **ננבול** to the south of the lake Cinneroth. Josh. 11:2. Hence **ננב** Josh. 15:19, and simply **ננב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With *נ* parag. **ננבה** southward, Ex. 40:24; followed by *ל* Josh. 17:9, 10, **ננבה לאפרים** "southward (it was) Ephraim's;" and *מן* Josh. 18:14, **ננבה מן ההר** "southward of the mountain." Also with pref. **ננבה** Josh. 15:21, "in (the region lying) towards the south," and **לננבה** 1 Ch. 26:17. Compare *נפחן*.

ננר unused in Kal, pr. apparently to BE IN FRONT (see *ננר*), TO BE IN SIGHT, hence *to be manifest*, Arab. *نجد* to be clear and manifest. Compare *ננר*.

הננר Hiphil—(1) pr. to bring to the light, hence *to shew, to tell*, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, **וידר** "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see *נאמר* Gen. 4:8); as **הננר לי** "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) *to betray*, Job 17:5, **לחלק ננר העים** " (who) betrays his friends to plunder."—(b) *to declare*, i.e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) *to declare, to confess*, Ps. 38:19; Isa. 48:5; *to profess openly*, Isa. 3:9.

(2) *emphat. to proclaim, to celebrate with praise*, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **ננר כחב** for *ננר*.

הננר Hophal, fut. *ננר*, inf. pleon. *ננר* Josh. 9:24; Ruth 2:11, *to be shewn, told*.

Derivatives, *ננר*, *ננר*.

ננר Ch. *to flow* Dan. 7:10.

ננר pr. subst. *the front part, the front, the side* of a thing which is next to the spectator. In acc. it becomes a prep. with suff. *ננר*, *ננר*, *ננר*.

(1) *before, in the presence of, in the sight of*, i. q. *לפני*, as **ננר כל עמך** before all thy people, Exod. 34:10; **ננר יהוה** before Jehovah, 1 Sam. 12:3; **ננר השמש** before the sun, while the sun is yet in the sky, Nu. 25:4 (compare *לפני שמש* Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out *ננרה* each one before herself," i.e. each her own way (*vor sich hin, ihre Wege*), compare Josh. 6:5, 20, and *איש לפניו* Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls *ננרי* (are) before me," they have a place in my care and affections, (compare *לפני* Ps. 19:15; Gen. 10:9).

(2) *over against, in front of*, Ex. 19:2, **ננר ההר** "over against the mountain." Josh. 3:16; 6:5, 20; *towards*, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing *ננר* before him," in comparison with him (compare *ננר*).

With prepositions—(1) *ננר* pr. *as over against*. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (*die Gegenstände*), hence Gen. 2:18, "I will make for him (man) a helper *ננר* corresponding to him." Verse 20. Well rendered by the LXX. verse 18, *κατ' αὐτόν*; 20, *δμοιος αὐτῷ*. Compare *ננר* Neh. 12:9. In the Rabbinic *ננר* is often used in speaking of things which are like one another (see *Lud. de Dieu ad h. l.*), compare Pers. *برابر* over against, like, suitable.

(2) *ננר*, with suff. *ננר*, *ננר*, etc.—(a) *before, in the presence of*, i. q. *ננר* No. 1. 2 Kings 1:13; Hab. 1:3. **ננר עמי** 2 Sa. 22:25; Job 4:16.—(b) *over against*, Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger *ננר* opposing the builders."—(c) *like* (compare *ננר*) Neh. 12:9, **ננרם** "their brethren like themselves."—(d) *pro, for* (comp. Germ. *vor* and *für*). Neh. 11:22, "the chief of the Levites for (*ננר*) the service of the house of God."

(3) *ננר*—(a) pr. *from before* (*vor etwas weg*), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **לְעֵינַי מִלְּפָנֶיךָ** from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **לְמִלְפָנֶיךָ**); also to be far away. Ps. 38:12, "my friends stood **לְעֵינַי מִלְּפָנֶיךָ** far off from my wound" (compare **לְפָנֶיךָ** No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life **לְפָנֶיךָ** (for the fuller **לְפָנֶיךָ**) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13. — (b) *in the presence of, before*, 1 Sa. 26:20; *over against, opposite*, adv. (comp. **לְפָנֶיךָ** No. 3, letter *c*). Gen. 21:16, "and she sat down **לְפָנֶיךָ** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **לְפָנֶיךָ** over against any one, **לְ** is put first; Deu. 28:66, "and thy life shall hang **לְפָנֶיךָ** **לְ** to thee over against" (Germ. dir gegenüber), for "over against thee;" i.e. thou shalt be in the greatest peril of thy life. — (c) *against*, absol. and adv. (*da* gegen); **לְפָנֶיךָ** **לְ** to set oneself in opposition (*sich* da^{gen} setzen), 2 Sam. 18:13; followed by **לְ**: **לְ** **לְפָנֶיךָ** against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art. (2).

נָגַד TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL. — (1) *to make (one's own light) to shine*, Isa. 13:10.

(2) *to illuminate*, Psa. 18:29; 2 Sam. 22:29. Hence —

נִגְדָה f. (Hab. 3:4) — (1) *shining splendour*, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**קְבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נִגְדָה emphat. **נִגְדָה** Ch. *light*. Dan. 6:20, **נִגְדָה** *by candle light*. [In Thes. the meaning given is *morning light*, which is a preferable sense. Syriac **ܢܝܓܕܐ** etc., the first dawn of the morning.]

נִגְדָה brightness, only in plur. Isa. 59:9.

נָגַד fut. **יָנֹג** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable **נָג**, **נָכ**, compare **נָגַע**, **נָגַף**, **נָגַח**; and also in the other which ends in **נ** compare **נָבַח** to bark, properly to push, strike, as **נָלַח** and **נָחַח** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence —

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **ܢܝܓܕܐ**; followed by **עַל** to wage war with any one; in Ithpael id. Hence —

נָגַח m. *apt to push*, Ex. 21:29, 36.

נָגִיד m. *a prince, a leader, ruler*, so called from preceding (see the root, also Syr. **ܢܝܓܕܐ** to go before, Ephr. i. 114; compare Germ. **Fürst**, i. q. the Eng. *first*). It is used — (1) of any *prefect*, or *leader*, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (**Fürst**), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **נָגִיד** **מָשִׁיחַ** the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence —

(3) *noble, honourable*. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. **نَجِد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

נָגִינָה fem. (from the root **נָגַן**). — (1) *music of stringed instruments*, Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument*, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77:7; specially a song of derision, *a satire*, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. **نَجَلَ** prop. *to cut* (compare the kindred roots **נָגַן**, **נָגַף**), *to wound, to pierce*. Hence **מָגַל** a reaping hook.

נָגַן once part. pl. **נִגְנִים** Ps. 68:26. Elsewhere —

PIEL **נָגַן** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַן** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נִגְנָה**, **נִגְנִיָּה** [and in Thes. **נִגְנָה** (for **נִגְנָה**)].

נָגַע fut. **יָנֹעַ**, inf. **נָגַעַ**, with suff. **נָגַעַ**, also **נָגַעַ**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **אֶל** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **עַל** Isa. 6:7, and **אֶל** Num. 4:15; Hag. 2:12. Specially it is used — (a) *to touch any thing, for to violate, to injure*, Genesis 26:11 **הַנֹּגֵעַ בְּאֵשׁ הָעֵדֻת וּבְאֵשׁ הַזֶּה** "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by אָל Prov. 6:29; followed by אָל Gen. 30:6 (compare ἀνέσθαι , 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by אָל 1 Ki. 6:27; Hos. 4:2; אָל Mic. 1:9; Isa. 16:8; Jer. 4:10; Jer. 51:9; אָל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by אָל 2 Sam. 5:8; אָל Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ .

(4) intensive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by אָל 1 Sa. 6:9; Job 19:21. Part. הִגִּיעַ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 9:15, like הִתְחַלֵּף , הִתְעַשֵּׂר , compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare נָגַח , נָגַח) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHIL—(1) causat. to cause to touch, especially in this phrase, $\text{הָעֵרָה אֶת הָאֲדָמָה}$ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch followed by אָל Ex. 4:25; אָל Ex. 12:22; אָל Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by אָל Gen. 28:12; אָל Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אָל).

(4) i. q. Kal No. 3, to come to, followed by אָל Ps. 107:18; אָל 1 Sa. 14:9; hence to attain to, followed by אָל Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַח m. with suff. נִגְעִי , pl. נִגְעִים .

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 28:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence $\text{נִגַּע הַיָּדָה$ a spot of scab, verse 31; $\text{נִגַּע הַצֶּלַע$ a spot of leprosy, verses 3, 9, 20, 25, and without נִגַּע הַצֶּלַע verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַח fut. יִנְגַּח .—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגַּח to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by $\text{נִגַּח$ to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence נִגַּח , and—

נִגַּח m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

נִגַּח unused in Kal, pr. to FLOW, see Chald. נִגַּח to draw out, and to flow; compare Heb. נִגַּח , and נִגַּח No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to נִגַּח , Job 20:28; see נִגַּח Niph.

HIPHIL הִגִּיעַ —(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare הִגִּיעַ to pour out, to deliver) in this phrase אֶל-יְדֵי-חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare יְדֵי after verbs of delivering p. cccxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הָיָר *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׁ fut. יִנְגֹּשׁ (once יִנְגֹּשׁ Isa. 58:3), ["Arabic نَجَّش"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נֹגֵשׁ a task-master, ἐργονόμος, Ex. 3:7; Job 3:18; also followed by נָ, hence נִגֵּשׁ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נֹגֵשׁ an exactor of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נֹגֵשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִשָּׁה *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִשָּׁה; fut. Kal נִשָּׁה, imp. נִשָּׁה, also נָשָׂה (Gen. 19:9), inf. נִשָּׁה.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by לָ to any person or thing, Gen. 27:22; 44:18; Num. 8:19; נָ Isa. 65:5 (compare below letter c); נָ Jud. 20:23; נָ Gen. 33:3; נָ Eze. 44:13; followed by an accus. Num. 4:19; נָ בְּנִשְׁתָּם אֶת־הַקֳּדָשִׁים "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near to a woman*, honeste dictum de coitu (comp. נָ); followed by לָ Ex. 19:15.—(b) *to come near to Jehovah*, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near to anything* is sometimes i. q. *to reach it, to join oneself to anything*; followed by נָ Job 41:8; used of the scales of the crocodile, נָ בְּאֶחָד "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, נִשְׁתָּה, well rendered by the LXX. ἀπόστα ἐκ. Vulg. recede illuc. Isa. 49:20, נִשְׁתָּה לִי "give place to me;" so the LXX. παίσσον μου πόδας, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָדָר used of going away; נָדָר Arabic عَمِي of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHAL הִנְיֵשׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנְיֵשׁ עֲצוֹתֶיךָ "bring (set forth) your arguments;" (so also must be taken verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנְיֵשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָדָר m. heap, pile (Arab. نَد, from the root נָדָר), the significations of which are however rather remote from those of this word; [In Thes. from נָדָר]; poet. used of the waves of the sea rising up like a heap. Psalm 33:7, כָּכֵם כְּנָדָר מֵי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) לִדְבַר נָדָר like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָה, an uncertain root; whence some derive וִירָדָה (נָדָה) 2 Ki. 17:21 כְּחֵיב; but see נָדָה.

נָדָב—(1) i. q. Arab. نَدَب TO IMPEL, TO URGE, TO INCITE to anything (kindred to נָדָה). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְבְּנוּ לִבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَب to impel oneself; hence to be willing, liberal, generous; see נָדָב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נָרַב, נָרַב, and the pr. n. נָרַב, נָרַב.

נָרַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready for anything*; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַבֵּר subst. *a free-will offering*, verse 16.

נָדַב ("spontaneous," "liberal"), [*Nadab*], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954–952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נָדַבָה f.—(1) *free-will, readiness of mind* (to give); whence נָדַבָה Num. 15:3; Psalm 54:8; and acc. נָדַבָה Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲקָדֵי נָדַבָה "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נָדַב); Exod. 35:29; Lev. 22:23, נָדַבָה תְּעִשָּׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, נֶשֶׁם נָדַבָה "abundant, copious rain."

נָדַבָהּ ("whom Jehovah impels"), [*Nedabiah*], pr. n. m. 1 Ch. 3:18.

נָדַבָהּ ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נָדַבָהּ part. Niph. prop. *joined together, cleaving together*.

נָדַד plur. נָדָדִים inf. נָדַד; fut. יִדַּד Nah. 3:7, and יִדַּד Gen. 31:40.

(1) trans. *to move*, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָגַד, נָגַד; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נָדָד *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَدَّ to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נָדָה.

POAL נָדַד *to flee away, to fly away*, Nahum 3:17.

HIPHIL הִנָּדַד *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנָּדַד (in the Chaldee manner for הִנָּדַד), *to be cast out*; part. מְנָדַד 2 Sam. 23:6; fut. יִדַּד *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נָדָדִים, נָדָה and נָדָה, נָדָד; comp also נָדָד.

נָדַד Ch. *to flee away*, Dan. 6:19.

נָדָדִים m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4.

נָדָה not used in Kal, i. q. נָדַד *TO FLEE, TO GO AWAY* (Syr. and Samar. id.).

PIEL הִנָּדַה *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָדַד No. 4. (In the Rabbinic נָדַד is excommunication, separation from the congregation.)

נָדָה an unused root, i. q. נָדַב No. 2. *to give freely, to be liberal* (Arab. نَدَّ to be moist, liberal), hence נָדָה and—

נָדָה masc. *a large gift, given to a harlot*, Eze. 16:33.

נָדָה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; מִיֵּי־נָדָה Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מְעֻבָּד used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָדָה fut. יִדַּד prop. *TO THRUST* (σπῆν), *TO IMPEL* (see the cogn. דָּחָה and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by לְ Deu. 20:19.

NIPHAL הִנָּדַח.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber וְנִדְחָה יָדוֹ לְכַרֵּת עֵצִים וְנָּ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדְחָה *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְחוֹ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִסְּמִי נִדְחָה בְּחַיִּי "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִצֵּלָה מְנִדָּה "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְחִיתִי—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter a flock*, Jer. 23:2; 50:17.

(3) *to seduce any one*, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מִשָּׁל יְחִיָּה verse 11.

(4) *to bring, to draw down (evil) on any one*, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדְּחָה *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּחָיִים.

נָּרִיב m. (from the root נָּרַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נָּרִיב לְבָבוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָּרַב Kal and Hithp.); Ps. 51:14, יְהוָה נָּרִיבִי "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מִשְׁלֵיִם.—In many of the significations this word agrees with its synonym נָּגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָּגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince

נָּרִיבָה f. nobility, a noble and happy condition, Job 30:15.

נָּרַן an unused root [not inserted in Thes.] perhaps i. q. לָּדִן to be soft, flexible. Hence—

I. נָּרַן the sheath of a sword, 1 Chr. 21:27. See נָּרְנָה. [Derivation doubtful]. Of another origin is—

II. נָּרַן i. q. נָּתַן a large gift, given to a harlot, Eze. 16:33; from the root נָּתַן, with the added syllable נָּ. De Rossi's Cod. 409 has נָּרִיד for נָּרַן.

נָּרְנָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָּרַן, and נָּרְנָה, and נָּרַן, לָּרְנָה, with He parag. of the form נָּרְנָה, and נָּרְנָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָּרְנָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animae velut vagina ademerint;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָּרַף fut. נָּרִיף Ps. 68:3, and נָּרִיף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight an enemy*, i. e. to conquer, metaph. Job 32:13.

NIPHAL נָּרַף pass. *to be driven away*, Isa. 41:2; Ps. 68:3; נָּרַף עֵלֶה a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. נָּרִיף Ps. 68:3.

נָּדַר—(1) i. q. Arab. نَدَرَ TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدَرَ, Chald. נָּדַר a threshing floor. This root is cognate to words of sowing and scattering, as נָּתַן (which see), נָּרַר, נָּרַע.

(2) *to vow, to promise voluntarily to do or to give any thing*. (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

ration of scattering. [In *Thes.* this is separated into two roots according to the Arabic distinction]. Lev. 27:8; Mal. 1:14. Fut. ידר Nu. 6:21, and ידר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נדר נדר to vow a vow, Jud. 11:39; 2 Sa. 15:8. — Opp. to אסר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נדר and נדר with suff. נדרים pl. נדרים m.

(1) a vow, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נדר נדר to vow vows, see the root נדרים Ps. 22:26, and עשה נדרים to perform vows, Jud. 11:39.

(2) anything vowed, a vowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נדרה a voluntary gift.

נה m. ἀπ. λεγόμε. Eze. 7:11, according to the Hebrews, lamentation, for נה (of the form נהש), from the root נהה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) *ὡπαισμός*, ornament, grace; in support of this compare the root ניה, Arab. نأ to be conspicuous, to be magnificent.

נה fut. ינה. — (1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נה, Arab. نأ (kindred roots are נהה, נהש, נהש, compare Æth. ከሁሉ to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, ינהש ינהש "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נהש נהש to drive a wagon. 2 Sam. 6:3; followed by נהש 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by נהש Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4, comp. 60:11. (With this signification accord Gr. Lat. *ἀγω*, *ago*, *ἡγέομαι*; Pers. *اختن* to lead, to bring).

(3) intransit. to act (*εἶναι* thun, treiben, handeln). Eccles. 2:3, וְלִבִּי נָהַשׁ בְּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נהה, fut. ינהה. — (1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיְנַהֲשֵׁהוּ בַּבְּרִיחַ "and caused to drive heavily."

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away Gen. 31:26.

Derivative נהה.

נה an unused root; see under the word נהה.

נהה TO WAIL, TO LAMENT (prop. to cry out נהה, נהה), Ezek. 32:18. Mic. 2:4, נהה נהה נהה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence —

NIPHAL, to gather selves together; like the Chaldee *אחנה*; prop. to be convoked, called together; comp. נאף Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare נהה אחרי נהה, הנה אחרי נהה. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah*; i. e. followed him mourning.

Derivatives נהה, נהה, נהה, נהה.

נהה Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In נהה it is נהה, like the Syr.

נהה light, shining. See נהה No. 2.

נהה in pause נהה m. (from the root נהה) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נהה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נהה is part. Niph. [so taken also in these passages in *Thes.*], of the root נהה see p. CCXXX, A.

נהה see נהה.

נהה Chald. (from the root נהה No. II) illumination, wisdom, Dan. 5:11, 14. Syr. *ܢܗܗܐ* id.

נהה a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נהה No. 1; compare נהה river. Hence —

PIEL נהה, fut. ינהה. — (1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיְנַהֲלוּ בַּחֲמֹרִים "and they led them borne upon asses." Specially to lead to water, Ps. 23:2, וְעַל־מַי מְנוּחָה יְנַהֲלֵנִי "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:19) —

(2) to guard, 2 Ch. 32:22; (compare נהה 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17 compare נהה verse 12.

HITSPEL, to go on, Gen. 33:14. Hence —

נהלל m. — (1) prob. *pasture* to which cattle are led out (like **מִדְבָּר** from **דָּבַר**), Isa. 7:19.

(2) [*Nahalal*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, **נְהַלָּל** [*Nahalul*].

נָהַם fut. **יִנְהֹם**. — (1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (**קִפְצִיר**), (Prov. 19:12; 20:2); to be distinguished from roaring (**רָעַם**), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under **הָקָה**; and also compare **נָאֵם**). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare **הָקָה**), Eze. 24:23; Prov. 5:11. Hence —

נָהַם m. *the growl* of a young lion, Prov. 19:12; 20:2; and —

נִהְמָה f. constr. st. **נִהְמַת** *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נָהַק fut. **יִנְהֹק**. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots **נָאֵק**, **נָאֵה**, **נָאֵה**).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic **نَهَرَ** id.); whence **נָהָר** a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2; **וְנָהָרוּ אֵלָיו** “and all peoples shall flow together unto it” Jer. 31:12; 51:44; followed by **עַל** Mic. 4:1. Hence **מִנְהָרָה**, **נָהָר**.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. **נָהַר** [“Arab. **نَار**”], (see the letter **ה**), whence *to be glad, rejoice*, from the light or brightness of a happy face (see **אִר** let. **ג**). Ps. 34:6; Isa. 60:5.

Derivatives **נִהְרָה**, **נִהְרָה**, **נִהְרָה**.

נָהָר m. constr. **נָהָר**, plur. **נְהָרִים** and **נְהָרוֹת** (m. Ps. 93:3); constr. **נְהָרוֹת**, dual. **נְהָרִים** (see below) *a stream*. — (1) *a flowing*, das *Strömen*, die *Strömung*. Jon. 2:4; **וְנָהָר יִסְבְּבֵנִי** “and the flowing (of the sea) surrounds me” (compare *κεκρωσθαι ῥέεθρα*, Il. *ε*, 245). Job 20:17; **נְהָרֵי דְבַשׁ וְחָמֶצָה** “streams of rivers of milk and honey,” Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as **נְהָר מִצְרַיִם** the river of Egypt, i. e. the Nile, Gen. 15:18; **נְהָר גּוֹזָן** the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נְהָרֵי כוּשׁ the rivers of Ethiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; **נְהָרוֹת כְּבֶל** (the Euphrates, with its canals), Ps. 137:1; **נְהָרוֹת דְּמִשְׁקֶךָ** 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as **נְהָר פָּרָת** the river of Euphrates, Gen. 15:18; **נְהָר כְּבֶר** the river Chebar, Eze. 1:1, 3. With art. **הַנְּהָר** the river *kar' êxox* is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully **הַנְּהָר הַגָּדוֹל** Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews **נְהָר** to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since **נְהָר** is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual **נְהָרִים** (prop. from the form **נָהָר**) the two rivers, the Tigris and Euphrates; whence **אֶרֶם נְהָרִים** Syria of the two rivers, i. e. Mesopotamia, see **אֶרֶם**.

נָהַר emph. **נָהָרָה**, **נָהָרָה** Ch. m. *a river*, Dan. 7:10, emphat. *kar' êxox* the Euphrates, Ezr. 4:10, 16, 17, 20.

נִהְרָה f. *light, the light of day*, i. q. Arabic **نَهَار** Job 3:4, see **נָהָר** No. II.

נָאֵה in Kal, of uncertain authority, Num. 32:7 כתיב (see Hiphil No. 2).

HIPHIL **נִהְיָא** prop. *verneinen, vernichten*. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable **נָא**, **נָה**, **נָה**, **נָה**, under the word **נָא** p. XXI, A; also **נָא** and **נָה** to prohibit, to hinder). Fut. by the omission of **נָה**, Ps. 141:5, where thirty-six codices read more fully **נִהְיָא**.

(2) *to hinder, restrain*, Num. 30:6; **אִם-הִנֵּי אִתָּהּ אִבִּיהָ** “if her father restrain her;” verses 9, 12. Followed by **לְ** to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) *to bring to nothing* (vernichten), to make void, Ps. 33:10.

Derivative, **נִהְיָא**. There is also a different root **נָא**; whence **נָא** raw.

נָבַע — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable **נב**, which is found in the roots beginning with it, as **נָבַע**, **נָבַע**, **נָבַע**, and this is frequently applied,

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHAL, double both in form and in signification.

(A) הָיִיתָ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay a scourge upon* any one, Isa. 30:32. Metaph. הָיִיתָ הַמָּוֶה to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הָיִיתָ לְךָ מִכָּל אֹיְבֶיךָ מִסָּבִיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, καταπαύεις).

HOPHAL הָיִיתָ *rest to be given*, followed by a dat. Lam. 5:5.

HIPHAL (B) הָיִיתָ (like הָיִיתָ from הָיִיתָ; לָיַן from לָיַן; and the noun מְשֻׁט i. q. מְשֻׁט from מְשֻׁט) fut. יִיָּת part. מְיִיתָ—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, אֶת, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (verfegen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הָיִיתָ בְּמִשְׁכָּר "to give any one into custody;" Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הָיִיתָ לְאֶרֶץ בְּדִי "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one *rest, not to disturb, to let alone* (in Ruhe lassen), with acc. הָיִיתָ אִתִּי let me alone that, *allow me*, Jud. 16:26; more often with dat. הָיִיתָ Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ׀ with a fut. 2 Sa. 16:11, הָיִיתָ לוֹ וַיִּקְלַל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; הָיִיתָ אֶנְיָן לֹא "it will not suffer him to sleep" (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָשָׂא and נָתַן in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause* any one *to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הָיִיתָ יָד כֶּן *to cause* the hand *to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הָיִיתָ *to be set, placed*, Zec. 5:11 (compare the Chald. form הָיִיתָ Dan. 7:4). Part. מְיִיתָ what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, נְחִיחָה, מְנוּחָה, מְנוּחָה, נְחִיחָה, and the pr. n. נְחִיחָה, מְנוּחָה, and—

נָחָה—(1) *rest*, Est. 9:16, 17, 18, with suff. נְחִיחָה 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. הַיָּם הַזֶּה the waters of Noah, used of the flood, Isa. 54:9.

נָחָה ("rest"), [Nohah], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נָחָה TO BE MOVED, TO SHAKE, i. q. מוּט, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

[נָחָה], (כ) (ק) נָחָה].

נָחָה Ch. PAEL נָחָה i. q. נָחָה *to pollute, to make filthy*; whence—

נָחָה Ch. f. Ezr. 6:11, and—

נָחָה Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָחָה TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָחָה to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, نَام to be asleep.

Derivatives, נְחִיחָה, pr. n. נְחִיחָה, and—

נְחִיחָה *slumber, light sleep*, Prov. 23:21.

נָחָה NIPHAL (according to קרי), or HIPHAL (according to כתיב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְכִנְיָאֵשׁ יוֹן שָׁמֹ "as long as the sun remains, his name shall flourish." Hence נָחָה progeny, and

probab. נח; also נחא Syr. and Ch., a fish, so called from its being so prolific; (compare נח).

נח ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναύη, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies Ναβή and Ναβι (see Holmes.) it may be gathered that more recent copyists took Ναύη to be put by itacism for the Hebrew נביא. Once נח [*Non*] 1 Ch. 7:27.

נח (1) TO FLEE FROM any person or thing, followed by נח Isai. 24:18; נח 2 Sam. 23:11; followed by נח Deu. 28:25; Josh. 7:4.—Lev. 26:36, נח ונח Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and נח, in describing the evening, נח הַלָּיְלָה "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once נח, French, *il s'enfuit*, Isaiah 1:8; compare נח No. 4, a.

(2) to hasten, to be borne swiftly (comp. נח, נח, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נחס to impel. Isa. 59:19, "a confined stream בו נחס יהוה which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL נחס (1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (etwas flüchten), Ex. 9:20; Jud. 6:11.

HITHPALEL נחס to betake oneself to flight, Ps. 60:6; comp. נחס No. II.

Derivatives, נחס, נחס, נחס.

נח (1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νύω, nuo*, Germ. *nicken, wanken, schwanken*. Kindred is נח specially used of those who are slumbering, like *νυστάζω*, Pers. *نويدن*). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to vibrate, to swing to and fro, used of miners suspended in the pits, Job 28:4, דלי מאנש נח "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaphorically for to rule trees Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נח and נח.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the *ἐπικαίρειναι* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נח as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me על כרסאי ויניעני יד" and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλάζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20. Derivative, נחנח and pr. n. נח.

נח (with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נח (1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL נח (1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by נח Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by נח 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אִם-יִתְנַחֵל הַמַּשּׁוֹר עַל-כִּנְיֹו "shall the saw boast itself against him who shaketh it? כְּהִנִּיף שִׁבְטֹת אֶת-קִרְיָיו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by נח Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders *חַב* to wave, to shake, in those of the latter *נָב*; to lead, to lead about. An offering thus presented was called *חַבְנִיפָה* wave offering, Luth. *Wobopfer*. As to the opinions of the Jews about it, see Carpzov, in *Apparatu Antiqu. S. Cod.* p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

HOPHAL *הִנִּיף* pass. of No. 1, d. Ex. 29:27.

PILEL *נִיפָה* i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32.

Derivatives, *נִפְּחָה*, *נִפְּחָה*, *נִפְּחָה* and —

נִיף m. *elevation, height*, from the Arabic usage

نَف from the root, *نَاف* to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word *נִי* Memphis (which see), is of Egyptian origin.

נִיר—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic

ناض Med. Waw, compare *נָצַץ* and *נִיצוֹץ* a spark. It is applied —

(2) to the signification of *flourishing* (compare *נִיר*, *נִיר* see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic *ناص*, compare *נָצַר* No. 1, 2, and Lat. *micare*.

HIPHAL *נִירָה* *to flourish*, Cant. 6:11; 7:13. (In Targg. *נִירָה* id.).

From the cognate verb *נָצַץ* (which see) are derived the nouns *נִיר*, *נִירָה*, *נִירָה*.

נִירָה f. *a feather*, Eze. 17:3, 7; Job 39:13; from the root *נָצַח* which see. As to the form *נִירָה* Lev. 1:16; see below.

נִירָה i. q. *נָקַח* TO SUCK, whence fut. HIPHAL *נִירָהּ* “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read *נִירָהּ* [from *נָקַח*].

נִיר an unused root, i. q. Arabic *نار* *to give light*, cogn. to the verb *נִירָה* No. II.

Hence are the nouns *נִיר*, *נִירָה*, pr. n. *נִירָה* [and the following words]—

נִיר f. Chald. *fire*, Dan. 3:6, 11, 15, 17; 7:9.

נִירָה Syr. *نم* (compare Gr. *νόσος*, *νόσος*) i. q. *נִירָה* TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נִירָה fut. apoc. *נִירָה* and *נִירָה*, i. q. Arab. *نر* TO LEAP.

(1) *to exult with joy*, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (*sprigen*), followed by *עַל*, *עַל* upon, or at anything, Lev. 6:30; 2 Ki. 9:33; Isa. 63:3.

HIPHAL *נִירָה*, fut. apoc. *נִירָה*—(1) *to cause to exult*, i. e. *to fill any one with joy*; followed by *עַל* on account of something (consp. *עַל*). Isa. 52:15, *כִּן יִמָּלֵא בְּיָהּ וְיִשְׂמְחוּ רַבִּים עָלָיו* “so shall he fill many people with joy because of himself.” Compare *בְּיָהּ* *נִירָה*. LXX. *οὕτω θαυμάσονται ἔσθιν πολλὰ ἐπ’ αὐτῷ*, prob. taking *יָהּ* for *ישא* = *ישא* in the phrase *נִירָה* *נִירָה*, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb *נִירָה* [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by *עַל* Ex. 29:21; Lev. 5:9; 14:7; *לִפְנֵי* 4:17.

Derivative *נִירָה* (proper name).

נִירָה m. *pottage, boiled food*; prop. something cooked, pr. part. Niphal of the root *נִירָה*, with the radical preserved, although these verbs elsewhere in Niph. adopt the form *עו*. There are not any traces of a root *נִירָה*. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נִירָה m. (from the root *נִירָה*) *consecrated, specially*,

(1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully *נִירָה* *נִירָה* consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a *vine*, which in every seventh, and also in every fiftieth year was *not pruned*, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. *נִירָה* virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare *נִירָה*.

נִירָה fut. *נִירָה*.—(1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. *נִירָה* fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16.—Like other verbs of flowing (see *נִירָה* No. 4, Heb. Graza § 135, note 1)—

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וַיִּשְׁקֹטוּ עֵינָיו וַיִּשְׁקֹטוּ עֵינָיו "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְנַלֵּת. — Note מְנַלֵּת Jud. 5:5, is for מְנַלֵּת Niphal, from נָלַל, which see.

HIPHAL הִנִּיל causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under נָלַל.

נָזַם an unused root, i. q. Arab. نظم to bore, to string pearls on a thread; whence נִזְמָה a string of pearls, or, as I think preferable, i. q. Ch. נִזְמָה to muzzle; whence Syr. نَحْلَة a nose-ring, and Æth. ከሳጥ: a ring, put through the nostrils of beasts which are to be tamed, i. q. חָח. Hence—

נָזַם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebræerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נִזְקָה Dan. 6:3.

APHEL הִנָּק to damage any one, Ezr. 4:13, 15, 22. Hence—

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نذر to consecrate, to vow, i. e. i. q. נָזַר and נָזַר."]]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by יָהֳחַר to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by לָּ Hos 2:10 (cogn. is נָזַר to vow, and the Arab. نذر to vow, to consecrate).

HIPHAL הִנָּזַר.—(1) causat. to cause any one to separate himself, Lev. 15:31, וַיִּנָּזְרוּ בְּנֵי יִשְׂרָאֵל "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab, نذر IV., to admonish.

(2) transit. to consecrate. followed by לָּ Num 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לָּהּ Num. 6:2, 5, 6. Derived nouns, נִזְרִי, נִזְרִים, and—

נִזְרָה m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבָנִים stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נִזְרִי No. 3).

נָח see נוֹחַ.

נָחַב ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחַה pret. and imp. Kal, fut. and inf. Hiphal, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שֶׁפָּח לְנֹחַם וַיִּנָּחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחַם see נָחַם.

נָחַם ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נָחַם m. pl. (from the root נָחַם).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נָחַם).

(2) pity, mercy, Hos. 11:8.

נָחַר ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחֹשׁ masc. adj. (denom. from נָחַשׁ) brassy, Job 6:12.

נָחֹשֶׁת pr. fem. of the preceding, neutr. made of brass, hence i. q. נָחֹשֶׁת brass, Levit. 26:19; Job 41:19; Isa. 45:2, וַיִּלְחֹת נָחֹשֶׁת "brazen gates" Job 40:18, נָחֹשֶׁת "brazen channels;" 28:3 וַיִּצֹק נָחֹשֶׁת "the stone is molten into brass."

נחלה f. *Psa. 5:1*, an instrument of music, prob. *flûta*, a pipe or flute, prop. perforated, i. q. **נחל**; for **נחלה** (see *Lehrg.* p. 145) from the root **נחל** to bore.

נחיריים dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܚܝܪܝܐ** nose; Arab. **نحر** aperture of the nose.

I. **נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **את** (with any one) *ibid.*, *39:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר-יִנְחֹלוּ לָכֶם אֶת**, **הָאָרֶץ** "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָחֵלָנוּ** "give us a possession."

PIEL **נחל** to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **וְהִנְחִיל עֲלֵיהֶם נֹחַם** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **לִי יִהְיֶה-שָׂאָה** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 39:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהִתְנַחֲלֶתֶם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm.*, p. 204.

II. **נחל** an unused root, i. q. **נָהַל**, **נָהַל** to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

נחל with **ה** parag. local (*Num. 34:5*), and poet. (*Psa. 124:4*) **נָחֵלָה**, dual **נָחֵלִים** *Eze. 47:9*; plur. **נָחֵלִים**, **נָחֵלִי** masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נָחַל קָדְרוֹן**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see *אֵיתָן*), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נָחַל מִצְרַיִם** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *Πειραϊόρπος* [?], now.

العربش *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see **נָהַר**). [Yet it can hardly be doubted that they are identical.] Trop. **נָחַל נְפִירִית** a torrent of sulphur, *Isaiah 30:33*; **נָחֵלִי בְלִעַל** torrents of destruction, *Psa. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وادي**, Syriac **ܡܕܝܢܐ**. *Gen. 26:19; Cant. 6:11*; as **נָחַל אֶשְׁכֵּל**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נָחַל** "they cut out (i. e. they dig) a pit."

נחלה *Psa. 124:4*, see the preceding word.

נחלה f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בַּיּוֹם נָחֵלָה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נָחֵלָה** wound, is to be preferred; see **נִפְחָלָה** Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **וְהָיָה לְרֵאשִׁית בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נָחֵלָה** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase. *לֹא לִי חֵלֶק וְנַחֲלָה*, see חֵלֶק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אֲבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחֲלִיאל ("valley of God"), [Nehaliel], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נַחֲלָמִי [Nehelamite], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָה f. i. q. נָחַל with the uncommon feminine termination נָה, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoeit. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحِم; cogn. roots נָחַם (comp. לָחַם and לָחַם), and הָקַם, which see.

NIPHAL נָחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נָחַם, ὀδύρομαι, contristari, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִלְאִיתִי הַנָּחִים "I am weary of pitying;" followed by Psal. 90:13; 2 Sa. 21:6; 1 verse 15; Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [to be comforted], Gen. 38:12; followed by 2 Sa. 13:39; and נִחַם i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ κρείται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Followed by 2 Sa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נָחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also 2 Sa. 13:39; and נִחַם i. e. for any one's loss, Gen. 24:67. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 40:13; 51:3, 12; 59:9; Ps. 23:4; 71:21; 86:17.

PUAL נָחַם *to be comforted*, Isa. 54:11. Part. מְנַחֵם for נִחַם Isa. 54:11.

HITHPAEL נִחַם, once נִחַם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by 2 Sa. 13:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, וְעָשָׂה אֵשָׁךְ הִנֵּה עֵשָׂא בְרֹתְךָ לְהָרֹגְךָ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נִחָם, נִחָם, pr. n. נָחִים, and those which follow.

נָחַם ("consolation"), [Naham], pr. n. m. 1 Ch. 4:19.

נָחַם m. *repentance*, Hos. 13:14.

נִחָמָה f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נִחְמִי ("whom Jehovah comforts," i. e. whom he aids), Nehemiah, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare תְּרַשָּׁמָה. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נִחְמָנִי ("repenting," ["merciful"]) [Nahamani], pr. n. m. Neh. 7:7.

נִחְנִי i. q. נִחְנִי we, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַם an unused root, see נָחַם.

נָחַץ i. q. נָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نَحَض id.).

נָחַר an onomatopoeit. root, Arab. نَحَرَ, Syriac نَحَرَ *to snort, to breathe hard through the nose*; compare Æth. ንሐረ: *to snore* (ḥnārān), Gr. βέγχω, βόγχος. Hence נִחְרִים, pr. n. נָחֹר, and—

נָחֹר m. Job 39:20, and נִחְרָה f. Jeremiah 8:16, *snorting, neighing* of a horse.

נָחֹר 2 Samuel 23:27, and נִחְרִי 1 Chron. 11:39 ("snorter"), [Naharai], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. נָחַשׁ TO HISS, TO WHISPER (ἰσφέν, ἰσφέν), specially used of the whispering of soothsayers (see נָחַשׁ Piel,

Psalm 58:6) compare Nāṣor נָסַר to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) *to practise enchantment, to use sorcery*, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *φίμναι*, divination by serpents; as if it were denom. from נָחַשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. *οἰωνίζομαι*, comp. Syr. نَحَشَ Pe. and Pa. id. Gen. 30:27, נָחַשׁ אֵשׁ וְיִבְרַכְנִי יְהוָה בְּנִקְלֹד "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know נָחַשׁ אֵשׁ אִשָּׁר כְּבוֹלִי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יִנְהָשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נָחַשׁ a second root is given in Thes. probably signifying *to shine*, whence נָחֶשֶׁת brass, etc.] [Derivatives of No. I the following words, also נָחַשׁ and נָחֶשֶׁת.]

נָחַשׁ m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נָחַשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

נָחֶשֶׁת m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. نَحْش, Heb. נָחֶשֶׁת.

נָחֶשֶׁת ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נָחֶשֶׁת comm. (n. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נָחֶשֶׁתְּךָ.

(1) *brass*, χαλός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*—(a) *money*, Ezek. 16:36, וְהִשְׁפַּתְךָ נָחֶשֶׁתְּךָ Vulg. *quia effusum est aes tuum*.

—(b) *a fetter, or bond of brass*, Lam. 3:7; especially dual נָחֶשֶׁתַיִם Jud. 16:21; 2 Sa. 3:34, double bonds.

נְחֻשְׁתָּא ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נְחֻשְׁתָּן m. (from נָחֶשֶׁת and the formative syllable [ן], adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יִנְחַת Ps. 38:3, and יִנְחַת Pro. 17:10, to DESCEND; a root of frequent use in the Aramaean, i. q. Hebr. נָחַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun (נָחַת); Jerem. 21:13, כִּי־יִנְחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וְנָחַת עָלַי יְדֶךָ "and thy hand came down upon me," chastising me; plur. יִנְחֹתֵי Job. 21:13, for יִנְחֹתֵי with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תַּחַת נְעִירָה בְּמִבִּין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); נָחַת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נִנְחַת i. q. Kal Psalm 38:3, כִּי־יִנְחֹתֵי נָחֹתֵי "for thy arrows come down upon me," they pierce me.

PIEL נָחַת to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, to prostrate. Imp. הִנְחַת Joel 4:11 [taken in Thes. as meaning to lead down].

[Derivative, נִנְחַת].

נָחַת Chald. to come down, to descend; part נָחַת Dan. 4:10, 20.

APHEL, fut. יִנְחַת; imp. אִנְחַת; part. קִנְחַת.—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנְחַת to be cast down, Dan. 5:20.

נָחַת (Milél), from the root נָחַת, f.—(1) a letting down; Job 36:16, נָחַת שִׁלְחֶךָ "food set down upon thy table;" Isa. 30:30, נָחַת יְרֵעוֹ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נָחַת כֶּף נָחַת "a handful in quiet."

(3) [Nahath], pr. n.; see נָחַת.

נָחַת adj. coming down, descending, only in pl. (with Dag. euphon.) נָחַתִּים 2 Ki. 6:9, coming down.

נָחַה fut. יִנְחַה, apoc. יָנַח, יָנַח.

(1) TO STRETCH OUT, TO EXTEND (Arab. نَحَا to

stretch out threads; cognate words are נָתַח, נָתַח, לָתַח (which see).

(a) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Messschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיֹת נָרָן "with a stretched out (or an erect) neck;" Ps. 102:12, צֶלֶל נְטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנוֹקֵחַ כְּדֵשׁ שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, עָלֶיךָ אֲנִי נֹטֶה "I spread out to thee three things;" i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטֶה there is נָטַל).

(c) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(a) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נָטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּשֶׁב אֱלֹהֵי הַסֶּדֶק "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעַל from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIRHIL, הִפָּחַל fut. נִפָּחַל, apoc. יָפָח, יָפָח, יָפָח 2 Sa. 19:15; imp. apoc. הִפָּח Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) *to expand, as*

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by אֶל, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִפָּחַל חֶסֶד עַל פִּי "to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i. e. *to avert* evil, Jer. 5:25.—(d) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(e) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִפָּחַל מִשְׁפָּחַת 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לְהַפְּחִיל רַבִּים לְהַפְּחִיל "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מִפָּחַל, מִפָּחַל, מִפָּחַל, מִפָּחַל and the pr. n. נָטַל (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַל), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نَطَفَ id., compare Gr. σταλάμιον, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphil, Isa. 16:8.

נָטַל fut. יִנָּטֵל.—(1) TO TAKE UP, TO LIFT. (Syr. نَطَلَ to be heavy, from the idea of carrying. Cogn. roots are נָטַל, נָטַל, نَطَلَ, نَطَلَ, نَطَلَ, and those which are formed from them, as tolero.) Isa. 40:15, יִנָּטֵל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thea.]

(2) Followed by עַל *to lay upon* some one. 2 Sam. 24:12, עָלַי אֲנִי נֹטֵל שְׁלֹשׁ דְּבָרִים "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵל). In the same sense is said לִנְטֵל Jerem. 21:8. Lam. 3:28, כִּי נָטַל עָלַי "because (God) has laid upon him the load of calamity."

PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נפל, נפל.

נפל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נפל m. weigh, burden, Prov. 27:3.

נפל fut. נפל, inf. נפל and נפל [to SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נפל, נפל, to place, נפל, Hiph. נפל id.; compare also נפל and נפל, and in the Indo-Germanic languages Sanscr. *dhd*, Greek *τιθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen*, *die Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נפל, also נפל and נפל Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נפל and the two nouns which follow.

נפל m. constr. נפל Isaiah 5:7; with suff. נפל; plur. נפל, נפל—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. *νεόφυτον*.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נפל m. plur. plants, Ps. 144:12.

נפל fut. נפל TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ከጠፈ: to drop; ከጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable נפל is onomatopoeic, like the Germ. and English, by insertion of *r*, to drop, *tropfen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נפל No. 1, נפל No. 4). Joel 4:18, יפלו ההרים יקום "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נפת תפוחי שן "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see ندى and other synonymous verbs.

HIPIL, to cause to drop down, to drop (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נפל, נפל.

Derivatives נפל and נפל [and pr. n. נפל] and the two following.

נפל m.—(1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX. *σνάρη*, i. e. myrrh flowing forth spontaneously, from *σνάρω* to drop.

נפל ("a dropping"), [*Netophah*], pr. n. of a town near Bethlehem, in Judæa, Ezr. 2:22; Neh. 7:26; whence the Gentile noun נפל Sa. 23:28, 29; 2 Ki. 25:23.

נפל fut. נפל and נפל Jer. 3:5; TO GUARD, i. q. נפל; but mostly poet. (Syr. Chald. and Arab. نظر id. Kindred is נפל) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לא יעולם "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ? of pers., Nah. 1:2; נפל Lev. 19:18; compare נפל Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נפל.

נפל Chald. to keep, נפל in the heart, Dan. 7:28; compare Luke 2:19.

נפל fut. נפל TO SEND AWAY, TO LET GO (lassen). —(1) to leave, i. e. to forsake, to desert (*verlassen*), i. q. נפל; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (*fahren lassen*, *aufgeben*), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad, compare נפל; 1 Sam. 30:16, נפל "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, נפל "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by נפל 1 Sam. 17:20, 22 28.

(4) to let alone (*liegen lassen*), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ? of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.

19:6; **נִסְחֵיךָ הַדֶּשֶׁת** "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. *to draw out* (a sword), Isaiah 21:15; compare **נִסְחֵיךָ**. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, **נִסְחֵיךָ**.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah **נִי** in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have **נִי**, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִי an unused root; see **נִי** No. II.

נִי m. (from the root **נִי**) *produce, fruit*, Mal. 1:12. Metaph. **נִי שְׁפָתַי** "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare **καρπὸς χαιλέων**, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In **נִי** there is **נִי**, comp. Ch. **נִי** fruit.

נִי (perhaps "fruit-bearing"), [Nebai], pr.n. m. Neh. 10:20.

נִי m. (from the root **נִי**) *solace, comfort*, once found Job 16:5; **נִי שְׁפָתַי** "the solace of my lips," i. e. empty solace. See **נִי**.

נִי f. Lam. 1:8; i. q. **נִי** verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root **נִי**) take it as a fugitive, an exile.

נִי (*habitations*), [Naioth], pr.n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִי m. prop. *acquiescence* (from the root **נִי**). like the Arab. **بَيْنُونَة** from the root **بَام** from the root **بَام**, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac **ܐܠܬܒ ܕܠܬܒ** to be delighted with any thing, Barhebr., page 221; **ܬܬܒ** delight, ibid. page 38; Talmud. **ܬܬܒ** does it please thee?) Always in this phrase, **נִי** an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, **נִי** "and the Lord smelled a sweet

savour;" as if **נִי** *κλίσθη*. Levit. 2:12; 26:31; Nu. 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added. **נִי** *אֶשְׁחָ* a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and **נִי** *אֶשְׁחָ* Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִי plur. used also without **נִי** *sweet odours, incense*, Dan. 2:46; Eze. 6:10.

נִי m. (from the root **נִי**), *offspring, progeny*, always joined with **נִי** Genesis 21:23; Job 18:19; Isa. 14:22.

נִי pr.n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִי Jer. 48:44 *נִי*, i. q. **נִי** *fleeing*; prop. pass. put to flight, fugitive.

נִי masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch **חֹדֶשׁ הָאֲבִיב** which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently **נִי** is for **נִי**, or **נִי** and denotes the month of flowers, from **נִי**, **נִי** a flower.

נִי m. a spark, once Isa. 1:31. Talmud. id. The root is either **נִי** (of the form **נִי**), or **נִי** (of the form **נִי**).

נִי i. q. **נִי** m. (from the root **נִי**), a lamp, 2 Sam. 22:29.

נִי TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb **נִי** (comp. Ewald's Gramm., § 235), so that prop. it is to make a field shine. Hence **נִי** a yoke for plowing, [also **נִי** No. 2.]

נִי m. (from the root **נִי**)—(1) i. q. **נִי** a lamp—always used figuratively of progeny. 1 Ki. 11:36, **נִי** *לְדָוִד* "that David my servant might always have a lamp," i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale*, a *field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִכָּה.

נִכָּה a root of uncertain authority as a verb (as to the passage Job 30:8, see נִכָּה Niph.) i. q. נִכָּה to strike; hence—

נִכָּה pl. נִכָּהִים *stricken*, trop. *afflicted*, Isaiah 16:7, and—

נִכָּה adj. id. *afflicted*, fem. נִכָּהָ רִחַץ an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נִכָּה.

נִכָּהָ f. Gen. 37:25; 43:11 (for נִכָּהָת) pr. inf. of the form נִכָּהָת, נִכָּהָת, נִכָּהָת (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכָּהָת) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad.

siliqua, Aqu. *στυπάξ*. (Arab. *نكاح* is i. q. *نكاح* gum, gum tragacanth.)

Here also appears to belong נִכָּהָת 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεχωθᾶ*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכָּהָת to be a Persic word from נִכָּהָת to deposit, נִכָּהָת keeping, custody.

נִכָּה an unused root, whence—

נִכָּה m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִי which see. With this accords Æth. *ነገሥ*: race, kindred, tribe (נ and נ being interchanged, compare נִי for נִי Genesis 21:23, in the Samaritan copy.—As to Job 31:3, where in some MSS. and editions there is נִכָּה (for the common נִכָּה), it may be i. q. Arab. *نكد* wretched life; but the common reading is to be preferred.

נִכָּה a root not used in Kal, to SMITE, TO STRIKE. (Arab. and Æth. *نكى*, *ነኩ*; id., but rarely used, mostly in the sense of hurting. Cognate are נִכָּה, נִכָּה, נִכָּה, and in the Indo-Germanic languages, *schu*—*schu*.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נִכָּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִנִּי אֵיכָל נִכָּה־בִּי וְאִנִּי אֵיכָל נִכָּה־בִּי "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb נִכָּה, like the Arab. *استطاع*, *قدر* is in this place construed with a finite verb, like Esth. 8:6. The plural נִכָּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכָּה and הִךְ, fut. יִכָּה, יִכָּה and יִכָּה—(1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה הִכָּה to strike roots, Germ. *Wurzeln schlagen*, *schlagen*, *schießen*; pr. to send forth into the ground. Followed by הִכָּה of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(a) הִכָּה הִכָּה to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה הִכָּה to strike with the hand, Eze. 6:11; fully הִכָּה הִכָּה הִכָּה Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6 הִכָּה לִבִּי אֶתֹּי "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *καρδία φόβῳ φρένα λατίζει*.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare הִכָּה הִכָּה, e.g. הִכָּה הִכָּה to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to smite a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstören); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקָּה לְפִי חֶרֶב, see חֶרֶב); hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָקַשׁ as to life. Gen. 37:21, נָקַשׁ נָפֶשׁ, prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by 7 partitive, to kill, to slay some of them. 2 Sam. 23:10, וַיַּךְ בְּקָלָשִׁים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקָּה שָׂאֵל בְּאֶלְקִי, "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקָּה, once הִקָּה Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכָּה, and the two following nouns.

נִכָּה adj. smitten, every where const. נִכָּה רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכָּה רֵיחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכָּה.

נִכָּה only in pl. נִכָּהִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְוֹ & נִכְוִי pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεχώς). LXX. Νεχάω.

נָכֹן ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 גִּירֹן.

נָכַח an unused root, pr. i. q. יָכַח to be before, in the sight of, over against (see נָכַח), to go straight. Hence—

נָכַח adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הַלֵּךְ נָכַח "he who walks in a straight way" (der gerade aus geht), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. נָכַח יְהוָה i. q. לְפָנֵי יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח פָּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. נָכַח פָּנֵים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for נָכַח there is נָכַח).

With prefixes—(1) נִכְחָל pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לְנִכְחָ—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. strads) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) נָכַח עַד unto, even to (the place which is) over against, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. opposite, over against, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by ב Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי, and—

נבל m. pl. נבלים, נבלז, *machination, wile*, Num. 25:18.

נבם an unused root, i. q. נבם (which see), *to gather, to heap up*; whence—

נבם m. pl. נבמים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua]; Syr. نَبَم id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נבם Ch. plur. נבסין id. Ezr. 6:8; 7:26; ענש-נבסין *ines.*

נכר not used in Kal; prop. to BE FOREIGN, STRANGE (נכר, נכרי).

PIEL נכר—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نَكَر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נכר אתו אלהים בְּיָדִי "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נכר; (LXX. πειρακεν).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL הִכִּיר i. q. Piel No. 3, *to contemplate*, to behold, Gen. 31:32; Neh. 6:12. הִכִּיר פְּנֵיהֶם i. q. נָשָׂא פְנֵיהֶם to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, וְהַיִּדִּיתָ לָהֶם לְדַבֵּר וְהָיוּ יָדְעִים "they know not how to speak the Jews' language." הִכִּיר לִי i. q. יָדַע בֵּין to know the difference between, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַּר—(1) *to make one's self strange, to make one's self unknown*, i. e. to dissimulate, to feign, like Hithpaël No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נִכַּר, הִנֵּכָר, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נִכַּר const. נִכְר Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נִכְרָה, נִכְרִי, pl. נִכְרֵי a stranger, strangers, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנִּכְרֵי strange gods, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נָכַר m. Job 31:3, and נָכָר Obad. 12, *a strange* (i. e. an unhappy) lot, fate, or fortune, a misfortune (Arab. نَكَر id.).

נִכְרִי f. נִכְרִיָּה, pl. נִכְרִים, adj. (from נִכַּר = נִכְר with the addition of the termination "י").—(1) *strange*—(a) of another country and people, foreign, e. g. נִכְרִי Exod. 21:8; אִישׁ נִכְרִי a foreigner, Deu. 17:15; אִישׁ נִכְרִיָּה Exod. 2:22.—(b) of another family, נִכְרִיָּה a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נִכְרִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence an adulteress, comp. זִנְיָה. Pro. 5:20; 6:24: 7:5; 23:27.

(2) metaph. new, unheard of, Isa. 28:21.

נִכָּח see נִכָּחַת.

נָלָה a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, to FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פִּנְיָתָךְ (Dag. f. euphon.) for פִּנְיָתְךָ (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מִנְלָם Job 15:29; which, however, is not less uncertain (see מִנְלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus מִנְלָתְךָ = כָּלְתָךְ when thou shalt make an end [let it be remembered that this is only a conjecture]; compare the synonyms הָקַם and פָּקַד standing in near connection, Dan. 9:24.

נִמְכָּרָה 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἡμιωμέρον, Vulg. vile, i. q. נִבְזָה. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נְכִינָה (abstr. for concr.) and נְכִינָה which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for נְמוּאֵל "day of God"), [*Nemuel*], pr. n. m.—(1) see נְמוּאֵל.—(2) Num. 26:9. Patron. — ibid. verse 12.

נְמִד a spurious root, whence usually the forms נְמִיד, נְמִיד, are derived, which really belong to the root נְמִד.

נְמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots נְמַל and נְמַל. From the root נְמַל No. II, to cut off, to be cut off, is the fut. נְמַל, נְמַל, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נְמַלְתֶּם (for נְמַלְתֶּם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נְמַל to be circumcised). To the root נְמַל undoubtedly belongs pret. Niph. נְמַל i. q. נְמַל to be circumcised, Genesis 17:26, 27; part. נְמַלִּים 34:22. Compare נְמַלִּים and נְמַלִּים and the observations on that word. From this root, however, there is the noun—

נְמִלָּה f. Prov. 6:6; plur. נְמִלִּים 30:25, the ant, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נְמַל i. q. נְמַל).

נְמִר an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac نَمِر to variegate"]; compare נְמִר VIII, to have a speckled skin. Hence נְמִר leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נְמִר).

נְמִר m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نَمِر, Arab. نَمِر, Eth. ስጦር: Amhar. ስጦር: (see the root) id.

נְמִר Chald. id. Dan. 7:6.

נְמִר ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נְמִר i. e. Babylonia, Mic. 5:5.

נְמִר & נְמִר [Nimrah, Nimrim], pr. n., see נְמִר p. cxviii, A

נְמִשִּׁי ("drawn out" = נְמִשִּׁי), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

נְמִשִּׁי with suff. נְמִשִּׁי (from the root נְמִשִּׁי No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare נְמִשִּׁי No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَا a sign, a banner).

נְמִשִּׁי prop. part. Niph. f. (from the root נְמִשִּׁי) the bringing about, guidance of God, 2 Chr. 10:15.

נְסָג i. q. נְסָג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נְסָג Isa. 59:13; and fut. נְסָג Mic. 2:6.

HIPHAL הִנְסִיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once נְסִיג Job 24:2.

HOPHAL הִנְסִיג to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נְסָג"]

נְסָח not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נְסָח, which is to try by the touch, as if to prove by a touch-stone.

PIEL הִנְסָח—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנִסְחָהּ בְּחִירוֹת, to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, בִּלְאֵי נִסְיָי, "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הִנֵּה דָּרְךְ אֵלֶיךָ תִּלְקָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative נִסְחָה.

נָסַח fut. יִסְחַח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נִסְחָה and שָׁחַט.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative נִסְחָה.

נִסְחָה Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נִסְחָה m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 38:30; Mic. 5:4.

I. **נָסַךְ** i. q. סָךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially—

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ

מִסְכָּה σπένδουσαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from *spondē*).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נָסַךְ No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְכָּה, נִסְכָּה.

II. **נָסַךְ** i. q. cogn. נָסַךְ. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּה the warp. From the idea of hedging, fencing, comes—

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

נָסַךְ Chald. to pour out, to make a libation, especially in PIEL, Dan. 2:46; where by zeugma it is

applied also to the מִסְכָּה, compare Arab. نَسَكَ sacrifice to God.

נָסַךְ and **נִסְכָּה** m. with suff. נִסְכָּי, pl. נִסְכָּים.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִסְכָּה וְנִסְכָּה the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

נָסַךְ emphat. st. נִסְכָּא Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכָּיהוֹן].

נִסְכָּה see נִסְכָּה.

I. **נָסַח** i. q. מָסַח TO PINE AWAY, TO BE SICK

(Syr. نَحَّسَ Ethpa. id. نَحَّسَ sick. Compare Hebr. נָחַשׁ, נָחַשׁ). Isa. 10:18, נָסַח "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַח** not used in Kal, i. q. נָסַח ["Arabic نَصَى"] prop. TO LIFT UP, TO EXALT; whence נָסַח.

HITHPAEL, Zech. 9:16, "they shall be (as) נָסַח אֲבָנֵי נֶזֶר מִתְנַסְּחוֹת עַל-אֲדָמָתוֹ themselves up in his land." But הִתְנַסְּחוּ Ps. 67:6, is from the root נָסַח.

נָסַח —(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence—

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסְכָּה.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word נָסַח); of a tent itself, Isa. 38:12.

HIPHAL הִנְסַח —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; Ki. 5:31.

Derivatives, נִסְקָה, נִסְקָה

נִסְקָה fut. נִסְקָה, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְקָה, נִסְקָה, נִסְקָה), and in Conj. Aph. (נִסְקָה); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb נִסְקָה, so that the first radical Nun never appears. And, indeed, such a root נִ seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr. p. 600), that נִסְקָה, נִסְקָה, and נִסְקָה are contracted from נִסְקָה, נִסְקָה, נִסְקָה. Other instances of words so contracted that the former of two consonants is doubled, are נִסְקָה, נִסְקָה, נִסְקָה commonly נִסְקָה see Caussin, p. 12, etc. Properly, therefore, this root נִסְקָה should be excluded from Lexicons.

נִסְקָה Chald. id. (see Hebr.) APHEL הִנְסִיקָה, inf. הִנְסִיקָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִנְסִיקָה Dan. 6:24.

נִסְרוֹךְ [Nisroch], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְרָה, נִסְרָה, and the syllable אִת, which, in Persian, is intensive; like تَابَنَ most splendid; فَرَاكَ (Φαράκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نيسر.

נִסְתָּ a spurious root; for the forms נִסְתָּ, נִסְתָּ, which might seem as if they belonged here, see under נִסְתָּ.

נִעָה ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

נִעָה ("motion"), [Noah], pr. n. f., Num. 26:33.

נְעִירִים m. plur. (from the noun נְעִיר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשְׁתִּי נְעִירָה "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעִירִים הַבְּנִי children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעִירִים.

נְעִירוֹת pl. f. id. Jer. 32:30.

נְעִיָּאֵל (perhaps, i. q. נְעִיָּאֵל, [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

נְעִים m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימוֹת pleasant things, i. e. pleasures, Job 3rd 11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתִּיךָ נְעִילֵי חֶשֶׁן "I shod thee with seal skin."

HIPHIL, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and—

נָעַל f. (Deut. 29:4), a shoe, a sandal, Arabic

نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psal. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעִילִים Am. loc. cit., and pl. נְעִילִים, once נְעִילוֹת Josh. 9:5.

נָעַם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם לְמוֹדֵי־יָהּ "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי יִטֵּב לֵי it is well with me. (Arab. نِعِم and نِعِم i. q. Hebr., نِعِم to delight in any thing.)

Derivatives, the seven following nouns, and נְעִימִים, מְנַעֵמִים.

נְעָם ("pleasantness"), [Naam], pr. n. m. 1 Ch. 4:15.

נְעָמִי m.—(1) pleasantness, Pro. 3:17; נְעָמִי pleasant, i. e. suitable, becoming words, Pro. 15:26 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:4; comp. יהוה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *gnade*, from the word *haben*).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n. — (1) of two women, — (a) the daughter of Lamech, Gen. 4:22. — (b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמָן No. 2, b, for נַעֲמָנִי (which is found in the Samaritan copy), Num. 26:40.

נַעֲמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמִי — (1) *pleasantness*; Isaiah 17:10, נַעֲמִי נְעִמִים "pleasant plants."

(2) [*Naaman*], pr. n. — (a) of a son of Benjamin, Gen. 46:21, — (b) Num. 26:40. — (c) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom. —

נַעֲצִיץ m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَعَرَ id. This word seems to be onomatop. like the kindred word נָעַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially — (1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֵל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL — (1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفَضَ expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PIEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת-מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר — (1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naere*, Pers. *نار*, Greek *άνήρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנָּעַר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מאות איש נער "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knappe*). Gen. 37:2, נָעַר הָיָא "he (was) servant with the sons of Bilhah," etc. (er war *hirtentnabe*, *hirtentnede*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare איש No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:5. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נַעֲרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קרי] is נַעֲרָה (compare נָעַר page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נַעֲרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρῆς*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عرس a bridegroom and bride, which latter is in common language عرسه old woman, comm. عجوزة; comp. بعلة for the comm. بعلة mistress, زوجة for زوجة a wife, like the Germ. *Gemaht* for *Gemahtlin*.

Derivatives, נָעַרָה, נָעַר, נָעַרָה, נָעַרָה.

II. נָעַר (from the root נָעַר), m. a casting out,

driving out, concr. *what is driven out* (used of cattle). Zec. 11:16.

נער m. (from the radical נעץ), *boyhood, youth*, i. q. נערים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נעץ), but this is needless.

נערה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare בתולה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נערן.—(b) f. 1 Ch. 4:5.

נערי see נערי.

נעריה ("boy," i. e. "servant of Jehovah," for נעריה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נערן ("juvenile," "puerile"), [*Naaran*], pr. n., see נערה No. 3, a.

נערת fem. *tow*, which is *shaken out* from flax (from the root נעץ), Jud. 16:9; Isa. 1:31.

נעש an unused root. Arab. نعى to bear up, hence נעש No. II. for נעש.

נפ Memphis, pr. n. see נפ.

נפג an unused root. Arab. نفع to go forth, kindred to the verbs נפק to go out, and נבג to sprout; whence—

נפק ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:7.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נפה f. (from the root נוף)—(1) *a lofty place* (compare נוף), hence נפת דור, נפת דור Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נפת Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נזף.

נפוסים ("expansions," from the root נפס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:5; קרי, for which there is in נפוסים כחב, and Ne... 7:52; נפוסים (a reading which is undoubtedly false, blended from נפיש and נפוסים).

נפח i. q. נפח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نفخ and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Special y—

(1) *to blow upon* any one, followed by נ, Eze 37:9.

(2) *to blow the fire*, Eze. 22:21; without נ, Eze. 22:20, and Isa. 54:16; נפח א pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by נ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9 PUAL *to be blown*, used of a fire, Job 20:26.

HIPHIL—(1) with the addition of נפח *to cause to breathe out the soul*, Job 31:39; a hyperbolical expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נפחה, נפחה, נפחה, and—

נפח ("blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נבח, which see.

נפיל only in pl. נפילים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נפיל the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נפיל,

נפילה, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπνόντες) falling on, attacking, so that נפיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

נפילים see נפילים.

נפיש (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נפישים see נפילים.

נפך an unused root, of uncertain signification; whence—

נפק m. a kind of gem, but what, it is uncertain (comp. the kindred נפק) Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθαξ, i. e. carbuncle. I define nothing as to what it is.

נפל fut. יפול, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ**, id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallo*, *σφάλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (**בְּצִלְחָתוֹ**) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully **נָפַל בְּחֶרֶב** to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (**נָפַל לְמַשְׁכָּב** compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נָפֵל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נָפַל עֲלֵי עֵינָיו" lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נָפַל in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ καυσὶ γυναικός*; where the Schol. *πέσῃ, γεννήθῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נָפַל specially is used of an abortion; whence Heb. נָפַל, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence *the Spirit of God, or the hand of God, is said to descend upon any one*, Eze. 8:1; 11:5.—(h) *to fall upon any one as deep sleep* (to op-

press), followed by על Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall from one's purpose or counsel*, followed by מן Ps. 5:11, יפלו מן עצותם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נָפַל אָרְצוֹ, Gr. *πίπτειν εἰς γῆν, ἔραζε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, יפול דבר "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Ezer. 7:20.—(m) followed by מן comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield to him*, Job 12:3; 13:2; also, followed by לְפָנַי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves, or rush upon any place* (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; נָפַל אָרְצוֹ, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of על Gen. 17:3, 17; Num. 16:4; Jos. 7:6; נָפַל עַל 2 Sam. 14:4; נָפַל אָרְצוֹ 1 Sam. 20:41; also נָפַל עַל Gen. 44:14; נָפַל עַל רִגְלֵי עֲבָדָיו Esth. 8:3.—(b) *נָפַל עַל מֵצֵי אִמִּי* to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) *נָפַל עַל הַחֶרֶב* to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon an enemy, to attack*, Job 1:15; followed by מן Jos. 11:7.—(e) *to alight from a beast or chariot*; followed by מֵעַל Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατακῆσσε*.—(g) *נָפַל תְּחִנָּתִי לְפָנַי* my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(α) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (abfallen), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by על 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; נָפַל Jer. 37:13; 38:19; 52:15; to any one.

HIPIIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw (werfen)* e. g. wood on the fire, Jer. 23:7; *to throw down, to prostrate any one* (niederwerfen), Deu. 25:2; *to throw down, a wall*, 2 Sa. 20:15.—(b) *to cause any one to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by 3 of pers. (to be angry with any one); also נפיל פני to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without נורל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and 7 of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) נפיל ארצה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without ארצה Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. eine Sache fallen lassen); followed by 7 Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by על to rush upon, to attack any one, Gen. 43:18.

PILEL נפל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נפל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נפל, נפיל, נפלה, נפלות, נפלות.

נפל Ch. fut. נפל (compare Syr. ܢܦܠ, in Targ. freq. נפל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, נפל מן השמים "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܢܦܠ, to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; על אנפיה Dan. 2:46.

נפל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to miscarry, Arab. سقط abortion.

נפל see נפל Pilel.

נפל an unused root; see נפלים.

נפץ i. q. נפץ—(1) TO BREAK, TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, נפצו כל הארץ "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נפצו Jud. 7:19, and part. pass. נפצים Jer. 22:28. In imp. and fut. the verb נפץ is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. נפץ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives נפץ, נפץ, and—

נפץ m. inundation, shower, Isa. 30:30; from the root נפץ Aram. to pour out; kindred to this is ناض Med. Ye, to overflow; compare amongst others the word פץ to scatter, to pour.

נפק Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5: to be promulgated (as an edict). Dan. 2:13, נפקת; compare Luke 2:1, ἐξηλθε δόγμα. Imp. plur. נפקו Dan. 3:26.

APHEL נפק, נפק to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נפקת f. emphat. נפקת Chald. cost, expenditure, that which is laid out and spent; compare נפק let. k.,

Ezr. 6:4, 8; Syr. ܢܦܩܬ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נפש not used in Kal; Arab. نفس, Conj. V. ٴ breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נפש and—

נפש with suff. נפש; plur. נפשות (נפשות once Ezr. 13:20); comm. but more frequently, f. (Arab. نفس, Syr. نَفْس).

(1) breath, Job 41:13; נפש חיה breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נִשְׁמַת נְפֹשׁ smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare נִשְׁמַת, Lat. *anima*; compare Gr. *ἀνέμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life, vital principle*. Gen. 35:18, וַיְהִי בְּצֵאת נִשְׁמַתָּהּ "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, תִּשְׁבֹּב נִשְׁמַת הַיֶּלֶד הַזֶּה עַל אֲבִירָו "let now the soul of this child return into him." Exod. 21:23, נִשְׁמַת לְנֶפֶשׁ "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. יָדָא לְנִפְשָׁהּ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נִפְשָׁהּ בְּנֶפֶשׁ see נֶפֶשׁ. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) *נִפְשָׁהּ* on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) *בְּנִפְשָׁהּ* with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, בְּנִפְשָׁהּ דָּבָר אֲדֹנִיָּהוּ אֶת־הַדָּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare בְּרָאשֵׁינוּ 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of someone, Jon. 1:14; 2 Sam. 14:7. — (c) *לְנִפְשָׁהּ* for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נִפְשָׁהּ is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter *b*), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נִפְשָׁהּ אֶת־לֶחֶם a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, תִּדְרֹכֵנִי נִפְשִׁי "tread down, O my soul, the strong." Jer. 4:19, כִּי קוֹל שׁוֹפָר שָׁמַעְתִּי נִפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, יִדְעֻם אֶת־נִפְשָׁהּ "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נִפְשָׁהּ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נִפְשָׁהּ רָחֵב Pro. 28:25), patience and impatience (נִפְשָׁהּ יָדָא Job 6:11). — (b) *to will and purpose*, Gen. 23:8, אֶת־יִשְׁכָּם נִפְשָׁהּ "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנִפְשָׁהּ חַפְצָה "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart*; (see לֵב No. 1, letters *c*—*e*).

(4) *concr. animal*, that in which there is a soul or mind (נִפְשָׁהּ) Jos. 10:28; כָּל־הַנֶּפֶשׁ "every living thing," verses 30, 32, 35, 37. Sometimes more fully נִפְשָׁהּ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article הַחַיָּה נִפְשָׁהּ Gen. 1:21; 9:10; pr. *animal of life*, i. e. endowed with life (*lebendige Seele* = *lebendiges Wesen*), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (*life*), not the fem. of the adjective חַי (*living*); so that נִפְשָׁהּ חַיָּה, equally with נִפְשָׁהּ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וּבַל אֶפְרָא לֹא הָאָדָם נִפְשָׁהּ חַיָּה הוּא שְׁמוֹ

* and whatsoever Adam called them, the living creatures, that was their name;" for לו and נשמו, refer to a man, a person, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נפש נפש to steal a man (comp. Germ. Seelenvertäufel) Deu. 24:7; נפש אכל Eze. 22:25; also—(a) in laws, Lev. 4:2; נפש כי החטא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נפשותיה under the word נפש Niph. No. 2.—(b) in a census of the people, as נפשים נפשים seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נפש אדם Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; נפשותיהם "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαί ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(d) נפש מת (where נפש is the genit., compare above the phrase נפש מת) any dead person, a corpse, Nu. 6:6; לא "he shall not come near a dead body," Lev. 21:11; and even without מת id., in the phrases נפש נפש Num. 5:2; 9:6, 7, 10; and נפש נפש Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נפשי, נפשך etc.; it is sometimes I myself, thou thyself (compare Arab. نفسي and Germ. Ich, selber, Swed. själ of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, נפשם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נפשי me myself, Job 9:21. It has also been remarked by interpreters that נפש, נפשך are often put for the personal pronoun אני, אלה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul נפשי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul נפשי) flee as a bird to your mountain?" Isa. 3:9, נפשם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul נפשך), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, נפשך "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muth wie mir; (compare Ex. 23:9). Once, however, נפש and נפשו come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare נפשי followed by the 1 pers. Gen. 44:32.

נפת f. probab. i. q. נף and נפה a lofty place (from the root נף), only found Josh. 17:11, נפת הנקם Targ. three regions.

נפת f. (root נף see Hiph. No. 2), a dropping down, dripping, hence נפת צופים dropping of honeycombs, i. e. honey dropping from the combs, i. q. נפ (which see), Ps. 19:11. Hence without the gen. צופים id. Cant. 4:11; Prov. 5:3; 24:13, נפת חתוק על הבד "honey droppings (which are) sweet to thy palate," (where the predicate חתוק is not inflected; compare Gen. 49:15).

נפתה plur. m. contentions, battles, once found Gen. 30:8; verbal from the root נפתל Niph. to wrestle, to strive, to fight.

נפתח ("opening"), [Nephtoah], see נפתח under the word נפ p. cccclxviii, B.

נפתחים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νεφθυρ, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθυρ terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נפתלי ("my strife," see Gen. 30:8), pr. name, Naphthali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נף m. (from the root נף)—(1) a flower, Gen. 40:10, i. q. נפה and נץ, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נצה i. q. נץ No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נצה נצה "he may go away by flying," where a paronomasia is to be observed in נץ, נצה, and נצה. [In Thes. this root is referred to נצה.]

נצב TO SET, TO PUT, TO PLACE, i. q. נצב, which see. Arab. نصب id.

NIPHAL נצב—(1) to be put, set; followed by לו

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וְנִצַּבְתָּ לִי שָׂם, "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, וְכָל פֶּלֶאֱדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... וְכָל לֵא נִצַּבְתָּ (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὑλόμενον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִנְצִיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהַצִּיב הָרִבְזִים "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִנְצִיב and הִנְצִיב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַח] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהָצַב וְלָתֵת הָעֶלְתָּה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הָצַב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, מָצַב, מִצְבָּה, מִצְבָּה, מִצְבָּה, נָצַב, and pr. n. צֹבָה for צֹבָה.

נָצַב masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نَصَاب the handle of a sword, knife, etc.)

נָצַב Chald. emphat. st. נָצַבְתָּ strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς σιδήρεως σιδηρεῖας, i.e. of the nature and origin of iron

(compare أصل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב.

I. נָצַב unused in Kal. [The occurrences of נָצַב are referred here in Thes., and this root is not divided into two]—(1) pr. TO FLY, i. q. נָצַב and נָצַב No. 3. Hence נֻצָּה pinion of birds, and Arab. رَامِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, נָצַב i. q. Hebr. רִיב, and Arab. نَطَا Conj. VI, id.

HIPHAL הִנְצִיב to contend, to strive. Num. 26:9, וְהָצִיחוּם "when they strove with Jehovah;" hence to wage war. Psalm 60:2, וְהָצִיחוּ אֶת-אֲרָם "when he waged war with Mesopotamia."

NIPHAL הִנְצִיב to strive one with another. Deu. 25:11, כִּי יִנָּצְחוּ אִנָּשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מָצַח, מָצַח, מָצַח.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָצַח Niph.), and intrans. to be desolated. Jer. 4:7, וְעָרֶיךָ יִנָּצְחוּ "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται.

NIPHAL, id. Isaiah 37:26, וְיָלִים נָצִים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare حَرَب to wage war, whence حَرِب and حَرِب stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נֻצָּה (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצַח and נָצַח.

(II) i. q. נֻצָּה (which see) a feather, pinion, from נָצַח No. I, 1.

[נצורה] *f. guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נָצַח); metaph. to be famous, also to conquer; נִסְחָא a sonorous (pr. clear) voice. Æth. ነጽሐ: to be pure, chaste; נִסְחָא: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נָצַח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנִצְחָה, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *helle zu fingen*, and verse 20, עַל עֲלִמֹת "with the virgin voice," *nel soprano*). Hence לְנִצְחָה which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְנִצְחָה *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְנִצְחָה לְדָוִד Ps. 11; 13; 14:18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76: הַנְּחִיּוֹת 8; 81; 84: עַל שְׁמַיִם Ps. 45; 69; 80: עַל נְחִילוֹת Ps. 5: מְחִלָּה Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלִמֹת Ps. 46: עַל הַשְׁמִינִית Ps. 12. (Twice there follows עַל עֲלִמֹת Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמְנַצֵּחַ (for לְמְנַצֵּחַ)

NIPHAL, to be perfect, complete ["to be perpetual." Jerem. 8:5, מְשֻׁבָּה נִצְחָה "complete [perpetual] backsliding;" see נצח No. 5.

II. נצח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጽሐ: id. Whence נצח No. II.

נצח Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נצח & נצח with suff. נִצְחִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחָה יֵשׁוּעָה "the glory of Israel" (i. e. God). (2) sincerity, truth. Hab. 1:4, לֹא יֵצֵא לְנִצְחָה מִשְׁפָּט, "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֲבִיר נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נִצְחָה No. 3, 4), eternity, for ever. Ps. 49:20, לֹא יֵצֵא לְנִצְחָה מִשְׁפָּט, "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(5) perfection, completeness, acc. נִצְחָה and נִצְחָה adv. altogether, quite (comp. Germ. *tauter*). Ps. 13:2, עַד אֵנָּה יְהוָה תִּשְׁכַּח נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, נִצְחָה מְשֻׁבָּה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נצח m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נציב m. (from the root נצב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצַב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נָצַב מַלַּח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nūṣib بیت نصيب Rob. ii. 344].

נָצִיחַ ("pure," "sincere"), [*Neziah*], pr. n. m. Exr. 2:54; Neh. 7:56.

נָצַר Isaiah 49:6, כחיב, *preserved, delivered*; from the root נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; נָצַל and נָצַל, Ethiop. ንጸለ: to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiphil.

HIPHIL הִנְצִיל—(1) to pull away; followed by מִן to pull apart. 2 Sam. 14:6, "the boys strove together in the field בִּינִיהֶם מִצִּיל and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Ps. 119:43 2 Sam. 20:6, הִנְצִיל עֵינַי, "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִן out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִן id. Isa. 38:6; הִנְצִיל נַפְשִׁי to save one's own life, Eze. 3:19, 21; מִן מַצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִנְצִל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by לֵא to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִנְצִלָה.

נָצַל Chald. APHEL הִנְצִל i. q. Heb. הִנְצִיל No. 3, Dan. 3:29; G: 15, 28.

נֶצֶן n. a flower, Cant. 2:12; from the root נָצַץ No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִצְנִץ a spark.

(2) to flower, to flourish (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נֶחֱם, נֶחֱם.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (con p. מִן); whence—

(3) to fly (compare מִן to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח, נָצַח to fly.

נָצַח see נָצַח.

I. נָצַר fut. יִנְצֵר, more rarely יִנְצֵר—(1) i. q. נָצַר TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מְנַצֵּל נָצַר a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3, מְנַצֵּר עַל דֶּל שְׁפָתַי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַר with Dag. euphon., for נָצַר). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִן הַצָּר "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כחיב, נָצַר יִשְׂרָאֵל, "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, נִסְתָּרוּ וְלֹא יָדָעוּם, "hidden things of which thou knewest not." Isa. 65:4, בְּמַצְיֹת יִלְנוּ "they lodge in hidden places" (i. e. be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נִצְרָה-לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֱלֹהִים "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נָצַר in the following passage], 2 Sam. 11:16, בְּשֹׁמֵר יֹאבָב "when Joab besieged the city." Part. pl. נֹצְרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נֹצְרִים so is a besieged city" (נָ, ut—ita, compare נָ A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נֹצְרִים, that the substantive may be rendered definite by the article; compare נֹצְרִים Ps. 12:8, and הַנֹּצְרִים הַזֶּה 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצרה.]

II. נצר an unused root. Arab. نצר to shine, to be very verdant; whence נצר.

The significations of *watching* and *being verdant*, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נצר), which is applied to the notion of *beholding* (נظر), compare נצור, Gr. φάος δίδωσκε, Germ. Blid, used of brightness and beholding; whence arises the signification of *observing* and *guarding*.

נצר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נצת see נצת.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. ינקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. נקב, נקב, also נקו or נקו, נקו, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, נקב נקוב “a bag with holes in it.” Also *to thrust through* (with a spear), Hab. 3:14, נקב ראש פרונו “thou didst thrust through the heads of their leaders.” See the derived nouns.

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name* (compare פרש No. 1, 2), Gen. 30:28, נקבה שפךד עלי “specify to me thy wages;” Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were נקבות נקבות Am. 6:1, opp. to the common people, נקב Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. *to pierce*, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות יקח “he that curseth the name of Jehovah shall surely die” (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehcvah, see יהיה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:66.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, “these men נקבו בשמות who were called by their names;” 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, נקבת a stone quarry; from the idea of *boring through* are נקבה, נקה, from that of *striking through* is נקבת a hammer.

נקב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נקה. Others understand it to be *a pipe*, from the root נקב to bore through, like נקל from the root נקל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הנקב [Nekel], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقت to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نقد (not نقد, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נקד a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקרה, נקרה)—

נקר m. pl. נקרים marked with points, or little spots, used of sheep and goats, Gen. 30:32. seqq.: 31:8, seq.

נקר pr. i. q. Arab. نقاد a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקר from נקר, נקר from נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

נקדים m.—(1) *crumbs of bread*, Josh. 9:5, 12.
(2) *a kind of cakes*, 1 Ki. 14:3. LXX. *καλλυπία*.
Vulg. *crustula*.

נקד TO BE PURE, Arab. id. *نقى* id.; Syriac to sprinkle water of purifying (prop. to *purge*), to offer a libation, to sacrifice, whence **נקדית** a sacrificial cup. In Kal only found, Jer. 49:12; where **נקד** inf. pleon. is joined to the conjugation Niphal.

NIPHAL נקד—(1) *to be pure*, metaph. *innocent*, followed by **מן** to be void of any fault. Ps. 19:14; Nu. 5:31; followed by **מן** of person, Jud. 15:3, **נפיתי** **מן** **פלישתים** "I am free from blame towards the Philistines," i.e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, **לא ינקד קללה** **למי** "whoever toucheth her shall not be unpunished," 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i.e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נקד—(1) *to declare innocent, to absolve*, Job 9:28; followed by **מן** Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, **ונפיתי** (better [but this is a conjecture] **נקמתי** LXX. *ἐκζητήσω*) **דמים** **לא נפיתי** "I will avenge their blood, and will not leave it unavenged." [But see Eng. Ver.] Absol. Ex. 34:7, "forgiving iniquity, and transgression, and sin, **ונקד** **לא ינקד** but will not always pardon," Nu. 14:18; Nah. 1:3.

Derivatives, **נקד**, **נקי**, **נקיף**, **נקיף**.

נקוד ("distinguished," compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נקח see **לקח**.

נקט i. q. **קט** and **קץ** TO LOATHE any thing followed by **א**. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root **קט**.

נקי plur. **נקיים** adj.—(1) *pure*, metaph. *innocent*, *free from blame*, followed by **מן** 2 Sa. 3:28. **נקי** **כפים** of pure hands, i. q. *innocent*, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. **נקי** **דם** and **נקי** **דם** *innocent blood*, see **דם**.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by **מן** Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נקי i. q. the preceding (with the addition of **א**), Joel 4:19, and Jon. 1:14 **נחית**.

נקיין (from the root **נקד**) constr. **נקיין** m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. **נקיים** id.; Ps 26:6; 73:13.

נקיק or **נקיק** always constr. Jerem. 13:4, **נקיק** **השקע** *fissure, cleft of a rock*, plur. **השקעים** Isa. 7:19; Jer. 16:16; from the root **נקד** which see.

נקם inf. **נקום**, fut. **יקום** TO REVENGE, TO TAKE VENGEANCE (Arab. *نقم* to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred **נחם**). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by **על** Ps. 99:8. In the same sense, Levit. 26:25, **הרב נקמת נקם ברית**, "a sword which avenges the covenant." Jer. 51:36 [Piel], "I will avenge thy vengeance," i.e. thee.—(c) followed by **מן** of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by **מאת** Num. 31:2; 2 Ki. 9:7 [Piel]; **ל** Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., **נקמני יהוה מכם**, "Jehovah has avenged me of thee." Numb. 31:2, **נקמת בני ישראל מאת** **המדינים**.

NIPHAL, to avenge oneself. Eze. 25:15, **יקמו** **נקם**: followed by **א** of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by **מן** both of what vengeance is taken for, and also of the person from whom it is sought. **מן** Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, **נקמתי עבדי הנביאים** **מן** **אחז**... "I will avenge the blood of my servants, the prophets...from Jezebel," Jer. 51:36; followed by **א** Eze. 25:12 (at the end).

HOPHAL, fut. יקם to be avenged. Gen. 4:15, 24, "whosoever slayeth Cain he shall be avenged seven-fold," Exod. 21:21.

HITHPAEL, —(1) to avenge oneself, as Niph., Jer. 5:9, 29; 9:8.

(2) part. **מתנקם** *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נקמה m. and **נקמה**, with suff. **נקמתי**, plur. **נקמות**

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀ *נקמת* the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as *נקמת* *רם* vengeance for slaughter, Ps. 79:10; Jer. 50:28, *נקמת* *היכלו* "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is *לנקם* *ל* Deut. 32:41, 43; *לנקח* *נ* Isa. 47:3; followed by *כין* Jer. 20:10; *נקמה* *עשה* *נקמות* *כ* Ps. 149:7; Eze. 25:17; followed by *את* Mic. 5:14; *נקמתו* *כ* Eze. 25:14; Num. 31:3. On the other hand *לנקמת* *ל* Psalm 18:48; and *נקמה* *עשה* *נקמות* *לפי* *כין* Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. *עשה* *נקמה* to act with the desire of vengeance, Eze. 25:15.

נקע i. q. *נקע* (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (*Æthiop.* *ነቀዐ*: to be cleft, broken).

נקך—(1) i. q. Chal. *נקך* and Arab. *نقف* TO CUT, TO STRIKE (kindred to the verb *נקנך*; *Æth.* *ለበረ*: to touch). See Piel.

(2) *to fasten together, as by nails, to join together*; Germ. *zusammenschlagen* (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare *وقت*, border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, *נקפו* *הגלים* "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL *נקך*.—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. *נקח* *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrs. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HIPHIL—(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, *המשחה ימי הקיפו ימי* "after the days of their feasting had gone about," the circle of their mutual feasting being ended. The following is elliptical, Lev. 19:27, *לא תספו פאת ראשכם* "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. *ὁ περιξυρίσσετε κύκλῳ τὴν πρόσσωπιν τῆς κεφαλῆς ὑμῶν*. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נקך Jos. 6:3, and *נקך* verse 11, in going round: adv. *round about*.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; *על* 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and *על* of pers. Job 19:6, *הצידו* *על* *הקפי* a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נקף m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. *ניקף* id.), and—

נקפה f. *a rope*, bound round a female slave or captive for a girdle. LXX. *σχοινιον*. Vulg. *funiculus*. Luther, *lofēš* b. i. *schlechte Sand*, Isa. 3:24.

נקך an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. c. *נקב* and *נקר*; whence *נקי* a fissure of a rock.

נקר fut. *יִקֵּר*. TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; *Æth.* *ነቀረ*: to be blind of one eye, *ነቀለ*: to pull out.)

PIEL id. Job 30:17, *לילה עצמי נקר* "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) *נקרו* ye were digged;" metaph. used of the ancestors of a nation. Hence—

נקרה or *נקרה* always constr. *נקרת הצור* Ex. 33:22, *fissure, cleft of a rock*. Plur. *נקרות הצורים* Isa. 2:21.

נקש i. q. *יקש* (*yakosh*) and *קיש* TO LAY SNARES, Ps. 9:17, *בפועל נקש רשע* "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by *ל* *to lay snares* for any one, Ps. 109:11, *תקש נפש רב* "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare* for any one followed by *כ* 1 Sam. 28:9.

נקש Ch. *to smite, or strike*, Dan. 5:6, "and his knees *נקשו* *לרא* *לרא* smote together." (Syr. id.; also

and of the teeth chattering from fear, Arab. *نقس* to strike, e. g. a bell.)

נר pl. *נורות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנוורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter *ו*), however the idea of a light is still retained, e. g. Prov. 13:9; *נר רשעים יקדח* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psal. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3. —(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assenmanni, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. *נר* a lamp.

נרגל—(1) i. q. *נרגן*, which see, to roll oneself quickly.

(2) *to speak fast; whence* *נרגל*. [See *Thes.*]

נרגל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرجس*, *Anerges*, or *Mars* (the planet), and as a diminutive addition (see p. ccccxvi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also. *Thes.*] By the Babylonians the same appears to have been called *נרגל*. Hence—

נרגל שרצצר (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharezzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נרגן m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נרג*.

נרד m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Collei Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches* vol. v.

נרד [and *נרד*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. *נשא*, inf. absol. *נשא* Jer. 10:5; Hosea 1:6; const. *נשא* Isa. 1:14; *נשא* Ps. 89:10; with suff. *נשא* Psal. 28:2; but far more frequently *נשא* with pref. *נשא* Exod. 27:7, and *נשא* (very often), with suff. *נשא* imp. *נשא* (once *נשא* Psal. 4:7), and *נשא* Gen. 27:3; Num. 3:40; part. pass. *נשא* (once *נשא* like quiescents *נשא* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* *ረሰሰ*: to take, to receive; see No. 3,

and Arab. *نشا* to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *حمل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *נשא* *נשא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *על* to place upon any one, Gen. 31:17; *נשא* *עליו* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *א* 2 Ch. 6:22. Intrans. to lift up oneself, Psal. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *נשא* *יד* (and *נשא* *כף*) to lift up the hand, in swearing, Deut. 32:40 (compare *נשא* *יד* Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, *נשא* *לחוציאם*, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *א*), to punish, Ps. 10:12; to pray and adore, Psal. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *נשא* *ראשו* to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *נשא* *ראשו* *ב* *מבית* *א* to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *ב* *מבית* *א* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter *d*.

(c) *נשא* *פניו* to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *נשא* (there will be) lifting up

(ec. cf countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to *הפיל פניו* ver. 5, 6. Followed by *ל* to look upon, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) *נשא עיניו* to lift up the eyes, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb *לָקַח*), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by *ל* and *ל* to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) *נשא קול* to lift up the voice, pleonast. (comp. letter d) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word *קול* (Germ. anheben). Num. 14:1, *וַיִּשְׂאוּ כָּל־הָעֵדָה...וַיִּבְכּוּ* "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of crying out, and rejoicing. Job 31:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, *לֹא יִשָּׂא* "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. *לֹא יִצְעַק*. Compare *נִשְׂחַן* No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) *נשא נפשו* to lift up the soul to anything, i. e. to wish for, to desire something (Arab. ellipt. *سأل الى شئ*), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by *ל* Ps. 24:4; especially *יִחַץ ל* i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) *לִּי נִשְׂחַן* "my heart has lifted me up,"—(a) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(β) of pride. 2 Ki. 14:10, *לִּי נִשְׂחַן* "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(i) to lift up in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. *סָלַא*.

(2) to bear, to carry (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, *לֹא נָשָׂא אֹתָם הָאָרֶץ לְשָׂבָת יַחְדָּו* "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21: Ps. 55:13. Hence to suffer, to bear with. Job 21:3, *שָׂאוּנִי וְאֶלְכִי אֶדְבָּר* "bear with me, and I will speak." Followed by *ב* participative, to bear a part of any thing. Job 7:13, *יִשָּׂא בְּשִׁחִי מִשְׁכָּבִי* "my couch will bear part of my grief" (mein Bette wird mir meinenummer ertragen helfen, wird mit daran tragen).

(b) *נשא עון* to bear any one's sin, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. *נשא עונו* id., Eze. 18:19, 20. *נשא עונו* to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so *נשא עונו* to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, *נִשְׂחַתִּי לֹא אֶחְבֹּל* "I have borne (punishment), I will offend no more." For another use of the phrase, see letter e.

(c) to bear to any one, to bring (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) to carry away (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. to take any one away from life to destroy, Job 32:22. *נשא ראש מעל* to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) *נשא עון* to take away any one's sin, i. e.—(α) to expiate, make atonement for sin (as a priest), Lev. 10:17.—(β) to pardon sin, Ps. 32:5; 85:3; Job 7:21; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. *נִשְׂחָן* whose sin is forgiven, Isa. 33:24; and *נִשְׂחָן* id., Ps. 32:1. From the sense of taking away comes—

(3) to take, to receive, to take hold of, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on *לָקַח*). Specially—

(a) *נשא אשה* to take, i. e. to marry, a wife, in the later writers for *לָקַח אשה* 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) *נשא פני* to accept the person of any one, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who brings gifts, and favours their cause (see especially Job 13:10). Opp. to *נִשְׂחָן* not to accept persons. Hence—(a) in a good sense, to receive any one's prayer, to be favourable to it, to have respect

to **ask** as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35; לא־יִשָּׂא פְנֵי קְלִיבוֹ "he regardeth no ransom." Part. pass. נִשְׂאָה פְנֵים a man who is respected, who has **author** authority (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14.—(β) in a bad sense, to be **partial** (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9; נִשְׂאִים פְּנֵים בְּתוֹרָה "partial in (enforcing) the law," compare נִשְׂרֵי פְנֵים and in N. T. πρόσσωπον λαμβάνειν.

(c) נִשְׂאָה to take the sum (die Summe aufnehmen), the number of anything, to **number**, Exod. 30:12; Num. 1:2, 49; נִשְׂאָה כֶּסֶף id. Num. 3:40.

NIPHAL, נִשְׂאָה—(1) to lift up oneself, to be **elevated**, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשְׂאָה lifted up, high, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) to be **carried**, Ex. 25:28; Isa. 49:22; to be carried away, 2 Ki. 20:17.

PIEL, נִשְׂאָה and נִשְׂאָה—(1) to lift up, to **exalt**, 2 Sam. 5:12; לִּנְשֹׂא נִשְׂאָה i. q. Kal No. 1, let. g; to desire anything greatly, Jer. 22:27; 44:14.

(2) to **help**, to **aid**, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) to **offer gifts**; followed by לִּנְשֹׂא 2 Sam. 19:43.

(4) to **take away**, Am. 4:2.

HIPHAL, נִשְׂאָה—(1) causat. of Kal No. 2, b, to **cause** some one to **bear** guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by לִּנְשֹׂא to put upon, to **apply** something to any thing, e. g. a rope, 2 Sam. 17:13.

HITHPAEL, נִשְׂאָה and נִשְׂאָה—(1) to be **lifted up**, to be **exalted**; followed by לִּנְשֹׂא over anything, 1 Ch. 29:11.

(2) to lift up oneself, i. e.—(a) to stand up in **strength**, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(b) to be **proud**, Eze. 17:14; Prov. 30:32; followed by לִּנְשֹׂא to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, נִשְׂאָה.

נִשְׂאָה Ch.—(1) to **carry away** (used of the wind), Dan. 2:35.

(2) to **take**, Ezr. 5:15.

ITHPAEL, to lift up oneself, to **rise up** against any one, followed by לִּנְשֹׂא Ezr. 4:19.

נִשְׂאָה pr. part. Niphal f. a **gift** (compare נִשְׂאָה Piel No. 3), 2 Sam. 19:43.

נִשְׂאָה not used in Kal, prob. i. q. נִשְׂאָה, נִשְׂאָה, נִשְׂאָה, to **recede**. Hence—

HIPHAL, נִשְׂאָה—(1) prop. to **cause** to **recede** from a place; hence to **REMOVE** landmarks (i. q. נִשְׂאָה), Job 24:2.

(2) to **move to**, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) to **move oneself to**, i. e. to **reach**, to **attain unto**, to **overtake** any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare נִשְׂאָה No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by לִּנְשֹׂא Lev. 5:11; without an acc. absol. to **acquire riches**, to grow rich, Lev. 25:47. In some passages to **reach some one** is spoken of joy, Isa. 35:10; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נִשְׂאָה f. (from the root נִשְׂאָה), that which is **carried**, a **load**, **burden**, Isa. 46:1.

נִשְׂאָה masc. adj. verbal pass. of the root נִשְׂאָה, **lifted up**.

(1) a **prince**, a general name used both of kings (compare נִשְׂאָה), 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נִשְׂאָה Num. 1:44; נִשְׂאָה הַקֶּדֶה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נִשְׂאָה הַלֵּוִי Num. 3:32, compare 1 Ch. 7:40. נִשְׂאָה prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נִשְׂאָה vapours which **ascend** from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for the **clouds** themselves, Ps. 135:7; Prov. 25:14. (Arab. نَشَاء and نَشَاء a cloud newly sprung up.)

נִשְׂקָה not used in Kal.

HIPHAL, נִשְׂקָה to **kindle**, Isa. 44:15; Eze. 39:9.

NIPHAL, to be **kindled**, Ps. 78:21. (Ch. נִשְׂקָה id.)

נִשְׂרָה an unused root, i. q. Ch. נִשְׂרָה to **saw**, an onomatop. word, Arab. نَشَرَ, نَشَرَ, نَشَرَ, Eth. በሠረ: and በሠረ: Hence נִשְׂרָה a saw.

I. נִשְׂרָה not used in Kal, perhaps to **err**, to **go astray**, kindred to the verb נִשְׂרָה to **forget**, from which is formed inf. absol. נִשְׂרָה Jer. 23:39; whence

Syr. ܢܫܐ error [In Thes. perhaps to remove, i. q. ܢܫܐ ܕܥܠܐ.]

HIPHAL ܢܫܐ to lead into error, to cause to go astray, whence— (1) to deceive, to impose on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, ܐܠܐ ܢܫܐ ܕܢܫܐ ܕܢܫܐ "deceive not yourselves." Followed by ܥܠ in a pregnant sense, Ps. 55:16 ܩܪܝ ܢܫܐ ܥܠ ܡܪܬ ܕܡܪܬ ܕܡܪܬ "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) to seduce, to corrupt, Genesis 3:13; Jer. 49:16.

NIPHAL, to be deceived, Isa. 19:13.

[Derivative ܢܫܐ.]

II. ܢܫܐ i. q. ܢܫܐ No. II. 2, to lend, followed by ܕ Neh. 5:7; whence ܢܫܐ ܕܢܫܐ Isa. 24:2, and ܢܫܐ 1 Sa. 22:2, a creditor.

HIPHAL, to exact what has been lent, spoken of a creditor; followed by ܕ of pers. Ps. 89:23.

Derivative nouns, ܢܫܐ, ܢܫܐ.

ܢܫܐ TO BLOW, followed by ܕ to blow upon (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. ܢܫܐ and ܢܫܐ, which see).

HIPHAL—(1) to cause (the wind) to blow, Ps. 147:18.

(2) to drive away by blowing, Gen. 15:11.

I. ܢܫܐ TO FORGET a thing, Lam. 3:17; a person, i. e. to desert, to neglect him, Jeremiah 23:39. (Arab. نسي Eth. quadril. ንሰሰ: with the insertion of ܢ id.)

NIPHAL, to be forgotten, Isaiah 44:21, ܠܐ ܢܫܐ ܕܢܫܐ "thou shalt not be forgotten by me," for ܢܫܐ ܕܢܫܐ. Kimchi, ܢܫܐ ܕܢܫܐ. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldst forget me;" had this been the meaning it would probably have been ܠܐ ܢܫܐ, not ܢܫܐ.

PIEL, to cause to forget, followed by two acc., Gen. 41:51.

HIPHAL ܢܫܐ i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know ܢܫܐ ܕܢܫܐ ܕܢܫܐ that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted ܕܢܫܐ thee part of thy iniquity.

Derivative ܢܫܐ, and the pr. n. ܢܫܐ.

II. ܢܫܐ—(1) TO BORROW (also written ܢܫܐ, see that root No. II. It appears to be of the same

origin as ܢܫܐ, so that it is properly, to take, receive) Const. absol. Jer. 15:10; Isa. 24:2.

(2) to lend to any one, an jemanden leihen.—(a) followed by ܕ of pers. (see ܕ A, No. 4), Jer. 15:10, ܠܐ ܢܫܐ ܕܢܫܐ ܕܢܫܐ "I have not borrowed, nor have they lent anything to me." Isa. 24:2, ܢܫܐ ܕܢܫܐ ܕܢܫܐ "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. ܢܫܐ creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by ܕ of price, i. e. usury, or interest. Neh. 5:11, "the hundredths of money, ܢܫܐ ܕܢܫܐ ܕܢܫܐ for which (wofür) ye have lent at interest;" i. e. which ye demand from your debtors. Part. ܢܫܐ an usurer, Ex. 22:24.

HIPHAL, i. q. Kal No. 2, followed by ܕ of pers. to lend to any one, Deu. 15:2; 24:10.

Derivatives, ܢܫܐ, and ܢܫܐ.

ܢܫܐ m. Gen. 32:33, i. q. Arab. نسا a nerve or tendon passing through the thigh and leg to the ancles, nervus ischiaticus. The derivation is unknown. [Referred to ܢܫܐ I. in Thes.]

ܢܫܐ m. a debt, 2 Ki. 4:7.

ܢܫܐ f. forgetfulness, Ps. 88:13, from the root ܢܫܐ No. I.

ܢܫܐ pl. f. women, see the sing. ܢܫܐ.

ܢܫܐ f. (from the root ܢܫܐ), a kiss, Cant. 1:2; Pro. 27:6.

ܢܫܐ fut. ܢܫܐ. Ecc. 10:11, and ܢܫܐ Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Eth. ንሰሰ id.; Syriac transp. ܢܫܐ); metaph.—(a) to vex, to oppress, Hab. 2:7.—(b) to lend on usury, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. ܢܫܐ, to bite; whence ܢܫܐ usury; Arab. نرض to gnaw; Conj. III. to lend on usury; Gr. δάκνισθαι ὑπὸ τῷ ὄντι, Arist. Nub. i. 12; Lat. usura vorax, Lucan, i. 171).

PIEL, i. q. Kal, to bite, Nu. 21:6; Jer. 8:17.

HIPHAL ܢܫܐ to take usury of any one, followed by a dat. of pers. Deu. 23:21. Hence—

ܢܫܐ m. interest, usury, Psal. 15:5; Eze. 18:8, 13, ܢܫܐ ܕܢܫܐ ܕܢܫܐ to take usury of any one, Ex 12:24.

ܢܫܐ, elsewhere ܢܫܐ which see; a chamber, a cell in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for נשנא a dwelling; I should rather regard it as the Pers. نشاء a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that נשנא was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נשל fut. נשל (intrans. No. 3) — (1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نزل; comp. the kindred words نزل, نزل, نزل), as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנָשַׁל הַבִּיטָה מִן הַמַּטְבֵּן "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

[“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by נ 2 Ki. 16:6.”]

נשם fut. נשם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נשנ, נשנ, transp. נשנ; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. נשם belongs to the root נשם.)

Hence נשמת, and —

נשמה f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, נַפְשׁ (comp. נפש No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animals, i. q. נֶפֶשׁ No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נשמה Chald. breath, life, Dan. 5:23.

נשף TO BLOW (comp. נשם), Ex. 15:10; followed by א to blow upon, Is. 40:24. Hence נשף and —

נשף m. suff. נשפו — (1) the evening twilight, when a colder gale blows (רוּחַ הַיָּמִים Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκῆτος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

נשך fut. נשך 1 Ki. 19:20, and intrans. נשך Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. نسي to JOIN

(see Hipn.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, וְעַל פִּי יִשָּׁךְ קְלָעִי “according to thy word shall all my people dispose themselves;” as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, “on thy mouth shall all my people kiss,” i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נשך). 2 Chron. 17:17, וְנִשְׁכֵּי קֶשֶׁת “those armed with bows.” Ps. 78:9, וְנִשְׁכֵּי רֹחֲמֵי קֶשֶׁת prop. “the armed of the archers,” i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, וְצֶדֶק וְשָׁלוֹם נִשְׁקוּ “righteousness and peace have kissed each other” (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPIL, id. Eze. 3:13, “the wings of the living creatures נִשְׁקוּ אֶל אֶשָׁה which kissed each other,” i. e. one of which touched the other; i. q. וְחִבְּרוּ אֶל אֶשָׁה חֲבֵרוֹת Eze. 1:9. Compare Ps. 85:11.

Derivatives נשיקה and —

נשק & **נשק** masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיָמֵי נֶשֶׁק “in the day of arms,” i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on נש No. 2).

נשר an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey), ^{نسر} the beak of a bird of prey. Hence —

נשר [in pause נשר, plur. נשרים, constr. נשרי m. an eagle (Arab. نسر, Syr. نسر, Eth. ሰር; id.)

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁךְ* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedinann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נֶשֶׁךְ plur. *נֶשְׁרִים* Chald. id., Dan. 4:30; 7:4.

נֶשֶׁךְ TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָתַשׁ* Jer. 18:14 (Æth. *ሰሰ*: to lay waste, to destroy).

נֶשֶׁךְ m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, *نوشتن نوشتن* i. e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *στειβω*; hence *נָתַב* a beaten path. As to the primary syllables *tab, tap, and pat*, imitating the sound of treading; see above. *בָּטַח* p. viii, and *קָבַח*, *קָפַח*. Arab. *نَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַב* to be derived; i. e. a raised and fortified way; like *קָסִלָּה* from *קָלַל*; but *נ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָתַב i. q. *נָתַב* Ezr. 8:17, כתוב.

נָתַח only in Piel *נָתַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָתַח plur. *נָתָחִים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתַח m. and *נָתַחָה* f. *נָתַח* and *נָתַחָה*.—(1) prop. adj. trodden with the feet (see the root *נָתַח*).

נָתַחָה a trodden way, Pro. 12:28; and without *נָתַחָה* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַחָה* the ways to his house, Job 38:20.

נָתַחָה m. plur. prop. given, bestowed [*Ncthinim*], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַח fut. *נָתַח* (kindred to *נָתַח*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָתַח*, once inf. *נָתַח*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָתַח*.

נָתַח a root unused as a verb. Aram. *נָתַח* i. q. Hebr. *נָתַח* to give. Hence *נָתַח*].

נָתַח fut. *נָתַח*, *נָתַח*, also *נָתַח* 1 pers. (Jud. 16:5), imp. *נָתַח*, with *ה* parag. *נָתַח*, inf. absol. *נָתַח*, constr. *נָתַח* (for *נָתַח*), with suff. *נָתַח*, rarely *נָתַח* (Syr. *נָתַח*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַח* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַחְךָ* "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of to give, we substitute the idea to cause to receive; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ב* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *ל* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָתַח מַצְיָהּ* "from pride arises strife," *bey Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַח יָד* to give the hand (to the victor), see *נָתַח*.

No. 1, letter *e*, but **נָתַן יְדוֹ בְּ**, see *ibid*, letter *b*.—(b) **נָתַן** to deliver into the power of any one, see *י*, letter *aa*, *β*; also **נָתַן לְפָנַי** (*preis geben*), see *לְפָנַי* under the word **פָּנַי**; also followed by a dative, Isa. 50:6, **נָתַתִּי לְמַכִּים** "I gave my back to the smiters;" **נָתַן עַל יְדִי** to give a command to any one, see *י*, No. 1, letter *aa*.—(c) **נָתַן עֵדָה** to give the back [to turn back], see *עֵדָה*.—(d) **נָתַן פְּרִי** to give (yield or bear) fruit (as a tree), i. q. **עֲשֵׂה פְרִי** Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) **נָתַן רַחֲמִים** לְ to have compassion for any one, see *רַחֲמִים*.—(f) **נָתַן כְּבוֹד** עֵלָּה to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) **נָתַן בְּמִשְׁמָר** to give any one into custody, see *מִשְׁמָר*, compare Gen. 39:20.—(h) **יְהִי מִי יִתֵּן** who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see *י*, No. 1, *d*. It is construed followed by an acc. Deut. 28:67, **מִי־יִתֵּן עָרָב** "Oh, that it were evening!" followed by an inf. Ex. 16:3; **מִי־יִתֵּן מוֹתֵנוּ** "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. *ל*, Deut. 5:26; Job 19:23; 23:3.

Farther, to *give* is used—(a) for to *teach*, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare *לָקַח* No. 2.—(β) to *allow*, to *permit* (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *وَهَبَ*, *وَسَّطَ*); followed by an acc. of

pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, *הִנִּיחַ*, root *נָתַן*, and *נָתַח*), Gen. 20:6, **לֹא נָתַחֲדָה לְנוֹעַ אֵלָהָהּ** "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without *ל* Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to *utter*, *give forth*, as the voice (see *קוֹל*), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere *מוֹפֵת*), compare *διδόται σημεῖα*, Mat. 24:24. A bolder use is *נָתַח* to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. **נָתַן** to set, to put, to place (*setzen, stellen, legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by *עַל*) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) **נָתַן לְפָנַי** to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and *עַל* of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and *עַל* of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) **נָתַן לֵב לְ** to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than **שׂוּם לֵב עַל** to turn the heart to anything. It is also said, **נָתַן דְּבַר אֵל לֵב פִּי** to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and **נָתַן אֵל לֵבּוֹ** *ἐν φρεσὶ θεῖται*, Ecc. 7:2; 9:1.

(3) to *make*, as *שָׂם*, *שָׂח*, Arab. *جَعَلَ*. Levit. 19:28, **נָתַן בְּבִשְׁרְכֶם** "ye shall make no cutting in your flesh." In like manner, **נָתַן מוֹם** to cause a blemish, to injure any one, Levit. 24:10. Especially—(a) to *make*, or *constitute* any one to be anything, with two acc. Gen. 17:5, **אֲבִי הַמָּלְאִכִּים** "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and *ל* of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) **נָתַן דְּבַר קֵדְשׁ** to make a thing like, any thing similar to it. Isa. 41:2, **יִתֵּן קֶעֶסֶר חֶרְבוֹ** "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, **וַיַּתֵּן אֶת־הַכֶּסֶף כַּאֲבָנִים** "and he made silver to be as stones." Gen. 42:30, **וַיַּתֵּן אֹתָנוּ כַּמְרִגָּלִים** "and he held us as spies," *er behandelte uns wie Spionen* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by *לְ* of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τίθεσθαι*, for *νομίζεσθαι, ἡγεῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPIAL, only in fut. **יִתֵּן** i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters *נָתַתִּי*, *נָתַתָּה*; it once occurs defectively *נָתַתָּה* 2 Sa. 22:41, for *נָתַתָּה*; like *נָתַן* Jud. 19:11, for *נָתַן*. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" **אֲשֶׁר תִּהְיֶה הוֹדָה עַל הַשָּׁמַיִם**, where *תִּהְיֶה* is taken by some for inf. absol., while some, with other points would read *תִּהְיֶה*. But as *תִּהְיֶה* in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, נתן, נתן, נתן; also the proper names נתן, נתן, נתן and the four which follow.

נתן Chaldee only found in fut. נתן, followed by makk. נתן inf. נתן, i. q. Hebr. to give, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb נתן. Hence נתן.

נתן ("whom God gave"), pr. n. Nathan—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נתן-מלך ("whom the king has placed," i. e. constituted), [Nathan-melech], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נתןאל ("whom God gave"), [Nethaneel], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נתןיהו & נתניהו ("whom Jehovah gave"), [Nethaniah], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נתס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נתץ and נתש. Job 30:13, נתסי "they tear up my path." (4 MSS. read by a gloss נתצי).

נתע i. q. נתץ No. 2, TO BREAK OUT (the teeth); ץ being (in the Aramean manner) changed into ֿ. NIPHAL, pass. Job 4:10.

נתץ fut. נתץ.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. to destroy men, Job 19:10; Ps. 52:7.

(2) to break out teeth, Ps. 58:7; comp. נתע.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; to be torn away (spoken of a rock), Nah. 1:6.

נתק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, to draw away, to cut off any one (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נתק castrated, Lev. 22:24.

PIEL, to tear up or off, as roots, Eze. 17:9; to

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 to wound by tearing, Eze. 23:34.

HIPHAL, metaph. to separate out, Jer. 12:3; to draw away from, to cut off from any place Josh. 8:6.

NIPHAL—(1) to be torn away, to be broken, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) to be torn out, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) to be separated, Jer. 6:29; followed by מן to be drawn away from, Josh. 8:16.

HOPHAL נתק i. q. Niphal No. 3, Judges 20:31. Hence—

נתק m.—(1) a scall, scab, in the head or beard, Lev. 13:30, seq.

(2) one suffering from a scall, Levit. 13:33; see נתק No. 2. Root נתק to pluck out (hairs), from the hair falling off from places where there is a scall.

נתר fut. יתר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, tremo.)

(2) i. q. Arab. تر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נתר, נתר to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, to tremble, i. e. to leap (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare תרנ, תרנ.

HIPHAL—(1) causat. of Kal No. 1, to cause to tremble, Hab. 3:6.

(2) i. q. Aram. Aph. prop. to shake off the leaves of a tree; hence to shake off a yoke, Isa. 58:6; and also נתק to shake off the yoke of captives, to loose captives, Ps. 105:20; 146:7. Poet. Job 6:9, יתר ידו ויכניני "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—נתק 2 Sam. 22:33, see the root נתר.

נתר Ch. and Syr. to shake down, a leaf, a fruit of a tree; see Hebr. נ. 2.

APHEL, to shake down (leaves), Dan. 4:11.

נָתַר m. *nitro* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from **נָתַר** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 'e so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy cities*, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel nations from a land* (opp. to **נָתַשׁ**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִתְּשָׁם וְלֹא אֶחָד יִשָּׁא "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָתַשׁ (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

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ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤌.

In sound I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see Lehrs. pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַר, סָבַר, or with the letter שׁ, as שָׁם, שָׁם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָבַל to be foolish, שָׁבַל to behold, to understand, סָבַר to shut up, and שָׁבַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׁאֵר, Ch. סָאֵר leaven; שָׁבַר, Ch. סָבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָבַר stands for שָׁבַר Ezr. 4:5; שָׁבַל for סָבַל folly, Ecc. 1:17. [This is assuming what cannot be admitted, that Ecc. is one of the later books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for ס as سَیַד סָנַד to adore; سَیַס סָסַר to bind; سَیַס סָסַר a sour grape; סָסַר סָסַר to cover; more rarely ش, شَتוֹד סָתוֹד winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as סָרִיָּו and סָרִיָּו a coat of mail; סָרִיָּו אָרָם to gather; סָרִיָּו and סָרִיָּו prop. to inhabit;

סָרִיָּו and סָרִיָּו to pour, etc.; compare סָרִיָּו, סָרִיָּו, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with י and ך; see under those letters.

סָאָה an unused root; Arab. سَا to extend, to expand; also to cut off anything extended, as a cloth; hence perhaps to measure (see סָרִיָּו); whence—

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סָאָה m. a shoe; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (סָאָה). (Chald. סָאָה; Syr. סָאָה). Isaiah 9:4, סָאָה סָאָה "every shoe of him that is shod," i. e. of the soldier. From the root—

סָאָה—(1) pr.; apparently TO BE CLAYEY, MISTY; compare Chald. סָאָה, סָאָה; Hebr. סָאָה clay; kindred to

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In the Hebrew language itself, and in the Aramaean, **ס** is not unfrequently interchanged—(a) with the harder **שׁ**, as **סָרִיף** and **שָׁרִיף** a coat of mail; **סָגַם** **שָׁגַם** Aram. **שָׁגַם** to gather; **סָבַר** and **שָׁבַר** prop. to inhabit;

סָפַר and **שָׁפַח** to pour, etc.; compare **סָלַל**, **סָפַר**, etc. We know also that the Ephraimites pronounced **שׁ** like the letter Samech, Jud. 12:6.—(b) with **י** and **יָ**; see under those letters.

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the noun **סנכא** clay. Hence **סנכא** a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. **سلك**. Part. **סנכא**; see **סנכא**.

סנכא Isa. 27:8; see **סנכא**.

סנכא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeitic words, as **سرب**, *sorbere*; with the insertion of **ל**, **שָׁלְטֵרְפֵן**; with the omission of **ר**, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, **σῆπεω**. **סנכא** appears to be of the same origin), Isa. 56:12. Part. **סנכא** a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. **סנכא** drunken, Nah. 1:10. Hence—

סנכא Eze. 23:42 **סנכא** i. q. **סנכא**; and—

סנכא m. suff. **סנכא**—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סנכא (fort. i. q. Æthiop. **ሰባ**: a man; compare **סנכא**, [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2, seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. **סנכאים** Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplem., p. 1707.

סנכא pret. fully and defect. **סנכא**, **סנכא**, **סנכא**, inf. **סנכא** and **סנכא**, fut. **סנכא** and **סנכא**.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself **סנכא** על ציריה on its hinge." 1 Sa. 15:27 **סנכא** **סנכא** **סנכא** "and Samuel turned himself to go away." Followed by **סנכא** Ecc. 1:6; **סנכא** 1 Ki. 2:15; Ps. 114:3, 5; **סנכא** Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and **סנכא** **סנכא** of that from which we turn away, 1 Sa. 17:30, **סנכא** **סנכא** "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by **סנכא** **סנכא** to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach* 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of things, it is i. q. *to be brought to*, *to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by **סנכא** Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, **סנכא** **סנכא** "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about **סנכא** **סנכא** a way of seven days;" (the words **סנכא** **סנכא** are really in this sentence the accusative, depending on the verb: compare Arab. **سرى ليلا** let us go by night; Plin. H. xxiii. 1, "*si statim bina stadia ambulentur*"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround*, *to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by **סנכא** 2 Ki. 8:21; and **סנכא** Job 16:13; Jud. 20:5. Gen. 37:7, **סנכא** **סנכא** "and so your sheaves surrounded and did reverence to it." Absol. *to surround* (a table) is i. q. *to recline*, or *sit down* at table. 1 Sa. 16:11, **סנכא** **סנכא** "we will not sit down." Compare **סנכא**. To these are to be added two figurative significations.

(4) *to be turned*, i. e. *to be changed*; followed by **סנכא** *to be made* like any thing, Zec. 14:10.

(5) *to be the cause of* any thing [*to bring it about*] (comp. Arab. **سبب** cause, **سبب** to be the cause, to effect; Talm. **סנכא** cause, pr. a thing or occasion on which something else depends; German *Umstand*, *circumstance*, from the signification of surrounding; compare **סנכא**, 1 Sam. 22:22, **סנכא** **סנכא** "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.

NIPHAL **סנכא** and **סנכא** Ezek. 26:2; fem. **סנכא** for **סנכא** (see Lehrs. p. 372; Gramm. ed. x. § 66 note 11); fut. **סנכא**, **סנכא**—(1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by **סנכא** Jos. 15:3; Jerem. 6:12, **סנכא** **סנכא** "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22; followed by **סנכא** in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL **סנכא** i. q. Kal No. 4, *to turn about*, i. e. *to change*, 2 Sa. 14:20.

POEL סנכא (1) i. q. Kal No. 2, to go about in a place, followed by א Cant. 3:2. Followed by an acc., to go over a place (im Orte umhergehen), Psalm 59:7, 15; to go round a place (einen Ort umgehen), Ps 96:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, to surround, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נקבא נקבא "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL הִסְבֵּה fut. יִסְבֵּה—(1) causat. of Kal No. 1, to cause to turn, Ex. 13:18; trans. to turn. 1 Ki. 9:14, וַיִּסְבֵּה הַמֶּלֶךְ אֶת־פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. וַיִּסְבֵּה הַמֶּלֶךְ אֶת־עֵינָיו to turn away the eyes from, Cant. 6:5. Figuratively, הִסְבֵּה לְבָבִי לְךָ to turn or direct any one's heart to some person or thing, Ezra 6:22; compare 1 Ki. 18:37; and without לְבָבִי. 2 Sa. 3:12, וַיִּסְבֵּה אֶל־יִשְׂרָאֵל "to turn all Israel to thee." From the idea of turning round, it is to transfer, followed by ל of pers., to any one. 1 Ch. 10:14, וַיִּסְבֵּה אֶת־הַמְּלוּכָה לְדָוִד "and turned the kingdom to David;" followed by אֶל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 1 Sa. 20:12.

(2) causat. of Kal No. 2, to cause to go round, or about, i. e. to lead round, e.g. a person, Eze. 47:2; a host, Ex. 13:18; to surround with walls, 2 Ch. 14:6.

(3) causat. of Kal No. 4, to turn, to change. 2 Ki. 23:34, וַיִּסְבֵּה אֶת־שְׁמוֹ הַזֶּה "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(a) i. q. Kal No. 1, to turn oneself, 2 Sam. 5:23.—(b) i. q. Kal No. 2, to go round a place, with an acc., Josh. 6:11.—(c) i. q. Kal No. 3, to surround, Ps. 140:10.

HOPHAL הִסְבֵּה fut. יִסְבֵּה—(1) to turn oneself, to turn, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) to be surrounded, inclosed, Exod. 28:11; 39:6, 13.

(3) to be turned, changed, Nu. 32:38.

Derived nouns, סְבִיבָה, סְבִיבָה, סְבִיבָה, מְסִיבָה, מְסִיבָה.

סְבִיבָה f. (from the root סָבַב) turn or course of events (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נְסִיבָה 2 Ch. 10:15.

סְבִיבָה m. (from the root סָבַב) subst. circuit, 1 Ch. 11:2. Hence סְבִיבָה from a circuit, from every side, round about (ἀντροθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. לְסְבִיבָה from round about any thing, rings von (einer Sache) weg.

Nu. 16:24, 27. In acc. סְבִיבָה adv. around, Gen. 23:17; Ex. 16:13; and doubled סְבִיבָה סְבִיבָה around about, Eze. 40:5, seq.; לְסְבִיבָה prep. around (any thing), e.g. לְסְבִיבָה around the tent, Ex. 40:33; Nu. 1:53.

Plur. m. סְבִיבָה—(1) those who are around any one, i. e. neighbours, Jerem. 48:17, 39.

(2) circumjacent places (les environs), neighbourhood. Jer. 33:13, בְּסְבִיבֵי יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. around (any one). Ps. 50:3, סְבִיבָיו נִשְׁעָרָה מִמֶּנִּי "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סְבִיבוֹת—(1) circuits (die Umläufe), circles, orbits, in which any one goes. Eccles. 1:6, וְעַל הָרוּחַ סְבִיבוֹתָיו שָׁב "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סְבִיבָה No. 2, circumjacent places (Umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., around, about. Nu. 11:24, סְבִיבוֹת הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סְבִיבוֹתִי round me, etc.

סָבַב TO INTERWEAVE, TO ENTWINE, TO PLAIT. especially branches (see שָׁבַב Arab. شَبَّ II. id. Conj. I. to mingle. By softening the letter ב from this root comes the עו quiesc. שוּבָה). Part. pass. נֹשֵׁב. 1:10.

Pual, pass. Job 8:17. Hence—

סָבַב m. (with Kametz impure), branches interwoven, a thicket, Gen. 22:13. Here also as it seems to me belongs בְּסָבַב Ps. 74:5, so that (.) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מְנַתְּחֵלֵקִי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read menath; compare Ps. 11:6; 16:5. A few copies have בְּסָבַב from סָבַב (of the form נָסַב), of which there is another trace in pl. סְבִיבֵי הַיָּם Isa. 9:17; 10:34.

סָבַב with suff. סְבִיבוֹ (Dag. forte euphon.), Jerem. 4:7, id.; compare שוּבָה.

סְבִיבָה Chald. f. Dan. 3:5, and שְׁבִיבָה verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נָבִיל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַב); in Dan. loc. cit. it is connected with סְבִיבָה, a word clearly of Greek origin.

סבכי (for סבך י"ה "the wood of Jehovah," i.e. crowd of the people of God, comp. סבך), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29, for which, 2 Sa. 23:27, there is a corrupted reading, סבכי; 20:4; 27:11.

סבל fut. יסבל. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to bear griefs, sins, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حامل carrying, bearing in the womb, ثقل,

to be pregnant, to bear in the womb. Syr. حبل laden, gravid.

HITHPAEL הִסְבִּיל to become burdensome, Eccl. 12:5. Hence the four following nouns.

סבל Ch. i. q. Heb. also to lift up (comp. נשא), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

סבל m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition סבל נשא.

סבל m. a burden, 1 Ki. 11:28; Ps. 81:7.

סבל m. with suff. סבלי (with Dag. forte euphon.) like סבכו; comp. Kimchi Michl. p. 212; (and this form must not be derived from סבל, nor yet from סבל), a burden, Isa. 10:27; 14:25. על סבלי "the yoke which (the people) bears," Isa. 9:3.

סבלה or **סבלה** f. only in pl. const. סבלות *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

סבלת in the dialect of the Ephraimites, i. q. סבלת an ear of corn, Jud. 12:6.

סבר Ch. i. q. Heb. שבר TO HOPE. (In Targ. often for the Heb. כחש, קנה. Syr. صبر to suppose, to think). Dan. 7:25, יסבר להשגיה "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοῦναι τοῦ ἀλλοιωῖν.

סברי ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath. Eze. 47:16.

סבתא Gen. 10:7 (21 MSS. אבתא) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, Sabá, Sabái (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סמרא, for which read סמרא i.e. the Sembridae, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סבתא ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זנגיטני Zingitani, on the eastern borders of Ethiopia.

סג pl. סגים, see סגים.

סגר fut. יסגר. TO FALL DOWN to worship, followed by ל Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סגר fut. יסגר Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by ל. (Syr. سجد to adore, compare the observations under the word קשה Arab. سجد id.; whence مسجد Mosque.)

סגור m. (from the root סגר). —(1) a shutting up, an enclosure, Hos. 13:8, סגור לבם "the enclosure of their heart," i.e. precordium.

(2) Job 28:15 i. q. וקב סגור, see סגר.

(3) As to the words, Ps. 35:3, see the root סגר.

סגל an unused root, Ch. סגל, סגל to acquire, סגלה property; hence —

סגלה f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. סגלת יהוה often used of the people of Israel (compare נחלה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סגן or **סגן** only in pl. סגנים prop. a substitute deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. شاع the letters ט and נ being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Eze. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רב סגנין "the chief of the governors" (of the Magi).

I. סָגַר fut. יִסְגֹּר (kindred to the verb סָגַר), to SHUT; followed by an acc (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by פָּעַר (prop. to shut around; see פָּעַר No. 3, α). 1 Sam. 1:6, בִּירְסָהּ יִסְגֹּר יְהוָה בְּעַד רִחְמָה "for Jehovah had shut up her womb;" followed by עַל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יִסְגֹּר עֲלֵי אִישׁ "he shuts over a man" (sc. a subterranean prison); followed by לְקִרְאָתָא a pregnant construction, Psalm 35:3, "make bare the spear לְקִרְאָתָא רִדְפִי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סָגַר or סָגַר to be a subst., signifying *sagaris*, by comparison with *σάγαις*, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וַיִּסְגֹּר יְהוָה לְקִרְאָתָא וַיִּסְגֹּר "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגֹר *shut*, Eze. 44:1, 2; 46:1; hence *precious*; hence סָגֹר זָהָב precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סָגַר i. q. Hiph. No. 2.—(1) *to deliver*; followed by בְּ into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*; Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut any one up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיָד 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. *to deliver into the power of others* (Preis geben) Deu. 32:30; Am. 6:8; followed by לְ of pers. Ps. 78:48.

Derivatives, סָגֹר, סָגֹר, סָגֹר, סָגֹר.

II. סָגַר an unused root, Arab. سَجَرَ to fill with water, pass. to be swollen with water. Hence סָגֹר.

סָגַר Ch. *to shut, to close*, Dan. 6:23.

סָגֹר m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סָגֹר, Syr. سَجَرَ, Sam. سَجَرَ read אֶסְגֹּר id.)

סָגַר m. *stocks, nervus*, i. q. מַהֲפָקֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سَجَرَ, Ch. סָגֹר id.), from the root—

סָגַר TO STOP, TO SHUT UP with a bar, or bolt.

סָגֹר masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σινδών. (Syr. سِنْدُون, in the Syr. version of the New Test. this stands for the Gr. σινδώνιον, Luke 19:20; λέντιον, John 13:4). From the root סָגַר.

סָדַם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂדַם, שָׂדַם to burn. Hence—

סָדַם Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt or oral, Isa. 1:10.

סָדַן Arab. سَدَن i. q. **סָדַל** TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence **סִדִּין**, **סִדָּן**, **סִדֵּן** a sail, a wide garment.

סָדַר an unused root; Ch. **סָדַר** i. q. Heb. **סָדַר** to place in a row, to dispose, or arrange in order; whence **סִדְרָה**, **סִדְרָן**, and —

סִדְרָה m. order, pl. Job 10:22. (Syr. **سَدْرَة** id.).

סָהַר an unused root [kindred with **סָהַר**, **סָהַר**]; in Samarit. i. q. **סָהַר** to go round, to surround; hence to be round. Talmud. **סָהַר** a wall, a fence. Hence —

סָהַר m. roundness; found once Cant. 7:3. **סָהַר** "a bowl of roundness;" i. e. round. (Syr. **سَهَرَة** the moon; comp. **سَهَرَة**). And —

סָהַר m. a tower, so called from its being round, a castle (Syriac **سَهْرَة** a fortress, a palace). **בֵּית הַסָּהַר** the house of the castle, used of a fortified prison, Gen. 39:20 — 23; 40:3, 5. The Samaritan copy has **סָהַר**, which shows a leaning towards Aramaism.

סוֹא [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Ethiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (**סִרְהָקָה**), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sevch*, i. e. the god Saturn (Champollion, *Panthéon de l'Egypte*, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סוֹג** or **סוֹג** (once **סוֹג** 2 Sa. 1:22) i. q. **סוֹג** TO GO AWAY FROM, TO DEPART, especially from God, followed by **בָּן** Ps. 80:19; 53:4. Part. pass. Prov. 14:14, **סוֹג לֵב** one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL **סוֹג**, fut. **יִסְג** to draw back (prop. to be made to draw back) — (a) used of an enemy when retreating, commonly with the addition of **אָחֹר**. Ps. 35:4, **יִסְגוּ אָחֹר וְיִחָצְרוּ**, "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5. — (b) followed by **יְהוָה** to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see **סָגַן**.]

Derived nouns, **סוֹג**, **סוֹג**, **סוֹג**.

II **סוֹג** TO HEDGE ABOUT, i. q. Heb. **סוֹג**, **סוֹג**. Syr. **سَوَّج**, Ch. **סוֹג**. Part. pass. Cant. 7:3.

סוֹג once, Eze. 22:18 כְּחִיב i. q. **סוֹג** dross, scoria **סוֹג** m. a prison, cage of a lion, Ezek. 19:9 LXX. **καμάς**. Vulg. *cavea*. Root **סוֹג**.

סוֹד m. prop. a couch, cushion, triclinium, on which persons recline (for **יָכֹד**, Arab. **سَات**, a cushion, a pillow, from **סוֹד** Niph. No. 2, which see). Hence —

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, **סוֹד** **בְּלֵב** "without deliberation;" opp. to **יִצְעִים** Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, **סוֹדִי** "my familiar acquaintance." **סוֹד יְהוָה** familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psal. 25:14; Pro 3:32; Job 29:4.

(4) a secret; whence **סוֹד** **וְלֵה** to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סוֹדִי (for **סוֹדִיָּה** "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סוֹה a very uncertain root, see **סוֹה**.

סוֹחַ i. q. **סוֹחַ** TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. **סוֹחַן** [and the following words] —

סוֹחַ [Suah], pr. n. m. 1 Ch. 7:36.

סוֹחַ f. i. q. **סוֹחַ** sweepings, filth, dung, Isa. 5:25, **סוֹחַ**. LXX. **σκαπία**. Vulg. *quasi sterces* Targ. **בְּסוֹחִיתָא**. Kimchi considered the letter כ to be radical in this word, so that **סוֹחַ** would be from the root **סוֹחַ** to sweep away; whence **סוֹחַ** sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis.

סוֹג an unused root, which seems to be the same as **סוֹג** and **סוֹג** to draw back. Hence —

סוּחַ [*Sotai*], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שוּחַ.]

סוּחַ i. q. **סוּחַ** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from **מָשַׁח**, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and 7 of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare **מָשַׁח** Am. 6:6); Deut. 28:40, **לֹא תִשָּׁח** "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. **מִשָּׁח** Jud. 3:24, is i. q. **סוּחַ** covering, from **סָכַח**. Derivative, **סוּחַ**.

סוּחַ f. Chald. Dan. 3:5, 10, 15, and with **סוּחַ** omitted **סוּחַ** verse 10 כְּחִיב, Syr. **سُوحَا** a double pipe with a bag, *Sackpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters **עֲנִיב**.

סוּחַ pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **CO'RAM**; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from **סוּחַ** to open, and **CA**, which forms participles; Arab. **أسوان** Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּחַ an unused root, i. q. **שׂוּחַ** *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also **סוּחַ**]—

סוּחַ m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **סוּחַ**, **סוּחַ** id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι περὺγεσθαι, Isa. 38:14, and Jer. 8:7 כְּחִיב, where the **קרי** has **סוּחַ**. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

סוּחַ f. a mare, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּחַ ("horseman"), [*Susi*], pr. n. m. Num. 13:11.

סוּחַ see **סוּחַ**.

סוּחַ—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. **סוּחַ**, which see. Hence **סוּחַ**.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred **סוּחַ** Psal. 73:19 (Milél), and **סוּחַ** Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. **ساف** VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, **סוּחַ** "in taking away I will take away;" and Jerem. 8:13, **סוּחַ** "taking away I will take them away;" where inf. pleon. is from the kindred verb **סוּחַ** No. 5 (comp. Isa. 28:28). Hence **סוּחַ**, **סוּחַ**.

סוּחַ Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare **סוּחַ** No. 1, fin.).

APHEL, *to make an end of* a thing, Dan. 2:44.

סוּחַ m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb **סוּחַ**. Perhaps it may be of the same origin as the Lat. *scirpus, sirpus*, the old high Germ. *Sciluf*, Germ. *Schilf*, Dan. *sif, saf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots **סוּחַ**, **סוּחַ**). Specially—(a) *sea weed*, Jon. 2:6; whence **סוּחַ** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **פִּוּסִּי**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוּחַ masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. **סוּחַ** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root **סוּחַ**.

סוּחַ emphat. **סוּחַ** Chald. id., Dan. 4:8, 19; 6 27 7:28.

סופה fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה *parag.* סופה Hos. 8:7.

סור fut. יסור, with ו convers. ויסר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מלעל Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) *to depart from God*, i.e. to turn away from his worship, followed by מן אלהים 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מלעל Eze. 6:9; מן Jer. 17:5; followed by ב in a pregnant sense, to turn aside (from God), and to be turned against him (as if more fully expressed ב וסרה), Hos. 7:14. On the contrary—

(b) God is said *to depart from any one*, i.e. to give him up, leave him destitute, followed by מן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i.e. to desert him, to leave him destitute; followed by מן Gen. Jud. l. l. c. c.; מלעל 1 Sa. loc. cit. Poet., Pro. 11:22, "a fair woman סרה from whom understanding has departed," void of understanding.

(c) *to depart from the law*, followed by מן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מלעל 2 Ki. 10:31; from evil (i.e. to avoid evil), Job 1:1.

(d) *to withdraw from calamity*, i.e. *to escape* it (entweichen, entkommen). Job 15:30, "he shall not depart out of darkness," he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφυγὴν σκότος.

Absolutely, those are sometimes said *to have departed*—(a) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Ps. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, "the bitterness of death has turned aside;" i.e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, "and the high places did not turn aside;" were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3, אסרה נא; ואראה "let me now draw near and see;" verse 4; Ruth 4:1; followed by אל of person, 1 Ki. 22:32; followed by אל it is, to turn in unto (einfahren) any one, Jud. 4:18; Gen. 19:3; אל בית into any one's house, ibid.; verse 2: also followed by ה local, as

סור שמה to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; סור הנה to turn in hither, Prov. 9:4, 16 Absol. *to have access* to any one, 1 Sa. 22:14.

HIPHAL, ויסר, fut. יסיר, with ו convers. ויסיר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i.e.—(a) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i.e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:24; the right of any one (i.e. to deprive of), Job 27:2; 34:5, etc.—(b) followed by ויסיר *to turn away* any one from the worship of God, Deut. 7:4.—(c) *to recall* one's words, Isaiah 31:2.

(2) followed by אל to cause to turn aside to oneself, *to bring to oneself*, 2 Sam. 6:10.

HOPHAL ויסר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1, דמשק מוסר מן העיר "Damascus shall be removed (i.e. taken away) from amongst cities;" compare מן No. 5.

PILEL סור causat. of Kal 1, let c, *to cause to depart*, used of a way; i.e. *to turn it aside* from what is right and true, Lam. 3:11 (compare verse 9).

Hence סרה, יסיר, pr. n. סרה and—

סור—(1) part. pass. i. q. סור removed, expelled (compare 1 Sam. 28:3). Isaiah 49:21, נלה וסרה "an exile and expelled." Jer. 17:13, סרי סרי "those who are removed from me," i.e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21, סרי הנפץ נכריה "the degenerate branches of a strange vine."

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is היסוד the gate of the foundation.

סית not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from שית a thorn, a goad).

HIPHAL הסיט, and הסיט Jer. 38:22; fut. יסית, and יסית Isa. 36:18; part. מפית 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*—(a) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by ב

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, **דָּרִי־סִיחָה** "lest he drive thee out by chastening;" followed by **כִּן** 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סות m. *ἡ ἀπὸ λεγόμεν.* Gen. 49:11, a garment, by aphæresis for **סִסֹּת** (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of **כ** being omitted at the beginning of a word (an example of its omission in the middle is found in **סס** for **סכס**, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. **סָבִי** and **דָּבָבִי** hostility, **סָבִי**, **סָבִי**, and **סָבִי** possession; also, the mark of the genitive in the common language. [This word may be from **סָוֶה**, see Thes.]

סָחַב—(1) i. q. Arabic **سحب** TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, **אֶת־הַדְּלָבִים לִסְחָב** "I will send dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָחַבָה f. a tearing in pieces. Jer. 38:11, 12, **בְּלֵי הַסָּחַבֹּת** "old torn cloths."

סָחָה TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic **سحا** id.; Syriac **ܣܚܐ** broom; Ch. **סָחָה** to wash. Kindred roots are **סָחַב**, from which **סָחִי**, **סָחָה**, and **סָחָף**.) Hence—

סָחִי m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. **סָחִי** dung.)

סָחִישׁ *ἀπ. λεγόμεν.* 2 Ki. 19:29; for which, Isaiah 37:30, there is found **שָׁחִישׁ** that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. **סָחִישׁ**. LXX. 2 Ki. *αὐτόματα*. Aqu. and Theod. in Isa. *αὐτοφυῆ*. See as to the etymology under **שָׁחִישׁ**.

סָחַף Arab. **سحب**—(1) pr. i. q. **סָחַב**, TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic **سحيفة** a violent, sweeping rain; **سحاب** a torrent.)

(2) to cast down to the ground (Syr. **ܣܚܐ** id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is **סָחַר** which see. Ch. **סָחַר** is very often in the Targums for the Heb. **סָכַב**. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. **سحر** and **سحر** the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, *ἐμπορεύομαι*. Genesis 42:34, **וְאַתְּ־הָאָרֶץ תִּסְחָרִי** "and ye shall go through the land," i. e. to buy corn. Part. **סָחָר** a chapman, merchant, *ἐμπόρος*, Genesis 23:16; 37:28. **סָחָרִי** the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. **סָחָרַת** a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramaean and Arabic the signification of trading is expressed by the cognate verb **סָחַר**, **سحر**).

PIEL **סָחַרְחַר** to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives **סָחָר** and the four nouns which follow

סָחָר m. [const. **סָחָר**]—(1) mart, emporium. Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָחָר m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, **כִּי טוֹב סָחָרָה מִסִּפְתֵּר־כֶּסֶף** "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָחָרָה f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, **סָחָרֵת יָדֶךָ** i. q. **סָחָרִי יָדֶךָ** verse 21, the merchants who are at thy hand (*bie bu an der Hand hast*).

סָחָרָה f. a shield, so called from surrounding i. e. defending (from the root **סָחַר** to surround, comp. **סָחַל** a tower, fortress), Ps. 91:4.

סָחָרֶת f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. **ܣܚܐܢܐ** lapis niger tinctorius (and **ܣܚܐ** being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see **סָחָרֶת**. Tortoiseshell is what **ס** has been supposed to be by Hartmann (Hebräerin iii. p. 353), consisting as it were of

shields (compare סחרה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see חחש.

סחש plur. i. q. סחש *faults*, Ps. 101:3; from the root שחש i. q. שחש to sin, to transgress.

סח m. (from the root סח), Eze. 22:18 קרי (where there is the סחב), and plur. סחש *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, סחש סחש, "take away the dross from the silver;" Pro. 26:23, סחש סחש "silver of dross," i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחש in many copies, both MS. and printed, there is read סחש Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סח m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סח to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סח ("sweeping away," i. e. a leader, carrying every thing before him, from the root סח), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

סח an unused root, prob. to be *muddy, clayey*; kindred to the root סח, whence the Chaldee סח, Syriac סח clay, i. q. Chald. סח, Syr. סח Arab. طين.

סח ("clay"), [Sin], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرامة *Farama*, which latter indeed is from the Egyptian φερουσι, i. e. a clayey place (from φ art. masc., φ to be, and ουσι clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סח pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully סח חר Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (חרב dry), from which towards the south there is the ascent to another, called *Sinai*, kar' סחש (סח perhaps clayey, miry; compare the neighbouring desert of סח); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סח חר Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סח [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, Syn. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) סחח Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Sereæ or Chinese, Sinenses*; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سينا, جين, سين, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A.C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes *iron*; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Ethiopic pr. n. סְכָא and שְכָא i. q. ሰብሰብ: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare פִּלּוֹ), and by Synecd. the Egyptians, as Bochart, *Phaleg*. iv. 27, or the *Syenites* (compare סִינַיָה). LXX. ἡ Περσῶν.

סִים *a swallow*, Jer. 8:7 קִיר for סִים.

סִסְרָא ("a field of battle," compare Syriac ܣܝܣܪܐ, perhaps, for סִסְרָא from the root סִסַּר = סָר to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעָא Ezr. 2:44; which seems to have arisen from two others סִיעָא and סִיעָה, compare סִיעָה.

סִיפִנְיָה Dan. 3:10 כְּתִיב, for סִיפִנְיָה which see.

סִיר Med. Yod, to boil up, to bubble up; compare סָר to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שָׂאָר and שָׂאָר to ferment, לָרִי to boil up, to ferment, gāḥren. Hence—

סִיר comm (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַבָּשָׂל Ex. 16:3. Ps. 60:10, מִנְּאֵב סִיר הַבָּשָׂל "Moab shall be the pot or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. Plur. סִירֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (בֶּשֶׂת אֲשֻׁמְדָּרִים); especially in woods, see the root שָׂר and שָׂר No. 2, Isaiah 34:13; Hcsea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, "עַל סִירִים כְּבָבִים תַּחַת הַפִּיר" "like the crackling of kindled thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, "עַל סִירִים כְּבָבִים" "they are folded together as thorns," (see שָׂר B, 2, c). Comp. Mic. 7:4; Eze. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare חֹתֶה). Plural סִירֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סִסַּר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סִסַּר הַנֶּקֶן Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סִיר m. ἄπ. λεγόμεν. *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שָׂר used of a crowd of enemies, Isaiah 10:18, 19, 34.

סִיר (from the root סִסַּר), with suff. סִירֹנוּ, once סִירֹנוּ, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket of trees, the lair of wild beasts*, Ps. 10:9; Jer. 25:38.

סִקָּה an unused root, i. q. שָׁקַח to look at; whence pr. n. יִסְכָּה.

סִקָּה f. of the noun סִכָּה—(1) *a booth, a cot, made of leaves and branches interwoven*, Jon. 4:5; Job 27:18; Isa. 4:6. מִן הַסִּכּוֹת the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth for cattle*, Gen. 33:17.

(3) *the lair of a lion*, Job 38:40.

סִכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

sown in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. **צִלָּה** Psal. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) **סִבּוֹת בָּנוֹת** 2 Ki. 17:30, [*Succoth-benoth*], booths of daughters, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare **קִדְשָׁה**); however, I expect that we ought to read **סִבּוֹת בָּנוֹת** *tabernacles* (consecrated to idols) in high places. [This is, however, but a conjecture.] Compare **בָּמָה**.

סִבָּה f. i. q. **סָבָה** Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the **ἱερά** of the Carthaginians, Diod. xx. 65 (not 25).

סִכְיִים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytae*, who inhabited the eastern shore of Africa.

סָבַד (once **שָׁבַד** Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are **נָסַד** No. II, **סָבַד** No. II, **שָׁבַד**; and with the sibilant changed into a dental, **דָּבַד** *to cover*, which see; also, **σηκός**, *sept.*) In Kal. poet. Ps. 139:13, **הָסַבְנִי בִּבְטֶן אִמִּי** "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, **סָבַד** is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, **יִסְכְּבוּ צִלְלֵי לוֹטוֹס** "the lotus trees cover him with their shade;" followed by ? Psal. 140:8. Part. **סֹבֵד** prop. covering; hence a *shed, vinea*, used in besieging cities (**σχυράδα**), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by **עַל** (compare the syn. **כָּסַף**). 1 Ki. 8:7, **וַיִּסְכְּבוּ הַכְּרֻבִּים** "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, **לִּי כִסְפוּתָא** "thou hast covered thyself with a cloud;" ver. 43.

HIPHIL **הִסָּבֵד** i. q. Kal—(1) *to fence, to fence round*, followed by **בְּצֵר** Job 3:23; 38:8.

(2) *to cover, to protect*, followed by **עַל** Ps. 5:12; and ? Psal. 91:4. **וַיִּסְכְּבוּ** 1 Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, *Archæol.* vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose **παρὰσκενύασθαι** to be used for the common **ἀποσκενύασθαι**, **ἀνασκενύασθαι**. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), *Arch.* v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, *Supplem.* p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL **שָׁכַסְךָ** *to cover with armour, to arm* (compare **שָׁכַסְךָ** id., **שָׁכַסְךָ** arms, and **שָׁכַסְךָ** to fortify the gates with iron), Isa. 9:10, **וַיִּסְכְּבוּ** "and his (Israel's) enemies (God) will arm;" Isa. 19:2, **וַיִּסְכְּבוּ** "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, **סִבָּה**, **סָבָה**, **סָבִי**, **סָבִי**, **סָבִי**, **סָבִי**, and—

סִבְכָּה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. **פָּסַל** No. 3, Syr. and Zab. **سَحَل** TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, **שָׁכַל**.

PIEL, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare **הוֹלִיל**.

HIPHIL, *to act foolishly*, with the addition of **הוֹלִיל** Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) *to act foolishly* (prop. *to shew oneself foolish*), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. **פָּסַל**, **נָכַל**, etc. Hence [the following words.]

סָכַל m. [pl. **סָכָלִים**], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. **سَحَل** id.

סָכַל m. *folly*, concr. *fools*, Ecc. 10:6.

סָכָלִית f. *folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שָׁכַח Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֵּן — (1) pr. i. q. שָׁכַן, סָכַן TO IM-HABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סָכַן *an associate, friend* (of a king), Isa. 22:15; fem. סָכַנָּה *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by ל and ע of pers. *to do kindness to any one*, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سَكَنَ Conj. I. and V. *to be poor, needy*, see Pu. and סָכַן, סָכַנָּה. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare נָסַד to sit, Conj. IV. pass. to be forced to sit down, to be lame; נָסַד weakness in the foot of a camel; נָסַד an impotent man; also *sedere* and *sidere*. Arabic سَكَنَ and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare סָכַן, סָכַן.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from סָכַן a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. סָכָן prop. *brought to want*; hence *poor, needy* (see Kal No. 4). Isaiah 40:20, סָכָן תְּרוֹמָה "he who is poor as to gifts," who has not much to offer.

HIPHAL הִסְכִּין — (1) *to form acquaintance with any one*; followed by ע Job 22:21; also with anything; hence *to know*; with an acc. Psalm 139:3, הִסְכִּין כָּל דְּרָכַי הִסְכִּין "thou knowest all my ways."

(2) *to be accustomed to do anything*; followed by a gerund, Num. 22:30.

The derived noun סָכָן storehouses, takes its signification from the verb סָכַן.

[Derivatives, סָכָן, סָכָן].

I. סָכַר not used in Kal, i. q. שָׁכַר TO SHUT (Syr and Arab. سَكَر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:14.

PIEL, i. q. שָׁכַר and הִשְׁכִּיר *to give over, to deliver* Isa. 19:4.

II. סָכַר i. q. שָׁכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁכַת to be quiet).

HIPHAL, *to be silent* (prop. to keep silence; still schweigen beobachten); it occurs once, Deu. 27:9 (Arab.

سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιωπα; Vulg. attende.

סָלָ prop. *a slender rod* (root סָלָ No. II.), of which baskets are woven; hence *a basket* woven of rods (compare κάειον, καρία, κάναστρον, canistrum; prop. a basket made of reeds; from κάνη, reed); *a wicker-basket, a bread-basket*; plur. סָלִים Gen. 40:17; Ex. 29:3, 32. Arab. سَلَة id., سَلَال a basket-maker. Zab. سَلَال a basket.

סָלָ (i. q. סָלָ "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָ — (1) pr. i. q. סָלָ No. I, TO LIFT UP.

(2) specially *to suspend a balance* (compare נָשָׂא Job 6:2); hence *to weigh* (compare Lat. pendeo and pendo). Once found in—

PUAL, pass. Lam. 4:2, הִסְלָאִים בָּפֶזֶן "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סָלָ, סָלָ and סָלָ].

סָלָ παρὰ λεγόμεν. in PIEL סָלָ TO LEAP, TO SPRING, TO EXULT, Arab. صَلَد (D and Z being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render סָלָ by ἁλλόμεν, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiab, Abulwalid, Kimchi, by comparison with the Chald. סָלָ to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare סָלָ) with grief which does not spare." Hence—

סָלָ ("exultation," or "burning"), [Saled], pr. n. m. 1 Ch. 2:30.

I. **סלה** i. q. **סלה** and **סלה** TO LIFT UP. Whence—

(1) To suspend a balance, to weigh, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contempsit*, to despise (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, **אֵין תִּסְלֶה בְּכֶתֶם אֹפִיר** "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. **סלה** perhaps i. q. **שלה** (ס and ש being interchanged), to be quiet, to be silent. Hence—

סלה m. rest, silence, with ה parag. **סלה** (Milēl), to silence, silence! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be silent, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it *διάψαλμα*, i. e. an interlude, *ὑποψαλμὸς* (although Hesych. renders it *μουσικῶν μέλους ἢ ῥυθμὸν ἐναλλαγῆ*).—(b) by the place where **סלה** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **סלה** there is more fully **הָיָה יְיָ יִסְלֶה**, which should apparently be rendered "Instrumental music,—pause," i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **סלה** from **סלה** No. I, to lift up, and they understand it to be, a lifting up of the voice in singing with the music (compare **אֵין** Job 21:12), but I prefer the former explanation.

Some have supposed that **סלה** is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (**אֵין** for **רַבִּי שְׁלֹמֹה יְחִידִי רַשִּׁי**), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as **סֵב לְמַעַל הַיָּשָׁר** "turn above, singer" (*ἀνακαπο*); or **סֵב לְמַעַל הַקּוֹל** "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סלה (for **סלה** "elevation"), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, **סלה**.

סלה (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; to which there is, Neh. 11:7, **סלה**.

סלה ("lifted up"), [*Salu*], pr. n. m., Num. 25:14.

סלה ("lifted up," ["basket-weaver"]), [*Sallai*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see **סלה**.

סלה Eze. 2:6; and—

סלה Eze. 28:24, a thorn; prop. such as is found on the twigs and shoots of palms; from **סלה** a twig, and ה; see the root **סלה** No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. *σκόλοψ*. (Chald. **סלה**, **סלה**; Arab. **سَلَال** thorns of palms).

סלה fut. **סלה** TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, **ተሠላሠ**: to be merciful, propitious, to pardon; comp. Arab. **سهل** to shew oneself gentle. The primary idea seems to be that of lightness, lifting up; compare **סלה**, **סלה**).

NIPHAL, to be forgiven (used of sin), Lev. 4:26, 28, 31; 5:10, 13. Hence—

סלה m. forgiving, Ps. 86:5; and—

סליחה f. pardon, forgiveness, Ps. 130:4; plur. Neh. 9:17.

סלה an unused root. Arab. **سلك** to walk, to go; whence **مسلك** a way, a track. Hence—

סלה (Caph without Dagesh, and therefore for **סלה**), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called **سليخ**, and by corruption Sarkhad **مرخد** abounding in vineyards. See Burckhardt's Travels in Syria ed. Germ. p. 180

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. *Metaph.* 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare **צפן**). Hence pr. n. **סמכיהו** and —

סמכיהו ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סמל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred **שם** to be like. Perhaps the same origin may be Lat. *similis* (ὁμάλος). Hence—

סמל & **סמל** m. i. q. **למל** an image, a figure, likeness, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, **הסמל** the statue of the figure, a carved idol.

סמם see **סם**.

סמן not used in Kal (kindred root **ספן**), **TO DESIGNATE, TO MARK OFF**, Talmud. **סמן**, whence **סמן** a sign. This has been improperly compared with the Gr. *σημαίνω*, in which the *ν* does not belong to the root.

NIPHAL **סמן** something marked off, appointed place. Isaiah 28:25, **שערה סמן** "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue*, fat barley, from the root **סמן** = **לפמן** to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סמר *horreare, θρίσσειν*, **TO STAND ON END**—(a) used of the hair (see **סל**, and **סמר**), hence used of a man seized with terror. Ps. 119:120, **סמר קשר** Symm. ὀρθοτριχεῖ. —(b) used of bristling points, hence **סמר** something pointed, a nail, and **סמר** Chald. **סמר** to fasten with nails.

PIEL, id., *to stand on end, as hair*, Job 4:15; Hence [**סמר** and]—

סמר masc. *bristling*, ὀρθότριξ, Jerem. 51, 27, an epithet of the insect **קק**.

סנא an unused root, perhaps, i. q. **סנא** [in Thes. compared with **סנה**], whence **סנואה** and —

סנואה [*Senaah, Hassenaah*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:28; with the art., Neh. 3:3.

סנבלט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14. 13:28.

סנה an unused root; either i. q. Arab. **سنا** IV. *to lift up, to elevate*, or i. q. **סנן** *to sharpen, to be sharp*. Hence—

סנה masc. a bush, thorn-bush, Ex. 3:2, seq.; Deu. 33:16 (Syr. **سنا** id., Arab. **سنا** and **سنا** senna, senna leaves).

סנה (perhaps i. q. **סנן** "tooth," "crag," [*Seneh*] pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. "in pause for **סנה**."])

סנואה with the art. **הסנואה** ("hated"), [*Senuah*], pr. n. Neh. 11:9.

סנור unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michæelis, formed from the trilit. **נר** to shine, by prefixing the letter **ס** (see Lehrgeb. page 862); according to J. Simonis, comp. of **סנא** to shine, and **נר** to make blind. Hence—

סנורים m. pl. blindness, Gen. 19:11; 2 Ki. 6:18.

סנחריב pr. n. *Sennacherib* (Herod. Σαναχάρβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סנן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root **סלל** No. 2).

סנסנה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סנסנים m. pl. i. q. **סנסנים** (l and n being interchanged), palm branches, pendulous boughs. Cant. 7:9. Compare **סלל** No. 2.

סנפיר quadrilit. the fin of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, **נפר**, *to flee, to hasten*, Piel, *to propel*; with a sibilant prefix. Comp. Lehrs. p. 862. ["Perhaps from **נפל** to hasten, and **נפר** to flee."]

ספ masc. a moth [in clothes], perhaps so called

from leaping, (root ספר), Isa. 51:8. (Syr. ^{ܣܦܪ} id.; Arab. ^{سوس} moth, weevil, louse, Gr. ^{σῆς}).

ספס' (perhaps for ספסי ^{شمسي} from ^{شمس} the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

ספר fut. יספר TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially לִב ספר *to support the heart*, i. e. to refresh oneself with food (see לִב No. 1, letter a). Gen. 18:5, ספרו לִבְכֶּם "refresh your heart," refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, ספרה refresh thyself (compare מִטָּה).

Derived noun ספר.

ספר Ch. *to aid, to help*, followed by לִי Ezr. 5:2.

סעה a root, ^{ἀπαξ λεγόμεν.} i. q. Arab. ^{شعى} TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוח סעה "a rushing (i. e. rapid) wind."

סעף m. —(1) *a fissure, a cleft*. סעף הקלע cleft of a rock, Jud. 15:8, 11; pl. סעפִים הקלעים Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see סעפות. (Both significations are also comprehended in the Arab. ^{شعبة}).

סעף TO DIVIDE, i. q. Arab. ^{شعب} the letters ה and נ being interchanged. Hence סעפה, סעף, סעפה [and סעף].

Piel סעף (denom. from סעף), *to cut off branches*, Isa. 10:33.

סעף verbal adj. (of the form קטל) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic*, ^{σκεπτικός}. Pl. סעפים Ps. 119:113; Luth. *Stattergeister*.

סעפה f. i. q. סעף and סעפה only in plur. סעפות *branches*, Eze. 31:6, 8.

סעפה f. plur. סעפים *opposite sides, divided opinions*. 1 Ki. 18:21, ער־קחי אתם פִּתְחִים עַל־שְׁנֵי סעפים Vulg. *usquequo claudicatis in duas partes*, "how long will ye halt between the two sides?" i. e. "do ye hesitate between the worship of Jehovah and of Baal?"

סער (kindred to the roots שער and שער which see) —(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed, by adversity*, Isa. 54:11; compare Piel.

(2) act. *to rush upon, like a storm*, used of an enemy, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. disturbed of the heart, 2 Ki. 6:11.

PIEL, סער, *to toss about, to scatter (a people)*, Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed* (as chaff), Hos. 13:3. Hence—

סער masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סערה f. id. Isa. 29:6; also רוח סערה Ps. 107:25, and רוח סערות Eze. 13:11, 13 (see שער and שער).

ספ m. with suff. ספי pr. an expansion, spreading out (from the root ספף); hence—(1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. ספִים Jer. 52:19, and ח 1 Ki. 7:50.

(2) *sill, threshold* (Syr. ^{ܣܦܠ} atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, ספי.

ספא see ספוא.

ספר fut. יספר TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by לִי of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, "I will make a wailing (ספִר) like the jackals." Jer. 22:18, "they shall not lament him (saying), *Alas! my brother*;" Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. ^{σπαδάω}; and this the LXX. express in several places (^{κότερεσθαι}). Isaiah 32:12, עַל־שְׁרִים ספִרים "they smite upon the breasts" (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word ספִרים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, וְרִדִּי וְשָׁאֲנוּ; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4. 25:33.

Derived noun, ספִר.

ספה —(1) i. q. ספף TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away life*, Ps. 40:15; *to take any one away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 18:4.

(2) i. q. **סָפַר** (but **סָפַר** and **סָפַר** are of the same stock; see page LXVII. A.), to *add*, only in imp. **סָפַר** Isa. 29:1; Jer. 7:21; and inf. **סָפַרְתָּ** Isa. 30:1. ["But these may be from **סָפַר**."] Also, to *add* to anything, to *increase* (see **סָפַר** No. 2), Nu. 32:14.

NIPHAL—(1) i. q. **סָפַרְתָּ** No. 2, to *betake oneself* (into the house). Isa. 13:15, **סָפַרְתָּ** "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to **סָפַרְתָּ**.

(2) to *be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHIL, to *heap together, to accumulate*; followed by **עַל** upon any one, Deut. 32:23. LXX. *συνάβω*.

סָפַר m. (from the root **סָפַר**), *ceiling* (of the temple), 1 Ki. 6:15.

סָפַרָה f. *number*, Ps. 71:15. Root **סָפַר**.

I. **סָפַח** not used in Kal, probably i. q. **סָפַח**, **סָפַח** (compare **קָשַׁח**, **קָשַׁח**, and the observations under the word **קָלַח**), TO *ADD*.

NIPHAL, to *be added, to join oneself*; followed by **עַל** Isa. 14:1.

PUAL, to *be gathered together, to assemble selves*, Job 30:7.

HITHPAEL, i. q. **Niphal**; followed by **אֶת** 1 Sa. 26:19.

II. **סָפַח** i. q. **סָפַח**, Arab. **سَفَحَ**—(1) TO *POUR*, TO *POUR OUT* (see **Piel**, and the noun **סָפַח**).

(2) to *anoint* (comp. **סָפַח**; Syr. **سَمَحَ** to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, **סָפַחְתִּי** **אֶתְּ** "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to *spread out*, i. q. **סָפַח**; whence **סָפַחָה** a cushion, quilt.

PIEL, to *pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, **סָפַחָה**, and—

סָפַחָה f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare **סָפַח**.

סִפְּרַי [*Sippai*]; see **סָפַר** No. 3.

סָפַח m. prop. *something poured out, a pouring out* (from the root **סָפַח** No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5; 11; 2 Ki. 19:29; Isa. 37:30; compare **סָפַח**.

(2) *an inundation*, Job 14:19.

סָפַחָה f. *a ship*; once Jon. 1:5 (Syr. and Arab. *wt.*). Root **סָפַח** to board, to floor.

סָפִיר m. plur. **סָפִירִים**, a *sapphire*, a kind of gem, **סָפִיר** called from its beauty and splendour (see the root **סָפַר** No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. **سَفِير**; Chald. **סָפִיר**).

סָפַל an unused root; prob. i. q. **سَفَلَ** to *be low*. Whence—

סָפַל m. *a dish, a bowl*; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic **سَفَلَ** idem. See Bochart, Hieroz. I. 549).

סָפַן fut. **יִסְפֵּן** prop. TO *COVER* (comp. the kindred roots **סָפַן**, **סָפַן**). Hence—

(1) to *cover, as with beams or rafters*; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to *floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to *hide, to preserve*. Deu. 33:21, **יִסְפֵּן** **חֵקֶם** "and he saw a portion assigned by the law-giver there preserved," (**יִסְפֵּן** agrees in gender not with **חֵקֶם** to which it refers, but with the nearer word **חֵקֶם**, comp. 1 Sam. 2:4; Lehigh. p. 721).

Derived nouns **סָפִינָה**, **סָפִינָה**.

סָפַח not used in Kal. **Æth.** **ሰፈሰ**: TO *SPREAD OUT*; whence **סָפַח** a bowl, a threshold. From this noun comes—

HITHPOEL **הִסְתַּפַּח** to *stand at the threshold*, Ps. 84:11.

I. **סָפַח** fut. **יִסְפֵּחַ** i. q. Arab. **سَفَحَ**—(1) TO *SMITE*; specially—(a) **יִסְפֵּחַ** **עַל** **הַיָּד** to *strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; **יִסְפֵּחַ** **אֶת** **יָדָיו** Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) **יִסְפֵּחַ** **אֶת** **יָדָיו** to *strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by **עַל** Lam. 2:15; Job 27:23 (where thirty-one copies read **סָפַח** instead of **שָׁפַח**); also without the word **יָדָיו** Job 34:37.

(2) to *chastise* (used of God), Job 34:26.—It is sometimes written **סָפַח**, which see.

[**“HIPHIL**, followed by **אֶת**, to *strike hands with any one*, Isa. 2:6.”]

II. **סָפַח** TO *VOMIT*, TO *VOMIT FORTH* (*spuden*), Jer. 48:26. Syr. **سَفَحَ** to overflow.

[**(2) to suffice**, 1 Ki. 20:10, Thes.] Hence—

סָפַח *redundance, abundance*, Job 20:22.

סָפַח fut. **יִסְפֵּחַ**—(1) prop. i. q. Arab. **سَفَرَ** TO *SCRATCH*, TO *SCRAPE* (kindred to **סָפַר** No. II, **ظفر**);

hence to *polish* (compare ספיר, and the cogn. verb שפיר).

(2) specially to *inscribe* letters on a stone; hence to *write*. Part. ספֿר a scribe, Psa. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was to *write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) a *military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to *number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL — (1) i. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to *narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אל concerning any thing, Psa. 2:7; 69:27; especially to *tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. to *speak, to utter words*, Ps. 73:15; Isa. 43:26.

PUAL, ספֿר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, ספֿורה, ספֿיר, ספֿיר [מספֿיר], and the four following nouns —

ספֿר m. Ch. — (1) a *scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

ספֿר m. with suff. ספֿרי, pl. ספֿרים, constr. ספֿרי. —

(a) *writing*, Arab. سِفْر, Syr. مَكْتُوب — (a) the art of writing and reading, Isa. 29:11, 12, יִדְעוּ הַסִּפְר "one acquainted with writing." — (b) a kind of writing, Dan. 1:4, וְלִשְׁנֵי סִפְרֵי "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) a *writing*, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a *letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a *book*, Ex. 17:14. ספֿר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; ספֿר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically ספֿר מִנְחָלֶת the volume of the book, Psal. 40:8; and ספֿר מִנְחָלֶת Isaiah 29:18, as in

Arab. الْكِتَاب a book, specially the Koran. אֶסְרֵי הַיִּים the book of life, God's index of the living, Ps. 69:23; compare Dan. 12:1; Apoc. 20:12, 15. הַסִּפְרִים Dan. 9:2 (holy) books, τὰ γράμματα. ספֿרים to make books, used in contempt of bookwrights, Ecc. 12:12.

ספֿר Chald. i. q. Heb. ספֿר a book, pl. ספֿרים Ezra 4:15; Dan. 7:10.

ספֿר m. — (1) *numbering*, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word ספֿיר.

ספֿר Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather ספֿיר.

ספֿרה f. a book, i. q. ספֿר Ps. 56:9.

[ספֿרה] (the actually occurring form), see ספֿורה.]

ספֿרִים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun ספֿרִים 2 Kings 17:31.

ספֿרת ("scribe," as to the feminine form in names of office, compare Lehrs. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סִקֵּל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie

in the root סִקֵּל, סִקֵּל to be heavy, weighty, whence an unused noun סִקֵּל, a stone so called from being heavy, and hence a denom. verb סִקֵּל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word סִקֵּלִים Deu. 13:11; 17:5; 22:24; compare syn. סִקֵּל.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:21 seqq.

PIZL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. §.51, 2 c), Isa. 5:2; with the addition of **מִצֵּן** Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סר adj. (root **סר** No. 2), f. **סרה** pr. evil; hence *sullen, sad, angry*, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סרב an unused root; Chald. to be refractory, rebellious; whence—

סרב (for **סרב**, of the form **לִקְרַב**, m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained **סְרָבִים** to be thorns; and Castell, in Heptagl. nettles (by comparison with **סַרַר** to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סרביל quadril. Ch. TO COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael

סַבַּל prop. to cause to carry; Arabic **سَرَبِل** to put on an under garment, a tunic. Hence—

סרבלין m. Chald. *saraballa*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:

21, 27. (Arab. **سُرَّال**, plur. **سُرَّالِيل**; Syr. and Ch.

سُرَّالِيل id.; Pers. transposed **سُرَّال** id.; whence Gr. **σαράβαρα**, **σαράβαλλα**, **σαράπατα**; modern Greek **σαρβαριδες**; Lat. *sarabara*, *saraballa*, Isid. Orig. xix. 23; Spanish *ceroulas*; Hungar. and Slav. *schalvary*; Polish *scharmvary*; see Frähn on Ibn Fossan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סרגון (perhaps Pers. **سرژونه** “prince of the sun”), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סרד an unused root; Aram. **סרד** to fear, to tremble; whence—

סרד (“fear”), [Sered], pr. n. m. Gen. 46:14; whence the patron. **סרדי** Nu. 26:26.

סרה f. (from the root **סרה**), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:13.

(2) departure from Jehovah, Deu. 13:6; Jer. 38:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root **סרר** to be stubborn; but for this there is no need.

סרה (“withdrawing”), [Sira], pr. n. of a fountain, 2 Sa. 3:26.

סרה—(1) TO POUR OUT, i. q. Arat. **سرج** (see Diss. Lugdd., p. 700, seqq.). Participle pass. **סרה** poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, **סרה** “a spreading vine.”

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. **סרה** redundant, verse 13. Eze. 23:15, **סרה** “redundant (or luxurious) with mitres,” wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, **סרה** “is their wisdom poured forth?” compare the root **סרה** No. 1, b. Hence—

סרה masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סרה i. q. **סרה** a coat of mail, Jer. 46:4; 51:3.

סרה constr. st. **סרה**, pl. **סרה** const. **סרה**, **סרה**, **סרה**

and Syr. **سَرَّام**—(1) a eunuch, one castrated (see the root **סרה**, Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). **סרה** Daniel 1:3; **סרה** verse 7, seq., “the prince of the eunuchs,” who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any minister of the court, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where **סרה** is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it **סרה** a prince. Arab. **خادم** minister. The Syriac, however, always renders it **سَرَّام** a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סרה or **סרה** only in plur. **סרה** Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. **סרה**, plur. **סרה**, stands for the Hebr. **סרה**

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סַרְרָה as compounded of שָׂר a prince, and the servile termination, used in Persic, -ר, as in the word *שר*.

סַרְרָה only in plur. סַרְרָה, סַרְרָה (1) *axles of a chariot*, 1 Ki. 7:30 (Syr. *ܣܪܪܐ* id.) The origin is doubtful.

(2) *princes* (compare *قطب* an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סַרְרָה an unused root, which had, I expect, the same meaning as the kindred word *שָׂרַשׁ* (denom. from *שָׂרַשׁ*), *to pull up by the roots*; hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. *ܣܪܪܐ*, *ܣܪܪܐ* to castrate. Hence *סַרְרָה* castrated (prop. extirpated); whence the secondary verb *סַרְרָה* to be sexually impotent.

סַרְרָה f. a branch, i. q. *סַרְרָה* with the letter ר inserted, Eze. 31:5. Syr. *ܣܪܪܐ* to sprout.

סַרְרָה not used in Kal, i. q. *עָרַר* TO BURN. [Syr. *ܣܪܪܐ*.]

PIEL, part. *סַרְרָה* a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three odd. of Kennic. and several of De Rossi, have here *מִשְׂרָה*.

סַרְרָה m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. *κόρυζα*; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. *ܣܪܪܐ* white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. *اسپید*, *سپید* white; and it cannot seem to be contracted from the word before us.

סַרְרָה (1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root *סַרְרָה*). Only in the part. [except Hos. 4:16] *סַרְרָה* f. *refractory, stubborn*; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase *סַרְרָה* to give a refractory shoulder, i. e. to be stubborn, Neh. 9:24; Zec. 7:11. There is a paronomasia in Jer. 6:28, *פְּרִי סַרְרָה*, "those fallen away" the stubborn."

(2) *to be evil*, i. q. Arab. *شر*. Hence *סַרְרָה*.

סַרְרָה an unused root, Arab. *سَرَّ* Syr., *سَرَّ* (although perhaps these are denominatives), *to pass the winter*. Hence—

סַרְרָה, *סַרְרָה* m. *winter*, Cant. 2:11. (Aram and Arab. *سَرَّ* id.)

סַרְרָה ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סַתֵּם i. q. *סַתֵּם*—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, *סַתֵּם*, *סַתֵּם*, *סַתֵּם* which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. *סַתֵּם* hidden, secret, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סַתֵּר TO HIDE, once in Kal, Prov. 22:3 כְּתִיב, where the קרי has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid*. Job 3:23, "to a man *סַתֵּר* וְיִדְבֹּל" to whom his way is hidden," who does not know how to escape from calamities. Followed by *סַתֵּר*, *καλύπτεσθαι ἀπό τινος* (compare *סַתֵּר* No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by *סַתֵּר* Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by *סַתֵּר* (Lat. *occultari a conspectu alic.* Plaut.), Deut. 7:20; *סַתֵּר* Jer. 16:17; *סַתֵּר* Amos 9:3. Part. *סַתֵּר* hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by *סַתֵּר* Ps. 55:13, and *סַתֵּר* Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIPHAL *סַתֵּר* *סַתֵּר* to hide. Job 3:10, *סַתֵּר* "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by *סַתֵּר*

from any one, Isa. 53:3, פִּאֲשָׁר בְּמִסְתָּר פְּנִים כִּמְנֹנִי for פִּאֲשָׁר כִּי מִי מִי "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (מִסְתָּר is in this place the part. formed in the Chaldee manner, for מִסְתָּר, which is found in four copies; it is here impers. as if פִּאֲשָׁר כִּמְנֹנִי יִסְתָּרוּ פְּנֵיהֶם). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by כִּן Ps. 51:11, הִסְתָּר פְּנִי מִחַטָּאִי "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to הֵאֵר פְּנִים) Ps. 30:8; 104:29; followed by כִּן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פְּנִים Isaiah 57:17, אֶגְדֹּה הִסְתָּר וְאֶקְצֹף "I smote them (the people) hiding my face, and being angry."

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HITHPAEL הִסְתַּר to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, מִסְתָּר, מִסְתָּר, סִתְרָה, סִתְרָה, and the pr. n. סִתְרִי, סִתְרִי.

סִתְרָה Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

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ע

Ayin ע an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as ΕΡΕΙΣ 'Αμαλίκ, ΕΒΡΑΙΟΣ, ΔΑΔΕ 'Ασσι, ΓΑΛΛΟΙ, ΕΙΡ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring; so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as ΕΓΓΕΓΑΓΑ, עֲבָרָה

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The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as עָל, contr. עָל, עָל, contr. עָל. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as א, ב, פ, see page CL, A. ccclxxviii, A. also, עָבַד and עָבַד to surround; נָבַד (נָבַד) and נָבַד, נָבַד to bubble forth; Ch. עָבַד and עָבַד.

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earth, שָׁסָק, שָׁסָק, and even—(b) to the letter ר (by which several express the Arabic *Ghain*), as קָשָׁם and קָרַם to polish. Farther, the very frequent interchange of the letters ש and ע should be remarked; this is done in such a way that for the Hebrew ש the Aramaeans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as יָצָא, יָצָא flocks; יָצָא, יָצָא earth; יָצָא, יָצָא wool; יָצָא, יָצָא and יָצָא to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבִים (from the sing. עָב), verse 26. Targ. in both places, renders it well סְקִיפִתָּא thresholds. Vulg. *existylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַד).

II. עָב comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָב, plur. עָבִים, const. עָבִי 2 Sa. 22:12, and עָבֹת 2 Sa. 23:4 (from the root עָבַד).

(1) *darkness*, especially of a cloud. Exod. 19:9, קָעַב הָעָנָן "in the darkness of a cloud." Ps. 18:12, קָעַב הָעָנָן "darknesses of clouds." Hence—

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) *a dark thicket* of a wood; pl. עָבִים Jer. 4:29.

עָב see עָב No. I.

עָבַד, an unused root; prob. *to cover, to hide*; compare עָבַי i. q. חָבַי, חָבַי to lie hid, II. to hide, עָב med. Ye, to lie hid. Hence עָב No. I.

עָבַד, fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עָבַד, to do, i. q. Heb. עָבַד; Arab. عَد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עָבְדֵי קִשְׁתִּים "those who work in flax." Eze. 48:18, עָבְדֵי יְהוָה "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by ל 1 Sa. 4:9; עָבַד with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָבַד לְפָנַי). Followed by two acc. Gen. 30:29, וְעָבַדְתִּיךָ, וְעָבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used—(a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וְעָבְדוּם וְעָבְדוּם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by ל Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(c) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, וְעָבַד וְעָבַד to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד causat. i. q. הָעָבִיר (comp. עָב letter B, 4) *to impose labour or servitude upon* any one. Lev. 25:39, עָבַד בּוֹ עֲבָדָתְךָ "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(a) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34.—(b) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:13. (2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָבַדְתָּ which was laid upon thee." For עָבַד one would expect עָבְדָה, but see Hebr. Gramm. § 138, 1, b.

HIPHAL—(1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, הָעֲבָרְתִּיךָ אֲדָה בְּחַטֹּאוֹתֶיךָ but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, עָבַדְתָּ *to be made to serve, or to worship*, Ex. 20:5; עָבַדְתָּ לֹא "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:8; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָבָד, עָבְדָה, and also עָבָד.

עבד Chald. *to m. te*, i. q. Hebr. עֶבֶד Dan. 3:1, 15. **עבד** **עבד** **עבד** to wage war, Dan. 7:21. **עבד** **עבד** to do with any one (according to one's will), 4:32; **עבד** **עבד** id., Ezr. 6:8.

ITHEPAL, to be made, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, **עבד**, **עבדא**, **עבדא**, **עבדא**.

עבד m. — (1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Erbeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, **עבד** **עבד** "a servant of servants," the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. **עבד** **עבד** Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; **עבד** **עבד** 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see **עבד**). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee*? **עבד** **עבד** thy servant is thus put for **עבד**; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their *servants*; as Gen. 44:27, "thy servant, my father said to us," Gen. 32:4, 18.

(2) **עבד** **עבד** is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, **עבד** **עבד** "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worships the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. **עבד** **עבד** is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, **עבד** **עבד** "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel... I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich **עבד** **עבד**), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. — (a) Jud. 9:26, 28. — (b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملک *Abdulmalich*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגוא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד *a servant*; עבד אלהא *servant, i. e. worshipper of God*, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), *work, deed*; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m. — (1) 1 Ki. 4:6. — (2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבדה f. — (1) *labour, work*, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, פֶּלֶם־מְלָאכָה עֲבֹדָה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לַעֲבֹד "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מְלָאכָה הָעֲבֹדָה; Isa. 28:21; 32:17, וְעֲבֹדַת הַצְדָּקָה הַשְׁקֵט, "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עֲבֹדָה, עֲבֹדָה i. q. מַעֲשֵׂה work, wages).

(3) specially, *rustic labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עֲבֹדַת הַמֶּלֶךְ "the service of the king," attendance on him; Ps. 104:14, עֵשֶׂב לְעֹבְדֵי הָאָדָם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully מוֹעֵד מְאֵל Nu. 4:23, 35; עֲבֹדַת אֱהֵל מוֹעֵד Ex. 30:16; עֲבֹדַת בֵּית הָאֱלֹהִים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5. — עֲבָד עֲבָדָה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

עבדה f. *household, family, servants*, Gen. 14; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עֲבֹדָה.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), *bondage, servitude*, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m. — (1) Ruth 4:17, 21. — (2) 1 Ch. 11:47. — (3) 1 Ch. 2:37. — (4) 1 Ch. 26:7. — (5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m. — (1) 1 Chr. 6:29. — (2) 2 Chr. 29:12. — (3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיה m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עבדיה).

עבה — (1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עבִי.

(2) to be dense, compact, whence עבִי, עֲבָרִי density. Syr. حَبَّ to be thick, dense, Eth. ሀብ: to be great, to increase, Arabic وَغِب to be great, thick.

עבט m. *a pledge*, Deu. 24:10, 11, 12; from the root עָבַט.

עביר constr. הָאָרֶץ עֲבוֹרָה *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הִעֲבִיר to offer, compare בָּרַךְ from הוֹבִיל to bring, and מְבוֹאָה produce, from הָבִיא. (Syr. حَبَسَ, Chald. עֲבוֹר id.).

עביר pr. subst. *passing over, transition*, an idea which is transferred to the *cause* (pr. the passing over of the cause to the effect), the *price* (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix עֲבָרִי it becomes —

(A) a prep. signifying—(1) *propter, because of* (compare Talmud *בְּשֶׁכֶּל* through the way of, i. e. because of, (Term. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. *בְּעִבְרִי* because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully *בְּעִבְרִי* Gen. 27:10; also *לְעִבְרִי* followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*).

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

עבט fut. *יַעֲבֹט*.—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is *עָבַת* to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, *יַעֲבֹט עִבְטוֹ* "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, *וְאָתָּה לֹא תַעֲבֹט* "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIPHL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence *עִבְטוֹ* and—

עִבְטִי m. (from the root *עָבַת*) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thea. the meaning taken is that of accumulation of pledges.]

עֲבִי m. (from the root *עָבַת*) *density, compactness*, Job 15:26; 2 Ch. 4:17, *בְּעִבְרֵי הָאֲדָמָה* "in the compact soil." Vulg. *in terra argillosa*.

עֲבִי with suff. *עֲבִי* m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root *עָבַת*.

עֲבִידָא f. Ch.—(1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare *מְלָאכָה* Neh. 2:16.

עבל an unused root, Arab. *عبل* to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. *עֹבֵל*, *עֹבֵל*.

עבץ an unused root, see *עֲבָץ*.

עבר fut. *יַעֲבֹר*.—(1) TO PASS OVER. (Arabic *عبر* to pass over, to cross a stream; *عبر* to go away,

to depart, to die; *عبر* shore, bank of a stream.

Ufer, *عبر* to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. *ابر*, *بر*, and *زبر*; *super, supra*, Gr. *ὑπέρ, πέρα, πέραν, πέραν*, Lat. *super*, Goth. *ufar, asar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ? Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; *עָבַר* Num. 33:8. Absol. *to pass over*, sc. a stream (er *sekte über*), Josh. 2:23, and followed by an acc. of that to which we pass over, Jer. 2:10, *עָבַר אֶל כְּתִימִים* "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by *עָל* Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by ? Ps. 103:16.—(b) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of *tears*, as overflowing (compare Arab. *عبر* the eye gushes

with tears, Germ. *die Augen gehen über*, *عبر* a tear). Part. *עָבֵר* *לר* overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over to some one's side*, followed by *עָל* Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, *וַיַּעֲבֹר אֶת מְנַשֶּׁה* "he went through Gilead and Manasseh." Isa. 23:10, *וַיַּעֲבֹר אֶת אֶרֶץ הַנִּיל* "pass over thy land like the Nile" (compare No. 1, b); Ps. 8:9. More often also followed by ? Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by *בֵּין* (between two things) Gen. 15:17; Jer. 34:19; *עָבַר* Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, *וַיַּעֲבֹר* so that prayers do not pass through."—*עָבַר* 2 Ki. 12:5, more fully *עָבַר לְפָנֶיךָ* Gen. 23:16, "money which passes with the merchants" (*gangbare Münze*; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (*vorübergehen*). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עבר Psal. 129:8; **עברו** Psal. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by **על** 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; **מעל** Gen. 18:7; **על פני** Ex. 34:6; **לפני** 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. **עבר בשלח** to perish by the weapon (of death), Job 33:18; 36:12. **עבר בשחת** to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said **עבר על פשע** to pass by sin, i. e. to forgive, Mic. 7:18; Pro. 19:11; and without **פשע**; followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, **מאלהי מושפטי עברי**, "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es rubig an sich vorübergehen). Comp. Arab. عبرا to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5; **אחרי תעברו**, "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by **מן** Ps. 81:7, **תעברנה**, "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, **איך עבר ריח יי מאת**, "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by **על** 2 Ki. 6:30; followed by an acc. Am. 5:5. **עבר מעיר לעיר** to pass from city to city, to go through all the cities, 2 Chr. 30:10. **עבר ושוב** to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to **יצא**); metaph. **עבר בקרית** to enter into a covenant, Deu. 29:11; compare **בוא** No. 1, e.—(e) followed by **לפני** to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by **אחרי** to follow any one, 2 Sa. 20:13.

(5) Followed by **על** to pass over any person or thing, Nu. 6:5.—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man **עברו** (whom) wine overwhelms," oppresses, (compare similar expressions under the words **קלל**, **הלל**); used of a multitude of sins (followed by an acc.), Psal. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by **על** Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, **עבר על** is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Ex. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by **לפני** 1 Kings 6:21, **ועבר** **ברחוקות וקב** לפני הדביר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, **עבר** "his ox (i. e. cow) becomes pregnant." Chald. **עבר** Peal, Pael, Ethpaël, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. **ענה** to pass by, Pa. Aph. to become pregnant, in Targ. for **הרה** pr. to transmit.

HIPHI'L **העביר**—(1) causat. of Kal No. 1, to cause to pass over, i. e. to transmit, to send over, to conduct over any one, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and **ב** of the river, Psal. 78:13; 136:14. This word is used whether a stream be passed in boats (**drüberführen**), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (**durchführen**), Gen., Josh. l. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by **על** Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another Genesis 47:21, "and he removed the people **לערים** (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by **ל** Nu. 27:7, 8.—(d) to cause to pass over, i. e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e. g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially **העביר קול ב** to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; **העביר** **שופר** to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow **לעבירו** so as

to pass him by," i. e. beyond him. Metaph. **הַעֲבִיר** to pass by sin, to remit, to forgive (compare Kal No. 3, letter d), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְמֹלֶךְ הַעֲבִיר** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בָּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הַעֲבִיר בְּכִלְבֵּן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, b, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, b), Ps. 78:21, 59; followed by **כִּי** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבֵּר** for **מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَار** to transgress, to be proud, to burn with anger).

(2) to be proud, **ὑψίζευ**, Prov. 14:16 (compare **עֲבָרָה** No. 2).

Derived nouns, **עֲבָרָה**, **מַעְבָּרָה**, and those which follow as far as **עֲבָרֹנָה**.

עָבַר m. with suff. **עָבַרְךָ**—(1) region on the other side, situated across a stream, or the sea. **עָבַר אֲרֹנָן** the region situated across the Arnon, Judges 11:18; **בְּעָבַר הַיָּם** in the region beyond the sea, Jer. 25:22; especially **לְעָבַר הַיַּרְדֵּן** *ro pára rov 'Iopdárav*, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonian captivity; [but observe it is so found in Joshua] Similar also is the phrase **עָבַר הַנָּהָר** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֵי נָהָר** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֹר דָּוִד הָעֵבֶר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִתְעַבֵּר אֶחָד** and **לְעָבַר אֶחָד** 1 Sam. 14:4; and **מִתְעַבֵּר מִכָּל עָבָר** from all sides, ib. ver. 40; Ex. 28:26. Pl. **מִשְׁנֵי עָבְרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל-עָבַר**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אֶל עָבַר פָּנָיו** towards the region opposite one's face, i. e. right before one (*Sommaris, gerade vor sich bin*), Eze. 1:9, 12; 10:22. **עַל עָבַר ב'** idem, Ex. 25:37.—(δ) **לְעָבַר** i. q. **אֶל עָבַר** straight before one, Isa. 47:15.—(e) **מִתְעַבֵּר** followed by a genit. and suff. and **לְעָבַר**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) *beyond*, e. g. **מִתְעַבֵּר לַיָּם** beyond the sea, Deut. 30:13; **מִתְעַבֵּר לְנַהַר כוּשׁ** beyond the rivers of Ethiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence **עָבַר בְּנֵי** Gen. 10:21; and poet. **עָבַר** Nu. 24:24, i. q. **עֲבָרִים** Hebrews; as to the difference between this and Israelites, see under **עָבָרִי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

עָבַר Chald. i. q. Hebr. **עָבַר** No. 1, region beyond; hence **עָבַר נָהָר** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

עֲבָרָה f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כְּתִיב, where there is the קרי desert places.

עֲבָרָה f. plur. const. **עֲבָרוֹת** also **עֲבָרוֹת** Ps. 7:7].—(1) outpouring of anger (compare the root in

Hithpa.). Job 40:11, עֲבֹרֹת אַפִּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὑβρις, *pride, haughtiness, uettermuth* (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָדִין see עֲבָדִין.

עֲבְרוֹנָה ("passage," sc. of the sea), [Ebronah], pr. n. of a station of the Israelites, on the shore of the Ælantic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no further question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰντος. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare χημῖται and Φοίνικες; *Chemî*, מְצֻרִים and Αἰγυπτίος). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache v. Schr. p. 9—12.)

[('s) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [Abarim], pr. n. Jer. 22:20; fully הָרֵי הָעֲבָרִים Nu. 27:12; Deu. 32:49 and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּו) is a prominent summit.

עֲבֹשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, *WASTES AWAY, DECAYS, æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲבֹשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying to rot may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. πύθουμαι, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عَيْس i. e. عيس to dry up.

עֲבֹת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבֹת f. עֲבֹתָהּ adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَصَبًا id.)

עֲבֹת plur. עֲבֹתִים and עֲבֹתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertined*; hence—

(1) a rope, Jud. 15:13, 14; pl. bonds, Ps. 1:3, Eze. 3:25; 4:8.

(2) a braid, wreath, of small rods woven together, Exod. 28:24; מְעֻשָׂה עֲבֹת wreathen work, Exod. 28:14.

(3) a branch with thick foliage, Eze. 19:11; 31:3, 10, 14.

עֲנֵב fut. יַעֲנֵב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָנַח No. 1; whence עֲנֵב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֲנֵבִים lovers, Jer. 4:30. (Cogn. אָנַח ἀγαπάω. Arab. عَجِب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנֵב, and the two nouns which follow.

עֲנֵבִים m. pl. *oleasures, delights*; Eze. 31:31

עֲנִים "a pleasant song." Specially *things which please God*. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, עֲנִים בְּפִיהֶם, "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנִיָּה or עֲנִיָּה f. *immodest love*, Eze. 23:11.

עֲנִיָּה and עֲנִיָּה — (1 Ki. 19:6; Eze. 4:12), fem. a *cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֲנִיָּה רֶצֶפִים a cake baked on hot stones, 1 Kings 19:6; עֲנִיָּה מִצֹּת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan.) Root ענ which see.

עֲנִיָּה masc. adj. *gyrating, wheeling, flying in circles*, from the root ענר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲנִיָּה "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עֲנִיָּה; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עֲנִיָּה, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עֲנִיָּה as signifying the *crane*; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow, and as the crane*," a sense which would have been expressed by עֲנִיָּה וְעֲנִיָּה. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנִיָּה מִצֹּת Isa. 16:2; עֲנִיָּה עֲנִיָּה 29:5; עֲנִיָּה שֹׁמֵר 30:28. Compare page ccxii, B.

עֲנִיָּה m. a *ring*, specially an *earring*, Ezek. 16:12; Nu. 31:50. From the root—

עֲנִיָּה i. q. עָנַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עֲנִיָּה, and the five nouns which follow.

עֲנִיָּה f. עֲנִיָּה adj. *round*, 1 Ki. 7:23, seqq.

עֲנִיָּה m. with suff. עֲנִיָּה; pl. const. עֲנִיָּה, and—

עֲנִיָּה f.—(1) a *calves*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a *bullock, steer, heifer*; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲנִיָּה שְׁלֵמָה Isa. 15:5; Jer. 48:34. Metaph. עֲנִיָּה בָּלִי עֲנִיָּה bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲנִיָּה (Arab. عجل, Syr. عجل id. Eth. ለጋል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.

(3) עֲנִיָּה [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲנִיָּה with suff. עֲנִיָּה f. a *wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a *wagon*, 1 Sa. 6:7, seqq.; an *ox-cart*, Isa. 28:27, 28; a *military car*, Psalm 46:10. (Syriac ܥܢܝܐ, Arab. عجلة id.)

עֲנִיָּה (q. d. "*vitulinus*"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עֲנִיָּה TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עֲנִיָּה No. 3.

עֲנִיָּה only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹא תִעָנֶה "would ye therefore shut yourselves up?" for תִּעָנֶה, compare Isa. 60:4. LXX. κατασχεθήσεσθε. According to Kimchi עֲנִיָּה is a woman who remains at home, and lives without a husband.

עֲנִיָּה an unused root, of nearly the same signification as the kindred עָנַל to roll, to roll oneself, to turn round. Hence עֲנִיָּה (epith. of the swallow) *revolving, flying in circles*. Arab. عجل to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עֲנִיָּה signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עָנָה m. (from the root עָנָה to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*

eternity, i. q. **עולם אָבִיר** perpetual father (of his country), [?] Isa. 9:5 [Christ]. **עַד הָרִי** Hab. 3:6, and **הָרִי עַד** Gen. 49:26; eternal mountains, those which are to endure continually. **עַד** Ps. 9:19; 19:10; more fully **עַד וְעַד עוֹלָם** Ps. 9:6; **עוֹלָם וְעַד** Ps. 10:16; 21:5; 45:7; **עַד-עוֹלָם** Ps. 83:18; **עַד עוֹלָמִי** Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עָרָא, עָרַי, עָרָה, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עָרִי (like עָלִי, עָלִי, with suff. עָרִי. עָרִי also עָרִי also עָרִי (the Kametz being retained which is unusual), Job 32:12; once עָרִי for עָרִי 2 Ki. 9:18.

(1) *while so long as*, עַד כְּשֶׁ (wattrenb). 2 Ki. 9:22, אֵינְךָ עַד יְנִי אִיזָבֶל "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֵּן וְעַד כֵּן "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, עַד רִנֵּה "during a moment." Followed by inf. Jud. 3:26, עֹדֵהֶם תְּמַהֲמָהּ "while they waited."

(2) *to, even to* some certain limit. It is used—

(a) prop. of *space* (from the signification of passing on), as הַנָּהָר הַגָּדוֹל *even to the great river*, Deut. 1:7; לְדָן *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, מִן...עַד...מִן (see *מִן* No. 3, let. β), and where there are many terms, and a transition from one to another עַד...עַד...עַד...מִן Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:52; In the later Hebrew there frequently occurs עַד *even to*, Ezr. 9:4; Esth. 4:2; hence לְמַרְחֹק *even to afar off*, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מַרְחֹק Isa. 57:9); once עַד אֵלֵיהֶם *even to them*, 2 Ki. 9:20. The particle אֵל and this differ properly in this respect: that אֵל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see בּוֹא No. 2, c.), וְנָגַע עַד *to attain unto*, Job 4:5; מָצָא עַד Job 11:7; וְנָגַשׁ עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד *to attend to*, Job 32:12; 38:18 (in other places followed by אֵל, אֶל); הָאֵזֶן עַד Num. 23:18. לְדָבָר הַזֶּה Ezr. 10:14; “with regard to this thing.” Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד Ezr. 10:14; 1 Chron 5:9.

(b) of *time*. הַיּוֹם עַד even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַיּוֹם until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev 15:5; poet. עַד עֲרֵי אֶבֶן Ps. 104:23. Often followed by adverbs of time; as עַד אֲנִי, עַד־כִּי, עַד־מָה *until when* i. e. how long? (see מָה, אֲנִי, כִּי) עַד הֵנָּה (*cont.* שָׁמָּה, כֹּה, הֵנָּה) *hitherto* (see שָׁמָּה, כֹּה, הֵנָּה) עַד בָּלִי, עַד בָּלִי *until (there is) none (or nothing):* בָּלִי, בָּלִי.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד לְמְאֹד, even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see מַעַל No. II.); עַד אֵין מִסָּפֵר until there is no number-
ing, Psalm 40:13 (compare עַד לְאֵין כֹּחַ 2 Ch. 36:16); עַד אֵין מָקוֹם until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֵין...לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הִנֵּחֵן, לֹא נִשָּׂא וְהִתְאַחֶה...לֹא “even the vine and the fig-tree... bear no fruit;” Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (bis zu dem Grade wie), 1 Ch. 4:27, “but their family did not multiply יוֹדֶהָ בְּנֵי עַד up to the children of Judah,” i. e. like the children of Judah; Nah. 1:10, עַד סִירִים נִבְּכִים “they are woven together, even as thorns,” i. e. like thorns. Compare בּוֹא No. 2, c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד id. Cant. 1:19; עַד לֹא Prov. 8:26; and עַד אֵין Ecc. 12:1, 2, 6, “while (there was) not,” i. q. לִפְנֵי before that; Syr. ܕܠ Matt. 1:18, for the Gr. *πρὶν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הַרְדִּים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵשׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד שֶׁ Cant. 3:4; Jud. 5:7; עַד שֶׁ id. Gen. 26:13; עַד אֵשׁר Gen. 24:19; Isa. 30:17; עַד אֵשׁר Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִנְסֵךְ הַנֶּגֶד וְהִבִּיאֹתִי "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. אֶרֶץ אֲחֵרִין and the idiom of the south and west of Germany, bis Sonntag reife i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned the shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle *עַד* sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebenswohl bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. *حتى* and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, *עַד לָא שָׁמַת אֵלֶיךָ עַל לִבְךָ*, even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully *עַד אֲשֶׁר* Josh. 17:14 (unless it should be read *עַל אֲשֶׁר*).

עַד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (*während*). *עַד יוֹשִׁין תִּלְחֹץ* within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. *עַד כָּעַן* until now, Ezr. 5:16; but *עַד אַחֲרָיו* until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. *עַד דִּבְרַת דִּי* to the end that, Dan. 4:14, i. q. *עַל דִּבְרַת דִּי* 2:30.

(B) *עַד* Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (*עַד*) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עַד m. pr. part. of the root *עָוַר*.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. *עָנָה עַד בָּ* to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עַד see *עָוַר* as yet.

עָדַר an unused root; Arabic *عد* to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun *עַד* time, like *עָדַר*, to which it is allied. Hence Syriac *ܥܕܐ* festival day, i. q. *עָדַר*, Arabic *عدان*, time, *عِدَّة* the time of the monthly courses of women, and Heb. *עֵדָה*, and also the pr. n. *עֵדוּ*, *עֵדָה*, Ch. *עֵדוּ*.

עָדַר see under the root *עָוַר* Pilel.

עָדָה Arab. *عدا* for *عدو* i. q. *עָדָה*—(1) TO PASS BY, Job 28:8; whence *עָדָה* A, 1, and B, C, *עָדָה* No. 1. (2) *to attack in a hostile manner*, whence the

Arabic *عدو* an enemy, compare the synonyms *عَدُو* No. 5, *ب*, *هَلَف*, *هَلَف*. Hence *עָדָה* A, 2, booty.

(3) causat. to make to pass over, i. e. *to put on ornaments* (Germ. *überziehen, anziehen*), *to adorn oneself* with any thing; followed by an acc. like *לְבַשׁ* (Ch. id.). Job 40:10, *עָדֶינָה נָא*, "adorn thyself with majesty." *עָדָה עָדִי* to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, *תַּעֲדִי חֲפָצֶיךָ*, "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPIL—(1) causat. of Kal No. 1, *to remove, put away* (as a garment), i. q. *הָעָבִיר* (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. *to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, *עָדָה*, *עָדִי*, *עָדָה* for *עָדָה* (*עָדָה*), and the pr. n. *עָדָה*, *עָדָה*, *עָדָה*, *עָדָה*.

עָדָה, *עָדָה* fut. *עָדָה*, Chald. i. q. Hebr.

(1) TO PASS OVER, OR AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by *בָּ* to any thing, Dan. 3:27; followed by *לָן* *to go away, to depart*, Dan. 4:28.

APHEL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

עָדָה ("ornament," "beauty"), [Adah], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. *עָדָה* f. constr. *עָדָה* (from the root *עָדָה*) for *עָדָה* (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, fully *עדת ישראל* Ex. 12:3; *עדת בני ישראל* 16:1, 2, 9; *עדת יהוה* the congregation of Jehovah, Num. 27:17; and *κατ' ἐκκλησίαν* *העדה* Lev. 4:15. LXX. *συναγωγή*.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. *עדה* f. (from the root *עוד*) with Tzere impure, pl. *עדות*.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עדה f. only pl. *עדים* i. q. Arab. *عدّة* an appointed time, specially the monthly courses of women (see the root *עדר*). Isa. 64:5; *בְּגָדֵי עֲדִים* "a menstruous cloth." Arab. *عد* Conj. VIII. to menstruate.

עדי & *עדוה* ("timely"). [*Iddo*], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עדות f. — (1) i. q. *עדה* No. 3, *a precept* (of God), most frequently in pl. *עדות* (*edwoth*), inflected in the Aramaean manner (like *מִלְכֵי*, pl. *מִלְכִּין*). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. *תורה*, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. *אֲרוֹן הָעֵדוּת* the ark of the law, Ex. 25:22. *אֹהֶל הָעֵדוּת* the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy rites, Ps. 122:4.

(3) *revelation*, hence *a revealed psalm*, Ps. 80:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from *עַד* i. q.

Arab. *عد* lyre.

עדי (from the root *עדה*) in pause *עֲדִי*, with suff. *עֲדִי* m. — (1) *age*, Ps. 103:5 (Targ. old age); opp. *עָדִים*; see the root No. 1; compare *עַד* A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. *עֲדֵי עֲדִים* most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עֲדִיאל ("ornament of God"), [*Adiel*], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

עֲדִיָּה ("whom Jehovah adorned"), [*Adaiak*], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5 for which there is *עֲדִיָּהוּ* 2 Ch. 23:1.

עֲדִין adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8; *הוּא עֲדִינוּ הַעֲצֵב* (כִּזְיָב) for which the author of the Chronicles, 1 Ch. 11:11, has given, *הוּא עֲדִר אֵת הַחֵיטָו* "he lifted up his spear." Vulg. renders *ipse est quasi tenerrimus ligni vermiculus*. Jo. Simcais, *percussio ejus hastā suā (fuit) in octingentos etc.*; comparing *עֲדִין* Conj. II. to smite with a pointed weapon, see below *עָצָן*. I prefer rendering *עֲדִין* by *vibration* (das Schwingen, Schwenken der Ränge); from the root *עָדָן* to be soft, pliant (*šāwānt*).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָה ("slender," "pliant," Germ. *schlank*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתִים ("twofold ornament," ["twofold prey"], [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עַדְלָא an unused root; Arab. *to be just, equitable*; whence —

עַדְלִיָּה (for *עֲדִיָּה* "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and —

עַדְלָם ("the justice of the people," for *עַדְלָם*; according to Jo. Simonis, compounded of *עַדְלָם* comp. *עַדְלָם* a hiding place; and *עַלְמָם* to hide), [*Adullam*],

pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. *Ὀδὸν ἀλάμ*. Near it was *מְעֵת עַדְלָם* the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, *עַדְלָמִי* Gen. 38:1, 12.

עַדְלָא a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. *عَدْن* V. to be flexible, to vacillate. *عَدْن* softness, laxity.

languor, **עֵדָה** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עֵדָה**. Gr. *ἀδύνατος*, which Jo. Simonis compares, is plainly not connected with this stock.

HITHPAEL, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עֵדָה**, **עֵדָה**, **עֵדָה**, **עֵדָה**, and the pr. n. **עֵדָה**, **עֵדָה**.

עֵדָה m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr. **عِدَة** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **עֵדָה** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, *Bibl. Alterthumskunde*, vol. i. p. 172, seqq.; Schulthess, *d. Paradies*. Zurich, 1816, oct.

עֵדָה ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **עֵדָה**, see page cxviii, A.

עֵדָה **עֵדָה** contr. for **עֵדָה עַד הַנּוֹכַח** *till now, hitherto*, Ecc. 4:2, 3.

עֵדָה m. Chald.—(1) *time*; Syriac **عِدَة**, Arabic **عِدَة** id.; from the root **עֵדָה** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עֵדָה עֵדָה** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, *Bellum Jud.* i. 1. See **עֵדָה** No. 2, and **עֵדָה** No. 4.

עֵדָה ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

עֵדָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עֵדָה**].—(2) 2 Ch. 17:14.

עֵדָה f. *pleasure*, Gen. 18:12.

עֵדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עֵדָה TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

HIPHIL, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עֵדָה** not used in Kal; Arabic **عَدَف** to desert perfidiously; III. to desert.

NIPHAL **נִעְדַּר**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

PIEL **עֵדַר** *to suffer anything to be wanting*, Ki. 5:7.

[This and the following are blended in Thes. !]

II. **עֵדָה**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עֵדָה**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **عِدَة** a plough); whence **עֵדָה** a hoe. Hence—

עֵדָה m.—(1) with suff. **עֵדָה** a flock, Gen. 29:2, 3, 8, and so frequently; **עֵדָה יְהוָה** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **עֵדָה** p. ccccxlviii, B.

עֵדָה ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

עֵדָה ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עֵדָה an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

עֵדָה or **עֵדָה** only plur. **עֵדָה** lentiles, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See Celsii Hieroh. ii. p. 104, seqq.

עֵדָה [*Ava*], 2 Ki. 17:24; see **עֵדָה**.

עֵב not used in Kal, i. q. **עֵב** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

HIPHIL, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐκνόφωσεν*. (Syr. Aph. to obscure, but Pael **عَب** metaph. to condemn, to treat with indignity, **عَب** Med. Ye, to disgrace.)

Derivative, **עֵב** No. II. a cloud (Chald. and Zab **عَب** id.)

עובל ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עובל**. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is **גובל**.

עוג—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הוג**; Arab. **عج** Med. Kesra, to be curved, II. to bend, to curve. Hence **עוגה** a round of cake, like **דקר**, from **קר**.

(2) denom. from **ענה**, to bake bread, or cake, Est. 4:12.

עוג (perhaps contr. for **ענג**, **ענק** i. e. "in stature, long necked," "gigantic," compare **ענג**), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עוגב m. Gen. 4:21; Job 21:12; 30:31, and **עגב** Ps. 150:4 (where many MSS. and printed editions have **עגב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אמבוגא** a pipe (Syr. **اوحب**, Zab. **اوحب**; whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סוקפנה**, which see. The root is **עגב**, probably with the primary signification of *breathing, blowing*.

עוד—(1) i. q. Arab. **عاد** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אוד** No. 1, and **חוד**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **שוב**); whence inf. absol. **עוד** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL **עור** to surround, Ps. 119:61. (Æth. **ዐዋድ**: to go round, ለዐድ: to make go round, i. e. to surround.)

HIPHIL **עויר**.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **א** against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense for any one, i. e., to praise him, Job 29:11 (compare *υαυρησι*, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by **א** of pers. Gen. 43:3, **העיד העיד** **העיד** **העיד** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **א** Ps. 50:7; 81:9; 2 Ki. 17:13; **על** Jer. 6:10; especially to chastise, to chide (compare **יסר**), Neh. 13:15, 21.

—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **ערה** No. 3, and **עדות**), 2 Ki. 17:15, **את עדותיו אשר העיד בם**, "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוער** to be declared, shewn, Ex. 21:29.

PIEL **עור** (which some incorrectly take as from the root **עור**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand upright, Ps. 20:9. LXX. *ἀνισθῆναι*.

Derived nouns, **עור**, **ערה**, **עדות**, **עויר** [pr. n. **עויר**] and—

עוד, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), **עוד** prop. inf. absol. of the verb **עוד** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly **אז** **וירבה** **הולטן** **Malen**, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **על צווארו עוד**, "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house **עוד יהללוך** they will praise thee again and again," (i. e. daily; well explained by Kimchi **קל היםים**, Jerem. 2:9; Hosea 12:1.

(3) more, further, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, yet more, still more. Prov. 9:9, "give to a wise man **עוד** and he will become yet wiser;" with suff. **עודי** (see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עודך** as yet thou, Gen. 46:30; **עודני** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; **עודם** Ex. 4:18; once **עודם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קרי עינינו**, "yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתיב it is written עורִינָה (an Aram. form for עורִינִי) on account of the similar ending in the word עֲקָלְנָה.

With prefixes—(1) בָּעוֹר, בָּעוֹר—(a) *while, while yet, in the time when yet* (it was or is), (opp. to בָּבָרְכָם). 2 Sa. 12:22, בָּעוֹר הַיָּלֵד חַי “while the child yet lived.” Jer. 15:9, בָּעוֹר יוֹכָם “while it is yet day.” Psalm 104:33, בָּעוֹר “whilst yet I (live).” Ps. 146:2.—(b) *within yet*—Gen. 40:13, בָּעוֹר שְׁלֹשָׁת יָמִים “within yet three days.” Isaiah 7:8. Compare אָ A, No. 3.

(2) מֵעוֹר *from as yet, ex quo, ever since*. מֵעוֹרִי ever since I was, Gen. 48:15. Nu. 22:30, עַד מֵעוֹרְךָ הַזֶּה “from the time that thou wast unto this day.”

עוֹר Ch. yet, Dan. 4:28.

עוֹרֵד (for מְעוֹרֵד “restoring,” “setting up”), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עָוָה—(1) i. q. Arab. عَوَى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare חָבַל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. عَوَى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, גְּעוּחֵי מִשְׁבַּע “I writhe, so that I cannot hear,” also *to be bowed, to be depressed by calamities*, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, גְּעוּחַ לֵב “(a man) perverse of heart.” 1 Sam. 20:30, בֶּן נִעְוֵת הַמְּרִדָּה “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, עָוָה פָּנֶיהָ “he subverteth the face thereof” (of the earth). Lam. 3:9, נִחְיָבוֹתִי עָוָה “he has subverted my ways.” Compare הִפְסָד.

HIPHAL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of הִפְסָד *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עָוָה, עָוָה, עָוָה, עָוָה, Chald. עוֹיָא, and the pr. n. עָוָה, עָוָה, עָוָה, עָוָה.

עָוָה (i. q. עָוָה “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עָוָה 2 Kings 17:24; [Iva], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. עוֹיָא & Ki 17:31; but see as to other nations of the same name below under עָוָה. Some compare with this *Avatha*, a city of Phœnicia (see Relandi *Palæstina*, p. 232, 233).

עָוָה f. *overturning*, Eze. 21:32; see עָוָה Pi.

עָוָה see עָוָה.

עָוָה see עָוָה strength.

עָוָה Arab. عَانَ Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עָוָה, עָוָה), followed by אָ to any one, Isa. 30:2.

HIPHAL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. to set one's own things in safety, Isa. 10:31; Jer. 4:6; 6:1.

עָוָה an unused root (cogn. עָוָה, עָוָה), prop. to impress, to immerse, to engrave. Hence עָוָה a style. Arabic غَال to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water.

عَوْدَة soft sandy ground, irrigated with water, and planted with trees; comp. غَاس to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word עָוָה is derived from the idea of hardness.]

עָוָה, plur. עָוָה—(1) Gent. noun (prop. from עָוָה, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עָוָה.—But—(2) הָעָוָה (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עָוָה or עָוָה f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עָוָה, or (as it is in other copies, and always in the Targums) עָוָה, Dan. 4:24.

עָוָה m.—(I) *evil, ungodly*, Job 16:11, from the root עָוָה.

(II) *a child, infant*, pr. suckling, i. q. עָוָה Job 21:11; perhaps 19:18, from the root עָוָה.

עָוָה (“ruins”), [Avith], pr. n. of a town on the borders of Edom, Gen. 36:35.

עָוָה not used in Kal; prop. TO TURN AWAY, TO DISTORT (compare עָוָה, עָוָה); hence *to be wicked*.

Arab. *عَالَ* Med. Waw quiesc. to decline, turn aside, especially from what is just.

עוּל *to act wickedly*, Ps. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, *עוּל*, *עוּלָה*, *עוּלָה* No. I, and *עוּל* No. I.

עוּל m. *evil, wicked*, Job 18:21; 27:7; 29:17.

עוּל ["once in const."], with suff. *עוּלִי*, and *עוּל* m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. *עוּלָה* *עוּלָה* *עוּלָה* to act wickedly, to commit iniquity, Eze. 3:20. LXX. *ἀδικία, ἀρπία*.

עוּל or *עוּל* TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. *עוּלֹת* *those that give milk*; poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. *عَالَ* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עוּל* No. II., and—

עוּל m. *an infant, a child, prop. a suckling*, Isa. 49:15; 65:20. (In Arab. *عَال* a boy; Syr. *عَالَ* id.)

עוּלָה f. i. q. *עוּלָה* Job 6:29, 30; 11:14; 13:7. *עוּלָה* the wicked, 2 Sam. 3:34, and without *עוּלָה* abstr. for concr. *עוּלָה* used for wicked persons, Job 24:20; Ps. 107:42. With *ה* parag. *עוּלָה* Ps. 92:16, and contr. *עוּלָה* Job 5:16; transp. *עוּלָה* (which see); pl. *עוּלֹת* Ps. 58:3; 64:7.

עוּלָה—(I.) contr. for *עוּלָה* *iniquity*, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering*, see *עוּלָה* (from the root *עוּלָה*).

עוּלָל pl. *עוּלָלִים*, and *עוּלָל* (verbal of Poel of the form *עוּלָל*, pl. *עוּלָלִים*, with suff. *עוּלָלִים*, m. *a boy, a child* (so called in my opinion from the idea of petulance, see *עוּלָל* No. 2), a poet. word, differing from *עוּלָל*, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is *עוּלָל* Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. *عَالَ* Conj. II. to soothe a weaned child (with sweet things), so that *עוּלָל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

עוּלָלֹת gleanings, see *עוּלָלֹת*.

עוּלָל sometimes *עוּלָל* m.—(A) pr. what is hidden; specially *hidden time, long*; the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity*. It is used—(1) of *time long past, antiquity*, in the following phrases and examples, *יְמֵי עוּלָל* Am. 9:11; Mic. 7:14; Isa. 63:9; and *יְמֵי עוּלָל* Deu. 32:7, ancient times. *מִיְמֵי עוּלָל* of old, from the most ancient times, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never*, Isa. 63:19; 64:3; elsewhere *from a long time ago, long*, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. *גְּבול עוּלָל* the boundary set by the forefathers, Prov. 22:28; 23:10; *עוּלָל* the ancient gates, Psalm 24:7; *מֵתֵי עוּלָל* those who died of old, Ps. 143:3; Lam. 3:6; *עוּלָל* men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עוּלָל* Ps. 139:24; *עוּלָל* Job 22:15; *עוּלָל* Jer. 6:16; *עוּלָל* Jerem. 18:15, is the (true) piety of the fathers; compare *עוּלָלִים* ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עוּלָל*; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; *עוּלָל* being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially—(a) to individual men, it commonly signifies *all the days of life*, as *עוּלָל* a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); *עוּלָל* for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. *עוּלָל* perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God *עוּלָל* "I will praise thee for ever" (while I live); [there is no need to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;

49:9; 52:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עוֹלָם וָעֶד** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **לְשִׁמְחָה** "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2; Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns **עוֹלָם** for a long time...15. **וְיָרָה** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, "he will shew mercy to David and to his seed **עוֹלָם**." So the covenant of God with the Israelites is called **בְּרִית עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻק עוֹלָם**, **חֻקַּת עוֹלָם** Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land **עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **לְעוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **וְנִבְעוּתָהּ** the *eternal hills*, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **עוֹלָם** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָמוֹ** his eternal house, i. e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **זְרָעוֹת עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם וָעֶד** **אֵתָּה אֵל** "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְיָ אֱדֹנָי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **כְּמוֹ דֹר וָדֹר** like many generations"). Psa. 45:7, "thy throne established by God [really "thy throne, O God"] **וְעַד לְעוֹלָם** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolic wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **לְעוֹלָם**;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (Weltfinn), more fully called *ἀγαπή τοῦ κόσμου*, 1 John 2:15; *αἰών τοῦ κόσμου τούτου*, Eph. 2:2; and Arab. *دنيا* the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **וְגַם אֶת הָעוֹלָם** although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **וְגַם** for **וְגַם**, see **וְגַם** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עֵינָם**.

עֵין an unused root, *to rest, to dwell* (compare Arab. *عَيْن* convenience, rest, *آوَى* to live tranquilly), whence **מְעוֹנָה**, **מְעוֹנָה** dwelling, and—

עוֹנָה f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:12, in **קָרִי** there is **גִּלְגָּל**

which the Targ. renders furrows (compare *פְּעֻזָּה*), but the context almost requires [the pointing to be] *עֲזוּזוֹת* sins.

עֲזוּז i. e. *עֲזוּז*, see the root *עֲזוּז*.

עֲזוּז Ex. 28:43; 34:7; more rarely *עֲזוּז* 2 Ki. 7:9; Ps. 51:7; const. *עֲזוּז*, *עֲזוּז* 1 Chron. 21:8, pl. absol. and const. *עֲזוּזוֹת*, with suff. *עֲזוּזֵינוּ*, *עֲזוּזֵיךָ*, more often *עֲזוּזֵי*, *עֲזוּזֵיךָ* etc.; m. pr. *perversity, depravity* (from the root *עֲזוּז*); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, *עֲזוּזֵי פְלִילִים*, “a crime to be punished by the judges,” comp. Job 31:28; 19:29, *עֲזוּזוֹת הַרֶבֶב*, “crimes to be punished by the sword.” Eze. 21:30, *עֲזוּזֵי חַיִּי*, “crime of end,” i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as *עֲזוּזֵי אֲבוֹת*, “the guilt of the fathers,” Ex. 20:5; 34:7; *עֲזוּזֵי הָאֱמֹרִיתִי*, “the guilt of the Amorites,” Gen. 15:16. *עֲזוּזֵי חַטָּאתִי*, “the guilt of my sin,” Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, “they shall not find in my possession *עֲזוּזֵי חַטָּאת* any thing unjustly acquired which (would be) sin,” (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words *קָלַת הַעֲבִיר*, *כִּפּוּר*, *נִשְׂאָה* No. 2, c, are used; of punishing it, the verb *פָּקַד* is used; of bearing or suffering its penalty, the verb *נִשְׂאָה* No. 2, b.

(2) Sometimes it is *the penalty of sin*, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עֲזוּזִים m. pl. *depravities, perversities*, Isaiah 19:14; for *עֲזוּזִים*, from the root *עֲזוּז*. Vulg. *vertigo*, which is not unsuitable.

עֲזוּזָה (1) i. q. *כְּנָף* (from which perhaps this root has been formed by softening the letters; compare *עֲזוּז*, *עֲזוּז*, *עֲזוּז*, *עֲזוּז*, *עֲזוּז* and others; see the roots *דָּוָשׁ* etc.), to *cover*; especially *with feathers, wings*. Isa. 31:5, *כְּצִפְרֵימ עֲפוֹת*, “as birds which cover (their young) with their wings *יְרֻשְׁלָם* so will Jehovah of hosts protect Jerusalem.” From the idea of covering is *עֲזוּזָה* prop. i. q. *כְּנָף* a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (*verfliegen*); used of a dream, Job 20:8; human life, Ps. 90:10. Once transit. like Hiph., Pro. 23:5 *כְּחִיב* (Arab. *عاف*, Med. *Waw*, and *Ye*, to hang in the air, and hover over something (used of a bird); followed by *עֲזוּזָה* flight; a secondary word is *עֲזוּזָה* an augur; *עֲזוּזָה* augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. *ܠܚܝܬ* to wrap round); and intrans. *to be covered with darkness* Job 11:17, *ܠܚܝܬ ܕܥܝܢܝܐ* “(although now) covered with darkness,” i. e. pressed down by calamity, “(soon) shalt thou be as the morning;” (unless it be preferred to read with three MSS. *ܠܚܝܬ ܕܥܝܢܝܐ* *darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see *עֲזוּזָה*, *עֲזוּזָה* and the Arab. *غشى*;

Syr. *ܠܚܝܬ* to fail in strength; Ethp. to faint away. Cognate are *עֲזוּזָה* and *עֲזוּזָה* to fail in strength). Fut. *עֲזוּזָה* (for distinction from *עֲזוּזָה* to fly), 1 Sa. 14:28; Jud. 4:21.

PIEL *עֲזוּזָה*—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword), Eze. 32:10.

HIPHI, *to make to fly*, Prov. 23:5 *קָרִי*.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are *עֲזוּזָה*; signif. 3 *כְּעֲזוּזָה*, *מִכְעֲזוּזָה*, *עֲזוּזָה*.

עֲזוּזָה prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (*Geſtügſt*), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עֲזוּזָה Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. *עֲזוּזָה* to CONSULT, i. q. *עֲזוּזָה*; only found in imp *עֲזוּזָה* Jud. 19:30; Isa. 8:10. Hence *עֲזוּזָה* pr. n.

II. *עֲזוּזָה* i. q. *عاط*, *عاط* to impress, to immerse oneself, e. g. the foot into sand; whence *عاط* soft ground, sandy and fruitful. Hence—

עֲזוּזָה (“soft and sandy earth”), [Uz], pr. n. *Ausitis, Ausitæ* (LXX. *Αυσίται, Αυσίται*), pr. n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, *Αυσίται* (unless this should be corrected to *Αυσίται*), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaelis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholius in Job. Prolegomm. § 5; Eichhorn, Einleit. in *das A. T.* § 639. [See also Forster's Arabia.]

עין not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. עָץ.

HIPHIL, to press; followed by עָץ (prop. to press down; καταλιβω), Am. 2:13.

Derived nouns, עֵץ, עֵץ.

עור not used in Kal. Aeth. ሀፍር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עור to blind, to make blind. (Syr. ܥܘܪ. In its origin perhaps עור is the same as עָץ to cast dust, sand, chaff into the eye; compare Chald. עור.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from עור III.]

Derived nouns (עור), עור, עור, עור.

עור adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. עור prop. TO BE HOT, ARDENT (cogn. with עור, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, עור "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עור ועור, perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עור למה תישן אולי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. עור קרי.

NIPHAL עור, fut. עור pass. of Piel and Hiphil.—(1) to be aroused, awaked (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עור No. II.

PIEL עור (compare Gr. ὤρω=ὀρυσμι, pret. ὤρωπα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to raise up one's strength (feine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26. — But for Isa. 23:13, see under the root עור Pilel.

HIPHIL עור (ἐγείρω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9. and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, עור עור "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm (2) to watch (prop. Wache halten), Ps. 35:23; followed by עור to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by עור against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt sein used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עור watcher, and the pr. n. עור, עור, עור.

II. עור i. q. עור and עור TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מעורר.

NIPHAL, Hab. 3:9, עור מעורר "with nakedness was thy bow made naked."

PIEL עור, see the root עור.

III. עור an unused root, cogn. חור to dig, to bore; whence عار, Hebr. מערה a cavern. [In Thes. Piel עור is referred to this root with the idea of blinding by boring out the eyes.]

עור Ch. chaff, Dan. 2:35. Syr. ܥܘܪ id.; Arab. عور a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עור); but may not rather עור be the same as עור dust, a particle of dust; whence עור i. q. עור to throw dust into the eye; (Sand in die Augen streuen, fläuben)? [This conjectural derivation is rejected in Thes.]

עור m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עור שנים skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root מלט). As to the words Job 19:26, see under the root עור. Poet. used of the body, the life, Job 2:4, עור עור "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. קורים Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

קורים (read קורים), Isaiah 30:6 כחית, for קורים *asses*.

קורים m. *blindness*, Deu 28:28; Zec. 12:4. See the root קור.

קורים f. id. Lev. 22:22.

קורש *ἀπ. λεγόμεν.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots קורש, קור, and קורש III. to hasten, to accelerate a work. Compare also קורש.

Derived pr. n. קורש, קורש.

קור not used in Kal; to be bent, inflected, i. q. the kindred verbs קרב, קרב.

PIEL קור TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Ps. 119:78. קורש to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, קורש.

קורש a root, *ἀπ. λεγόμεν.* of the same origin and signification as קורש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. *كاف* Conj. IV. to aid, to succour, to assist. Const. with two accus. (like קורש Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, קורש את יעקב דבר, "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. *ὑποστηρίσαι*. Vulg. *sustentare*. Hence—

קורש (for קורש, קורש, "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

קורש pr. Aram. inf. Piel, from the root קורש (with Kametz impure), f. the bending of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

קור f. קורש, pl. קורים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. קור

קור *hard of face*, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root קור

קור pl. קורים f.—(1) a she-goat. (Syr. *كُرْ*; Arab.

كُرْ; Phœnic. *ḫṣa*, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshā*, a she-goat; Goth. *gáisa*; Anglo-Sax. *gāt*; Germ. *Griß*, with a harder form, *Gems*, chamois; Gr. *αἰξ*, *aiyós*; also the Turkish *gicik*, *ghieizi*; comp. Grimm, Deutsche Gram. iii. 328.) קורש a kid of goats, Gen. 27:9. קורש a goat, i. e. the goat (in *Stúct Siegenwieß*), [an individual for the species], Deu. 14:4.

(2) pl. קורים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

קור Ch. i. q. Heb. No. 1, Ezr. 6:17.

קור sometimes קור (Prov. 31:17, 25); followed by Makk. קור, with suff. קורש and קורש and קורש, קורש (from the root קור)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. קורש with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. קורש a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, קורש, קורש "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense קורש strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. קבור with which it is often joined, Hab. 3:4. Psalm 96:6, קורש and קורש "splendour and majesty." Ps. 132:8, קורש "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere קבור יהוה 2 Ch. 6:41): called post. קור alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, קורש "instruments of praise," employed in praising God. (Arab. *كُرْ* power, victory, glory.)

קורש ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, קורש.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

קורש only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avorter*, ἀλεξίκακος (עזביל for עזביל, from the root עזל, عزل to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מלך), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזאזיל (in Golius, p. 317, incorrectly עזאזיל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עזאזיל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποροπαίῳ, Ἀλεξικάκῳ, *avertundo*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἀφῆσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that עזאזיל and ליהוה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עזב a goat, and עזל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עזאזיל was the pluralis *fractus*, from the sing. עזל, עזיל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עזל-עזב verses 10, 21, and עזל-עזב verse 22.

עזב fut. עזב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عزب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, עזב מן עזב לו עזב מן עזב beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עזב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עזב וְעזב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp עזב an unmarried man, and أعصر a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one any where, Gen. 50:8; followed by עזב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עזב Job 39:11; and עזב Ps. 10:14 (intrans.), עזב "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עזב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עזב Mal. 3:19. Part. pass. עזובה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עזובה "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites," compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עזב חסדו מעם to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by its

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by ל to be left to any one, i. e. committed to him, Isa. 18:6.

Pual עָזַב i. q. Niph. Isa. 32:14.

Derived nouns, עֲוֹנָה and —

עֲוֹנָה only in plur. עֲוֹנוֹתָיִם m. a word only used with regard to merchandize, having almost the same signification as עֲוֹנָה, *traffic, commerce* (from the root עֲוֹנָה to let go for a price, to commit to another, i. e. to sell); hence — (1) *fair, market, marketplace*; Eze. 27:19, "Dan and Javan בְּעֲוֹנֵיהֶם set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense עֲוֹנָה is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 עֲוֹנָה is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. *Thes.*]

(2) *gain made by traffic*, Eze. 27:27, 33; compare עֲוֹנָה.

עֲזָבָה (perhaps "altogether desolated," from עָזַב and בָּוָה) [*Azbuk*], pr. n. m. Neh. 3:16.

עֲזָרָה ("strong in fortune"), [*Azgad*], pr. n. m. Exr. 2:12; 8:12; Neh. 7:17; 10:16.

עֲזָרָה an unused root. Arab. عَزَى to comfort, whence the pr. n. عَزِيْزٌ, עֲזִיזָה, עֲזִיזָה.

עֲזָרָה ("strong," "fortified," as if Valentia) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name

(عزة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. עֲזָרָה Jud. 16:2.

עֲזָרָה see עֲזָרָה No. 1.

עֲזָרָה f. — (1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Calet, 1 Ch. 2:18, 19.

עֲזָרָה m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עֲזָרָה masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עָזָה.

עֲזָרָה see עָזָה.

עָזָה fut. עָזָה inf. עֲזֹה — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَى fut. O). Followed by ל to make secure. Ecc. 7:19, וְחָכְמָה תַּעֲזֶה לְחָכְמָה וְנָרַח "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עָזָה No. 2, and עֲזָה.) See also this active signification in the name עֲזָרָה.

(2) to become strong, to be made strong. Jud. 3:10, וְנָחָשׁ יָדוֹ עַל-כִּשְׁיָן "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יִעָזֶה "and he shall not conquer." Ps. 9:20; Prov. 8:28, וְעֵינֹת הַיָּם עֲזָזוּ "when the fountains of the sea were strong," i. e. flowed forth violently; compare עֲזָזָה Neh. 9:11; Isa. 43:16. (Syr. عَزَى Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14. to show oneself such, 68:29; 52:9.

HIPHIL עָזָה followed by מִן to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by עָזָה 21:29. Compare עָזָה No. 2.

The derived nouns are, עֲזָה, עָזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, and those which immediately follow עָזָה — עֲזָה.

עָזָה ("strong"), [*Azaz*], p. n. m. 1 Chr. 5:9.

עֲזָרָה ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עֲזָרָה (abbreviated from עֲזָרָה) [*Uzzi*], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Ezr. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עֲזָרָה see עֲזָרָה.

עֲזָרָה ("power of God"), [*Uzziel*], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:12. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh. 3:8. Patron. of No. 1, is —

עֲזָרָה Nu. 3:27

עֲזִיָּהּ & עֲזִיָּהוּ ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13. 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עֲזִיָּהּ**, and **עֲזִיָּהוּ**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עֲזִיָּהּ** and **עֲזִיָּהוּ** are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *sz*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עֲזִיָּהּ**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ὀζίας*.

עֲזִיָּזָה ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עֲזִיָּמֶת ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בֵּית עֲזִיָּמֶת** p. cxviii, A.

עֲזַל an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עָזַל** No. 2. Hence **עֲזָאֵל**.

[**עֲזָן** *Azzan*, pr. n. m. Num. 34:26.]

עֲזַן an unused root, perhaps i. q. **עָזַן** to be sharp [in Thes. this is rejected as a root]; whence—

עֲזִיָּהּ f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עֲזִיָּהּ** be for **עֲזִיָּהּ** (fem. from **עָזַן** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עֲזִיָּהּ** Isa. 23:11, for **עֲזִיָּהּ**. LXX. *ἀλτικέρα*. Vulg. *aquila marina*. I formerly compared Arab.

العُزْن, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **العُزْن** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עֲזַק only in PIEL **עָזַק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

עֲזָקָה f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܩܬܐ** id.)

עֲזֻקָּה ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עָזַר fut. **יעָזֵר**, pl. **יעָזְרוּ** TO HELP, TO AID. (Arab. **عز**, Syriac **ܥܙܪ**; **عز**, not **عز**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עָזַר**, **עָזַר** No. I, and **עָזְרָה** i. q. **עָזַר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **ל** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עִם** (Germ. *beistehen*) 1 Ch. 12:21; followed by **אַחֲרֵי** 1 Ki. 1:7, **וַיַּעֲזְרוּ אַחֲרֵי אֲדֹנִיָּהּ**, "they aided, having followed the side of Adonijah."—Part. **עֹזֵר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **וַיַּעֲזְרוּ עֲלֵיהֶם**, "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramæan form) pl. **מַעֲזִירִים** 2 Ch. 28:23; inf. **לַעֲזֹר** 2 Sa. 18:3, **כְּחֵיב**.

Derived and compounded nouns, **עֹזֵר**—**עֲזָרִיקָם**, also **יעָזֵר**.

עֹזֵר m. with suff. **עֹזְרִי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עֲזִיָּהּ** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

עֹזֵר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

עֹזֵר & עֹזֵר ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עֲזָרָה ("help"), pr. n. *Ezra*—(1) the priest, and *γραμμαρῆς*, who in the seventh year of Artaxerxes Longimanus (458 B.C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עֲזָרְיָהּ ("whom God helps;" Germ. *Gottshelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

עֲזָרָה f.—(1) help, aid, Psalm 22:20; also **עֲזָרָה**

like (זקרה), Ps. 60:13; 108:13; with He parag. Ps. 44:27.

(2) [Ezra], pr. n.; see עזר 2, a.

עזרה f.—(1) a word of the later Hebrew, for the older חצר a court (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר, (Often in the Targ.; Arab. عرس id.).

(2) a ledge (of the altar), אלף, Terrasse, Eze. 43:14, 17, 20.

עזרי ("ready to help;" [for עזרה "the help of Jehovah"]), [Ezri], pr. n. m., 1 Ch. 27:26.

עזריאל ("the help of God;" compare the Punic pr. name *Hasdrubal*; i. e. עזרו בעל "the help of Baal"), [Azriel], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [Azariah], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See Simonis Onomast. p. 541.

עזריקם ("help against an enemy"), [Azri-kam], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

עזרת see עזרה.

עזתי see עזה.

עז m. (from the root עז, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

עזא Ch. (from the root עז, i. q. Heb. עצה counsel, prudence. Daniel 2:14, לחיב עזא ונחם לאריח, "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עטה —(1) TO COVER, TO COVER OVER. (Arab. غط [Syr. حط]. Cognate roots are עטף, from which this seems to be formed by softening the last labial, and עטה as pronounced with a sibilant). Const. followed by על (like עטה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה על clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עטה אור בשלמה, "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, עטה עטה, "rolling he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. حط has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms ענה Nos. 3, 4, עטה No. 3, עלה No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be פעטה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in פעטה may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition פ which has been stated above, p. cccclxxix, A, quam languidissima, as faint as possible. Others regard עטה h. l. to be one veiled, i. e. a harlot (comp. Genesis 38:14); others one weeping, others unknown, all of which are more remote from the context.

העטה, to cover, followed by two acc. Ps. 84:7, נס-פרכות יעטה מורה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, Ps. 89:46.—As to the forms לעט, ונעט 1 Sam. 14:32; 15:19, see the root עט.

Derivative, מעטה.

עטין m. (from the root עטן), a place where cattle lie down, Job 21:24, חלב עטין מלאו חלב, "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עטין for the Ch עטמא, Syr. حمة thigh, side (m and n being interchanged, see p. cccclxxii), Ch. and Zab. אטמא with this sense, his sides are full of fat (חלב). So LXX. ζγαρα; Vulg. viscera; Syr. sides.

עטישה m. sneezing, Job 41:10, from the root עשש.

עטלה m. a bat, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and עף flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence معطن and

עֲטֵן a place by the water, where cattle lie down; see **עֲטֵן**.

עֲטָרָה fut. **עֲטֹרָה**.—(1) TO COVER, TO COVER OVER, i. q. **עֲטָה**, for which this verb is often used in the

Targums. (Arab. **عطف** IV. to be on, Syr. **حط** to be clothed. Cognate and synonymous roots are **עָטָה**, **עָטָה**, **עָטָה**.) Followed by **ל** Ps. 73:6, **עֲטָרָה שִׁירָה**, "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare **לְבָשׁ**.

(2) *to be covered, to be clothed.* Followed by an acc. Ps. 65:14, **עֲטָרָה יַעֲקֹבִי**, "the valleys are covered over with corn." Absol. *to hide, or cover over oneself.* Job 23:9, **יַעֲטֹף יָמִי**, "(if) he cover himself over (i.e. hide) in the south." Hence **מַעֲטָפוֹת** garments.

(3) *to be wrapped in darkness, to languish, to faint* (comp. the synonyms **עָוָה** Nos. 3, 4, **עָוָה**, **עָוָה**). Used of the heart or soul, Ps. 61:3; 102:1; Isa. 57:16. Part. pass. **עָטוּף** fainting, Lam. 2:19; *weak* (used of lambs), Gen. 30:42.

NIPHAL, i. q. Kāf No. 3, Lam. 2:11.

HIPHAL, id. intrans. *to languish, to be feeble*, Gen. 30:42.

HITHPAEL, *to languish, to faint*, used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun **מַעֲטָפָה**.

עָטָר (cognate to the verb **עָטָר** which see), to SURROUND, whether in a hostile manner (followed by **אֶל**), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

PIEL, **עָטָר**, *to surround with a crown, to crown*, followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, **עָטָר הַפְּעִיזִי**, "Tyre, the crowning," i.e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עֲטָרָה constr. **עֲטָרָה**, plur. **עֲטָרוֹת** f.—(1) *a crown*.—(a) convivial, Isa. 28:1.—(b) royal, *a diadem*, 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [*Atarah*], pr. n. f. 1 Ch. 2:26.

עֲטָרוֹת ("crowns"), [*Ataroth*], pr. n.—(1) *a town* in the tribe of Gad, Num. 32:3, 34.—(2) *of another* in the tribe of Ephraim, Josh. 16:7; also called **עֲטָרוֹת אֲדָר** ("crowns of Addar"), Josh. 16:5; 18:13.—(3) **עֲטָרוֹת בֵּית יוֹאָב** ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.—(4) **עֲטָרוֹת שׁוֹקֵן** a town in the tribe of Gad, Num. 32:35.

עָטָשׁ an unused root; Arab. **عطس** *to sneeze*, see **עָטָשׁ**.

עַי (for **עַי**, i. q. **עַי**, "a heap of ruins"), with the art. **הַעַי** [*Hi, Hai*], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. **Ἰαγὰλ**. Vulg. **Hai**. Other forms of the same name which are fem. are **עַיָּה** Neh. 11:31; **עַיָּה** 1 Chron. 7:28 [but this is **עַיָּה**]; and **עַיָּה** Isa. 10:28.

עָרָה (for **עָרָה**, from the root **עָרָה**, to overturn, to destroy), pl. **עָרִים** m.

(1) *ruins, ruinous heaps*, Mic. 1:6; Jer. 26:18. Mic. 3:12; Ps. 79:1; comp. **קָעָה**.

(2) **עַי הַעֲבָרִים** Num. 33:45, and more fully verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [*Ije-abarim*], a part of mount Abarim.

(3) **עַיִם** [*Iim*], a town of the tribe of Judah, Josh. 15:29.

עָיָה see **עָיָה**.

עֵיב see **עֵיב**.

עֵבֶל ("void of leaves," see **עֵבֶל**: ["stone"]), [*Ebal*], pr. n.—(1) *of a mountain or rock* in the northern part of mount Ephraim, opposite mount Gerizim (**גֵּרִיזִים**), Deut. 11:29; Josh. 8:30. LXX. **Γαῖβαλ**. Vulg. **Hebal**.

עֵי see **עֵי**.

עֵיִן ("ruin"), [*Ijon*], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֵיִת f. 1 Ch. 1:46 for **עֵיִת**, which see.

עִטָּה (or **עִטָּה** Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots **עָטָה**, **עָטָה**. Syr. **عَظِي** to be indignant, to rush upon any one; **عَظِي** indignation, wrath. Arab. **عَظِي** to be indignant, **عَظِي** rage, anger.) Const. followed by **כִּי** 1 Sa. 25:14, **נָשָׂא כִּי** "he flew upon

them," i.e. stormed at them; followed by אֶל 1 Sam. 15:10. וַתָּעַם אֶל הַשָּׁקָל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 קָרַי (which alone is the true reading), וַתָּעַם אֶל הַשָּׁקָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַתָּעַם is the same as וַתָּעַם 1 Sa. 25:14, just like וַתָּחַשׁ Job 31:5, for וַתָּחַשׁ and he hastened; and וַתָּחַד Prov. 27:17, for וַתָּחַד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root וַתָּחַד (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עִים m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עִימָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִי הַעֲבָרִים, עִי see עִי No. 2, 3.

עִילֹם m. i. q. עוֹלָם eternity, 2 Ch. 33:7.

עִילִי (i. q. Chald. עִלִּי "most high"), [Ilai], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 13:28; עִלְמֹן.

עִלַּיִם Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

עִלְמֵיָא Ch. plur. Elamites, Ezr. 4:9."

עִים an unused root; perhaps, i. q. kindred אִים Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμε.—

עִים Isa. 11:15, בְּעֵינֵי רָחוֹם "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίῃ; Vulg. in fortitudine spiritus sui.

עֵין—(1) i. q. Arab. عَيْن Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵין the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵין Part. עֹיֵן looking askance, envious, 1 Sam. 18:9 כְּחֵיב; Arab. عَائِن id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵינִי etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי once defectively Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעֵינֵי to see with (one's) eyes, Eze. 12:12; יָפִים עֵינִים beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man," i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).

—Specially these phrases are to be noticed—(a) עֵינִי before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵינִי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כַּמְצֹחַ בְּעֵינֵי וַיְהִי כַּמְצֹחַ בְּעֵינֵי "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen.

29:20. 2 Samuel 10:3, אָבִיךָ בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence טוב בְּעֵינֵי it seems good to me, i.e. it pleases me (see טוב, טוב, רַע בְּעֵינֵי, רַע it displeases me (see רַע, רַע), compare under the root עֵי.—הָקֵם בְּעֵינֵי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) עֵינֵי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵים between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) עֵין עַל to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand

وضع عينا على فلان is always taken in a bad sense), e. g. Genesis 44:21, אֶשְׁמָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελούμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֶל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עינים), Am. 9:4, 8; and also verse 4 with the addition of the word עינה. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינַי לְהַדְרִיחַ to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְעֵינַי לְהַדְרִיחַ to lift up the eyes, see עינים No. 1, letter d.—(h) עינים עינים see עינים.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. רָעָה עֵינִי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μὴ φθορήσαι σου ὁ ὀφθαλμός*. See also the remarks under the roots עינים, עינים. *proud eyes*, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. *the eye* of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By metonymy it is used of a *look*, or *glance* of the eyes, Cant. 4:9, כְּחֵיב, כְּחֵיב לְבָבִי מִפְּצָחֶיךָ מֵעֵינֶיךָ, “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עין is joined to a masculine, but the *eye* has *eye*).

(2) *face*, i. q. עינים, so called from the eyes, as being a principal part of it (compare Germ. *Gesicht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see עינים); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵלֶּיךָ הָאֲרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance*, *form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم *eye*, چشم *a fountain*; Chinese, *ün*, *eye* and *fountain*; and *vice versa* Gr. *πηγή*, *fountain*, *corner of the eye*), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת, constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵינֵי הַכִּד (‘‘the fountain of the kid’’), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; *Engadda* of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called עֵינֵי הַכִּד (which see). [Now called ‘Ain Jidy, Rob. ii. 209.]

(b) עֵינֵי הַגַּדִּים (‘‘the fountain of gardens’’), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵינֵי הָדָר Ps. 83:11, and עֵינֵי הָדָר (‘‘the fountain of habitation’’), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵינֵי הַדָּהָה (‘‘fountain of sharpness,’’ i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵינֵי הָחֹר (‘‘fountain of En-hazor’’), a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵינֵי הָחֹר, see עינים.

(g) עֵינֵי הַמִּשְׁפָּט (‘‘fountain of judgment’’), [*En-mishpat*], i. q. מִשְׁפָּט, which see, Gen. 14:7.

(h) עֵינֵי הַשְּׁנֵי (‘‘fountain of two calves,’’ unless perhaps ע is written for עינים ‘‘two pools’’), [*Engelaim*], a town on the northern shore of the Dead Sea.

(i) עֵינֵי הַשֶּׁמֶשׁ (‘‘the fountain of the sun’’), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵין [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵינֵי רֹגֵל (‘‘fountain of the spy,’’ or, according to the Targ. ‘‘fuller’s fountain’’), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵינֵי הַיָּמִים (‘‘fountain of the jackals,’’ commonly ‘‘dragon-fountain’’), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵינֵי הַתְּפֹאֶה [*En-tappuah*], a fountain of the town תפוח Josh. 17:7; compare verse 8.

Denominative is עֵינֵי, which see.

עֵינֵי Chald. f. plur. עֵינֵי, constr. עֵינֵי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵינֵי see עין No. 2.

עֵינֵי (‘‘two fountains’’), Gen. 38:21, and—

עֵינֵי (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינִי ("having eyes"), [*Enan*], pr. n. m. Nu. 1: 15; 2: 29; comp. עֵינִי under the word עֵינִי.

עָרַךְ TO LANGUISH, TO FAINT; comp. the cognate roots עָרַךְ (עָרַךְ, עָרַךְ), עָרַךְ. Once found as a verb, Jer. 4: 31. Hence—

עָרַךְ f. עָרַךְ adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25: 29, 30; Job 22: 7 (in the other hemist. רָעַךְ); Psa. 63: 2. Pro. 25: 25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31: 25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46: 1 (where עָרַךְ is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עָרַךְ (חֵיהָ); used of a thirsty land, Ps. 143: 6; Isa. 32: 2.

עֵיפָה fem. (from the root עָרַךְ No. 3)—(1) *darkness*. Amos 4: 13, עֵיפָה שָׁמַר עֵיפָה "he makes the dawn darkness." With הַּ parag. עֵיפָה Job 10: 22.

(2) [*Ephah*], pr. n.—(a) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25: 4; Isa. 60: 6; 1 Ch. 1: 33.—(b) m. 1 Ch. 2: 47.—(c) f. 1 Ch. 2: 46.

עֵיפִי ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40: 8 קרי where the כהיב has עֵיפִי.

עֵיר m. with suff. עֵירָה Gen. 49: 11, plur. עֵירִים, a *young ass*, the foal of an *ass*, Zec. 9: 9. Job 11: 12, עֵיר פָּרָא "a wild ass's colt." Sometimes used also of a *full grown ass*, used for riding on (Jud. 10: 4; 12: 14), for carrying loads (Isa. 30: 6), for plowing (Isa. 30: 24). Compare Gen. 32: 16. (Arabic عَيسَر signifies any ass, whether wild or domestic. It appears properly to signify a *wild ass*, and a young ass, so called from its swift, *ardent* running; see the root עֵיר No. 1, like פָּרָא a *wild ass*, from פָּרָא to run.)

עֵיר pr. i. q. עֵיר TO BE HOT, ARDENT (beiß, heiß), and causat. (for הָעֵיר) to make hot, to heat (beizen). Hos. 7: 4, of a baker, יִשְׁבֹּת קֵצֵיר וְנִי "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an *ardent rapid course*, or running (Arab. عَار IV. to run swiftly, of a horse; عَار Med. Ye, to run away, breaking the reins, as a horse, compare עָרַךְ No. 2); whence עֵיר a *wild ass*, so called from its rapid unrestrained running.

(2) it is applied to the *heat of anger*, an *ardent* attack upon the enemies (comp. عَار Conj. I. III. IV. to rush upon enemies, and عَار Med. Ye, to be incensed with jealousy). See עֵיר No. 2, and עֵיר an enemy.

(3) to *heat of mind*, *terror* (compare עָרַךְ No. 3). See subst. עֵיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

עָרַךְ a crowd of men, עָרַךְ an army. Hence several (as Schröder, loc. cit.) derive—

עֵיר [In Thes. from עֵיר I.], f. (Josh. 10: 2), plur. once עֵירִים Jud. 10: 4 (on account of the paronomasia, see עֵיר), elsewhere עֵירִים (from the sing. עֵיר)—

(1) a *city*, a *town*, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵיר as being nearly the same as עֵיר No. 2, and the Gr. ταίχος a place fortified with a wall. For this word also included *camps*, and also *small fortified places*, as *towers*, *watch-towers*. What the extent of its signification is, may be learned from the following places. Num. 13: 19, "and what the cities are in which they (the people) dwell, הַבְּסֻכִּים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17: 9, "and they built for themselves high places in all the cities נְצֻרִים נְצֻרִים from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵיר אֱלֹהִים the city of God, Psa. 46: 5; 87: 3; Isa. 60: 14; עֵיר הַקֹּדֶשׁ the holy city, Neh. 11: 1; Isaiah 52: 1; Daniel 9: 24 (πολις ἁγία, Matthew 27: 53); עֵיר יְהוּדָה the (capital) city of Judah, 2 Chron. 25: 28; also κατ' ἐξοχὴν, Eze. 7: 23, and עֵיר Isaiah 66: 6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32: 19).—Followed by a genit. of pers. the *city of any one* is his *native city*, or the *one in which he dwells*, Gen. 24: 10, עֵיר נָחֹר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20: 6, compare in New Test. πόλις Βεθλὲμ, i. e. Bethlehem, Luke 2: 4, and πόλις ἀνθρώπων (of the parents of Jesus) Ναζαρέτ, Luke 2: 39, and also a similar idiom is noticed under the words עֵיר, עֵיר; followed by a genit. of another city, it is used of the *circumjacent towns or villages* (elsewhere called עֵיר הַנֶּחֱבֵט, as עֵיר הַנֶּחֱבֵט the towns and villages near Heshbon, Josh. 13: 17; עֵיר עֵיר Isa. 17: 2.—Sometimes also parts of cities are called *cities* (comp. Germ. *Mittstadt*, *Neustadt*, and πόλις, in Passow). Thus עֵיר הַמַּיִם 2 Sa. 12: 27, the city of waters, part of the city of Rabbah, 2 Ki. 10: 25, עֵיר הַמַּיִם a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how ללכת אל עיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. *er weiß sich nicht zu finden*, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עיר המלח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עיר נחש ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עיר שמש ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עיר התמרים ("city of palm-trees"), i. q. יריחו Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עיר הקרם, see under the word הקרם.

Proper name of a man is עיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עירי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לא אבוא בעיר, "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הפלתי עליה פתאם עיר ובהלות. LXX. ἐπὶ ἐρήμῳ ἐπ' αὐτὴν ἐξαιφνης τρομόν καὶ σπουδὴν.

עיר Chald. m. (from the root עיר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܥܝܪ and Gr. Ἐγγήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγγήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עירא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עירד [*Iradd*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עירו pr. n. m. [*Iru*], 1 Ch. 4:15.

עירי ("belonging to a city"), [*Iri*], see עיר No. 1, extr.

עירם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עירם, עירם, pl. עירי i. q. עירם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְעִירְיָהּ "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like עירוש, עירוש). Verse 22, 39; 23:29. Root עירם No. I.

עירש the constellation of the bear, see עירש,

עיר pr. n. see עיר.

[עיר a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עקב, עקב, עקב, עקב.]

עקב (i. q. עקב "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עקב a spider, Job 8:14; Isa. 59:5 (Arabic عكب, Chaldee ܥܩܒܐ). It seems to be compounded of the verb עקש, Arab. عكش to weave (as a spider), and عكب [עקב] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עקב to weave.

עקב m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. عكبر الحوربيل, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עכל to devour, and ער a field (l being elided); I prefer from עכל to devour, to digest food, and ער in the signification of corn. [But see עקב.]

עכו ("sand made warm by the heat of the sun"), Arab. عك from the root עכו pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכו seems to be for עכו); called on the Phœnicio-Grecian coins עכ, read עכ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عك, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עכו ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

עבד an unused root, Arab. **عَبَدَ** prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare **נָכָה** No. 3, and **ضرب**), whence pr. n. **עבדו**.

עבן an unused root, prob. i. q. **עבר** (comp. Josh. 7:1, seqq.), whence pr. n. **עֵבֶן** and —

עבן pr. n. ("troubling," i. q. **עבר**, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עבס not used in Kal. Arab. **عَبَسَ** to bind back, whence **عَبَسَ** a rope which is fastened from the mouth of a camel to its forefoot. Hence **עָבַס** a fetter, an anklet, from which —

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עָבַס m. an anklet (see the root) — (a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וְיָבִיעָם אֶל־מוֹסָר אֱוִיל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that **עָבַס** can be rendered as in fetters, although it is not necessary to assume the elipsis of the particle **וְ**; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after **וְ**, must be regarded as in the accusative, and designates state or condition in which any one is: **בְּחֵלוֹם** as in a dream, Isa. 29:7; **בְּמִלְבָּשׁ כְּבוֹד** as in a splendid garment, Job 38:14. Or in this passage **עָבַס** may be for **עָבַס** "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit. — (b) as an ornament of women loving display, *periscelis*, *περισκέλιον*. Plur. **עָבָסִים** Isa. 3:18. Compare **עָבַס**.

עָבָה ("anklet"), [*Achsah*], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עבר — (1) pr. i. q. Arab. **عَبَرَ** TO DISTURB OR TROUBLE water; figuratively —

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, **עָבַר אָבִי אֶת־הָאָרֶץ** "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, **עָבַר שָׂאֵרוֹ אֶת־בָּשָׂרוֹ** "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (*βεῖρüttung*), Pro. 15:6. Hence —

עָכָר [*Achar*], see **עָכָר**.

עָכָר ("troubled"), [*Ocran*], pr. n. m. Num. 1:13; 2:27.

עָכָר m. quadril. an asp, Ps. 140:4. It is formed apparently from the root **עָכָס** to bend backwards, by the addition of the letter **כ**. See Lehrs. p. 865.

עָלָה & **עָלָה** (of the same form as **עָלָה**, from the root **עָלָה**) — (1) prop. subst. height, hence as a concr. the Highest, Most High. Used of God, Hosea 11:7, **עָלָה יְהוָה יִקְרָאוּהוּ** "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. **עָלָה** or **עָלָה** non-summus, not the Most High, i. q. **עָלָה** non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. **עָלָה** worthlessness, nothingness. Hos. 7:16, **עָלָה** "they turn themselves to idols" or "to worthlessness."

(2) Adv. — (a) on high, highly. 2 Sam. 23:1, **עָלָה הָיָה** "who was raised on high." — (b) on high, above, **עָלָה** from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עָלָה pl. const. **עָלָה** (a form peculiar to poetry, like **עָלָה** with suff. **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה** poet. **עָלָה** (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. **ἐπὶ** (*ἐπὶ*) and **ἐπὶ**, Germ. auf, über, Lat. super and in, on, upon, over; the various significations of this word may be referred to four classes. It is —

(1) i. q. **ἐπὶ**, super, auf, upon, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (a) used of a state of rest, e. g. to lie **עָלָה** on a bed, 2 Sa. 4:7; **עָלָה** on the path, Job 18:10; **עָלָה** on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so **עָלָה** on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gelde, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not **עָלָה** on his tongue," (for there speech really springs up); and in like manner **עָלָה** upon thy mouth, where we should say, upon thy lips. Ex. 23:13, **עָלָה** "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. **ἐπὶ** **ἐπὶ**. To the same usage belongs the phrase **עָלָה** on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up **עָלָה** in all the houses

of luxury," etc. that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית," "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, אשר על עני יחבלי, "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על נלה for נלה אחר אשר על Lam. 2:14; 4:22, under the word נלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρίδες ἐπὶ χερσὶ, Od. xxiv. 229) —It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see קבד and Lehrs. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to מַעַל. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָחֶט, "it was upon me to give (my duty)." Prov. 7:14, וְכִהִי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הִרְבֵּנוּ עָלַי מָאֹד מְהֵרָ וּמָתָן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Ps. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على ألف I owe a thousand denarii, and نى عليك ألف thou owest me a thousand denarii; De Sacy, Gramm. Arabe and edit. i. § 1062.—(δ) חָיָה עָלַי, Gr. ζῆν ἐπὶ τῷ σῶματι, e.g. חָיָה עָלַי לֶחֶם to live on bread, Deut. 8:3; חָיָה עָלַי חֶרֶב by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, אֶפְסָיו "in its own time," (see אָפַן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμετέρας, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολέμῳ; Engl. upon [on] the day; Germ. auf den Tag). —(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρῶς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דְּבָרָיו "after the manner of Melchizedech." על עֲקָה in this manner, Esth. 9:26. על נִקְרָא καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see נִקְרָא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عيچhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, הֵרָאב אֶפְסָיו (etwas), or upwards from a lower place, הֵינָא אֶפְסָיו (etwas). Of the former kind are עָלַי הַשֶּׁלֶךְ to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, 2 Ki. 1:13; עָלַי קָרָב to inscribe in a book, Ex. 34:1; וְהָיוּ עָלַי יָדַי (see יד, letter ee), simpl. וְהָיוּ עָלַי יָדַי to deliver into the hands, Isa. 29:12, and hence figuratively עָלַי צִוָּה and other verbs of commanding, giving orders; also בּוֹא עָלַי to come upon any one (see בּוֹא); also, Gen. 16:5, וְהָיוּ עָלַי חֲסִים "I t) my wrong (the wrong done to me) (be) upon thee;" Eze. 13:3, הִיוּ עָלַי דְּבָרִים טובִים to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself עלַי upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überflüttet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַפְּפָה הַמֶּתָה עָלַי רוּחִי Ps. 142:4; 143:4; Jon. 2:8; הִתְעַפְּפָה הַמֶּתָה עָלַי רוּחִי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נִהַפְּכִי עָלַי צָרִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16).—To the latter kind belong עָלָה הָרַע עָלַי to go up into a mountain, Isa. 40:9; 14:3, 14; הִנֵּלְהָ עָלַי הַמְּרִקָה to take (any one) up into a chariot, 1 Ki. 20:33; וְהָיוּ עָלַי עֵץ to hang on a tree, Gen. 40

19; 1 Sam. 4:12; and also the phrase *עלה על לב* to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖς*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על* to add to any thing (see *על*); *על* to be reckoned to any thing, 2 Sam. 4:2; *על* to ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *על* (add) days to a year, i.e. after a year and more; Gen. 28:9, “he took Mahalath... *על* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *על* to set over; *על* he who is over (the ruler of) the palace: (see *על* No. 2).—(b) It is put after verbs of covering, protecting (prop. to cover over anything); see *על* and *על* and Lehrs. 818; even though the covering or veil be not *above* the thing, but *around, or before* it. Ex. 27:21, “the curtain which was *above* the testimony,” i.e. before the testimony. 1 Sam. 25:16, *על* “they were a wall *above* us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *על* to fight *for* any one, Jud. 9:17; Gen. 49:26. In these examples the particle *על* is nearly the same as *על* comparative (also Gen. 48:22, “I give to thee

one portion of land *על* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *על*; and of time, *beyond*; Lev. 15:25, “if the flux continue *על* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake *על* we are killed;” Job 34:36; Ruth 1:19. Hence *על* Lam. 5:17; Jer. 4:28, and (see *על*) on this account; *על* (*propter rem*); *על* (*propter causas*), on account of; *על* on what account? i.e. wherefore. Followed by an inf. *על* because thou sayest, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *על*); of laughing and weeping (see *על*); of anger (Job 19:11): of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *על*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price for which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *על* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of rest) has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bei, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *anà*, Lat. *apud*, ant. *opur, apor*, i.e. *ὑπὲρ*, Sanscr. *upari*.) So especially—(a) when a thing really depends over another, e.g. when one stands *at a fountain* (*על*), over which one really leans. Gen. 16:7; *על* by the water (as that is lower than the surface of the ground), Num. 24:6; *על* by the sea, Ex. 14:2, 9; *על* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ παραμῶν*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorska maritime*, pr. *supermarinus*); *על* by the camels (while they were lying down, so that a man standing was *above* them), Gen. 24:30; *על* Prov. 23:30: *על* in judgment, pr. at the judicial board (compare *super cenam*, *ἐπ' ἐργῳ*), Isai. 28:6; *על* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing, Isai. 60:14, “they shall bow down *על* at the soles of thy feet.” *על* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der*

rechten Seite (compare $\epsilon\pi\iota$ δεξιά, $\epsilon\pi\iota$ ἀριστερά, II. vii. 338; xii. 240); *at, on*, the side or hand, e. g. על צד at the side (see רצ), על יד at the hand (see יד), על ימיני at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על ידי by the hedge (as in Germ. they say, unter dem Zaune), Job 30:4; על עיר near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. παραστήναι and ἑστῆναι Isai. 6:2), also על עמוד Exod. 14:3; על ראשי Isai. 35:10; and Job 26:9, פרישו עלי ענני "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e. g. על זבח with sacrifices, Ps. 50:5; על נבל to the sound of the psaltery, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם to eat (flesh) with the blood.—Like other particles of accompanying (עם, אח), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, חגני על אליהם "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יקר liberally, Psal. 31:24; על נקלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. לרצון Isai. 56:7; Jer. 6:20; compare $\epsilon\pi\iota$ Isa, i. q. $\iota\sigma\omega\varsigma$, $\epsilon\pi\iota$ μέγα, $\epsilon\pi\iota$ πολύ, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle ἐπὶ, or else by κατὰ (*down upon* any thing); especially in compound words (καθίμι) Lat. *in, ad*, Germ. auf (etwas) hin, auf (etwas) los, *upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see פנים), Job 21:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו for אל קרבו into his inwards, i. e. into him, 1 Ki. 17:22. Hence על יד, נשחך, to stretch out

the hand to, or towards any thing (Isai. 11:8; see שחך), על נפל (also אל נפל) to fall away to any one; על כתב (also אל כתב) to write to any one, 2 Clon. 30:1; על לב to turn the heart to any thing (see שים); על השתחוה to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see ענב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, על אבשלום ללב "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon*, auf (etwas) los, über (etwas) her. Judges 16:12, על פלשתים "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, חגני עליך "behold I am against thee," i. e. I invade thee, attack thee (elsewhere על ה', Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isai. 9:20; 29:3; also, על כנס to rise against any one; על עיר to besiege a city; על קרב to surround any one (in a hostile manner); על חשב to take counsel against any one, etc. More rarely—(b) in a good sense; *towards*, e. g. עלה חסד 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ל, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אם יש עלי Job 22:2, יספון עלי, כי "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; על יהוה Isa. 17:7; (הר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for על אף—(1) *although* (compare letter A, 1, *b*, β). Job 16:17, לא חסם קדפי "although there be no violence in my hands;" 34:6; Isai. 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully על אף Deut. 29:24; 2 Sam. 3:30; על אף Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) על pr. *as according to*, wie es angemessen (if), comp. על A, No. 1, ζ ; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) על (Arab. على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. von oben weg, e.g. Gen. 24:64, "she alighted *מֵעַל הַנֶּמֶל* from off the camel." Gen. 48:17, "he took the hand *מֵעַל רֹאשׁוֹ* from off his head," on which it was placed. *נִשָּׂא מֵעַל פָּ* to behead any one, Gen. 40:19. *קָרָא מֵעַל סֵפֶר* to read of that which is written *upon* the book, (compare *עַל כְּתָב*), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed *מֵעָלָיו* from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see *עַל A*, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, *עוֹרִי יָהָר מֵעָלַי*, "my skin has become black (and falls) off from me," verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see *לְבַשׁ*). — (b) it is used of those who remove something troubling, which had been a burden to them (see *עַל No. 1*, letter a, β). Exod. 10:28, *לֵךְ מֵעָלַי*, "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land *מֵעַל אֶבְשָׁלוֹם* from Ab-salom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. *עַל No. 3*), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up *מֵעַל אַבְרָהָם* from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) *עַל* nearly i. q. *עַל* (comp. *מִתַּחַת* i. q. *תַּחַת*), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by*, 2 Ch. 26:19. (Aram. *ܥܠܐ* id. Matt. 2:9.) Also, without *ל* (like *מִתַּחַת* for *מִתַּחַת ל*) *above*, Neh. 3:28. Eccl. 5:7, *עַל גְּבוּהַ שְׂמֵר* "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

עַל Chald. with suff. *עֻלְהִי, עֻלְנָא, עֻלְהֵו* i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence *עַל דָּבָר* there-fore, Ezr. 4:15.

(3) often i. q. *אֵל* to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. *ל* the mark of the dative, Dan. 6:19, "sleep fled *עֲלוּהִי* to him" (i. e. his sleep); hence *עַל קִב* Ezr. 5:17, and *עֲשֵׂה עָלַי* Dan. 4:24, to *seem good* to some one, i. e. to please him.

עַל more rarely *עוֹל*, with suff. *עָלוּ* in. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. *عَل* id., from the root *عَلَل*, *عَلَّ* No. II, 2.

עָלָא Ch. followed by *מִן* over, Dan. 6:3.

עָלָא ("yoke"), [Ulla], pr. n. m. 1 Ch. 7:39.

[*עָלָב* an unused root, i. q. *غلب* to be strong. Hence the pr. n. *אֶבְי עֲלִיבֹן* (see under *אֶבְי*).]

עָלָג an unused root, i. q. *لغ* to stammer; whence—

עָלָג m. adj. *stammering*, Isa. 32:4. (Arabic *عَلَج* barbarian.)

עָלָה fut. *עֲלֶה*. — (1) TO GO UP. (Arab. *عَلَا* to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excello*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § cxx. 2.) Constr. followed by *עַל* of place to which one ascends, Isa. 14:14; *עָלָה* Ex. 24:13, 15, 18; 34:4; *עָלָה* Isa. 22:1; *עָלָה* Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, *עָלִיתִי מִשְׁכְּבִי אֲבִיד*, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (*ܥܠܐ*), compare under the word *עָלָה* No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עלה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִגָּה עָלָה בָּלוּ קַשְׁיוֹנִים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome*, Pro. 31:29. As to the phrase עַל עָלָה see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אָרִיקָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i. e. to be brought up, Ezr. 1:11.

(2) *to be made to depart, to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

HIPHAL (rarely הִעָלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הִעָלָה אֶת־הַנְּרֹחַ he put lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by ל Ezr. 26:3. Specially *to put a sacrifice on the*

altar, *to offer*, Isa. 57:6; הִעָלָה עֹלוֹת *to offer a burnt offering*, Lev. 14:20; Job 1:5.

(2) *to take up*, Ps. 102:25.

(3) *to bring up* into an account, 1 Ki. 9:21.

(4) *to spread over, to overlay with*. 1 Ki. 10:17, וְשָׂרָשָׁת כִּנִּים זָהָב עָלֶיהָ עַל־הַמִּנִּי הָאֵוֶר, "and he overlaid one shield with three minæ of gold," i. e. he used it in gilding one shield.

HOPHAL הִעָלָה (for הִעָלָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

Derived nouns, עֹלָה, עֹלָה, עֹלָה, עֹלָה, עֹלָה, מַעֲלָה, מַעֲלָה, מַעֲלָה, and the pr. names מַעֲלָה, מַעֲלָה, עֹלָה, Chald. עֹלָה.

עֹלָה constr. עֹלָה, with suff. עֹלָהוּ (Ps. 1:3); plur. constr. עֹלָה Neh. 8:15; m. a leaf, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עָלָה in the sense of growing and sprouting forth.

עֹלָה Chald. pretext, cause, Dan. 6:5, 6. (Aram. and Arab. عِلَّةٌ id. In Arabic it is also used of any thing, which is made the pretext of neglecting another, see the root عָلָה No. I, Kal.)

עֹלָה more rarely עֹלָה f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. עֹלָה a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent, steps*, Eze. 40:26.

Sometimes עֹלָה is contracted from עֹלָה iniquity, which see.

עֹלָה, emphat. עֹלָה Ch. a burnt offering, pl. עֹלָה Ezr. 6:9.

עֹלָה f.—(1) with the letters transposed, i. q. עֹלָה (which, in Hos. loc. cit., is found in many copies).—(1) iniquity, Hos. 10:9. (Compare Æth. ሀለወ: i. q. ሀለ.)

(2) [Alvah, Aliah], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עֹלָה.

עֹלָמִים (denom. from עָלָה, עָלָה of the form עָלָה, עָלָה, m. pl. youth, juvenile age, Ps. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, וְעֹמֶתוֹ קָלָאוּ עֹלָמָיו "although his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עֹלָה ("unrighteous" ["i. q. علیان thick

heavy"), [*Alvan*], pr. n. of an Edomite, Gen. 36: 33, which is written עֲלָוִן 1 Ch. 1:40.

עֲלֹכָה f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. عِلَقَة, Syr. حَلَمٌ id. from the root עלץ and غلץ to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العَلَوِيُّ in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fute*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עָלָה i. q. עָלַם and עָלַץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάω, 127, not of leaping, dancing, like the syn. 74), 2 Sa. 1:20; Ps. 68:5; followed by 3, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עֲלָה, and—

עֲלֹה m. *exulting, rejoicing*, Isa. 5:14.

עֲלָן an unused root; Arab. غَلَطَ to be thick, dense, with the letters transposed غَطِلَ to be dark; whence—

עֲלֻמָּה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עֲלִי ("going up," perhaps "height;" from the root עָלָה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἠλί, *Heli*.

עֲלִי m. a pestle, Prov. 27:22; from the root עָלָה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עָלָה; Arabic عَلَّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עָלִי adj. only in f. עֲלִית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עָלָה; of the form קָטֵל.

עָלִי Chald. *most high, supreme*. עֲלֵיָא Dan. 3:26, 32; 5:18, 21; and simply עֲלֵיָא Dan. 4:14, 21; 7:25; used of the only and most high God. In כְּחֵיב always עֲלֵיָא; according to the Syriac form חֲכֵן.

עֲלִיָּה and עֲלִיָּה see עֲלֵיָא and עֲלֵיָא.

עֲלִיָּה f.—(1) *an upper chamber, a loft on the roof of a house*; ὑπερῶν, Edder, Grter. (Arabic عِلْيَة, عِلْيَة.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

עֲלִיָּה m. עֲלִיָּה f. adj.—(1) *high, higher* (opp. to תַּחְתִּי), Gen. 40:17. הַבְּרֵכָה הָעֲלִיָּה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθαι. 1 Ki. 9:8; יהִיָּה הָזָה וְהַבֵּית הַזֶּה עֲלִיָּה Vulg. *et domus hac erit in exemplum*.

(2) *Supreme, Most High*, used of God, as עֲלִיָּה Gen. 14:18; יהִיָּה עֲלִיָּה Psa. 7:18; אֱלֹהִים עֲלִיָּה Psalm 57:3; and simply עֲלִיָּה Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιούν, i. q. ὑψιστος, Philé Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עֲלִיָּה וְעֲלִיָּהוּ) the gods and goddesses, pr. those who are above, both male and female. Plant. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עֲבֵד עֲלִיָּה the servant, i. e. worshipper of the gods.)

עֲלִיָּה Ch. id., only in plur. (majest.) עֲלִיָּהוּ used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὑψιστα in the New Test. ? *highest places*.]

עֲלִי m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3, עֲלִי וְעֲנֹתָ [but the second word really is עֲנֹתָ rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עֲלִי m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עָלָה No. I, 3.

עֲלִיָּה (from the root עָלָה I, 3), Ps. 14:1; 66:5 plur. עֲלִיָּהוּ f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 32:14, 17 (comp. עלל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ לָם עֲלִילוֹת "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילָה f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

עֲלִית f. Chald. the higher part of a house, i. q. Heb. עֲלִיָּה. Dap. 6:11.

I. עֲלַל i. q. Arab. عَلَّل pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Heb. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) to glean, to make a gleanings, like عَلَّل Conj. II.; see Po. No. 1, and עללוֹת.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (den Wuth tühlen) in vexing any one, petulantly making sport of him, hence to be petulant (mutwillig seyn), עֲלָל, מְעַלְל, a petulant (boy), abstr. מְעַלְלִי.

(3) to perform (a work), to accomplish (etwas vollbringen, vollführen), see עָלַל, hence to do a deed, see Po. No. 3, and the nouns עֲלִילָה, מְעַלְל.

POEL—(1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. מְעַלְל a petulant (boy), Isa. 3:12, i. q. עֲלָל, עֲלָל which see.

(3) to vex, to illtreat any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עֲלָלְתָּ בָּהּ "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עֲלָלְתָּ לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow לְאִשְׁרֵי עֲלָלָהּ" which has been brought upon me." Job 16:15, עֲלָלָהּ בְּעֶסֶר בְּרִנִּי "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלְל—(1) pr. to satisfy thirst, used

of lust, followed by אֵין on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. ὑπαίτω, Vulg. illudo), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend in destroying any one, followed by אֵין Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4.

Derived nouns, עֲלָל, עֲלָלָה, עֲלָלָה, עֲלָלָה, עֲלָלָה, עֲלָלָה, Chald. עֲלָל.

II. עֲלַל an unused root. Arab. عَلَّل—(1) to put in, to thrust in, and intrans. to enter, like the Ch.

عَلَّل—(2) to bind on, to bind fast, whence عَلَّل a yoke (like the Lat. jugum a jungendo, Gr. ζυγόν from ζευγνύω).

עָלַל Chald. i. q. Hebr. No. II.—(1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. עָלַל Dan. loc. cit.; fem. עָלַלְתָּ 5:10. Part. plur. עָלַלְיִם 4:4; 5:8 כְּחִיב עָלַלְיִם.

(2) to set (used of the sun [the subst. מַשְׁעָל]), Dan. 6:15. Comp. Hebr. מָצָא.

APHEL, to bring in any one, followed by אֵין of pers., pret. הִנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִנְעֵל 2:24; inf. הִנְעֵל 5:7; and הִנְעֵל 4:3.

HOPHAL הִנְעֵל to be introduced, 5:13, 15.

Derived noun, מְעַלְל.

עֲלָלוֹת const. עללוֹת plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עלל I, 1.

I. עֲלַם TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עֲלָמִים hidden (sins), Ps. 90:8.

NIPHAL נִעְלַם to be hidden, to lie hid, Nah. 3:11; followed by מִן of person from whom any thing is hid, Lev. 5:2; and מִיֵּצֵי 4:13; Num. 5:13. Part. נִעְלָמִים secret men, crafty, Ps. 26:4.

HIPHAL הִנְעֵל—(1) to hide, followed by מִן from any one, 2 Kings 4:27. Specially—(a) עֵינַיִם to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27: sometimes connivance, Lev. 20:4; 1 Sam. 12:3; followed by אֵין. Without עֵינַיִם Psal. 10:1.—(b) הִנְעֵל to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, **עליו יחשבו** "in which the snow hideth itself;" i. e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by **ו** to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2; **אלתחשבו** "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, **עלום**, **עלום** [also **עלום**, see note on that word].

II. עלם or **עלם** an unused root, Arab. **غلم** pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac **ܠܕܢܐ** id. Hence **עלם** and **עלמה** [but see note], **עלמים**

עלם emph. **עלמה** Ch. m. i. q. Hebr. **עולם** remote time (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, **מזמן עולם ועד עולם** "from eternity and unto eternity."

עלם m. a youth, a young man of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is **נער**); Arab. **غلام** from the root **עלם** No. II.

עלמה f. of the preceding, a girl of marriageable age, like the Arab. **غلمة**; Syr. **ܠܕܢܐ**; Ch. **עלמה**, i. q. **נערה**, and Gr. **νεῖς** (by which word the Hebrew **עלמה** is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. **עלמות** Ps. 68:26; Cant. 1:3; 6:8. Used of a youthful spouse recently married, Isa. 7:14 (compare **בתולה** Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is **בתולה** (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it **παρθένος**); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—**על עלמות** in the manner of virgins, nach Jungfrauen Weise (see על No. 1, a, ζ), i. e. with the virgin voice, sharp, Germ. *soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root **נע** No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. *Jungfraumais*), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עלמות ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 **עלמות**. But—(2) **עלמות** Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עלמות a word *dis legóμ.* but of uncertain authority.—(1) Ps. 9:1, seems to be the same as **עלמות** Ps. 46:1 (see under the word **עלמה**), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. **עולם** eternity, for ever, LXX. *eis tous aiōnas*, Vulg. *in sæcula* (as if they had pronounced it **עלמות**). Many copies, both MSS. and printed, have, **עלמות** (better **עלמות**), unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle **על**, compare Isa. 10:25; Ps. 19:7.

עלמי Ch. Gentile noun, from **עלם** (which see), an *Elamite*, pl. **עלמים** *Elamites*, Ezr. 4:9.

עלמת ("covering"), [*Alemeth*], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; Q:42.

עלמת see **עלמות**.

עלם i. q. **עלז** and **עלז** TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, **עלזת** "the wing of the ostriches exults;" i. e. moves itself briskly: comp. Il. ii. 462, *ἀγαλλόμεναι πτερόγεσσι*.

HITHPAEL, to rejoice, Pro. 7:18.

עלע a root of very doubtful authority, which has been regarded as the same as **עלע** to swallow down, to suck in; and hence has been derived fut. Piel **עלעו** they will suck in, Job 39:30. But I suspect the true reading may be **עלעו** (being changed into

ג, a letter of the same form only larger), i. e. לָעָלָה (or עָלָה) *they sip up eagerly*, pret. Pile (a form frequently used to indicate rapid motion).

7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

עלף not used in Kal; pr. TO COVER, TO WRAP

υρ. (Arab. غلف, Gr. καλύπτω. Comp. Hyg No. 1.)

PUAL—(1) *to be covered*, Cant. 5:14.

(2) *to languish, to faint* (pr. to be covered with darkness, see synn. עֲטַף, עֲטַף, Isa. 51:20.

HITHPAEL—(1) *to veil oneself*, Gen. 38:14.

(2) i. q. Pual No. 2, *to faint, to languish* with heat, Jon. 4:8; with thirst, Am. 8:13.

עָלָה m. (verbal of Pual with ה־^ע parag.), *languishing, lamenting*, Eze. 31:15. [In Thes. this is said to be for עָלָה, and it is referred to the Pret. Pual of the root.]

עָלָץ fut. יַעֲלִץ, i. q. עָלָז and עָלַם to EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עָלָץ בְּיְהוָה to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by לְ to exult over any one, Psal. 25:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עֲלִיצוֹת.

עֲלֵק a root not used as a verb. Arab. علق, غلق to adhere; hence עֲלֵקָה a leech, which see.

עַם (with conjunctive accents) and **עָם** (with distinctives, or with the art.) with suff. **עָמִי**, comm. (but rarely f. Ex. 5:16; Jud. 18:7), *a people*, so called from their being collected together, see the root **עָמַע**

No. 1 (Arab. ⁵⁰⁻عامة the common people). It is very often used of Israel, as being the *people of God*, אֱלֹהֵי יְהוָה: Exod. 15:13; Deut. 32:36; אֱלֹהֵי קָדוֹשׁ the holy people, Deut. 7:6; אֱלֹהֵי יִשְׂרָאֵל the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to אֲחֵרִים (see אֲחֵרִים); but the pl. אֲחֵרִים Isa. 8:9; Psal. 33:10, and אֲחֵרִים דְּאֲחֵרִים Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of *single races* or tribes, e. g. אֶם וְיִשְׂרָאֵל Jud. 5: 18; pl. often of the tribes of Israel (comp. the *δῆμοι* of the Athenians), Gen. 49:10; Deut. 32:8; 33:3, 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the *race* or *family* of any one, especially in the plural אֶפְסָיִם *the kindred, relatives* of any one, i. q. אֶפְסָיִם (see אֶפְסָיִם No. 1, h) Lev. 21:1, 4; 19:16. אֶפְסָיִם *to be gathered to one's people*, i. q.

elsewhere is called, to be gathered to one's fathers (see **𐤒𐤏𐤍** Niphal). (Hence has arisen its use in the

singular of single *relatives*; whence Arab. ^{عَم} an uncle, and the pr. n. ^{אֵלֵינוּ} kinsman of God, ^{אֵלֵינוּ} to whom God is kinsman.) Poet. used of any peculiar race of men, as ^{אֵלֵינוּ} the afflicted people, Ps. 18:28; comp. ^{אֵלֵינוּ} just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes *the citizens, the common people* (compare λαός opp. to leaders, ll. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. *the companions, or servants* of a leader or lord; i. q. אֲנָשֵׁי (see אִישׁ No. 1, h); scine scute. Cant. 6:12, מִרְכָּבוֹת עִמִּי הָיִים "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: (— being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; *Isaiah* 53:8 [?]; *Ruth* 1:16; whence *עַמִּי בְנֵי* the sons of my people; i.e. my countrymen, *Gen.* 23:11; poet. *עַמִּי בְנֵי* id. (see *בְּנֵי* No. 5), *Lam.* 2:11; 3:14; 4:3, 6. With the art. it is used —

(4) also of *the whole human race*, i. q. **הָאָדָם** Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, **כִּי אָדָם כִּי יִבְיָא** "surely ye are the whole human race, and with you wisdom will die," (ihr seyd alle Welt, und haht aller Welt Weisheit).

(5) Poet. used of a *troop*, *herd* of animals, Prov. 30:25, 26; Ps. 74:14; compare *v*¹ No. 2; also Gr. *δημος*.

Plur. עַמִּים constr. עַמְּךָ (more rarely in the Aramæan manner עַמְמֵךְ constr. עַמְּךָ Neh. 9:22, 24; Jud. 5:14); *peoples, nations*; also *the tribes* of Israel; see above No. 1, *the kindred, relatives* of any one; see above No. 2.

𐤠 Chald. id. Plur. 𐤠𐤠𐤠, emph. 𐤠𐤠𐤠𐤠 Dan. 3:4,
 7:31; 5:19; 6:26; 7:14. Syriac ܕܡܢܐ; plur.
 ܕܡܢܐ.

וְ prop. *conjunction, communion*; from the root **וּוּ**; always used as a particle. It is—

(A) *adv. together, moreover, at the same time*
 Gr. *οὐρ, μετὰ*; Arab. *و*. 1 Sam. 17:42, "he was
 ruddy *וְהָיָה עָרְוָה* and at the same time (was)"

(labri) of a handsome countenance," 1 Sam. 16:12. It is far more frequently—

(B) prep. with suff. עִמִּי (for which also עִמִּי is used; see עִמִּי); עִמִּי in pause and fem. עִמִּי, עִמִּי, עִמִּי, עִמִּי and עִמִּי (Syr. ܥܡܝ, Arab. transp. عَمِي).

ע, ע, ע

(1) *with, cum* (which is of the same origin; see under the root עִמִּי); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָרַר (Germ. beschützen), 1 Ch. 12:21; הִתְחַזַּק (which see), etc.

(b) Of fellowship in action, as עִמִּי to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see עָרַר); עִמִּי (see עָרַר), to converse *with* any one; hence עִמִּי the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עִמִּי to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with for against*, as עִמִּי to fight, to wage war *with* any one; עִמִּי to struggle with, עִמִּי to strive with, also Psalm 55:19, כִּי בָרָבִים הֵי עִמִּי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִמִּי (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עִמִּי Josh. 2:12; Psal. 119:65; עִמִּי to do good to any one, Genesis 32:10; עִמִּי to act friendly *with* any one, Ps. 50:18; also עִמִּי Ps. 18:24; עִמִּי (see that word); עִמִּי Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עִמִּי לִי כִּי עִמִּי לִי like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, עִמִּי to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִירָאוּךָ עִמִּי הַשֶּׁשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, cum sole et luna semper Aratus erit.

(2) *at, by, near*, used of nearness and vicinity. עִמִּי at, or by the fountain, Gen. 25:11; עִמִּי near Shechem, Gen. 35:4; עִמִּי by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִמִּי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, in any one's house, chez quelqu'un, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִמִּי 1 Ch. 13:14—(b) in any one's body, Job 6:4, "the darts of the Almighty (are) עִמִּי," LXX. ἐν τῇ σαρτί μου. More often—(c) in any one's mind, Job 27:11, אֲשֶׁר עִמִּי לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֲנִכִּי עִמִּי "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי בִּי זֹאת עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich (יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. عندی with me, i. e. in my opinion), e. g. אֵל עִמִּי to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers, עִמִּי לִי, like the Gr. μετὰ φρεσίν, Lat. apud animum (to maintain, to propose), Ecc. 1:16, יָדַעְתִּי לִי "I spoke with my heart;" Deut. 8:5; Ps. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, in their midst, like the Gr. μετ' ἀνθρώπων, Lat. apud exercitum, for in exercitu (compare Germ. mit, which is of the same stock as Mitte and the Gr. μετά), Isa. 38:11, עִמִּי יִשְׁכֵּי "amongst the inhabitants of the world;" 2 Sam. 13:23, עִמִּי "amongst the Ephraimites."—(e) *Metaph* it is notwithstanding, in spite of (compare *à l'encontre*

3, No. 3, Arab. مع De Sacy, Gram. Arab. i. § 1094, ed. 2. עמד in spite of this, nevertheless, Neh. 6:18.

In many of its significations עמד agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמד, contr. עמד, changed into עמד); but the different origin and primary signification have been already shewn above.

With the prefix עמד (Arab. عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. עמד from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עמד No. 2, letter b). עמד out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהוה עמד from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהוה עמד from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away עמד from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute עמד according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עמד No. 2, letter d). עמד Ruth 4:10.—Similar to this is עמד page xciv, A.

עמד Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עמד with the clouds of heaven;" compare μετὰ πνοῆς ἀνέμους, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עמד Germ. bey Nacht, Dan. 7:2. עמד with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. עמד.—(1) TO STAND. (Arab. عند Conj. I. II. IV. transit. to set firmly, to sustain, to prep.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by עמד to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד דהיכל המלך Dan. 1:4); עמד לְעַנֵּי to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 17:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד לְפָנַי is used of coition.—(b) followed by עמד—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. ܥܡܕܐ), Eze. 33:26.—(c) to stand by any one, to defend him (comp. עמד No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. עמד).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד בְּמִלְחָמָה to stand firm in battle; Eze. 13:5. Followed by עמד to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by עמד Josh. 21:44; 23:9; Eccl. 4:12; עמד Dan. 11:8; simply, Dan. 11:15, 25; followed by עמד to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (עמד)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste עמד אל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare עמד Ki. 4:6. Followed by עמד to desist from any thing, to leave off. Gen. 29:35, עמד מִלֵּד, "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehn), i. q. עמד, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עמד to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, עמדנוּ לְפָנַי "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPIL עמד.—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by עמד to destine (to promise) to any one, 33:8; followed by עמד to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Ka' No. 2, to cause to stand firm, or

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עָמַד 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise, to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse, to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עָמַד, עָמְדָה, עָמַד, מְעַמֵּד, מְעַמֵּד.

II. עָמַד, ἀπ. λ. γόμ. of uncertain authority; Eze. 29:7. עָמַד לְהַשְׁמִיךְ לָהֶם וְהָעֲמַדָּהּ which clearly stands for וְהָעֲמַדָּהּ "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עָמַד prep. i. q. עִמָּ, only found with the suffix of the first pers. עָמַדְי i. q. עָמַדְי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִמָּ. This word is not at all connected with the root עָמַד *to stand*, but it rather belongs to an unused root עָמַד = עָמַד *to tie, to bind together*, answering to the Arabic عَمَد. Compare עָמַם.

עָמַד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עָמַדָּה f. *a place where any one stops, lodging*, Mic. 1:11.

עָמַד an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1. Derivative עָמַת.

עָמַד f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עָמַת (once Ecc. 5:15); elsewhere לְעָמַת; with suff. לְעָמַתִּי, once לְעָמַתִּי Ezek. 45:7; prep. i. q. עִמָּ.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִמָּ No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, לְעָמַת, "altogether in the same way, as" (compare עָמַד Job 27:3). With two prefixes מִלְעָמַת *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עָמַד m.—(1) *a column, a pillar* (Arab. عَمُود, عَمَاد), Jud. 16:25, 26; 1 Ki. 7:2, seq. עָמַד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עָמַד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, *ibid.* 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עָמֹן (i. q. עָמֹנִי, as is stated, Gen. 19:38, that is, *son of my relative, or kindred*, i. e. born from incest; from the noun עָמָ which see No. 1; with the addition of the syllable הָ, like עָמֹן from עָמָן (ראשׁ) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עָמֹן עָמֹן Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עָמֹן עָמֹן is used for עָמֹן עָמֹן, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi *Palestina*, p. 103; and my article in *Ersch and Gruber's Encycl. voc. Ammon*, iii. 371. Gent. n. is עָמֹנִי, fem. עָמֹנִית 1 Ki. 11:1; Neh. 13:23; plur. עָמֹנִיִּים 1 Ki. 11:1.

עָמֹם ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמוֹק ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עָמִיאל ("one of the family of God," i. e. servant or worshipper of God; comp. עָמָ No. 1), [*Amiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֶלְיָם.

עָמִיהָד ("one of the people of Judah," i. e. a citizen of Judah; for עָמִי, [*Amihud*], pr. n. m.—(1) 2 Sam. 13:37 קָרִי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) *ibid.* verse 28.—(5) 1 Ch. 9:4.

עָמִיזָבֵד ("kindred of the bountiful giver, i. e. of Jehovah; comp. עָמִיזָבֵד, [*Amizabad*], pr. n. m., 1 Ch. 27:6.

עָמִיחָד ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כְּחִיב; for עָמִיחָד No. 1.

עָמִינָדָב ("kindred of the prince") pr. n. m.

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10. —(2) 1 Ch. 15:10, 11. —(3) 1 Ch. 6:7.

עמק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עמר m. *a sheaf*, i. q. עמר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עמר No. 1.

עמישר ("servant of the Almighty," comp. עמיאל, [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

עמית (from the root עמח=עמח No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, עמיתי "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. ἑταῖρος (bet Hétáiste, Hétimenich), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עמל fut. יעמל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ל to labour upon any thing, Jonah 4:10; Ecc. 2:21. —Ecc. 1:3, עמל עמל "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

عمل to labour, to make). Hence —

עמל m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְחַמֵּי עֵמֶל "troublesome comforters." Isa. 53:11, הָעֵמֶל נֶפֶשׁ "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Amal], pr. n. m. 1 Ch. 7:35.

עמל m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עמלק pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 23:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies ⁵عماليق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplem. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עמלק, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עמם —(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עמ a people, עמ with, by, עמל conjunction. (Arab. عَم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עמם to collect, whence עמם, קנעם, צום to cumulate, and retaining the guttural, עמם, עמם, עמם kinsman, father-in-law; amongst the latter, compare Latin cum, con, cumulus, cunctus (from cingo = jungo), Gr. κοινός (κοινός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. sam, Persic هم, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical d and l, ὁμιλος, ὁμαδος, comp. Hebr. עמל, Lat. simul), σύν, ξυνός, Mæso Goth. sama, saman, Anglo-Sax. samo, with French ensemble, Dan. san, Germ. sammt, zusammen, samme(n); comp. also as to the Slavonic languages, Dorn üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, עמם לא יסתר

"no secret is hid from thee." (Arab. عَم to be hidden, covered with clouds, used of the sky. Syr.

حَم Ethpe. to be covered, as the sky.)

HOPHAL, הועם to become dim (used of the brightness of gold), Lam. 4:1.

עממים, and Chaldee עממין peoples, nations, see עמ.

עמנואל ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

עָמַם (once **עָמַם** Neh. 4:11), fut. **עָמַם** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13, **וַיַּעֲמֵם אִישׁ עַל-חֲמֹרוֹ** "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Ps. 68:20, **וַיַּעֲמֵם לָנוּ** "if they lay (a burden) upon us."

HIPHIL **וַיַּעֲמֵם** to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

עַמְסִיָּה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עַמְעֵד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עֵמֶק TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek *βαθύπρωτος*, *βάθος...σφαίρας* καὶ γυνώσεως Θεοῦ, Rom. 11:33. (Arab. *عمق*, more rarely with the letters transposed *معنى*, Aram. *ܕܚܝܬ*, *Æth.* 𐩢𐩨𐩪𐩠; id.)

HIPHIL, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, **וַיַּעֲמֵק שְׁאֵלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **וַיַּעֲמֵקוּ לְשָׂכָתָהּ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **וַיַּעֲמֵקוּ לְחַמְיָם** "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία ἀβύχῃ*, Il. v. 142; just as we call the space from the front to the back of a house, the *depth* (die Tiefe des Hauses), comp. **עֵמֶק**. Isa. 30:33, **וַיַּעֲמֵק ה' הָרָהִיב כְּרָתָהּ** "he hath made the burning pile long and broad;" and metaph. **וַיַּעֲמֵקוּ כְּרָה** "they have gone far aside," sie entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, **עֵמֶק**...**עֵמֶק**, and also **עֵמֶק**, **עֵמֶקִים**, pr. n. **עֵמֶק**.

עֵמֶקִי adj. *deep*, only found in pl. const. **עֵמֶקִי** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עֵמֶק f. **עֵמֶקָהּ** adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

עֵמֶק with suff. **עֵמֶקִי** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עֵמֶקִים** appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight **עֵמֶקִים** all the inhabitants of the valleys;" but perhaps it should be read **עֵמֶקִים** "all the Anakim," just as in Jer. 47:5, for **עֵמֶקִים**, **עֵמֶקִים**, I have not any hesitation in reading **עֵמֶקִים** "Ascalon the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בְּקָעָה**, **וַי**, **נָחַל**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עֵמֶק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עֵמֶק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עֵמֶק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עֵמֶק רֶפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עֵמֶק שִׁדְיִים**, see **שִׁדְיִים**. But **עֵמֶק שִׁדְיִים** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **וַיִּרְעָאֵל**) or from men (see **וַיִּרְעָאֵל**).

עֵמֶק m. *depth*, Pro. 25:3.

עֵמֶר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, **עֵמֶר** No. 1, and **עֵמֶר**). Arabic *عمر* to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence *عمر* bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see Hithpael, and—

(3) to serve, colere (Arab. *عمر* coluit, Med. Damma cultus fuit).

PIEL, to bind sheaves together, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. to act as master; followed by **אֶת** to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, **עֵמֶר**, **עֵמֶרָה**, **עֵמֶרִי**, **עֵמֶרִי** and —

עמר plur. עמרים.—(1) i. q. עמר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic عَمَرَ a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עמר, which contained ten Ephahs.

עמר Chald. *wool*, i. q. Heb. עמר Dan. 7:9.

עמרה Gomorrha (LXX. Γομόρρα), pr. n. (perhaps i. q. عَمَارَة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עמרי (i. q. עמריה prob. "servant of Jehovah," compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عَمْر unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

עמרם ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עמרמי Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

עמש i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עמשה ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

עמשי ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

עמשאי [Amasai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see עמשאי and עמשי.

ענב an unused root; Chald. *to bind together*, *to fasten together*, whence may be derived ענב *a cluster*, as if a bundle of grapes, and pr. n. ענב.

ענב (perhaps "a place abounding in grapes"), [Anab]. Josh. 11:21, and ענב Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענאב, Rob. ii. 195].

ענב pl. ענבים, constr. ענבי (Dag. forte eu-phon),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:1, 11; Deut. 32:32, etc. (Syr. حَبْل id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even δμψαξ.)

ענג TO LIVE SOFTLY AND DELICATELY, 1.0t used in Kal. (Arab. غَنَج to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by ענב Job 22:26; 27:10; Ps. 37:11; followed by ענב Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by ענב Isa. 57:4.

Derived nouns, ענג and—

ענג f. ענגה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

ענג m. *delights, delicate life*, Isaiah 13:22; 58:13.

ענר TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. ענרות. Kindred words are ענד at, by, and the Hebr. ענר.

I. **ענה**—(1) prop. TO SING, i. q. Arab. عَنَى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. गाय, Ex. 15:21; followed by ענה to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence to cry out (compare Lat. *actor canit, cantat*, i. q. *declamat, fœret laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who pronounces any thing solemnly and with a loud voice (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, יהוה ענה "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence to testify, with

an acc. of the thing, Deut. 19:16; followed by אֵל of him for whom (Gen. 30:33; 1 Sa. 12:3) or against whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully אֵל עֲנֵה עָרֶךְ Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܐܢܝܢ); especially in the later [?] Hebrew, Job 3:2, $\text{וַיַּעַן אֱיֹהֵב וַיֹּאמֶר}$ "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to any one*, Zec. 1:11. Far more frequently—

(3) *to answer, to reply*. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. $\text{\acute{\alpha}\nu\tau\iota\theta\eta\mu\alpha\iota}\ \tau\iota\varsigma\alpha$.—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, אֵל עֲנֵה "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer to any one* is used—(aa) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (שִׁחַרְטָנִים verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, $\text{רִמְּסֵנִי אֱלֹהִים}$ "answer (and deliver) me from the horns of the Remiun;" hence—(cc) with an acc. of pers. and אֵל of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow the thing*, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, אֲתֵּי הַכֶּסֶף "money answers with all things" (imparts all), gewährt alles , compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words ($\text{etwas sagen wollen, beabsichtigen}$), i. q. Arab. عنى . Hence אֲנִי עֲנֵה something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى to sing).

NIPHAL—(1) *to be answered, i. e. to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by אֵל Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHIL, *to answer*, i. q. Kal No. 3, בב , followed by an acc. and אֵל of the thing; *to hear and answer any one in any thing, to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. עָנָה (for עָנָה , a verb לָא , compare the derivatives, עָנָה , עָנָה)—(1) *TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING*, followed by אֵל Ecc. 1:13; 3:10. (Syr. ܐܢܝܢ , Arab. عنى followed by ب id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence מַעֲרִית , מַעֲרִית , a furrow.

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, לֹא יִעָנֶה "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, שִׁיר עֲרִיצִים "the song of the tyrants shall be brought low." (Arab. عنا to be depressed, low).

NIPHAL—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7, וְהָיָה עָנָה "and he was afflicted."

(2) reflect. *to submit oneself to any one*, followed by מִפְּנֵי Ex. 10:3 (where for לְעֹנֶת there is לְעֹנֶת).

PIEL—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, $\text{עָנָה בְּדֶרֶךְ בָּחִי}$ "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, $\text{מִשְׁבְּרִי עָנִיתָ}$ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) אִשָּׁה עָנָה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) נֶפֶשׁ עָנָה *to afflict the soul, i. e. to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, *to be oppressed, or afflicted*, Ps. 119:71; Isa. 53:4. Inf. עָנָהוּ his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

HITHPAEL.—(1) *to submit oneself*, Gen. 16:9, especially to God, Dan. 10:12.

and ענן; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals الراعى والغنم the stars of the flock, and the shepherd and flock. The former part of this word is found also in the name 'Ενεμεσάφ (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. TO COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) to gather clouds, Gen. 9:14.

POEL ענן, fut. ענן (Lev. 19:26), part. מענן, once f. ענן (for מענן, although also it may be Kal), to act covertly; hence to use hidden arts, i. e. magic, to practise sorcery (compare the roots לוחם, לוחם, and Syr. ܥܢܢ mysteries; hence magical arts), Deut. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζουαι. Vulg. observans somnia, elsewhere augurans, divinans. Syr. fascinating with the eyes (as if ענן were from ענן); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) a cloud (as covering and veiling over the heaven), compare ענן a cloud, from the root ענן to cover, to veil over, and ענן a cloud, from the root ענן to cover. (Arab. عَنَان, pl. عَنَان.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענן Dan. 7:13.

ענן f. collect. clouds (Σύννεφ), Job 3:5. Well rendered by Theod. σύννεφα. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענן (apoc. for ענן), [Anani], pr. n. m. 1 Chr. 3:24.

ענן ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. Ἀνανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענן an unused root, which perhaps belonged to the idea of covering, like the cognate roots ענן (ענן), ענן. Hence—

ענן a branch, Ezek. 17:8, 23, with suff. ענן 36:8, as if from the form ענן [which is given as an art. in 'Thes.].

ענן Chald. id. Dan. 4:18.

ענן m. full of branches, Eze. 19:10.

ענן TO ADORN WITH A NECK CHAIN OR COLLAR (From the idea of choking, or strangling, which is that of the kindred roots ענן, ענן, which see. Arab. عَنَى

עنן IV. to ornament a dog with a collar. عُنَى neck, Germ. Rachen, Upper-Germ. die Antle.) Once used figuratively, Ps. 73:6, ענן נאמה "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHI'ל ענן prob. to lay on the neck (to be carried), Deut. 15:14, used of a slave set at liberty: ענן תעניק לו כצאנך ונני "thou shalt lay upon him of thy flock," etc. LXX., Vulg. dabis viaticum. Others apply to the word the signification of giving, so that it would properly be to adorn with a collar; hence with gifts. As to what I formerly compared, on the authority of Castell and Giggeius, "ענן followed by ענן to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamūs (ii. p. 1318, edit. Calcutt.).

ענן m.—(1) a collar, neckchain, necklace, Cant. 4:9; pl. ענן and ענן Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عُنَى length of neck and stature (compare عُنَى long-necked); hence ענן ענן, ענן ענן Nu. 13:33; ענן ענן; ibid. verses 22, 28; also ענן ענן Deut. 1:28; 2:10, 11, 21, and ענן ענן Deut. 9:2. The Anakim (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענן (i. q. εἰς ἀνίρ?), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענן (unless we should here read ענן), 1 Ch. 6:55.

ענן fut. ענן TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענן, ענן). Construed followed by ענן Pro. 17:26; followed by two acc to amerce any one in a sum of money, Deut. 22:3; 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, **יִשְׁעוּ** "when they (the judges) amerce the scoffer."

NIPHAL, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

עֲנִשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנִשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָה ("answer to prayer," from the root **עָנָה**, of the form **קָנָה** from the root **קָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עָנָה see **קָנָה**.

עֲנֹתוֹת ("answers to prayers," the servile letter **ת** being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anda*, Rob. ii. 109]; Gent. n. **עֲנֹתִי** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

עֲנֹתֶיהָ ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

עֲסִים masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַם TO TREAD DOWN, Mal. 3:21. (Ch. **עָסָה** id.).

עָעַר a fictitious root, where some derive **עָעַרְוִי** Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. **حَفَا** to flourish. **عفا** to grow luxuriantly, as a plant, whence **عَفِي** Hebrew and Chaldee.

עָפָה see **עָפָה**.

עָפִי m. pl. **עָפָיִם** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

עָפִי Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **غفل** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. *ἡποσταλῆται*. Vulg. *qui incredulus est*. Aquila,

νωχελευόμενον (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, *to be tumid*, metaph. *to be proud, haughty*. Hab. 2:4.

HIPHAL, *to act timidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲזִילוּ לְעֵלּוֹת וַיִּנְחָלוּ** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיִּתְּנוּ וַיַּעֲזִילוּ וַיִּנְחָלוּ**. Hence—

עָפַל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. **כְּחִיב**, used of tumours on the anus. (Arab. **عفل** tumor in ano virorum, vel in pudendis mulierum, see Schröderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In **קְחוּרִים** which see.

עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence—

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**עָפְנִי**) is a town of the tribe of Benjamin.

עָפָעַיִם or rather dual. **עָפָעַיִם** only found in const. **עָפָעַיִם** *eyelids*, so called from their volatile motion (*bie flattern*), from the root **עָפַע** Pilp. **עָפָעַיִם** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפָעַיִם שֶׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamūs **العين** amongst other things is explained **الشمس أو شعاعها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَرَ** dust, earth. II. **عَفَرَ** (cogn. to **עָפַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), *to dust, to throw dust at* (*bestäuben*), 2 Sa. 16:13.

עָפָר m.—(1) *dust, dry earth* (*trockene Erde*), Gen. 2:7; 25:15; Josh. 7:6; Job 2:12; also used of *clay or loam*, of which walls are made, Leviticus 14:42, 45; of a *heap of rubbish* (*Édutt*), Habak.

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אֶפֶר Psalm 18:43. עַל עֶפֶר — (a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; — (b) in the grave, Job 20:11; 21:26; for which there is also said לָעֶפֶר Job 7:21. יָרַד עֶפֶר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עֶפֶר to return to dust, Genesis 3:19; Psalm 104:29. עֶפֶר וְאַפִּיר dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֶפֶר יַעֲקֹב “the dust of Jacob,” i. e. Jacob, who is as numerous as the dust of earth, compare חֹל עֶפֶר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, “to put the mouth in the dust,” i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, רֵאשׁ עֲפָרוֹת “the first of the clods of the world.” Job 28:6, וְהֵב עֲפָרוֹת לִמְנוּחַ of gold in mines.

עֶפֶר (i. q. غَيْر “calf,” “young animal”), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפֶר m. fawn, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غَيْر and عَصَا the young of the wild goat).

עֶפְרָה (“fawn”), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, לְעֶפְרָה בֵּית (“the fawn’s house”).—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרֹן (“of, or belonging to, a calf”), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרֹן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרָיִם (two calves), see עֶפְרָיִם No. 1.

עֶפְרָת fem. lead, so called from its whitish colour (compare אֶבֶן, אֶבֶן), Ex. 15:10. אֶבֶן הָעֶפְרָת leaden weight, Zec. 5:8.

עֶץ plur. עֲצִים, const. עֵץ m.—(1) a tree (Arabic عَصَا a staff, a bone; compare the Gr. ὄζος, a branch, and ἄστρον (Sansc. *asthi*), Lat. *hasta*. For wood there is commonly used in Arabic the cognate form عود.

Hebr. עֶץ follows the analogy of the verb עָצָה to be hard, firm. Chald. with the letters softened, has עֶץ wood). עֵץ הַחַיִּים tree of life (see חַי), Gen. 2:9. Often collect. *trees*. עֲרֵב עֶץ fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֵצִים wood, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עָצָה No. 1.

עָצָב — (1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָצַב, חָצַב. There are in the cognate languages secondary significations, as Arabic غَضِبَ to be angry.) Hence עָצָב and עָצָב a carved image, עָצָב an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see עָצָב, עָצָב, עָצָבָה, עָצָבָה); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(a) in body, followed by אֵין (with any thing), Ecc. 10:9.—(b) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֵין (1 Sa. 20:34), and אֵין (2 Sa. 19:3).

PIEL — (1) *to form* (comp. Kal No. 1), Job 10:8. (2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL — (1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד, Jer. 44:19, לְהַעֲבִידָהּ “to worship her” (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL — (1) *to grieve* (oneself), Gen. 6:6. (2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עָצָב...עָצָבָה, and עָצָבָה.

עָצָב Chald. part. pass. עָצִיב *grieved, afflicted*, Dan. 6:21.

עָצָב only in plur. עָצָבִים, constr. עָצָבִים *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עָצָב m. *workman, servant*. Plur. with suff. עָצָבִים (Dag. f. euphon.), Isa. 58:3. [In Thez. referred to the next art., No. 2.]

עָצָב and עָצָב m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:22. Pl. עָצָבִים labours, i. e. things done with toil, Pr. 10:22.

5:10, הַעֲצָבִים, לֶחֶם "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דִּבְרֵי עֲצָב, "a word pronounced with anger," a bitter, sharp word.

עֲצָב m.—(1) *the image of an idol*, i. q. עֲצָב Isa. 48:5; Ps. 139:24, דָּרַךְ עֲצָב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עֲצָבוֹן constr. עֲצָבוֹן, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עֲצָבוֹךָ וְהִרְגָּךְ "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עֲצָבָת f. constr. עֲצָבָת (as if from עֲצָבָה), pl. constr. עֲצָבוֹת, with suff. עֲצָבוֹתַי, עֲצָבוֹתֵם.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, כִּי חָבַשׁ לְעֲצָבוֹתָם "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לָב Prov. 15:13.

עֲצָר an unused root. Arab. عَضَد to cut with an axe. Hence כְּעֲצָר.

עֲצָה—(1) *TO MAKE FIRM*; hence *to shut*, specially the eyes, Prov. 16:30. Arab. غَضَا IV. id. Aeth. ORQ: to shut a door.

(2) i. q. Arab. عَصَا *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. *to grow hard*; compare عَصَا staff, Hebr. עֵץ wood, and עֲצָה bone, עֲצָיוֹן back-bone.

עֲצָה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عَصَص, either of which would be so called from hardness and firmness, see the root. Arab. عَصَا is the thigh bone, pl. the bones of the wings of birds.

I. עֲצָה f. of the noun עֵץ collect. *wood*, i. q. עֲצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֲצֵת נֶחֱשׁ), Prov. 27:9.

II. עֲצָה constr. עֲצָה (from the root עָצַח to counsel, for עֲצָה), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אֲנִישֵׁי עֲצָתִי "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos 10:6. עָשָׂה עֲצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֲצָתִי "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, הָיָה הָעֲצָה "of great wisdom;" 1 Ch. 12:19, קָצְצָה "having taken counsel," having consulted. Plur. עֲצוֹת once with suff. עֲצוֹתָי Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עֲצוֹם m. (from the root עָצַם).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֲצוֹמִים, *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, מַלְכֵּנוּ עֲצוֹמִים "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֲצִיוֹן נֶבֶר ("the back bone of a man"), [Ezion-geber], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילָת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عَصِيُون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עָצַל a root not used in Kal. (Arab. عَطَلَ to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare خَلِل, خَلِل, خَلِل).

NIPHAL, *to be slothful*, Jud. 18:9.

עָצַל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עָצִילָה f. Prov. 19:15, and עָצִילָה Prov. 31:27, *slothfulness*. Dual עָצִילָה double, i. e. very great *slothfulness*, Ecc. 10:18.

עָצַם—(1) prop. *TO BIND, TO BIND FAST, TO TIE UP*; as the eyes, Isa. 33:15; see Piel. (Arabic عَصَم IV., to tie up a skin bottle; and more commonly عَصَب to tie. It is kindred to the verbs عָצַם, עָצַם, also عָצַם, عָצַם, عָצַם. From the idea of tying (see קָשָׁה, קָשָׁה) it is—

(1) intrans. once Med. E. **עָצַם** (Ps. 38:20), to be strong, powerful, Gen. 26:16; to become strong, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** to be great, of great importance; **عظم** greatness; **عظيم** great).

(3) to be strong in number, to be numerous, Ps. 38:20; 40:6, 13 (see **עָצוּם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצַם** to break or to gnaw bones, Jer. 50:17. Compare **עָצַם**.

HIPHIL, to make strong, Ps. 105:24.

Derivatives [**עָצוּם**] **עָצוּם-עָצוּם** and **הַעָצוּם**.

עָצָם f.—(1) bone; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָם** constr. **עָצָם** Ps. 6:3; 31:11; 32:3; more often also **עָצָם** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **עָצָם**, **עָצָם**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) body, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **עָצָם** No. 3, and Arab. **بَعْضُ** eye, himself); but only used of things, e. g. **בְּעֵצָם** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם** השמים "as the heaven itself." Job 21:23, **בְּעֵצָם** קִמּוֹ "in his uprightness itself."

(4) [**Ezem**, **Azem**], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עָצָם m.—(1) strength, Deut. 8:17; Job 30:21.

(2) body, i. q. **עָצָם** No. 2, Ps. 139:15.

עָצָה f.—(1) strength, Isa. 40:29; 47:9.

(2) multitude, Nah. 3:9.

עָצָמוֹן ("robust"), [**Azmon**], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עָצָמוֹת f. strengths, bulwarks, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **עָצָמוֹת** to dispute, to contend with words; Arab. **عصمة** defence, guard.

עָצָן an unused root, prob. of similar power to **עָצָה**, to be hard, firm. Hence—

עָצָן **א. λ. γόμ.** 2 Samuel 23:8; prob. a spear,

compare Arab. **عَصِي** a branch; see as to this passage under the word **עָצָן**.

עָצָר fut. **עָצַר** and **יָעָזַר**—(1) to shut. (The primary idea is that of surrounding, enclosing; see the kindred roots **חָצַר**, **חָצַר**, **חָצַר**, and those which are there compared. Arab. **عصر** is, to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. No. 2; e. g. to shut up heaven (so that it may not rain, Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בָּעֵר**, see No. 3); comp. Isai. 66:9; also to shut up in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי** 1 Ch. 12:1, **עָצַר מִפְּנֵי שָׁאוּל** "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare **عصر** IV. to keep oneself at home).

(2) to hold back, to detain any one any where, 1 Kings 18:44; Jud. 13:16; followed by **לְ** 2 Kings 14:26; followed by **בְּ** Job 12:15, **יָעָזַר בְּמַיִם** "he will withhold the waters." Job 4:2, **עָצַר בְּמַלְוִי** "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עָצַר בָּהּ** to restrain strength, to be strong, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **לְ** to have ability to do any thing, to be able, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **בָּהּ** 2 Ch. 20:37; 14:10.

(3) to restrain by rule, to rule, followed by **בְּ** 1 Sa. 9:17. See **עָצַר**.

NIPHAL—(1) to be shut up (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) to be restrained, hindered, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) to be gathered together (from the idea of restraining, compelling, see **עָצָרָה**), especially to a festival (**עָצָרָה**). 1 Samuel 21:8, **יָעָזַר לִפְנֵי יְהוָה** "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also **מַעְצָר**.

עָצָר m. dominion, rule, Judges 18:7, **יָדֵי עָצָר** " (no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is riches.]

עָצָר m.—(1) shutting up, restraint. Prov. 30:16, **עָצָר רֵחַם** "the shutting up of (the) womb," for a barren woman.

(2) oppression, vexation, Ps. 107:39; Isaiah 53:8.

עָצָרָה and more often **עָצָרָת** fem. an assembly

(see the root Niph. No. 3), Jerem. 9:1; especially an *assembly of people* for the keeping of festivals, *ἑορτή*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִסְכָּה לִפְנֵי* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaelis in Supplem. h. v., who make the primary ider. to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עקב, fut. *יעקב*—(1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עקב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *קבב*, *קבב*. Hence *עקב* an ascent, and *עקב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from *עקב* to take hold of any one's heel. Hos. 12:4, *בְּרֶגֶל עֵקֶב* “in the womb he took his brother by the heel,” compare *עֵקֶב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4.

Derivatives, *עקב*—*עקבה*, and the pr. n. *יעקב*, *יעקבה*, *יעקב*.

עקב constr. *עקב*, plur. constr. *עקב* (in some printed copies *עקב* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עקבות* prints (of the heel or foot), Psa. 77:27; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

עקב m.—(1) a hill, *acclivity*, i. q. Arab. *عقب* *Æth.* *Q 𐩈𐩣𐩪*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent*, *deceitful*, Jer. 17:9.

(3) adj. denom. from *עקב* No. 3. Hos. 6:8, *עקב* “trodden (trampled) in blood,” i. e. full of bloody footprints.

עקב m.—(1) the end, the latter part of any thing (Arab. *عقب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עקב* Psal. 40:16; 70:4; and *עקב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that*, *because*, Num. 14:24; Deu. 7:12; fully *עקב* Gen. 26:5, and *עקב* Am. 4:12.

עקבה (ב without Dagesh, for *עקבה*, comp. *סלבה*), f. *fraud*, *wiles*, 2 Ki. 10:19.

עקד fut. *יעקד*, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *קדר*, *קדר*, which see). Hence—

עקד, pl. *עקדים*, adj. *striated*, *banded*, pr. marked with stripes (*gestreift*), compare *קדר* No. 3, Gen. 30:35, seq.; 31:2, seqq.

עקה an unused root, see *קעקה*.

עקה f. *oppression*, Ps. 55:4, from the root *עק*.

עקוב (“insidious,” i. q. *עקב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

עקל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *קל*, *קל*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. *حَمَل* to pervert, Arab. *عقل* to bind together.) Hence—

עקלקל adj. *tortuous*, *crooked*. Judges 5:6, *עקלקלות* “crooked ways,” i. e. devious, and unfrequented; and without the subst. *עקלקלות* Psal. 125:5, id.

עקלקלתו adj. (from an unused subst. *עקלקל*, and with the adj. termination *ל*), *tortuous*, an epith. of the serpent, Isa. 27:1.

עקן, an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

עקן [Akan], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עקר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קיר**, **קיר**; also **ביר**, **איר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קדם**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Fesseln abhauen. (Arab. **عقر** id.)

עקר Ch. to root up:—ITHPEAL pass. Dan. 7:8.

עקרה m. **עקרת** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

עקר m.—(1) prop. a root (Arab. **عقر**, Ch. **עשר**); hence a shoot (see **שורש**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

עקר constr. **עשר** m. Chald. stock, trunk, Dan. 4:12, 20.

עקרב pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκόριππος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקלה** **עקרב**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

עקרן ("eradication," compare Zeph. 2:4), [Ekrón], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. *Ἀκαρών*, *Ἀκαρών* [Perhaps now called 'Akir, **عافر**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

עקש TO TWIST, TO PERVERT. Arab. **عكش** and **عتم** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וְיִקְשֵׁנִי** (God) would pervert my cause" (in the other hemistich **וְיִשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:6; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נִקְשָׁה** **נִקְשָׁה** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשות**, **עקשנים**.

עקש adj. m.—(1) perverse. **לִבְּךָ עָשִׂיתָ** a perverse heart, Ps. 101:4, and vice versa **עָשִׂיתָ לִבְּךָ** a man perverse of mind, Prov. 11:20; 17:20. **עָשִׂיתָ שִׁפְחוֹ** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikesh], pr. n. m. 2 Sam. 23:26. Hence—

עקשות f. with the addition of **פ** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

ער m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **ע** Num. 21:15; Deut. 2:9, and fully **עַרְמוֹאֵב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρεόπολις* (which those who did not know the true origin, rendered *city of Mars*); Abulfeda **عرب** and **الربة**, now called *Rabba*. See Relandi Palästina, p. 577; Burckhardt's *Reise nach Syrien*, p. 640.

(2) an enemy, see the root **ער** No. 2, 1 Sa. 20:16. Plur. Ps. 9:7; 139:20.

ער Ch. i. q. Heb. No. 2, Dan. 4:16.

ער ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **ערב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **ערב** to interweave), see Hithp., also **to weave**, whence **ערב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **ערב**.

(3) to become surety for any one, followed by as

acc. of pers. (pr. to interchange with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3; עֲרַבְנִי “be surety for me with thee,” i. e. in the cause which I have with thee. Isaiah 38:14; עֲרַבְנִי “be surety for me (O Lord),” i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by ל Prov. 6:1; and לִפְנֵי Prov. 17:18. (Syr. **ܥܪܒܐ** id.; Arab. **عرب** a vessel).

Derivatives, **עֲרַבְתָּה**, **עֲרַבְתָּה**.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. **عرب** Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. **עֲרַב אֶת לְבֹ** to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, **עֲרַבּוּ**.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by ל of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by ל Ps. 104:34. Eze. 16:37, **אִשֶּׁר עֲרַבְתָּ אֵלֶיךָ** “whom thou hast pleased.” Compare adj. **עֲרֵב** sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. קִצְּזָה, קִצְּזָה), whence **עֲרֵב** a dog-fly, from its sucking the blood of men and animals; compare Arab. **عرب** which in the Kamûs (page 125, line 11) is explained **اكل** to eat.

HITHPAEL—(1) to mingle oneself, followed by ב, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (mit jemandem einlassen), specially to be familiar with, followed by ב Ps. 106:35; followed by ל Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by ב Ezr. 9:2; to enter into combat, followed by אִתּ with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. **עֲרַב** TO SET, as the sun (Syr. and Æth. **ሪብ**: id. Arab. **عرب** to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, **עֲרַבָה כָּל שִׂמְחָה** “all joy has set.”

HIPHIL, to do at evening. Inf. **הָעֲרִב** doing (so) at evening; adv. at evening (compare **הָעֲרִיב** in the morning), 1 Sa. 17:16.

Derivatives, **עֲרַב** No. II, **עֲרַב** No. I, **מַעֲרֵב** No. II.

III. **עֲרַב** i. q. **חָרֵב**, Æth. (transp.) **ሪብ**: to be arid, sterile, dry. Hence **עֲרֵבָה**, and pr. n. **עֲרַב** Arabia.

IV. **עֲרַב** i. q. Arab. **عرب** to be whitish, whitening, whence **مغرب** whitish, a man with white eyelashes, whence **مغرب** whiteness of the eyelashes, silver, also willow. Hence Heb. **עֲרַב** willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

עֲרֵב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עֲרֵב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX **κυνόμυια**, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from **עֲרַב** in the signification of mixing); and so Aqu. **πάμμυια**; Jerome, *omne genus muscarum*; Luth. *allerley ungeziefer*; but **עֲרֵב** must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German *Katerflad*; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרַב f., 2 Chron. 9:14; and **עֲרַב** Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name *Arabia* (**عرب**); so called from its aridity and sterility (see the root No. III). Gent. noun is **עֲרַבִּי** an Arabian, Isa. 13:20; Jer. 3:2; also **עֲרַבִּי** Neh. 2:19; plur. **עֲרַבִּים** *Arabians*, 2 Chron. 21:16; 22:1; and **עֲרַבִּיִּים** 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name *Arabia* is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, *κεῖται ἐπὶ τὴν ἑσπέρην τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακηνῶν τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολᾶς*. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֲרַב—(I) *woof*, Levit. 13:48—59. See the r. n. No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare *ערב* to wander; *ערב* a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written *הערב*; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. *ערב* Gen. 19:1; 29:23; *ערב* Gen. 8:11; 24:11; *ערב* (acc.) Exod. 16:6; poet. *ערב* Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. *ערבות* Jerem. 5:6. Dual. *ערבים* the two evenings; only in the phrase *בין הערבים* between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. *مساء* little evening; *مسي* when it begins to draw towards evening; Gr. *δείλη πρωτα*); and the second evening to be the real sunset (Gr. *δείλη όψια*). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. *שחרים*.

(2) i. q. ערב No. II, *foreigners, strangers*; hence *הערב מלכי* *foreign kings*, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. *ערבים*, const. *ערבי* m. *willow* (Arab. *عرب*), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. *Trauerweide, weeping willow*). Isa. 15:7, *נחל הערבים* "the brook of willows" (comp. Job 40:22) in Moab, i. e. either *وادي الاحسا*, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebel (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook *ויד* (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, *عين صفاف*.

ערב pl. *ערבים* m.—(1) *a raven*. (Arab. *غراب* a raven, a crow; compare the Lat. *corvus*. No 100 is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *αἰπὸς* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., *הערבה* is that low region into which the valley of the Jordan (العور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called *הַיָּם הָעֵרֶבָה* the sea of the desert, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or *נחל הערבה* the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also *יְרֵחוֹ הָעֵרֶבָה* the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and *עֵרֶבָה מוֹאָב*, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called *בֵּית הָעֵרֶבָה*; see *בֵּית*, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, *וְאַתְּ עֵרְבָתָם תִּקַּח* "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. *عربون*, id. Hence *ἀρραβών, arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערב *an Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערב No. 3, which see; 2 Sa. 23:31.

ערג fut. *יערג*—(1) TO ASCEND, i. q. Arabic *عرج*, Ethiop. *ዐርገ*; see *ערגה*.

(2) followed by *אל* and *ל* to *desire* anything, as if *נָשָׂא נָפֶשׁ עַל*. (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places *ܥܪܓ*), but this is not

(1) proban. i. q. עָרָה prop. *naked*; hence *needy*, *outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. ὁσιος

ἄγριος (עָרִי); Vulgate *myrica* (compare Arab. عرعر juniper, *Eachhotter*).

(2) [*Aroer*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרֹרָה Jud. 11:26. Its ruins still bear the ancient name (عرعر); see Burckhardt's *Travels in Syria*, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֵי 1 Ch. 11:44.

עֲרִי, in other copies עֲרִי something *horrid*, *horror* (from the root עָרַץ No. I). Job 30:6, עֲרִי, נָחִלִים “in the horror of the valleys,” i. e. in the horrid valleys.

עָרָה (for עָרָה “guarding,” i. e. “worshipping Jehovah”), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עָרָה i. q. עָרָה f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עָרָה וְעָרָה “and thou (wast) naked and want,” i. e. in want. Hab. 3:9, עָרָה תֵּעוֹר “shall be made naked with nakedness.”

עֲרִיסָה only in plur. עֲרִיסֹת—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Griete, Grütze) comp. Talmud עֲרִיסָה polenta made from barley, pearl barley. Syriac ܥܪܝܫܐ id. [see Thes.], also a drink made of it. Root עָרַם which see. LXX., Vulg., Num., φάριμα, *pulmentum*. Neh., Eze. σῖρος, *cibus*.

עֲרִיפִים masc. pl. *clouds*, *heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עֲרִיפִל.

עֲרִי (with Kametz impure for עֲרִי) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psal. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עֲרִי נָחִל “violent nations,” 30:11; 31:12; 32:12.

עֲרִי plur. עֲרִיִּים adj. *solitary*, *desolate*, hence

void of offspring, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עָרַר No. 2.

עָרַר fut. עָרֵר TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *reihen*, Gr. *τάσσω*, *τάττω* (kindred to עָרַר to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reihen*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *starr* (*stern*, *rigor*, *getade Linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare עֲרֵרָה No. 2); also to *lay out*, to *set in order* (*zurichten*), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) עָרַר מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְכַנְּסָה against any one, 1 Sa. 17:2; Gen. 14:8. Part. עָרֵר מִלְחָמָה 1 Chr. 12:33, 35; and עָרֵר מִלְחָמָה Joel 2:5, set in array for battle. Without the word עָרֵר מִלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by לְכַנְּסָה against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרֵר set in array (for battle), Jer. 6:23; 50:42. Job 6:4, עָרֵר לִי “they set (the battle) in array against me,” Job 33:5—(b) עָרַר מִלֵּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלֵּים. Job 37:19, עָרֵר מִפְּנֵי חֹשֶׁךְ “we cannot set in order by reason of darkness,” i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱדֶיךָ “in the morning I will direct (my words) to thee.”—(c) עָרַר מִסָּבֵם to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammenstellen mit etwas*), to compare (*vergleichen*). Isa. 40:18, מִהְיָוֹת תִּעֲרֶכְבֵּל “what likeness will ye compare unto him?” Psal. 89:7; 40:6, אֵין עֲרָה אֵלָיךְ “there is nothing to be compared with thee.” Job 28:17, 19 (in each of these places הֵיאֵה is the dative for לָהּ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֲרֵץ). Job 36:19, הֲיִעָרֵךְ שְׂעָדֵךְ “will he value (i. e. regard thy riches)?”

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מְעַרְרָה, מְעַרְרָה, and—

עָרַר m. with suff. עָרָרִי—(1) row, pile, of the shewbread, Ex. 40:23.

(2) preparation, a putting in order, specially

of clothes, arms. Jud. 17:10, עָרָה בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολήν ἱματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרָה according to thy estimation, Lev. 5:15, 18, 25; 27:12, כְּעֵרָה הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, לַיהוָה כְּעֵרָה נְקִשּׁוֹת "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אֶתְּהָ אֶנְשֵׁי כְעֵרָה "thou a man, whom I reckon equal with myself."

עָרָה. (1) TO BE UNCIRCUMCISED, see the adj. עָרָה. Arab. *غَرَل* id.

(2) denom. from עָרָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרָה m. const. עָרָה Ezek. 44:9, and עָרָה Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרָה לְשׁוֹן uncircumcised of lips, i.e. slow of speech (עָרָה לְשׁוֹן Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, אָזְנוֹם עָרָה "their ear is closed with a foreskin;" and עָרָה לְבָבָם their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרָה f. — (1) *foreskin, ἀποφύρα*. (Arabic *غَرْلَة*.) 1 Sa. 18:25. 2 Sa. 3:14, עָרָה הַעֲרָה membrum præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרָה לְבָבָם the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרָה pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. עָרָה — (1) i. q. *عَرِم* TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרָה, עָרָה, which see. Intrans. *عَرِم* to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. *حَصَفَ*, *عَرِمَ* crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL — (1) *to make crafty*, Ps. 83:4, עָרְמוֹתָם "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives עָרָה, עָרָה, עָרָה.

II. עָרָה not used in Kal, cognate to the verbs, עָרָה, עָרָה, עָרָה, TO BE HIGH. (Syr. Pa. to heap up; Arab. *عَرِم* to be heaped up. Saad. Ex. 15:8; *عَرِمَة* a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרָה, עָרָה.

עָרָה *naked*; see עָרָה.

עָרָה m. *craftiness*, Job 5:13, from the root עָרָה No. I.

עָרָה f. id. — (1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרָה f. (with Tzere impure), pl. עָרָה, once Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרָה No. II.

עָרָה m. a *plane tree* (so called from its height, see עָרָה No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרָה (as if *Vigilantius*, i. q. *עָרָה*, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עָרָה ibid.

עָרָה an unused root, i. q. *عَرِم* to break to pieces, to pound, especially into largish pieces; whence the Talmud עָרָה, עָרָה, pounded beans, bean-meal (Gries, *Strübe*). See the derived noun עָרָה.

עָרָה Jud. 11:26; see עָרָה No. 2, a.

עָרָה adj. prop. *naked*; hence *poor, helpless*, from the root עָרָה, which see; compare עָרָה No. 1, Psa. 102:18; Jer. 17:6.

ערער and ערער see ערער.

I. ערר i. q. רעפ TO DROP DOWN (tropfen, to drop; compare ערר, ערר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עררים.

II. ערר—(1) originally, as I suppose, to PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רר, רב, compare ררר, ררר, and, with a palatal or guttural letter added at the beginning, ערר, ערר, ערר. Hence ערר the mane of a horse (so called from its being pulled), ערר to pull out the forelock of a horse, and Hebr. ערר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio, carpo, raffen, raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή, κόρυμβος, κορύμβη*, top.)

(2) denom. from ערר to break the neck of an animal, Ex. 13:13; 34:20; Deu. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערר m. the neck of an animal, Lev. 5:8 (Arabic *عرق* mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) ערר to give the neck, i. e. to turn back, 2 Chron. 29:6; and ערר-אל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) ערר Josh. 7:12, and ערר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܪ* (ܥܪܪ), and Pers. *بشت دادن*. Here belongs Ex. 23:27, ערר-אל to give the neck, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) ערר hard of neck, i. e. obstinate, see ערר, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

ערר ("mane," "forelock," or according to Sim. i. q. ערר "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

ערר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܢܗܠ* id., *ܕܢܗܠ* to make dark. Blended apparently from the trilaterals ערר a cloud, and ערר to be dark. To this corresponds the Greek *ἀσφύς*, obscure, dark, *σφύρη*, darkness, especially of the night.

ערר fut. ערר—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. *عرس* Conj. VIII. to

tremble (as the skin). *عرس* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אולי תעררני* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرس* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by *בפני* at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. *נערר* terrible, dreadful, i. q. *ערר* Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:13. Derivatives, *ערר, ערר, ערר, ערר*.

ערר TO FLEE ["TO GNAW"]. (Syr. and Arab *عرق* and *عرق* id. Kindred is *عرق* Job 30:3, *ערים* "they flee into the desert." But Vulg. *rodabant in solitudine*, compare Arab. *عرق*, Syr. *ܕܢܗܠ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *ערים לא יסבבון* "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *عرق* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערר Gent. n., an Arkite, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phoenicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערר i. q. ערר No. II., and ערר—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. ערר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence *ערר, ערר, ערר*.

POEL ערר to make naked or bare, sc. the founda-

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עָשָׂה and HITHPALPEL הִתְעַשָּׂה Jer. 51:58. to be made naked; i. e. utterly overthrown. Comp. עָשָׂה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עָשָׂה an unused root; Arab. عَرَسَ to erect a house or tent. II. to cover with a roof, to arch; whence عَرِشٌ roof, vault, throne with a canopy (compare عَرَسَ). Hence—

עָשָׂה f. (Cant. 1:16), plur. עָשָׂהוּ a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab.

عَرَسَ consort; see عָשָׂה).

עָשָׂה an unused root. See pr. n. עָשָׂה.

עָשָׂה a root not used as a verb. Arab. عَشَبَ I. IV., to produce herbs and provender (said of the earth).

עָשָׂה with suff. עָשָׂה plur. constr. עָשָׂהוּ (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עָשָׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عَشَب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עָשָׂה emphat. עָשָׂה Chald. id., Dan. 4:22, 29, 30.

I. עָשָׂה fut. עָשָׂה apoc. עָשָׂה —(1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by עָשָׂה Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4; עָשָׂהוּ בָּזָה וּבְכָסָה "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγις, μόχθος and μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עָשָׂהוּ doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עָשָׂה subst. creator, with suff. עָשָׂה my creator, Job 35:10; עָשָׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עָשָׂהוּ נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; γρίχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עָשָׂהוּ שָׂכָר "those who make wages," i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, עָשָׂהוּ פָּרִי הַחֹטֵאת "thou shalt offer a bullock for sin," verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, עָשָׂהוּ לְבָנָה "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice לְיְהוָה עָשָׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, עָשָׂהוּ לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; אָנָּה עָשָׂה "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb טוב עָשָׂה to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6.

עשוק m. *an oppressor*, Jer. 22:3, i. q. **עשק** 21:12.

עשוקים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root **עשק**.

עשות m. adj. *fabricated, wrought*, Eze. 27:19; from the root **עש** [*bright* is the signification proposed in Thes.].

עשות [*Ashvath*], pr. n. m. 1 Ch. 7:33.

עשיר m. (from the root **עש**), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also **הוללים** (under the word **הלל** No. 3), **עני** and **עני**, and interpreters on Isa. 2:7; 53:—; Matt. 19:23.

עשן fut. **יעשן** TO SMOKE. (Arab. **عَسَنَ** id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *ātman*, mind (prop. breath, spirit); Gr. *ἀτμός*, vapour, smoke, *ἀτμή*, *ἀτμός*; Goth. *athma*, spirit; Germ. *Äthem*, for vapour *Strohm*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עשן m. adj. *smoking*, Ex. 20:18.

עשן m. constr. [**עשן** also **עשן** (as if from **עשן**).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, **עלה עשן בנאפו** “smoke went up in his nostrils,” an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulverg campos*, Virg. *Æn.* xi. 909.

(2) [*Ashan*], pr. n. of a town; see **עשן**.

עשק fut. **יעשק**, Arab. **عَسَقَ**.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Ps. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, **אדם עשוק בדם יגש** “a man oppressed with life blood” (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, **עשקי שכר** “who extort the wages of the hireling.”—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, **עשקי ונרתי** “they oppress a man and wrest away his house,” i. e. act both with fraud and violence, compare **נזל**.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. **נזל**, **נזל**, **נזל**).

PUAL, part. **מעשוקה** (virgin) *violated forcibly*, metaph. of a captured city, Isa. 23:12.

Derivatives, **עשוק**, **עשוקים**, **מעשוקה**, pr. n. **עשק**.

עשק (“oppression”), [*Eshék*], pr. n. m. found once, 1 Ch. 8:39.

עשק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Eze. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. **עשקה** Isa. 54:14.

עשקה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, **עשקה לי** (read *oshkal-li*, notwithstanding the Metheg, as in **עשקה לי**, see Lehrs. p. 43) “I am in anguish.”

עשיר fut. **יעשיר** prop. to be straight (kindred to the verbs **עשיר**, **עשיר**, **עשיר**), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. **עשיר** id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49 **בניח** **עשיר** **אניות** “Jehoshaphat built ships;” קרי **עשיר** and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, “Arab. **عشر** to put together, to join together, or as I prefer, to compare, to put together;” but I know of no authority for this meaning.

HIPIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, **רבת תעצרה** “thou greatly enrichest it” (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. *to become rich* (prop. to make riches, see Gramm., § 52:2 note), Ps. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, **עשיר** and—

עֵשֶׂר m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

עֵשֶׂשׁ i. q. **קָלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עֵשׂ**, **עֵשׂה** a moth, whence **עֵשׂ** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عش** to fall away, to become lean.

עֵשֶׂת—(1) TO SHINE. Jerem. 5:28, **עֵשֶׂתוֹ** **עֵשֶׂתוֹ** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **עָלַל**. See the derivatives **עֵשֶׂת**, **עֵשֶׂת**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHPAEL, to recall to mind, *recogito* (as well given by the Vulg.), followed by **ל** Jon. 1:6. See the Chald., and the derived nouns, **עֵשֶׂתוֹ**, **עֵשֶׂתוֹ**.

עֵשֶׂת, **עֵשֶׂת** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֵשֶׂת** No. 3.

עֵשֶׂת f.—(1) something fabricated, workmanship, Cant. 5:14; from the root **עֵשֶׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehr. 474).

(2) *thought, opinion*. Plur. Job 12:5, **עֵשֶׂתוֹ** **עֵשֶׂתוֹ** "as to the opinions of him who is in prosperity," i. q. **עֵשֶׂתוֹ**. Several MSS. apparently, and some printed editions read **עֵשֶׂתוֹ** (sing. of the form **עֵשֶׂתוֹ**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֵשֶׂתוֹ**, which when joined with the numeral ten (**עֵשֶׂת עֵשֶׂת** m. and **עֵשֶׂת עֵשֶׂת** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in *thought*, or in the *mind*, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

עֵשֶׂתוֹת f. pl. *thoughts, counsels*, Ps. 146:4.

עֵשֶׂתוֹת f. [*Ashtoreth*], Greek *Ἀσάρτη*, *Asarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֵשֶׂתוֹת עֵשֶׂתוֹת**, also *עֵשֶׂתוֹת* Inscr. Cit. 2, *Astartinus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ**, **ܐܫܬܪܬܐ** (from the Pers. **ستاره**), and pr. n. **ܐܫܬܪܐ** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **ܐܫܬܪܐ** and **ܐܫܬܐ**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀσάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρῶς, καὶ Ἀδωδὺς (Ἄδης) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γυνάμνη. Ἡ δὲ Ἀσάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφίερωσε.*" "Τὴν δὲ Ἀσάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עֵשֶׂתוֹת**—(1) *Astartes*, i. e. statues of Astarte (comp. **עֵשֶׂתוֹת**, **עֵשֶׂתוֹת**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עֵשֶׂתוֹת** Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes*."]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֵשֶׂתוֹת קַרְנַיִם** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עֵשֶׂתוֹת** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֵשֶׂתוֹת** 1 Ch. 11:44.

עַתָּה followed by Makk. **עַתָּה** with suff. **עַתָּה**, pl. **עַתָּה** and **עַתָּה** (contr. from **עַתָּה**, from the masc. **עַתָּה**, root **עַתָּה**, compare **עַתָּה** for **עַתָּה**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehr. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καὶρός*. Ecc. 10:17, "O happy land, whose princes **עַתָּה** **עַתָּה** take food at the proper time." **עַתָּה** **עַתָּה** before the (proper) time, prematurely, Job 22:16. With suff. **עַתָּה** in its time, Prov. 15:23; Ecc. 3:11; **עַתָּה** **עַתָּה** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַתָּה** **עַתָּה** "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6. — (c) *a longer time*, acc. עַתָּה long, Hos. 13:13; Arabic عَظِيمٌ; id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יָמָא No. 1, letter *b*; Arabic زَمَانٌ, Syriac ܙܡܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) בְּעֵתָהּ (for בְּעֵתָהּ), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see *q* letter B, 3). בְּעֵת מִנְחָתָהּ עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּהּ with the reviving time [i. e. coming year], see *ח* No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see *מ*), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עַתָּה at (this) time, *zur Zeit*, i. e. now, i. q. עֲתָה, Eze. 27:34. LXX. νῦν. Vulg. *nunc*.

Plur. עֲתָתִים and עֲתָתוֹת — (a) *times*. Esth. 1:13, יָדְעִי בִינָה לְעֲתָתִים, those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עֲתָתִים רַבּוֹת many times, repeatedly; compare Aram. نَحْس time; plur. *vices*; English, *times*.

Denom. עֲתָה, עֲתָה.

עֵת קַצִּין ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [*Ittah-kazin*], with ה local, קַצִּין עֲתָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֵת see עֲתָה.

עֲתָדָר Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَدَد.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ? Job 15:28.

Derivatives, עֲתָדִיר, עֲתָדִיר.

עֲתָה an unused root; whence עֲתָהּ.

עֲתָה adv. (from עַתָּה time, with He Paragog.), in pause עֲתָה (Milel) Gen. 32:5 (like עֲתָה, עֲתָה); prop. in a time (*zur Zeit*); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. מִעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5; 46:34. עַתָּה נָה now at this very time (see *נ* No. 3). Sometimes the idea of time is just, and (like the Gr. νῦν, νῦν) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עַתָּה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עַתָּה) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עֲתָה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עֲתָדָר m. *he-goat* (perhaps ready and prompt for fighting; comp. عَدَد a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. عَتَد id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κίλος, Il. iii. 196).

עֲתָדִיר i. q. עֲתָדִיר Isaiah 10:13 [ק]; Esther 8:13 כחֵיב.

עֲתָה (perhaps i. q. עֲתָה "opportune"), [*Attah*], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

עֲתָה (from עַתָּה) *opportune, at hand*, Levit. 16:21.

עֲתָדִיר m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ? Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَدَد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתָדִירוֹת — (a) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired*, i. e. *wealth*; *τὰ ἀπαρχοντα*, Isa. 10:13.

עֲתָדִיר Chald., *ready, prepared*, Dan. 3:15.

עֲתָה (perhaps i. q. עֲתָה), [*Athah*], pr. n. m., Neh. 11:4.

עֲתָה m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa. 23:18. See the root עֲתָה No. 4.

עָתִיב adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עָתִיב** No. 1, 3. (2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עָתִיב Ch. *old, ancient*, Dan. 7:9, 13, 22.

עָתִיב an unused root, Arab. **عَتَكَ** to turn aside to lodge; whence—

עָתִיב (“lodging-place”), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עָתִיב an unused root, Arab. **عَتَلَ** to handle violently; whence—

עָתִיב (for **עָתִיב**), [*Athlai*], pr. n. m. Ezr. 10:28.

עָתִיב (“whom Jehovah has afflicted”), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 380—77, B. C. 2 Kings 11:1; in some places **עָתִיב** 2 Ki. 8:26; 11:2.

עָתִיב a root **ἀπ. λεγόμεν.**, which seems to have been of the same or a similar meaning, as **עָתִיב** (cogn. **עָתִיב**). Hence—

NIPHAL, Isai. 9:18, **עָתִיב** “the earth is consumed,” or “laid waste.” Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عَتَمَ** to be darkened; LXX. **συγκέκασται**, Ch. **חָרַבְתָּ** *burned up* [this is the meaning given in Thes.]; compare Arab. **عَتَمَ** a great and almost suffocating heat.

עָתִיב (kindred to the verb **עָתִיב**) an unused root, Arab. **عَتَنَ** to handle violently, **عَتَنَ** a lion. Hence—

עָתִיב (for **עָתִיב** “lion of Jehovah”), [*Othni*], pr. n. m. 1 Ch. 26:7.

עָתִיב (“lion of God”), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. **Γοθονίλ**, Judith 6:15.

עָתִיב fut. **עָתִיב**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عَتَى** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עָתִיב** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, “my countenance becomes old.”

(Arab. **عَتَى** to be ancient, old.) Compare **עָתִיב** No. 2.—From the idea of removing, taking away, comes that **עָתִיב**—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عَتَى** fut. I. **عَاتَى** manumitted, free; **عَتَى**

freedom); whence in Hebrew **עָתִיב** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عَتَى** a noble

countenance, beauty, brightness, **عَتَى** noble, generous, also, having a clear and delicate skin (like nobles), **عَتَى** to be well, to have a clear and delicate skin. Heb. **עָתִיב**, **עָתִיב** shining, handsome.

HIFHIL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. **ἐξεγράφω**. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, **עָתִיב** “they took words away from them;” impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עָתִיב**, **עָתִיב**, **עָתִיב**, **עָתִיב**.

עָתִיב m. adj. *bold, impudent* (see the root No. 3). **עָתִיב** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עָתִיב m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עָתִיב** Vulg. *opes superbae*. [Is not *enduring* the true meaning?]

I. **עָתִיב** fut. **עָתִיב**—(1) i. q. **עָתִיב** TO BURN INCENSE to a god (Syr. **عَتَى** to smoke with perfume, **عَتَى** incense; Arab. **عَطَرَ** to breathe odours). Hence **עָתִיב** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. **μνημόσυρον τῆς προσευχῆς**, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **עָתִיב** and **עָתִיב** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **עָתִיב** “and Jehovah heard and answered him;” 2 Sam. 21:14; Isa. 19:22. Inf. absol. **עָתִיב** 1 Ch. 5:20.

HIFHIL, i. q. Kal, Ex. 8:25; 10:17. Followed by **עָתִיב** and **עָתִיב** *to be intreated for any one*, Ex. 8:5, 24. Derivative, **עָתִיב**.

II. **עָתִיב** i. q. Chald. **עָתִיב** (Hebrew **עָתִיב**) **עָתִיב** ABUNDANT; not used in Kal.

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִכֶם "you have multiplied against me words," sc. impudent, impious words. Compare גָּדַל No. 2.

Derivatives, עֲתָרַת and pr. n. עֲתָר.

עֲתָר m.—(1) incense, odoriferous smoke,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) a worshipper of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:48. 19:7.

עֲתָרַת f. riches, abundance, Jer. 33:6. See the root No. II.

פ

פ the seventeenth letter of the Hebrew alphabet, used as a numeral for eighty. The name of this letter probably signified a mouth, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that **פ**, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, **ב** and **מ**, which see.

פֶּה i. q. פֶּה (which see), adv. here, Job 38:11.

פָּחַח a root not used in Kal, which had, I have no doubt, the signification, to BLOW, like the kindred פָּחַח, פָּחַח, also פָּחַח, פָּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

HIPHIL, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּחַח and its derivatives.]

פָּאָה constr. פָּאָה f.—(1) a quarter of the heaven (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחִין four winds, for Hebr. אַרְבַּע קְנִפּוֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָה־הַמֶּזְרָח the west quarter, Josh. 18:14; פָּאָה־הַמֶּזְרָח the north quarter, Ex. 26:18, 20. Hence—

(2) side, region, Jer. 48:45, מִצִּדֵּי מוֹאָב "region of Moab." Dual const. state מִצִּדֵּי מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵי מוֹאָב.

(3) a corner, as of a field. Lev. 19:9; of a bed, Am. 3:12. קִרְיַת הַפֶּה the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badentbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פִתָּי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָה an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለዐ: to have in the mouth a morsel, lump, ፈለዐ: morsel, lump; περιστόμων? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is פָּה to understand, prop. to be imbued with.) Hence פָּה (for פָּה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, πινελίς, πινελί, opimus, pinguis). Hence n. פִּמָּה.

I. **פָּאָר** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָר, פָּאָר, compare Arab. فَا Med. Waw, to boil up, to be hot, فَا glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

PIEL פָּאָר—(1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

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HITHPAEL—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִכֶם "you have multiplied against me words," sc. impudent, impious words. Compare גָּדַל No. 2.

Derivatives, עֲתָרַת and pr. n. עֲתָר.

עֲתָר m.—(1) incense, odoriferous smoke,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) a worshipper of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:48. 19:7.

עֲתָרַת f. riches, abundance, Jer. 33:6. See the root No. II.

פ

פ the seventeenth letter of the Hebrew alphabet, used as a numeral for eighty. The name of this letter probably signified a mouth, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced p by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פֶּה i. q. פֶּה (which see), adv. here, Job 38:11.

פָּחַח a root not used in Kal, which had, I have no doubt, the signification, to BLOW, like the kindred פָּחַח, פָּחַח, also פָּחַח, פָּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

HIPHIL, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּחַח and its derivatives.]

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oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to *boast*, followed by על *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פאר, פאר, פאר, פאר. [פאר, פאר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. ⁵⁻فَار to dig down and hide under the earth. Hence פאר for פאר (Arab. ⁵⁻فَار) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to *explain*, to *declare oneself* (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְנָרָא “declare to me when,” etc.; in which words the particle על (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *ῥάξαι πρὸς με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. *foliage* (prop. *glory*) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp. פאר No. 2.

פאר (for פאר, from the root פאר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. פאר), comp. פאר No. I, Kal. Joel 2:6, פאר, פאר “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region [“abounding in foliage, from the root, No. I, or”] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petrea, Palestine, and Idumaea, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הר־פאר Hab. 3:3; פאר Deu. 33:2; it appears to be the same as אֵשׁ-עַל-הַפְּדִיָּר i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פאר pl. פנים *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλκνοι. From the root—

פאר Arab. ⁵⁻فَج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ⁵⁻ܦܝܢ immature, acid. The primary idea appears to be that of *cold*, see the kindred root פאר.

פאר masc. something *fætid, unclean, abominable*, i. q. פשע; used of food, Levit. 7:18; 19:7; פאר פשע *unclean flesh*, Eze. 4:14; plur. פאר *unclean meats*, Isa. 65:4.

פאר an unused root; Talmud. Piel to render *fætid*. Hithpael, to be made *fætid*. Arab. and Æth. (2 and 3 being interchanged), ⁵⁻فَجל to be *fætid*, used of food; ⁵⁻فَجل to be *impure*. Hence פאר.

פגע—(1) TO STRIKE UPON, or against, *pepigit*, *stossen*, *schlägen*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek *παγνύω*, Germ. *pothen*, and those which are allied to this, *boten*, *Bot*, from the idea of striking or pushing. Of the same termination is the root פגע; compare פגע and פגע). Followed by פגע to *strike upon* any person or thing (*auf*, an *etwas stossen*), whether of set purpose or accidentally, whether violently or lightly; hence—(a) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פגע of thing; Ex. 5:3, פגע פגע “lest he fall upon us with the pestilence.”—(b) in a good sense to *assail* any one with petitions, to *urge* him; followed by פגע Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פגע of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to *light upon* any one, to *meet* with him, followed by פגע Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to *reach* to any one, followed by פגע Josh. 16:7;

17:10; 19 .1, 22, 26, 27, 34 (followed by ^{by} Josh.
19:11).

(a) *to strike a covenant with any one, pactus est* (from *paciscor*), *to make peace with him*, followed by **אִם**. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, **פָּנִימָה אֶת פָּנֵי יְהוָה וְיָשׁוּבָה** “thou makest peace with him who rejoiceth to work righteousness,” i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is **אִם יִשְׁלָחוּךָ אִישׁ בְּרִיתוֹ** Without Isa. 47:3, “I will take vengeance **אֶדְם** and will not make peace with any man,” I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic **פָּדַף** (Isa. 2:6), **صَفَقَ** and Lat. *ferire*, *percutere foedus*.

HIPHIL—(1) causat. of Kal No. 1, *a, to cause anything to fall upon any one*. Isa. 53:6, הִפְּטִיעַ בָּנוֹ "he caused to fall upon him the iniquity of us all."

(s) causat. of Kal No. 1, *b*, to cause to supplicate. Jer. 15:11, הַיִּצְטָרֵם אֵלַי הָאֹיֵב... "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans. — (a) i. q. Kal No. 1, *a*, to invade. Part. פֶּשַׁע *assailant, enemy*, Job 36:32. — (b) i. q. Kal No. 1, *b*, to assail any one with prayers; followed by ל Jer. 36:25; also followed by בְּ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative **נִדְבָר** and—

מַה־מָּה m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of **וְ**), 1 Ki. 5:18.

כֶּסֶף ("fortune of God"), [*Pagiel*], pr. n.
of the captain of the tribe of Asher, Numbers 1:13;
2:27.

פִּיגֵר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. : **ܦܝܓܪ** (the letters **ܦ** and **ܕ** being interchanged), to be attenuated; **ܦܝܓܪܐ** weak, wearied. Also the Lat. *piger*. The primary stock of both words **פִּיגֵר** and *piger*, is **פִּיג**; compare **פִּיגֵת**, *piget*). Hence—

פֶּנִּי plur. constr. **פְּנֵי** m., *a carcase, dead body*, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of מות Isa. 37:36 (compare Syr. : ~~נפשו~~ used of
the body even when living). Metaph. מות גלגלים
carcases, i. e. ruins of your idols, Lev. 26:30.

פִּנְשׁ fut פִּנֵּשׁ (kindred to the roots פָּנַע, פָּנָה)—

(1) TO RUSH upon any one, TO ATTACK, with an acc.,
Ex. 4:24; Hos. 13:8.

(2) *to meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by $\frac{3}{4}$ Prov. 17:12.

NIPHAL, recipr. to meet one with another, Psalm 85:11; Prov. 22:2.

PIEL, *to light* upon any thing, Job 5:14.

𐤒𐤒 an unused root.—(1) prop. *to cut, to cut up, to separate*; cogn. to 𐤒𐤒 No. I., which see; (Arab. 𐤒 V. X., *to be alone, separated*; in the Indogermanic languages, Sanscr. *pat*, *to cleave*; Lat. *pando, findo*).

(2) specially to *plow*; whence نَدَاد a plough-ox; and نَدَان a yoke of oxen, plough; Syr. and Chald. حَبْل, 179 id.; حَبْل field, plain. [This is called in Thes. "an uncertain root"].

Derivative 179.

פָּדָה TO LOOSE (pr. by cutting; לִסְדֹּחַן; לִקַּח.
to the verb פָּדָה); hence — (1) *to redeem* by paying
a price (Arab. فَدَا), Exod. 13:13; followed by שְׁ of
the price; as Exod. 34:20, קָדַשׁ תִּפְדֶּה בֶּרֶךְ “the
firstborn of an ass thou shalt redeem with a sheep.”

(2) *to let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) *to set free*, e.g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; *to preserve, to deliver* life from danger, Psa. 34:23; followed by **17** 2 Sam 4:9; 1 Ki. 1:29; Job 6:23; **7** (*in danger*), Job 5:23.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, ~~Lev.~~
1:27.

HIPHIL הִפְחִיל, causat. of Kal. No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. הִפְּחִיחַ Lev. 19:20.

Derivatives, **סְדִיּוֹם-סְדֵהָאֵל**.

פְּדִיָּה (‘‘whom God preserved’’ [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פִּדְהָצוּר ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

Num. 3:46, seqq.; 18:16. Elsewhere **פְּדוּתָם** part. pass. plur. are the *preserved* [redeemed], **Isaiah** 35:10; 51:11.

according to, Ex. 12:4; Gen. 47:12, לְפִי הַטָּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְקָצְרֵי לְפִי חֶסֶד and ye shall reap according to mercy."—(b) followed by an inf. *when* (i. q. ? followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, קָפִי at the rate of, according to, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פָּה (prob. contr. from פָּהוּ, פָּהוּ in this, or that, sc. place, like פָּה for פָּהוּ; as to *p* for *b*, compare Arab.

فِي formed from (בִּי): adv. of place.

(1) here, in this place, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) hither, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֹּה hence, Ezek. 40:21, 26, 34, 37. מִפֶּה... מִפֹּה hence... thence, Eze. 40:10, 12, 21; 41:2. As to אִפֶּה, see that word.—Once פֶּה (which see).

פֹּאֵה (perhaps Arab. فَمَّة "mouth"), [Pual], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֹּאֵה.—(2) Jud. 10:1.

פָּרִי—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πηγών; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וְקָפִי לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, to be torpid, Ps. 38:9.

Derivatives, הִפְסִיחַ, and —

פֹּגֶה f. rest, cessation, Lam. 2:18.

פִּיר see פִּיר.

פִּיחַ i. q. נָפַח (which see), TO BREATHE, TO BLOW.

(Arab. فَاخ and فَاخ to exhale odour, to be fragrant.)

Cant. 2:17, עַד שֶׁיִּפְחֶה הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רִיחַ.

HIPHIL—(1) followed by an acc. to blow through, Cant. 4:16.

(2) followed by בְּ to blow (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, to blow out, to utter, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, to utter (the truth), 12:17.

(4) to pant, to hasten, Hab. 2:3. Compare נָפַח Ecc. 1:5.

(5) to rail against any one, followed by בְּ Ps. 10:5; and לְ 12:6, לֹא יִפְחֶה לּוֹ "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פֹּטַח an unused root, Syr. Aph. to contemn, to afflict. See פֹּטִיחַל. [This root is not inserted in Thes.]

פֹּטַח [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of Mauritania, in which the river Phut is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it Libya, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פֹּטִיחַל ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פֹּטִי פָּרַע Egypt. pr. n. Potiphera, the father-in-law of Joseph, the priest of Heliopolis, Gen. 41:45; 46:20. LXX. Περεφρη, Περεφρη, ΠΑΤΗΡ ΠΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פֹּטִיפָר (an abbreviated form for פֹּטִי פָּרַע) [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פִּוּךְ an unused root, which had, perhaps, the sense of moving to and fro, wavering, i. q. נָפַח. Hence may be derived the following word, which is of uncertain origin.

פִּוּךְ i. q. Greek φῦκος, prop. sea-weed, (so called from its moving about, waving hither and thither, from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from stibium, or antimony (LXX. στίμμι, Vulg. stibium), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. הַפִּוּךְ Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲבָנֵי הַפִּוּךְ stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.

פול m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peul*, *poel*, a chick-pea, *bolle* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic **ፈፈረ**: i. q. **ፈፈረ** to bubble up as water, *wallen*, *quellen*; **ፈፈረ** to roll oneself; also **ፈፈረ**, **ፈፈረ**, **ፈፈረ**, **ፈፈረ**).

פול [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians **ΠΙΛΑΚ** or **ΠΙΛΑΚ** (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

פול and **פול** emphat. state **פול**, Chald. masc. i. q. Heb. **פה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܠܐ** id.; Arab. **فم**, **فم**, **فم**. It appears to be contracted from **פול**, from the root **פול**, like **פול** from **פול**).

פול fort. i. q. Arab. **انل**=**انل** (compare **פול**).

(1) TO SET (as the sun), to be darkened.

(2) to be perplexed, distracted; once found, Psa. 88:16, **פול**, LXX. *ἐξηπορήθη*. Vulg. *conturbatus sum*.

פול ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שער הפול** ("the gate of the corner.")

פול [*Punites*], patron. n. of an unknown person, **פול**. Num. 26:23

פול (perhaps "darkness," "obscurity," from the root **פול**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:44. See Relandi *Palæstina*, p. 952 Compare **פול**.

פול (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פול** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פול only found [in **KAL**] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פול** (which see).

(1) TO BREAK OR DASH IN PIECES. See **פול**, Hithpalel.

(2) to disperse. Part. pass. **פול** dispersed. Zeph. loc. cit. **בַּת פּוּעִי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. to disperse themselves, to be dispersed, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) to overflow, spoken of fountains, Pro. 5:16; metaph. **פול** to abound with prosperity, Zec. 1:17.

NIPHAL, to be dispersed, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL **פול** to break in pieces (as a rock with a hammer), Jer. 23:29.

PILPEL **פול** id. (a person dashed against the ground or a rock), Job 16:12.

HIPIL—(1) trans., to scatter, as seed, Isaiah 28:25; to send abroad, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פול** the disperser, desolator, Nah. 2:2. Sometimes, i. q. to agitate, harass any one, Job 18:11; Eze. 34:21.

(2) to pour out; metaph. anger, Job 40:11.

(3) intrans. to spread oneself abroad, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פול** to be broken in pieces, to be scattered into dust (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תפוצותיכם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **תפוצותיכם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **פול** a hammer.

L. פול TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed (*schwanten* (ant. *wagen*); with a diminut. *vacillo*, *waceln*. Comp. **פול**).

HIPIL, id., Jer. 10:4, **פול** "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פוק, פוק.

II. פוק TO GO OUT, i. q. Chald. פוק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. פוקה 1 Sam. 25:31.

I. פוק i. q. פוק TO BREAK. Hence—

HIPHAL פוק twice (Psa. 33:10; Eze. 17:19) i. q. פוק, and the derived noun פוקה a wine-press.

II. פוק i. q. Arab. فاك to be hot, to bubble up in boiling (comp. פוק), whence פוק (for פוק) a pot. [This root is not given in Thes.]

פוק m. a lot, a Persian word, which in Esth. 3:7 is explained פוק. (It answers to the Persian پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and پاره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פוק and פוק.) Pl. פוקים lots, Est. 9:24, "the feast of Purim," and nakedly פוקים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פוקה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פוק to break.

פוקתה [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persian پوره pureh, ornament.

I. פוק Arab. فاك Med. Ye. TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶω); Jer. 50:11.

Derivative, pr. n. פוקה.

[These roots are not separated in Thes.]

II. פוק not used in Kal, cogn. to the verb פוק. Ch. פוק to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:11. See פוק.

פוק whence פוק q. v.

פוקה [Puhites], patron. n., once 1 Ch. 2:53.

פוק (from the root פוק No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פוק hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוק).

I. פוק not used in Kal, i. q. Arab. فاك to separate, to distinguish (compare the roots beginning with the letters פ, ב, under the words פוק, פוק); specially, to separate and purify metals from dross, by means of fire; whence פוק silver; comp. פוק tin, from פוק, and Eth. ብርረ: silver, ብርረ: brass, from the root פוק to purify.—Hence פוק pure gold, and—

HOPHAL part. פוק 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוק pure gold.

II. פוק TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فاك to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فاك, فاك, فاك, to leap, to bound. Talmud, פוק to bound, to leap for joy: Gen. 49:24, "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פוק hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, פוק ופוק " (nimble) leaping and dancing;" which in 1 Ch. 15:29, is explained פוק ופוק.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פוק TO DISPERSE, i. q. פוק, פוק, in Kal פוק found in part. pass. Jer. 50:17.

PIEL, i. q. *Kal*, to *disperse*, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, *וְהִפְצַּלְתָּ* "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely*, to *be liberal*, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and —

PUAL, Est. 3: 8, pass. to *be dispersed*.

I. פח m. pl. *פחים* const. *פחיו* Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like *פחים*; (from the root *פחח*).

(1) a *net*, a *snare*, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. *فنج* and *فنج*).

Syr. *ܦܚܐ* id. To this agrees also Gr. *παγίς, πάγη*, which however is derived from the root of that language *πῆγγνμι*. To *lay snares*, i. e. to plot, to devise against any one, is *פח* *פח* Ps. 119: 110; *פח* Psalm 140: 6; 141: 9; Jer. 18: 22; *פח* Psalm 141: 9. Metaph. *that by which any one falls*, i. e. is led to destruction. Comp. *פח* No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence *destruction*, *ruin*, Isai. 24: 17; Jer. 48: 43. See *פחח*.

(2) *פחים* *thin plates*, Ex. 39: 3; Num. 17: 3.

(3) Psal. 11: 6 *פחים* *snares* (*ſchlängen*), lightning, bending itself like a snare (a noose) or serpent (*ſchlängende, ſchlängelnde ſlitze*). Compare *سلسلة* a sheet of lightning diffused over the clouds, and *Δὸς μάστιξ*, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be *פחים* *hot coals*, i. e. lightnings.

II. פח with suff. *פחים* Neh. 5: 14, i. q. *פחה* (which see), the governor of a province.

פחח fut. *יפחח* — (1) TO TREMBLE — (a) for fear, to fear, Deu. 28: 66; Isa. 12: 2; followed by *פח* Psal. 27: 1; 119: 161; Job 23: 15, and *פח* Isai. 19: 16, of the pers. or thing feared. *פחח* to fear a fear, Job 3: 25. Used in a pregnant sense, *פחח* to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28. — (b) with joy, Isa. 60: 5; Jer. 33: 9. — The notion of fear is transferred to shame in the noun *פחח* No. 2.

(2) to *be in trepidation*, i. q. to *hasten*, Hosea 2: 5. Compare *פחח*, *פחח*, *פחח*.

PIEL, i. q. *Kal*, but intensively, to *fear continually*, to *be timid*, followed by *פחח* Isaiah 51: 13; to *take care of oneself*, to *be cautious*, Proverbs 28: 14. (Opp. to *פחח*).

HIPHIL, to *cause to fear*, to *terrify*, with an acc. Job 4: 14. Hence *פחח* and —

פחח m. with suff. *פחחי*.

(1) *fear*, *terror*, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare *פחח*), e. g. *פחח* *היהודים* fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. *פחח* *יהוה* fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. *פחח* *אלהים* fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, as *פחח* Gen. 31: 42, 53, used of Jehovah, Pl. *פחחים* Job 15: 21.

(2) *verenda*, *pudenda*, Job 40: 17. [Taken in Thes. in this place to mean, *thighs*.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. *فخذ* thigh.)

פחח f. *terror*, Jer. 2: 19.

פחה (for *פחה* with Dag. forte implied), m. const. *פחה*, with suff. *פחתי*, once *פחים* Neh. 5: 14 (from the masculine form *פח*), pl. *פחות* 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state *פחות* (from absol. *פחות* Neh. 2: 7, 9; Ezr. 8: 36, m. *the governor of a province* (less than that of a satrap, see *פחות*) in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 4, 18; 12: 26; Mal. 1: 8; used of the governor of Judea in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. *بکیت* great men, nobles; Ewald in Gramm.

p. 490, the verb *پختن* *pukhten*, to care for, to act (pr. to cook, bake; Germ. *backen*.) Better than all these would be *بک*, *بیک*, *پاک* a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is *پاک* *pak*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פחה constr. *פחת*, pl. emphat. *פחותה*, Chald. id. Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פחח TO LEAP. TO BOUND (like the Ch.), *פחח*

used of boiling water (compare פח Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. *ܦܚܐ*, compare Gr. *ζέω*).

(2) *to be proud, to be vainglorious* (like the Arab. *فخر*, compare *זר*). Part. *פוחים* used of false prophets, Zeph. 3:4.

[Hence the following words.]

פח m. pr. *lasciviousness, wantonness*, Gen. 49:4. *פח* *פחים* "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פח f. *pride, boasting*, Jer. 23:32.

פח prob. TO SPREAD OUT (cogn. to the verbs *פח*, *פח*); whence *פח* a net; also, to be made thin (like the Syr. *Ethpa.*); hence *פח* a thin plate.

פח (denom. from *פח*), *to catch in a net, to snare*, Isa. 42:22. *פח* *פחים* "one snare" (i. e. binds) them all in holes," i. e. prisons.

[*פחים* see *פח*.]

פח an unused root, Ch. *פח*, and Arab. *فحم* *to be black*; whence—

פח m. (for *פח*, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16.

Arab. *فحم* *coal*; *فحم* *coal*; *فحم* *coal*, and *hot coal*.

פח an unused root, which appears to have had the same meaning as *פח*, No. II. *to boil as a pot* (whence figuratively Arab. *فخر* *to swell up, to be proud*); hence *פח* *פח* a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. *Ethpa.* to form. [This is given as the primary meaning of the root in Thes.]

פח m. Chald. *a potter*, Dan. 2:41. (Syriac *ܦܚܐ* id.)

פח an unused root, Syr. Pa. *ܦܚܐ* *to dig, to excavate*; whence—

פח m. (2 Sa. 18:17), pl. *פחים* f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, *פח* *פח* "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is *פחת*.

פח ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחת (fem. from the masc. *פחת*) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פח f. a species of *gem*, Ex. 28:17; Eze. 28:13, found in Ethiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Böhlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pīta* is *pale*; and the Gr. *ροδάριον* itself may be from *פח*, *פח*, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פח i. q. *פח* verbal pass. of the verb *פח* 1 Ch. 9:33 כתיב.

פח m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root *פח*.

פח m. Chald., Dan. 3:21 (where the *פח* is *פח*), i. q. Syr. *ܦܚܐ* *a tunic, under garment*. Hebr. translation *פח*. From the root *פח* No. 2.

פח fut. A (signif. 3)—(1) TO SPL'T, TO CLEAVE (Arab. *فطر* id.; and intrans. to break through, as a tooth. Kindred to the root *פח*; where see more). Part. pass. *פח* *פחים* *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [*פח* is given as a subst. in Thes.].

(2) transit. *to cause to burst forth, as water*, Prov. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, *פח* "let go," i. e. exempt from duty; where the *פח* is *פח*. Intrans. *to slip away, to depart out of the way*; fut. *פח* 1 Sa. 19:10 (Syr. *ܦܚܐ* id. Chald. Pe. and Ithpe.).

פח, i. q. Kal No. 1 *פח* *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, *פח* and—

פטר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רחם Ex. 13:12, 13; 34:20.

פטר f. id., Num. 8:16.

פטיש—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פטיש**, **فطيس** a hammer.

(This root is onomatopoeic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere* *battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patfshen*; Swedish *batsch*, a blow; Germ. *petfshast*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) to spread out, for which **פשט** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פטיש**.

פי st. constr. of the noun **פה** a mouth; which see.

פי-בסות Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστις* and *Βούβαστις* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פסותבסות**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opusce*. t. i. p. 53; *Panth.* ii. 56, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פיר a root not used as a verb. Arab. **فاد** Med. Waw and Ye to die, i. q. **פיר** (kindred to **פיר**, **פיר**) IV. to destroy (Sanscr. *pid*, to sadden, to vex, to afflict). Hence—

פיר m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **פיר** "to calamity (i. e. to an unfortunate person) is contempt;" but see **פיר**.

פיה an unused root, i. q. **פיה**, **פיה** prop. to blow out; hence to speak, i. q. Arabic **فاه**; whence **פיה**,

פה mouth [This root is altogether rejected in *Thes.*] Hence the Hebr. **פה** mouth, for **פיה** and—

פה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare **פה** No. 3.

פיה-הירות pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely **פיה-הירות** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פה** ibid. verse 8.

פיה m. *dust, or cinders, ashes* (so called from being blown about, root **פיה**), Ex. 9:8, 10.

פיה ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פיה i. q. **פיה** (which see), a concubine.

פיה fem. *fat*, Job 15:27, from the root **פיה**, which see.

פיה ("mouth of brass," comp. of **פה** and **פה**) i. q. **פיה**, [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פיה (prob. i. q. **פיה**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פיה plur. f. *two edges*. **פיה** a sword, *διπρος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **פיה** "with two (or many) edges."

פיה m. *moving to and fro*; from the root **פיה** Nah. 2:11.

פיה ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **פיה** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch.* i. 1, § 3) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **פיה** as being Colchis; but the Hebrew name of the Colchians was **פיה**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [Pithon], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּךְ m. a flusk, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּקַד not used in Kal, having the sense of **DROPPING DOWN**; cogn. to פָּקַדָה.

PIEL, to drop down (as water), Eze. 47:2.

פָּקַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּקְרֵת הַצִּיִּים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [Pochereth of Zebaim], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַח not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלַח, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פָּלַח to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. פָּלַח to search out. Arab.

פָּלַח to deprive of milk. Compare the kindred roots, פָּלַח, פָּלַח, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niphal. Hiph. No. 2, and pr. n. פִּלְחָיָה.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, וְיִדְבֹּר נִפְלְאוֹת, "he will speak great things," i.e. impious words, most atrocious blasphemy against God (compare גִּדְּלוֹל No. 2).

(2) to be arduous, to be difficult to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by כָּזֹ to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלְאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלְאוֹת wonderfully, Job 37:5. Dan. 8:24.

פָּלַח, to separate (ἀποποιεῖν), to consecrate, only

in the phrase נָדַר לַיהוָה to pay a vow & Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיא, twice הִפְלִיא in the manner of verb הִלָּה Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, וְיִפְלֵא לַיהוָה "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e.g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלֵא adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e.g. counsel, Isa. 28:29; followed by אִם to act wonderfully with any one in a bad sense, Isa. 29:14. הִפְלֵא לְעֵשָׂוִר to act wonderfully, Jud. 13:19. Inf. הִפְלֵא adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by י in oppressing any one, Job 10:16.

Derivatives, פָּלַח, פָּלַח, פָּלַח, כִּפְלָאָה, and the pr. n. פִּלְחָיָה, פָּלַח, פָּלַח, פָּלַח.

פָּלַח suff. פָּלַח m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פִּלְחָיָם advert wonderfully, Lam. 1:9; נִפְלְאוֹת wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלַח (from פָּלַח with an adj. termination) adj. wonderful, Jud. 13:18 כְּחֵיב (and here used of something which appears supernatural). In פָּלַח קָרִי, which is contracted from the former. The fem. of the form given is פִּלְחָיָה (פָּלַח) Ps. 139:6 כְּחֵיב, where פִּלְחָיָה is the fem. of the form פָּלַח.

פָּלַח ("whom Jehovah has made distinguished"), [Pelaiach], pr. n. m. Neh. 8:7; 10:11.

פָּלַח not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלַח). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19

PIEL, to divide, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongues," cause them to fall out amongst themselves.

Derivatives, פָּלַח — פָּלַח, פָּלַח.

פָּלַח Chald. id. Part. pass. Dan. 2:41.

פָּלַח m.—(1) a stream, a river. Arab. فَلَاح, a stream, a small river, Eth. ለገላ: a river, a large stream. It is said properly to signify a channel

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πλάγος, Æth. ረፈሰ: to bubble, to bubble up; from the biliteral stock פל, compare פלג, also *bullire*, wallen, Bellen. Ps. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגים like פלגים Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *half*, Dan. 7:25.

פלג or פלגה only in pl. פלגות *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. *a division, class* (of the priests), i. q. פלגות 2 Ch. 35:5.

פלגה or פלגה Ch. id. Eze. 6:18.

פלגש and פלגש with suff. פלגשו, pl. פלגשים and פלגשים.

(1) f. *a concubine* (Ch. פלגשה, id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *peller*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלג, compare פלג No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός, Gen. 22:24; 35:22; Jud. 19:9, seq., and frequently; more fully פלגש אשה Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, *a paramour*, i. q. פלגה Eze. 23:20, compare verse 5.

פלג an unused root. Arab. نلذ to cut (compare the remarks at פלג). Hence—

פלגה f. *iron*, Syr. حديد, Arab. نالز iron of a finer kind, steel. Pl. פלגות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלגות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלגש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלח not used in Kal, i. q. פלח TO SEPARATE. TO DISTINGUISH.

NIPHAL, *to be separated, distinguished*, followed by פלח Exod. 33:16; also *to become distinguished, admirable*, Ps. 139:14.

HIPHAL—(1) *to separate, to distinguish*, Exod. 8:18; followed by פלח to distinguish *between, make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish*, i. e. *to make distinguished or illustrious*, Ps. 4:4; 17:7.

Derivative, פלח.

פלח ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלח Num. 26:5.

פלח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلع id.; hence to till a field, فلع a husbandman. Compare Ch. and as to the origin under the root פלח.)

PIEL—(1) *to cleave, pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave the womb and break forth*, i. e. *to bring forth*, Job 39:3. Compare פלח.

פלח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, *to worship God* (compare פלח); followed by an acc. and פלח Dan. 3:12, seq.; 7:14, 27.

Derivative, פלח.

פלח f. (Job 41:16).—(1) *a part cut off, a slice* of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. نلب. And the upper mill-stone is fully called פלח רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלח רכב Job 41:16.

פלח ("a slice"), [Pileha], pr. n. m. Net 10:25.

פלח Ch. m. *worship, service* of God, Ezr. 7:19. See the root.

פלם prop. TO BE SMOOTH, SLEEK, i. q. פלם, which see. Hence *to slip away, to escape*, Eze. 7:16 (Syr. حنى, Arab. نلت id.); also *to cause to escape* (compare pr. n. פלם).

PIEL—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by פל 18:49; 7:13; and פל 71:4.—(b) the young, from the womb, i. e. *to bear*, Job 21:10. Comp. פלט No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, פלטה-פלטה, פלטה, פלטה, פלטה

פלטה adj. *escaped by flight*, i. q. פלטה, once in plur. פלטה Jer. 44:14; 50:28.

פלטה inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פלטה ("liberation"), [Pelei], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פלטה sei: פלטה.

פלטה (for the fuller פלטה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פלטה 2 Sa. 3:15.

פלטה (shortened from פלטה), [Piltai], pr. n. m. Neh. 12:17.

פלטה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פלטה (id.) pr. n. m. Eze. 11:1, 3.

פלטה wonderful, see פלטה.

פלטה id. ibid.

פלטה (i. q. פלטה, "whom Jehovah made distinguished"), [Pelaiah], pr. n. m. 1 Ch. 3:24.

פלטה verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פלטה Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פלטה Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פלטה only in pl. פלטה Nu. 21:29; Isa. 66:19.

פלטה f. and defectively פלטה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פלטה (from the root פלטה) m. *a judge*, only in pl. פלטה Ex. 21:22; Deu. 32:31. Job 31:11, (פלטה) פלטה "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פלטה f. *right, judgment*, here put for justice, Isa. 16:3.

פלטה adj. (from פלטה) prop. *judicial*, Job 31:24 (compare verse 11). Fem. פלטה *a judicial seat, judgment seat*, Isa. 28:7.

פלטה an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פלטה and פלטה a stream). Arab. فلت to have round plump breasts (einen gerundeten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فلت the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פלטה m. with suff. פלטה m.—(1) *a circle, circuit, environs* (Arcis, Begirt) i. e. פלטה. (Arab. فلت, Chald. פלטה id.) Neh. 3:9, seqq. פלטה "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فلت id., Talmud. פלטה, פלטה, whence פלטה to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκντάλη.

פלטה not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of cutting, deciding, by comparison with פלטה, פלטה, Ch. פלטה Aph. to decide; but פלטה itself is i. q. פלטה to break. I prefer to regard the primary power of the root to be that of *rolling, revolving, waltz, roll* (comp. פלטה, פלטה, פלטה, Syr. فلت to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פלטה to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten (richteten, which have properly the sense of making even).

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by פלטה *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פלטה Deu. 9:10; 1 Sa. 7:5; פלטה Job 42:8; פלטה 1 Sa. 2:25, id.; followed by פלטה of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by פלטה Psalm 5:3; פלטה Dan. 9:14; פלטה of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14.

to supplicate to, Isa 45:14; followed by 𐤀. That which is prayed for to God, is put with 𐤀 prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, **פָּלֵל**, **פְּלִילָה**, **פְּלִילָה**, from the sense of supplicating, **פְּלִילָה**; also pr. n. **פֶּלֶל**, **פְּלִילָה**, **פְּלִילָה**.

[Also in Thes. **ῥῖα** from the idea of roundness.]

𐤊𐤍𐤁 ("judge"), [*Palal*], pr. n. m., Neh. 3:25.

פִּלְלִיָּה ("whom Jehovah judged," i. e. whose cause he protected), [*Pelaliah*], pr. n. m., Nehem. 11:12.

פִּלְמָנִי see the following word.

פְּלָנִי—(1) *such a one, quidam*, ὁ δεῖνα (pr. Arab.

فَلَانٌ; Syr. **ܦܠܢ** distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun **ܦܠܢ**; root **ܦܠܗ** to distinguish; always joined with **ܐܠܡܢܝ** (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, **ܫܒܗ ܦܠܢ** "sit down here; ho! such a one;" Gr.

ὁ ὅρος; Arab. **بَا فَا**, **بَا فَا**. Used of things,
 1 Sa. 21:3, **בְּכֵן בְּכֵן** "to such a certain
 place." 2 Ki. 6:8. From these two words is com-
 pounded **בְּכֵן בְּכֵן** Dan. 8:13.

(2) [*Pelonite*], Gent. n., from a place otherwise unknown, **לִבְנֵי** 1 Ch. 11:27, 36.

פִּלֵּם not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i.e. *to prepare* a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i.e. he let his anger loose. (The primary power appears to be that of *rolling*, a sense which lies in the syllable **ל**, compare **לָא**, **לָלֵךְ**, **לָלֵךְ**; hence to level by rolling a cylinder up and down, *gerade walzen*. It is kindred to the root **לָלֵךְ**, as the Germ. *walzen* comes from *wallen*, *wellen*.)

(2) *to weigh* (which is done by holding the balance level), *to weigh out*, metaph. Psa. 58:3; also, *to weigh*, to consider accurately, Pro. 5:21.

מִלָּה m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מִשְׁכָּל, and it appears properly to denote a steelyard (Arab. تَفْلِيس, Germ. Schenke waage).

פלי not used in Kal; prob. of a similar meaning
 & פלי to break.

HITHPAEL, TO TREMBLE (pr. to be broken, Spalten

betommen; compare **עָמָד** 1 Ki : 40), used of the pillars of the earth, Job 9:6.

Derivatives, מַפְלָצָה, מַפְלָצוּת, and—

פִּלְצִית *f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.*

פֶּלֶשׁ i. q. **פֶּלֶם**; whence **מֶלֶשׁ**.

I. פלפ an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, התנונל, *po roll, to revolve* (wägen); like the kindred roots פלפ, פלפ (פול). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (הִתְפַּל), Jer. 6:26; Eze. 27:30; in dust (תַּפַּל), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of *sprinkling*, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. **פָּלַח** (prob. kindred to the verbs **פָּלַח**, **פָּלַח**)
Æthiop. **ፈለሰ**: to wander, to emigrate, **ተፈለሰ**: to
wander without any certain abode, **ፈለሰ**: a stranger
wanderer. Hence—

פְּלִשְׁתִּים f. *Philistæa* (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφύλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi *Palæstina*, page 38, seqq. Hence —

פְּלִשְׁתִּי Gent. n. a *Philistine*, 1 Sam. 17:16, 40;
פְּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1;
 and **פְּלִשְׁתִּיִּם** Am. 9:7. As to the origin of the nation,
 see under the word **נַפְתָּלִי** No. 2.

פָּלַח an unused root. Arabic **فَلَت** to escape, to flee, i. q. Hebr. **פָּלַח**, **فَلَت** swift, **فَلَّان** runner, a swift horse. Hence—

פֶּלֶת ("swiftness"), [*Peleth*], pr. n. m.—(1)
Num. 16:1.—(2) 1 Ch. 2:33, and—

פְּרִי m. a public courier; with the art. collect. public couriers, always joined with **קָרְתִּי**, which see, 2 Sam. 6:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both **קָרְתִּי** (see that word

No. 2) and פָּלִשְׁתִּי to be *Philistines*; the latter being for the sake of paronomasia for פָּלִשְׁתִּי.

I. פָּן m. i. q. fem. (which is more used) פָּנָה *a corner*, Pro. 7:8. Plur. פָּנִים Zec. 14:10.

II. פָּן pr. subst. *removing, taking away* (from the root פָּנָה Pi. No. 1), always in constr. פָּן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest*. It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, “let us build for ourselves a city... פָּן נִסְּפֵנוּ” *lest we be scattered abroad*.” Gen. 19:15, “rise up... פָּן תִּחָּסֵף” *lest thou perish*.” Gen. 3:3, “eat not... פָּן תָּמוּתוּן” *lest ye die*.” Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ideiv μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind פָּן is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition* and *dissuasion* (like פָּן). Job 32:13, פָּן תֹּאמְרוּ “say not” i. e. take heed “lest ye say.” Isa. 36:18, פָּן יִסִּית אֲחֵכֶם הִזְקִיחַ “(take heed) lest Hezekiah deceive you.”—(b) it implies *fear, dread*. Gen. 3:22, וְנִתַּח פָּדִי יִשְׁלַח יְדוֹ “and now (for fear) lest he put forth his hand.” Gen. 44:34, פָּן אֶרְאֶה בְּרָע וְנִי “(I fear) lest I shall behold the evil,” etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פָּן מֵצֵא “lest he find.” 2 Ki. 2:16, פָּן יִקְשָׁא רִיחַ יְהוָה “(I fear) lest the spirit of Jehovah have taken him up.” Once it very nearly approaches to an adverb of negation, i. q. אֵל Pro. 5:6, אֶרֶךְ חַיִּים פָּן תִּפְלֵס “(the adulteress) prepareth not (for herself) the way of life,” i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German *daß sie doch ja den Weg des Lebens nicht beträte*.

פָּנָה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic پختن, backen (*n* being inserted in the middle of a biliteral root, compare פָּנָה); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXV Hence—

פָּנָה ὁπ. λεγόμε. Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קֹלִיָּא i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar פָּנָה is *pastry work*. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פָּנָה fut. יִפְנֶה, apoc. and conv. יִפְּן, יִפְּנוּ in the other persons, יִפְּן, יִפְּנוּ, יִפְּנוּ to turn; in one phrase, פָּנָה עֵרָה to turn the back, see עֵרָה letters *a, b*. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, וְנִפְּנוּ 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) *to turn to, or towards* any place, followed by אֶל 1 Sa. 13:17; followed by לְ Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יִפְּנֶה יִפְּנֶה “whithersoever he turned himself;” with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by מִן of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פָּנָה אַחֲרֵי פִּי to turn oneself to follow any one’s part, to incline to any one’s side, Eze. 29:16.—(b) *to turn oneself away* from any one, followed by מִן Deu. 29:17 (used of the heart). Absol., Deu. 30:17, “if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey.”—(c) Figuratively applied to time.—(a) *to turn itself, to pass away*. Jer. 6:4, פָּנָה הַיּוֹם “the day declines.” And poetically, Psa. 90:9, “our days decline.”—(β) *to turn itself in coming, approaching*, in the phrase, לִפְנֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לִפְנֹת עֶרֶב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) *to turn oneself to look at* any thing, Ecc. 2:12, פָּנִיתִי אֲנִי לְרֹאוֹת הַחֵכֶה “I turned myself to behold wisdom;” Ex. 2:12, וַיִּפְּן וַיֵּהָ וַיֵּרָא “and he turned himself (with his eyes directed) hither and thither, and saw.” Hence *to behold, to turn the eyes* to any thing, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; Job 6:28; Ecc. 2:11; followed by אַחֲרָיו (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמַעַל (upwards), Isa. 8:21. Metaph. אֶל פָּנָה to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פָּנָה אֶל הַפְּלִי פָּנָה Ps. 69:17; 86:16; also אֶל הַפְּלִי Ps. 102:18; 1 Ki. 8:28; אֶל הַפְּלִי Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, *to look towards* any direction, Ezek. 8:3, הַשַּׁעַר הַפָּנִיָּה צָפוֹנָה “the gate that looks towards the north;” Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, c).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, מְנִיתָ לְפָנַי “thou preparedst (way, or room) before it.”

HIPHAL, fut. convers. מְנִיתָ.—(1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַךְ intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back, to stop in flight*, Jer. 46:5; Nah. 2:9. Followed by מִן to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, מְנִיתָ (מִן), מְנִיתָ, pl. מְנִיתָ (whence a new adj. לְפָנַי), and the pr. n. מְנִיתָ, מְנִיתָ, מְנִיתָ.

מְנִיתָ not used in sing. (though another form of it, מְנִיתָ, appears in the pr. n. מְנִיתָ, pl. מְנִיתָ constr. מְנִיתָ m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root מְנִיתָ, compare Arab.

جَه, face, from جَه, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as מְנִיתָ Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) מְנִיתָ Gen. 32:31; Deut. 34:10, and מְנִיתָ Deut. 5:4, used of the face.

(b) *to say and do any thing* מְנִיתָ to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Troß und Spott (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, מְנִיתָ “he will curse thee to thy face,” Job 21:31; Isa. 65:3, “who provoke me מְנִיתָ to my face,” i. e. in contempt and scorn of me. In the same sense there is said מְנִיתָ Job 2:5; 13:15; Deut. 7:10. מְנִיתָ (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member מְנִיתָ Here belongs the expression מְנִיתָ to answer in his face.

i. e. to refute him firmly, freely, openly; Job 16:8, מְנִיתָ “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) מְנִיתָ to direct one's face or looks towards any one, Eze. 6:2; followed by מְנִיתָ 1 Ki. 2:15. But—

(d) מְנִיתָ followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself to do any thing*; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is מְנִיתָ 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, מְנִיתָ “and (set) his face upon war.” In the New Test. see Luke 9:53. (In Syriac in the same sense מְנִיתָ to set one's face, מְנִיתָ to set one's

sight; Pers. روی آوردن *rui awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases מְנִיתָ is used of an *angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) מְנִיתָ to look on any one with an angry countenance, Levit. 20:5; with the addition of the words מְנִיתָ Jer. 21:10; compare מְנִיתָ Jer. 44:11 (opp. to מְנִיתָ under the word מְנִיתָ No. 1 letter e).

(f) מְנִיתָ to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as מְנִיתָ, מְנִיתָ see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, מְנִיתָ “my person shall go,” i. e. I myself, I in person (ich in Person) will go, 2 Sa. 17:11; Lam. 4:16. As to the phrase מְנִיתָ and מְנִיתָ see under those words.—Sometimes without any emphasis מְנִיתָ *my person is I*. Ps. 42:12; 43:5; compare מְנִיתָ to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מְנִיתָ “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare מְנִיתָ No. 1, a). So also מְנִיתָ of a veil itself as a covering, Isai. 25:7.—Comp. מְנִיתָ No. 2, מְנִיתָ Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition*, of a thing. Prov. 27:23, “look well to the condition of thy flock,” betrümmere dich darum, wie deine Heerde aussieht.—

(b) *way* and *manner*, as in the Rabbinic. Compare **הַ** face, manner. See below **לְפָנַי** No. 3.

(4) *the forepart, front* of a thing (Arab. *جبهة* id.). Jer. 1:13, *וַיִּבְטְחוּ מִפְּנֵי צָפוֹן* "and the front thereof (of the pot) looked towards the north;" used of *the front* of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. *מִפְּנֵים* in front (opp. to *אַחֲרֵי*) Ezek. 2:10; *לְפָנִים* *forwards* (vornwärts), Jer. 7:24; used of time, *before*, of old; Deu. 2:10, 12; Josh. 11:10; 14:15; *מִלְּפָנִים* *anciently*, Isai. 41:26; *מִפְּנֵים* in front, 2 Sam. 10:9. Compare *לְפָנֶי* No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, *אֵיזָה מִפְּנֵי הַמַּעֲרֹת* "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also *פְּנִים* is used for the wall of a house opposite the door, Hom. *τὰ ἐνώπια*, whence with *ה* *parag. פְּנִימָה* which see.

With prepositions it often becomes in nature a particle:—

(A) אֵלַי—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. **אֶל פְּנֵי הַשָּׂדֶה** Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) אֶת־פָּנָי pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. אֶת־פָּנָי הַמִּזְבֵּחַ Esth. 1:10; וְ אֶת־פָּנָי before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, נִרְאָה אֶת־ פָּנָי [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used וְ אֶל־פָּנָי Ex. 23:17; and poet. וְ פָנָי Isa. 1:12; Psa. 42:3; in which latter phrase פָּנָי should be taken for an acc. of place); *before*, e. g. אֶת־פָּנֵי הָעִיר before the city, Gen. 33:18 אֶת־פָּנֵי הַפָּרֶכֶת before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4. — אֶת־פָּנָי *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) בְּפָנָי i. q. לְפָנַי *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase בְּפָנַי עֹמֵד to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, נִלְכְּמוּ בְּפָנֵיהֶם they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לְפָנֶיךָ with suff. לְפָנֶיךָ, לְפָנָיו, לְפָנֶיהֶם, לְפָנֵינוּ, לְפָנֵיהֶם
— (1) *in the presence of* any one, under his eyes,
he being present and looking on; before any one.
Num. 8:22, "the Levites went in to minister... לְפָנֶיךָ"

בְּקִי אֶחָד אֶתְּרֹן וְלִפְנֵי אַהֲרֹן וּבְנָיו before Aaron and his sons;" i.e. under their oversight; 2 Ki. 4:38; Zec. 3:8. אֶתְּרֹן אֶתְּרֹן *in the presence of the sun*, i.e. so long as the sun (which poets compare to the eye, see אֶתְּרֹן אֶתְּרֹן) shall shine on and illuminate the earth, Ps. 72:17; comp. אֶתְּרֹן verse 5 (but Job 8:16 אֶתְּרֹן is while the sun is shining). Often figuratively, i. q. אֶתְּרֹן in the eyes of anyone; i. q. in his judgment. אֶתְּרֹן אֶתְּרֹן favour and tender love *with* any one, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; אֶתְּרֹן i. q. אֶתְּרֹן see אֶתְּרֹן. אֶתְּרֹן אֶתְּרֹן having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed אֶתְּרֹן—(a) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—

(b) figuratively, in the judgment of Jehovah (comp. **עם** No. 2, c); e. g. **וְיָרָא לְפָנָי** Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. **רָאָה בְּ** **לְפָנָי**); hence **וְיָרָא לְפָנָי** favour with Jehovah, Ex. 28:38; **וְהִתְהַלַּךְ לְפָנָי** to lead a life approved of Jehovah (see **הִתְהַלַּךְ**). Gen. 10:9, “a mighty hunter **לְפָנָי** יהוה such as was pleasing to the Lord” [?]. Ps. 19:15, “let the meditation of my heart **לְפָנָי** be pleasing to thee.” The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, “an end of the whole earth **לְפָנָי** is decreed by me.” Farther, its use is to be noticed in these expressions — (aa) **עָמַד לְפָנָי הַמֶּלֶךְ** to stand before the king, waiting his commands; i. e. to minister to him (see **עָמַד**); compare **עָמַד לְפָנָי** 2 Sam. 16:19. — (bb) to worship *before* a deity (see **הִשְׁתַּחֲוָה**). 1 Ki. 12:30, “to worship one (of the calves).” — (cc) to be put to flight *before* an enemy (see **נִיפַח** Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below **כִּפְּנָי**). — (dd) **נָתַן לְפָנָי** to put before another, e. g. food, 2 Ki. 4:43; hence to *propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one’s power (i. q. **נָתַן בְּ** **יָדָיו**), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, “behold, let Rebecca **לְפָנָי** be given to thee;” Gen. 34:10, “the land is before you,” let it be free for you and your flocks; 2 Chron. 14:6.

(2) *before, in front of* (compare מִלְּפָנִים No. 4).—
(a) *used of place*; מִלְּפָנֵי אֹהֶל מוֹעֵד *before: the tabernacle*
of the congregation, 1 Ch. 6:17; hence *eastward*,
Gen. 23:17; 25:18; Deut. 9:49; also *before,*

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *יָצָא וְיָרָא לְפָנָי* under the word *בּוֹא* No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people *לְפָנָי* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לְפָנַי הָרָעָשׁ* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, *לְפָנַי* "before me," i. e. before I had come to thee; Jerem. 28:8, *לְפָנַי* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich *לְפָנַי* before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as *לֵרְא לְפָנַי* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as *לְפָנַי* to rise against any one, Num. 16:2; *יָצָא לְפָנַי* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *עָמַד לְפָנַי* (see *עָמַד*); *לְפָנַי* Josh. 7:12, 13; *הִתְיַצֵּב לְפָנַי* to stand against any one, to resist.

(3) *in the manner of, like* (compare *פָּנִים* No. 3, letter b); Job 4:19, "they fall *לְפָנַי* as before the moth;" Vulg. *velut a linea*; LXX. *σηρός τρώγων*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So *לְפָנַי* to regard as for any one (compare *בְּלִפְנֵי*), 1 Sa. 1:16. From *לְפָנַי* has arisen the adj. *לְפָנִי* anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare *נָגַד*, and Germ. *vor* and *für*), in the phrase *לְפָנַי* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(b) *on account of* (as *בְּלִפְנֵי*, *בְּלִפְנֵי*), in *לְפָנַי* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, *De Luctu Hebræorum*, cap. v. § 15—19).

(E) *מִלְפָּנַי* (*from before*).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out *מִלְפָּנַי* Lev. 9:24; *מִלְפָּנַי פָּרַעַה* Gen. 41:46. Hence after verbs of fleeing (compare *לָן* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:19; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *בְּלִפְנֵי*, *לָן*, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) *מִפְּנֵי*.—(1) *from the face, presence, front* of a pers. or thing, *vor* (*etwas weg*); Ex. 14:19, "and the column went away *מִפְּנֵיהֶם* from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לָן* No. 3, letter a, from which it differs in that *מִפְּנֵי* is mostly put before persons, *לָן* before things, see *חָתַת* Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *יָרָא*, *חָתַת* Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *מִפְּנֵי אֲבִימֶלֶךְ* from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *עָצַר* in Kal). Isaiah 17:9, "desolate houses (see *עָזוּבָה*) *מִפְּנֵי* ... *אֲשֶׁר יִשְׁרְאוּ* which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *לָן* No. 2, letter c. Gen. 6:13, "the earth is full of violence *מִפְּנֵיהֶם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *מִפְּנֵי* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *אֲשֶׁר* it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where *מִפְּנֵי* is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *לְפָנַי*), Jer. 1:13 (as to which passage see under the word *פָּנִים* No. 4).

(G) *עַל פְּנֵי* has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. *לְפָנַי* No. 1 (see *עַל* No. 3, c). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *עַל פְּנֵיךְ אִם אֶבְיָב* "before your eyes (it will be)

י. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3. — (b) *in front* of a thing, *before*, 1 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פָּנַי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... רָקַע הַשָּׁמַיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16. — (c) *to or towards the face or front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פָּנַי is — (a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מֵעַל פָּנַי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8. — (b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4. — (c) *out upon*, or over the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2. — Used figuratively — (d) in the sense of *superadding*, like עַל (No. 1, letter b, a), *above*, *besides*, *ἐπι*. Ex. 20:3, "thou shalt have no other gods עַל פָּנַי upon me," i. e. besides me. Well given by the LXX. πλεον ἐμῶν. Chald. מִנִּי. Job 16:14.

פִּנָּה fem. (from the masc. פֶּן, which see) — (1) *a corner*, Prov. 7:12; 21:9, and frequently. פִּנָּה ראש פִּנָּה Ps. 118:22, and פִּנָּה אֶבֶן Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare קִנָּן, פְּרִים.

פְּנוּאֵל ("the face of God," from the obsolete sing. פָּנִי, for פָּנִים; comp. מַחֵי, pl. מַחֵים, [Penue], pr. n. — (1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנוּאֵל (id.), Gen. 32:31. — (2) m. — (a) 1 Ch. 8:25, פְּנוּאֵל קרי. — (b) 1 Ch. 4:4.

פְּנִיאל [Peniel], see the preceding, No. 1 and 2, a.

פְּנֵי face, see פָּנֵה.

פְּנִימָה Milél (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination מִימָה and מִלְמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, which is

opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐσωσπύροις, where the throne stood in royal palaces; Ps. 45:14, "allsplendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνώπια), 1 Ki. 6:18; *within*, in the house, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes — (1) לְפָנֶיהָ *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶיהָ *within* any thing, Eze. 40:16. מִלְפָּנֶיהָ *inwardly* (von innen), 1 Ki. 6:29. — (2) מִפְּנִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence —

פְּנִימָי (מ in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Chr. 28:11, f. יוֹתָם. 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִינִים Pro. 3:15 כְּחֵיב (the singular is found in pr. n. פְּנִינָה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Böhlen and others, *pearls* (Gr. πύρρα). I might assent to this were it not for the passage in Lam. loc. cit. אֲדַמּוּ עֵצִים כְּפְּנִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אֲדַמּוּ. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أَشْرَافٌ a branch, from the root פָּנַן); nor is it an objection that there is another word ראמול to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see פְּרִלָּה). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנַן an unused root. Arab. فَنَ Conj. II. to divide, to separate; hence פָּנָה, פִּנָּה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare פָּר, from the root פָּרַד).

פְּנִינָה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [Panninah], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָה not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. פָּנָה); whence

it has the meaning of *feebleness* and *softness*. Arab. *فنى* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root **פס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כף** the hand, and **פ** the sole of the foot. Hence **פסות** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, *Hebräerin*, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Synm. *χειριδωτός*, Aqu. Gen. *ἀστραγάλειος (talaris)*.—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, *De Vestitu Sacerd.* p. 473, seq.; Schroeder, *De Vest. Mulierum*, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with **כף** the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פס** No. 2.

פס דמים [*Pas-dammim*], see **פס דמים**.

פסג not used in Kal. Ch. to cut up, to divide, i. q. **פס**, which is more in use.

PIEL, once, Ps. 48:14, **פסגו ארמנותיה** "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare **פ**). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פס prop. *diffusion* (see the root **פס** No. II.), figuratively, *abundance*; found once. Ps. 72:16, **יהי פס פס פס** "let there be a abundance of corn in the earth." Others take it as the fem. of the form **פס**, hence a *handful*. Kimchi, **פס**, which may do if it be taken collectively: [or still better if taken simply, a *handful of corn*, from which, vast returns are obtained, see the context].

I. **פס**—(1) TO PASS OVER, TO PASS BY, pr. n. **פס** *Thapsacus*, where the Euphrates was crossed. Hence—

(a) to pass over, to spare, Isa. 31:5; followed

by **פס** Ex. 12:13, 23, 27, i. q. **פס** (Arabic **فنى** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פס** pr. TO BE WRENCHED, DISLOCATED (Arab **فنى**), hence to halt. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حنف** to halt, to limp, in Syriac of the verb **ܚܢܦ** (Barhebr. p. 531), and Chrysostom used the phrase *χωλεῖν περὶ τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, **פס**—**פס**.

פס ("lame," "limping"), [*Paseah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פס m. pr. a sparing, immunity from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זֶכֶּר פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל**, **זֶכֶּר פֶּסַח הוּא לַיהוָה** "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence **פָּסַח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הִפָּסַח** Deut. 16:2, seqq.; **אָכַל הִפָּסַח** to eat the passover, 2 Chron. 30:18; **עָשָׂה פֶּסַח** to prepare the sacrifice of the passover (see **עָשָׂה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פִּסְחִים** 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the feast of unleavened bread (ibid. verse 6). Hence **מִקְדָּשׁ הַפֶּסַח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פס adj. m. lame, Lev. 21:18, pl. **פִּסְחִים** (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסל or **פסיל** only in pl. **פְּסִילִים**.—(1) graven images of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps stone quarries, like the Syriac **ܦܫܠܬܐ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root **פסל**.

פסד an unused root. Ch. Pa. to cut, i. q. **פסג** and **פספ**. Hence—

פסד [*Pasach*], pr. n. m. 1 Ch. 7:33.

פסל fut. **יפסל**! TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, **פסיל**, and—

פסל with suff. **פסיל** m. the graven image of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מַסְכָּה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

פסנתרין Dan. 3:7; and **פסנתרין** Dan. 3:5, 10, 15; the Greek word *ψαλτήριον* (in the LXX. often for **נָבֵל**, **בְּנֹר**) being adopted in Chald., with the interchange of *l* and *n*; it is of the singular number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek *ψαλτήρ*, which signifies harper, but to *ψαλτήριον*. The Greek *ιον*, in Oriental languages, either becomes *in* (compare *καὶ νόβιον*, Syr. *Kanobin*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt *سنطير* (for *psantir*); see Villoteau in *Descr. de l'Égypte*, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פסד** (cogn. to the verb **פסס**) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, **פס**.

[Not separated in Thes.].

II. **פסס** i. q. **פָּשַׁח** and Chald. **פסה** TO SPREAD ONESELF ABROAD; whence **פשה**.

פספח [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פעה an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פעה**, **פעה** to *bleat*, to *bellow*; compare Gr. *βοῶ*; whence *βοῦς*, *bos*. Similar is **פעה**, *ῥάω*; which see).

(2) to *blow*, to hiss as a serpent, viper; Arab. **نفى**; whence **נפעה** a viper. From No. 1, is—

פעה (“bleating”), [*Pau*], pr. name of a town in Idumaea; also called **פעה** Gen. 36:39.

פער (“hiatus”), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פער** **פער** Num. 25:3, 5; and simply **פער** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **פער** **פער**.

פערל fut. **יפערל**; once **יפערל**; followed by Makk. **יפערל** (Job 35:6) i. q. **עשה** TO MAKE, TO DO, a word of great use in cognate languages [“rarely used in Arab.”]

(נעל, **פערל**); in Hebrew only used poetically. Job 11:8, **מַה תַּפְעֵל** “what wilt thou do?” Psalm 11:3, **עָדִיק מַה תַּפְעֵל** “what shall the righteous do?” Deut. 32:27, **לֹא יְהוָה פָּעַל כָּל אֵלֶּה** “has not Jehovah made all these things?” Job 33:29; Isa. 43:13. Specially it is—(a) to *make*, to *fabricate*, e. g. an idol, Isaiah 44:15; to *make* (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, **פָּעַל בְּפִתִּים** “he laboureth in the coals.”—(b) to *produce*, to *create*, Ps. 74:12; whence **פָּעַל** my creator, Job 36:3.—(c) to *prepare*. Ex. 15:17, “the place which thou hast prepared for dwelling.” Hence to *attempt*, to *undertake* any thing (opp. to **עשה** to effect). Isa. 41:4, **כִּי פָעַל וְלֹא עָשָׂה** “who hath attempted and done it” (compare Isa. 43:7, **וְעָשִׂיתִי אֲפֻרָּתִי אֲפֻרָּתִי**? Mic. 2:1; Ps. 58:3, “ye devise wickedness in your hearts” (A similar use is made of **עשה** Isa. 32:6; 37:26).—(d) to *do* (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **פָּעַל** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and **ל** of the thing, Ps. 7:14, **יַעֲשֶׂה לְרִגְלָיו** “he makes his arrows burning.”—(f) Followed by **ל** of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by **א** id., 35:6.

Derived nouns, **פַּעַל**, **פְּעֻלָּה**, **פְּעֻלָּה**.

פַּעַל with suff. **פְּעֻלָּה**, **פְּעֻלָּה** (*poólcha*) more rarely **פַּעַל** Isa. 1:31; Jer. 22:13; plur. **פְּעֻלִּים** 1 Ch. 11:22, i. q. **מַעֲשֵׂה**; but (with few exceptions) only in poetry.

(1) a *deed*, *act* (*ἔκτ*); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially an *illustrious deed*, 2 Sam. 23:20; an *evil deed*, Job 36:9

(Arab. **فعل** id.).

(2) a *work* (*ἔργον*), which any one produces. **פְּעֻלַּת** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **מַעֲשֵׂה** No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פְּעֻלָּה** No. 2.

פַּעַל f.—(1) i. q. **מַעֲשֵׂה** No. 1, an active noun: what any one does, performs (*bas ḥshun*); *ccomp*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. **פְּעֻלוֹת** the pursuits of men, Ps. 17:4.

(2) *wages*, Lev. 19:13; Ps. 109:20.

פְּעֻלָּתִי (for **פְּעֻלַּתִּיהָ** "the wages of Jehovah"), [*Peulthai*], pr. n. m. 1 Ch. 26:5.

פָּעַם—(1) TO STRIKE, TO BEAT, whence **פָּעַם** an anvil, and **פָּעַמֹּן** bell, also to strike with the foot, to tread, whence **פָּעַם** a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ-])—(1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (*Strit*), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. **פָּעַמֹּת** artificial feet, Ex. 25:12.—As persons sometimes count by beats of hand or foot, hence—

(3) **פָּעַם אֶחָד** pr. one tread, or stroke is once, Jerh. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words *دفعه*, *مرة*, *خطوة*). Dual **פָּעַמִּים** twice, Gen. 27:36. Plur. **פָּעַמִּים** thrice, Ex. 23:17, etc. **כַּמֶּה פָּעַמִּים** how often? 1 Kings 22:16. **פָּעַם וְשֵׁשִׁים** once and again, Neh. 13:20. **הַפָּעַם** (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. **כַּפָּעַם** ... now as before (*einmal wie das andere*) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. **כַּפָּעַם** ... now—now, Prov. 7:12.

פָּעַמֹּן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פָּעַנָה see **פָּעַנָה פָּעַנָה**.

פָּעַר with the addition of **פָּה** and **בֶּקָה** (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. *فعر*, Arab. *فعر* id.) Hence the pr. n. **פָּעֹר** and—

פָּעֹר 2 Samuel 23:35, [*Paarai*], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, **פָּעֹר**.

פָּצַר—(1) pr. TO TEAR IN PIECES (*auseinander-*

reißen); compare the kindred verbs **פָּצַח**, **פָּצַל**, **פָּצַם**, **פָּצַע**, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters **בָּץ**, **בָּז**. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by **עַל** Ps. 22:14; in mocking, followed by **עַל** Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. *فصى* Conj. II. IV.)

פָּצַח—(1) TO BREAK, Arab. *فصح*, Æth. *ፈረሰ*: to be cleft in pieces; see Piel.

(2) **פָּצַח רִיבָה** *erumpere júbula* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., *ῥήξαι φωνήν*, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere **רִיבָה** *פָּצַח* Isa. 52:9; Ps. 98:4. (Æth. *ተፈሰሰ*: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (*bas ὀσφρατίσθη*), of cutting instruments, 1 Sa. 13:21. Arab.

فَظَر a blunt and notched sword. Root **פָּצַר**.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. **פָּצַל**. Hence—

פָּצִילוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. *فضم* to break, Æthiopic *ፈረሰ*: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare **פָּצַע**), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence—

פָּצַע with suff. **פָּצַעִי**, plur. **פָּצַעִים**, const. **פָּצַעִי** m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. **פָּצַץ** to disperse; hence—

פָּצִיץ ("dispersion"), [*Aphses*], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. **פָּצַר** pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. *فطر* (whence **פָּצִירָה**, which see); hence to urge, to press, followed by **בָּ** of pers.—(a) with prayers (compare *obtundere precibus*), Gen. 19:3; 33:11.—(b) with a hostile mind, Gen. 19:9. Compare cognate **פָּצַר**.

HIPHIL, to strike on the mind; hence to be dull,

stultborn, 1 Sa. 15:23. Inf. used as a noun, הפִּקֵּר *stultbornness*, *ibid.*, coupled with קָדַר.

Derivative, מִצִּדָּה.

פִּקֵּד fut. יִפְקֹד prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing (*auf jem., etwas stoßen*); cogn. roots, מָנַע, מָנַשׁ. Hence—

(1) in a good sense, *to go to* any person or thing—(a) *to visit* (*befuchen*), 1 Sam. 17:18, “and go to thy brethren (to enquire) לְשִׁלּוֹם as to (their) welfare.” Followed by פֶּ of the present which a visitor brings with him (compare פֶּ), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. מִפְּקִידִים those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare Hothpa. and the noun מִפְּקִידָה); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. פִּקֵּר *to review, to number*.)—(d) *to go to any one to take care of him, to look after any one*, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after any one again* (after an interval), Isa. 23:17; also, *to look to any one as expecting help*, Isa. 26:16. (Arab. فَعَدَ *animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. Hiphil) *to cause any one to look after other* (persons or things), so that he should care for them, i. e.—(a) *to set any one over anything*; followed by an acc. of pers. and עַל Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. מִפְּקִידִים officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun מִפְּקִידָה. Followed by אִתָּ (אִתָּ) *to set with, to join to any one as a companion, servant* (*jem. begeben, beordnen*), Gen. 40:4.—(b) *to commit, to charge to the care of any one* (Aram. Pe. and Pa. *to command, to charge*); followed by עַל of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, “מִי פִקֵּד עָלָיו דָּרְבּוֹ” “who has commanded his way to him?” Job 34:13, “מִי פִקֵּד עָלָיו אֶרֶצָה” “who has charged him with the earth?” i. e. has committed the earth to his care. Compare מִפְּקִידָה *command*.—(c) *to deposit anywhere* (to commit to any one's care), 2 Ki. 5:24. Compare מִפְּקִידָה *deposit, store*.

(3) *to go to any one, in a hostile sense, to fall upon, to attack* (compare מָנַע No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by עַל of pers. Isa. 27:3; chiefly used of God threatening the wicked,

Jer. 9:24; 44:13; followed by אֶל Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, לְפָקֵד עַל יַעֲקֹב “to punish Jacob according to their ways”; more often the sin to be punished is put in the acc. Exod. 20:5, פִּקֵּד עֲוֹן אֲבוֹתָם עַל בְּנֵיהֶם “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHAL, i. q. Kal No. 2.—(1) *to set any one over any thing*; followed by an acc. of pers. and עַל of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge, to the care of any one*; followed by עַל 2 Chron. 12:10; מִפְּקִידָה Psalm 31:6 followed by אִתָּ, prop. *to commit with any one* (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit any where*, Isa. 10:28; Jer. 36:20. HOPHAL מִפְּקִידָה part. מִפְּקִידִים.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with any one*; followed by אִתָּ Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. הַתְּפִקְדִּים (for הַתְּפִקְדִּים), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, מִפְּקִידָה, מִפְּקִידָה, מִפְּקִידָה.

פִּקֵּד f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. מִשְׁמָר, מִשְׁמָרָה 2 Ki. 11:18; 2 Chron. 23:18; הֵיחֲלוּת הַמִּשְׁמָרָה house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

1:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדות f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקידים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עינים the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 25:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקח-פקח.

פקח ("open-eyed," or ellipt. for פקחיה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B. C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B. C. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקחקוח) *opening*, sc. of the prison, liberation, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פقم, i. q. פקע TO BE CLEFT, BROKEN (plagen). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asmini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פך & פך (the latter in pause and with disjunct. acc.) with art. הפך, הפך. Pl. פכים m. *a bull*, especially a young bullock. (To this correspond Germ. *garr*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *πίρις*, *gárfē*, and cogn. apparently, are פרה; פרה *veredus*, *vereb*,

פחש, פחש a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פך, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פרה, פרה *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עגל and עגלה). Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שור פך "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פרים עם אפירים "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פרה which see.

פרא i. q. פרה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פרא.

HIPHIL, to bear fruit, Hos. 13:15.

פרא [pl. פראים], (once פרה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), a wild ass, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. פריד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פראם (i. q. פרא "like a wild ass," perhaps in running), [Piram], pr. n. of a Canaanite king, Jos 10:3.

פראת f. pl. *branches*, see פרה.

פָּרָר m. 1 Ch. 26:18, and **פָּרָר** 2 Ki. 23:11, a *suburb*. Very often found in Targg., in which also are found the forms **פָּרָר**, **פָּרָר**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, **باروار** or **برور** having a wall, from **بار** a wall, walls (compare above, **בָּרָה**), and the term. **وار**, **وار** having, possessing.

פָּרַד—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פָּרַס**, **פָּרַס**, **פָּרַץ**, **פָּרַץ**, **פָּרַץ**, which are variously applied to the significations of dispersing (**פָּרַץ**), letting go (**פָּרַץ**), breaking forth (**פָּרַץ**), expanding (**פָּרַץ**), and also that of judging (**פָּרַץ**). Compare as to the power of the similar syllable **בר**, under the word **בָּרָא**.

(2) to expand, e. g. wings, Ezek. 1:11; whence Syr. **פָּרַד** to fly, to flee away. Compare **פָּרַד**.

(3) to scatter, i. q. **פָּרַץ**; whence **פָּרָדוֹת**.

NIPHAL—(1) to separate oneself, 2 Sam. 1:23; followed by **פָּרַד** Jud. 4:11, and **פָּרַד** from any one, Gen. 13:9, seq. Part. **פָּרָד** one separating himself from others, one who despises others, one who lives only for himself (Conberling), Prov. 18:1.

(2) to scatter selves, to be divided, Gen. 10:5, 32 (compare 25:23, and **פָּרַץ** 9:19); Neh. 4:13.

PIEL, intrans. to go aside (for fornication), Hos. 4:14. (Arab. **زَر** to go aside for purposes of devotion.)

PUAL, part. to be separated, singular (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) to separate, Gen. 30:40; Prov. 16:28; 17:9; followed by **פָּרַד** (compare **פָּרַד**) Ruth 1:17; 2 Ki. 2:11.

(2) to disperse, Deut. 32:8.

HITHPAEL—(1) to separate oneself, to be put asunder, Job 41:9; Ps. 22:15.

(2) to be dispersed, Job 4:11.

Derived nouns. **פָּרָד**... **פָּרָדָה**, and pr. n. **פָּרָדָה**.

פָּרָד with suff. **פָּרָדִי**, m. a mule, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פר**), 2 Sa. 18:9; 1 Ki. 10:25.

פָּרָדָה f. a mule, 1 Ki. 1:33, 38, 44.

פָּרָדוֹת f. pl. grains of corn scattered in the ground for seed, Joel 1:17. Syr. **ܦܪܕܐ** grain.

פָּרָדָם m. a garden, a plantation, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Œcon. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. **parādēśa** and **parādīśa**, high ground, well tilled, Armen. **պարտէզ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. **ܦܪܕܐ** and Arab. **فردس** (see Kamûs. i. p. 784).

פָּרָה (more rarely **פָּרָא** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. **bhū**, to bear; Pers. **بار** a burden, Armen. **բերիլ** **bier-il**, to bear; Greek **φέρω**, **βάρος**, **βαρύς**; Lat. **fero**, **porto**; Gothic, **bair-an**; English, to bear; trans. to burden; Old Germ. **bāren**. See other forms under letter **b**. Hence—(a) to bear fruit, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פָּרָה** Isa. 17:6, and **פָּרָה** (for **פָּרָה**) fruitful, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to bear young, used both of human beings and beasts; to be fruitful, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. **bairan**, **gebāren**, **barn**, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. **pario**, **setum** and **fruges**, **fe-o**; whence **felus**, **femina**, **secundus**, **fru-or**, **fruges**, **fructus**; Germ. **Börte**, a fertile region. In the Phœnicio-Shemitic languages is **פָּרָה** to bear fruit, **פָּרָה** fruit.)

(2) to be borne, to be borne swiftly, to run, used of a chariot (Germ. **fahren**, Ch. **פָּרָא** to run); whence **פָּרָא** a litter, a chariot. Compare **פָּרָא**, **פָּרָא**.

HIPHAL, apoc. **פָּרָא** to render fruitful, Gen. 41:52; to increase with offspring, Gen. 17:6, 20:48:4; Lev. 26:9.

Derivative, **פָּרָה**.

פָּרָה fem. of the noun **פָּרָה**—(1) a young cow, a heifer (**ḡârfe**), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [**Parak**], pr. n. of a town in the tribe of Benjamin, Jos. 18:23.

פרה (for **פֶּרֶה**), a mouse, so called from its digging; Arab. **فَارَس**. Hence **פִּירוֹת** mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see **חֲפֵרָה** page CCXCVII, A.

פֶּרֶה see **פֶּרֶה**.

פֶּרֶה (i. q. **פֶּרֶה** "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פֶּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is **פֶּרִידָא** Neh. 7:57.

פֶּרִיִּים pl. **פֶּרִיִּים** Est. 9:19 כתיב, i. q. **פֶּרִיִּים**.

פֶּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פֶּרוּיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

פֶּרוּר see **פֶּרֶר**.

פֶּרוּר m. a pot, so called from its boiling, see the root **פֶּר** No. II, compare **פֶּרֶר** No. I [taken as from the latter, in *Thes.*]; Num. 11:8; Jud. 6:19.

פֶּרִי an unused root. Arabic **فَرَز** to separate, to decide; cogn. to **פֶּרֶר**, where see. Hence—

פֶּרִי m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פֶּרוֹן id. ["rule, dominion," *Thes.*], Jud. 5:7; with suff. **פֶּרוֹנוֹ** verse 11.

פֶּרוֹת plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. **פֶּקֶעָה**. (Arab. **فَرَز** plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פֶּרִי m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פֶּרִי ("belonging to a village," i. q. **פֶּרִי**), *Perizzite*, pr. n. (LXX. *Περριζαῖος*); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פֶּרֶל Chald. m., i. q. Hebr. **פֶּרֶל** iron, Dan. 2:33 seqq.; 4:20; 7:7.

פֶּרֶחַ—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. **فَرَج**; compare at the root **פֶּרֶר**); whence **אֶפְרוֹחַ**, **פֶּרֶחַ**.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (*ausschlagen*), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (*Germ. ausschlagen*), Lev. 13:12, seqq.: 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. **פָּצַץ**.)

HIPHIL—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, **פֶּרַח**, **פֶּרֶחַ**, **אֶפְרוֹחַ**, and pr. n. **פֶּרוֹחַ**.

פֶּרֶחַ with suff. **פֶּרֶחִי** m.. a sprout, shoot, of trees. Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פֶּרֶחַ m., offspring of beasts; used in contempt of vile and wicked men (*Brut*), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to **פָּרַט**, **פָּרַט**); hence, to scatter words, to boast, to prate (Arab. **فَرَط**; with which Abulwalid suitably compares the syn. **נָשַׁר** to scatter; whence **נִשְׁרֵי** a talkative man, a scatterer of words). Am. 6:5, **הַפְּרִיטִים עַל פִּי הַנָּבִל** "they chatter (sing foolishly) to the sound of the nabel." Hence—

פָּרֵט m. something scattered. Hence Levit. 19:10, **פָּרֵט בְּרֶמֶד** "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פָּרִי, in pause **פֶּרִי**, with suff. **פֶּרִיִּי**, **פֶּרִי**, but **פֶּרִיִּי**, **פֶּרִיִּים** Hos. 14:9; Eze. 36:8; and **פֶּרִיָּהֶם** Am. 9:14; Jer. 29:28, m. (from the root **פֶּרַח**).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 137:34, or of a tree, Gen. 1:12, 29; whence **פֶּרִי לָצֵד** fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פרי כפיים "the fruit of hands;" i. e. gain. Isa. 10:12, פרי-נזל ללב "the fruit of pride;" used of boasting. (2) *offspring*, Lam. 2:20; with the addition of קטן Gen. 30:2; Deut. 7:13; 28:4.

פרידא see פרידא.

פריץ, פריצים constr. פריץ Isa. 35:9; but pl. פריצים (of a form which should take dagesh, for פריץ) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פרך an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פרה.

(2) *to separate* (see at the root פרה); whence פרכת.

פרך m., *oppression, tyranny*; from the signification of crushing (compare פחן), Exod. 1:13, 14; Lev. 25:43, 46.

פרכת f. a *vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פרם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡܢܐ to cleave. See at פרה.

פרמשתא (Persic فرمشته "strong-fisted"), [Parnashtha], pr. n. of a son of Haman, Esth. 9:9.

פרנה (perhaps for פנה "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פרם TO BREAK, only in Kal in the phrase פרם לחם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לחם Jerem. 16:7. Compare פרש No. 1.

HIPIL — (1) *to cleave, to divide*. Levit. 11:4, ופרקה אינו מפרים "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *to make or produce* a cloven hoof. (pr. to make or produce) a *cloven hoof*.

Derivatives, פרם, פרקה.

פרם in pause פרם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس. Hence Gent. noun פרסי a *Persian*, Nehem. 12:22; and Ch. emphat. פרסיא Dan. 6:29.

פרם Ch. *to divide*, Dan. 5:25—28. Part. pass. פרם verse 28.

פרם m. a species of eagle, according to Bochart (Hiero. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פרסה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פרס. Zec. loc. cit. and חת Isa. loc. cit.

פרסי a *Persian*, see פרם.

פרע — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פרה). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:31. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פרוץ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פרוץ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin, ἀρχαί* (from the idea of loosing and opening, compare ܦܪܥ), hence *to go before*. (Arab. فرغ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:9, בפרע פרעות בישראל well rendered by the LXX. Cod. Alex. and Theod. ἐν ἀρχαίς ἀρχηγούς, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (βασις ἰσὶν ἀντὶ τοῦ ἐπὶ ἑαυτοῖς ἑστῆναι). Opp. to התגלב העם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:8.

HIPIL — (1) i. q. Kal No. 1, *to loose*, i. e. *to dismiss from work, to cause to leave off*, followed by בן Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.

פרע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) a *leader, commander* of an army, so called from his going before, see the root No. 3. Pl. **פרעוֹת** (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فرع a prince, the head of a family.

פרעה **Φαράω**, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מֶלֶךְ מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as נִכּוֹן פְּרַעֲהֶרֶס מֶלֶךְ מִצְרַיִם 2 Ki. 23:29; מֶלֶךְ פְּרַעֲהֶרֶס Jer. 44:30.—**פרעה** the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscul. ed. de Water, i. 374. Scholz, Gram. Egypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Egyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. **פרע** prince (from the root **פרע**), with the addition of the termination הָ = הַ.

פרעש an unused quadriliteral root. Ethiop. **ለረረ** **ረረ**: to spring, to dance. Hence undoubtedly is—

פרעש m.—(1) a *flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. برغوث Syriac **ܦܪܥܫܐ** transp. **ܦܪܥܫܐ**.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פרעתון (perhaps "prince" from **פרע**) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. **Φαραθών**, 1 Macc. 9:50. The Gentile noun is **פרעתי** Jud. 12:13, 15.

פרפר (prob. "swift," from **פר** to flee, **פרפר** to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Aman near Damascus. In Geogr. Nub., and now called النيجة, 2 Ki. 5:12.

פרץ fut. **יִפְרֹץ** TO BREAK. This primary power not only lies in the letters **פר** see **פרד**, but also in the syllable **רץ**, **רץ**, **רץ**, **רץ**, see at **רץ**. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *spreizen*, to *spread*. By softening the middle semivocal radical, there is formed the root **פּוּץ** (compare **פּוּץ**, **פּוּץ**, **פּוּץ** for **פּוּץ** etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13; **וַיִּפְרֹץ בְּחֻקֹת יְהוָה אֶת הַמָּוֶה** ... "and he brake down in the wall of Jerusalem four hundred cubits." **עִיר פְּרוּצָה** a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word **פרץ** under that word).

(2) to *break asunder*, i. e. to *scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to *disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to *increase* in number. Hos. 4:10, "they commit whoredom, **וְלֹא יִפְרְצוּ** but do not increase (in number)," Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to *be redundant, to overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, **וְיִפְרֹץ יַיִן** "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. **פרץ** 2 Sa. 5:20; and syn. **פּוּץ** No. 3.

(3) to *break forth upon*, followed by **פ** *einbrechen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seqq.; followed by an acc., Job 16:14. Also to *produce by breaking through*. Job 28:4, **וַיִּפְרֹץ** "he breaks (a mine) through;" i. e. he shafts into the ground. Hence—(a) in a bad sense, to *act violently* (whence **פרץ**), Hos. 4:2.—(b) in a good sense, to *be urgent* in prayers, followed by **פ** 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. **נִפְרָץ** *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, to *break off*, i. e. to *separate oneself* from any one, 1 Sa. 25:10.

Derivatives, **פּוּרִיץ**, **פּוּרִיץ**, and—

פּוּרִיץ m. pl. **פּוּרִיץ** Amos 4:3, and **פּוּרִיץ** Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, יִצְחָקִי רָחַב בְּפִרְצוֹ righty rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בְּפִרְץ to stand in the breach, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פָּרַץ אֶרֶץ pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a diffusion, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me פָּרַץ עָלַי פְּנֵי פָּרַץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פָּרִיצִי Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *broden*, to break. In a softer form it is פָּרַד to break the knees, i. e. to bend them, and by casting away the labial, *phrygum*). Specially—

(1) *to break off*, followed by מַעַל Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. *ܦܪܟܐ* id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, פָּרַק, פָּרַק, מִפְּרָקָה.

פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרוֹק const. פָּרוֹק *broth, soup*, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*broden*), on which the broth is poured; compare Arab. مَفْرُوقَة food made of fragments of bread with hot oil poured on them. The same is פָּרוֹק, which see.

פָּרַק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فَرْق to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare פָּרַר No. I). In Kal once inf. absol. פָּרַר Isaiah 24:19 (although its form might be more correctly referred to פָּרַר No. I.)

HIPHIL פָּרַר (in Pause הִפָּר Gen. 17:14), inf. פָּרַר, with aff. הִפְרָם Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הִפָּר בְּעֵסְדִי עִמָּנוּ "take away (avert) thy anger which is with us" (towards us).

HOPHAL פָּרַר *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL פָּוֵר *to divide* (the sea), Ps. 74:13.

HITHPOLEL הִתְפָּוֵר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:18.

II. **פָּרַר** i. q. פָּרָה, פָּרָא TO BE BORNE SWIFTLY, TO RUN. Hence פָּרַר, which see [also in Thes. פָּרַר, פָּרַר].

פָּרַשׁ fut. יִפָּרֵשׁ.—(1) i. q. פָּרַס, TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׁ לָחֶם לֵאמֹר (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ auspreizen) ["Ch. פָּרַשׁ, פָּרַשׁ id., Arab فَرَش to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by לֵאמֹר to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by לֵאמֹר of pers. Prov. 31:20, or to seize, followed by לֵאמֹר of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL פָּרַשׁ Isa. 25:11, fut. יִפָּרֵשׁ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 66:3; Psalm 143:6. An unusual use is פָּרַשׁוֹת הַיָּדִים "spread forth with the hands," Lam. 1:17 (compare פָּרַשׁוֹת הַיָּדִים and פָּרַשׁוֹת הַיָּדִים).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.
Derivative, **מִפְרֵשׁ**.

פָּרַשׁ prop. to cleave (see Hiphil); hence — (1) **TO SEPARATE, TO DISTINGUISH** (i. q. Ch. and Syr.; whence **פָּרִישׁ**, **פָּרִישָׁא** a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define, compare* **בְּרִישׁ** No. 2, Lev. 24:12.

(3) *to expand, to spread out, specially the feet in riding on horseback* (see **פָּרַשׁ**), compare the quadril. **פָּרִישָׁא** and **פָּרִישָׁא**.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have **נִפְרָשׁוּת**, which is more suitable to the usage of the language, see **פָּרַשׁ**.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law **בְּפָרֶשׁ** (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, *De Authentia Dan.* p. 199) interpret this "with a translation," sc. in Chaldee; but see *Gesch. d. Hebr. Spr.* p. 45, 46; and note 51. See also the use of the noun **פָּרִישָׁא**.

HIPHAL, *to pierce, to wound*, Prov. 23:32. (Syr. **ܦܪܫܐ**, Arab. **فَرَسَ** id., **فَرَسَ** a goad.)

Derivatives, **פָּרִישָׁא**, **פָּרִישָׁא**, **פָּרִישָׁא**.

פָּרִישָׁא Ch. id. PAEL, part. pass. **פָּרִישָׁא** *distinctly, accurately, word for word*, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. **פָּרִישָׁא** Pual.

פָּרִישָׁא (of the form **קָטַל**), const. **פָּרִישָׁא** Ezek. 26:10 (before a cop.); pl. **פָּרִישָׁא** (the Kametz remaining).

(1) *a horseman* (Syr. **ܦܪܫܐ**, Arab. **فَارِس**), as properly so called, one who sits on a horse and not on an ass (Arab. **حَمَار**), or a camel (**رَاكِب**), Jer. 4:29; Nah. 3:3; pl. **פָּרִישָׁא** Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, **פָּרִישָׁא** "a pair of horsemen" (*Paar von Reitern auf Assen*). Opp. to **רָכַב** **בְּחֹמֶר** those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (*Reitpferd*), which was also in Latin called *equus*, according to Gell. xviii. 5; Macrobian Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from **מִכְרִים** common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (**מִכְרִים**), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs **מִכְרִים** **וּפָרִישִׁים** **וּפָרִישִׁים** (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Bereiter zu den Pferden*). **פָּרִישָׁא** 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. **فَرَس**, Æth. **ἄλλ**: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons — (a) the authority of the points, since in the signification of *horses* also, it occurs **פָּרִישָׁא** (not **פָּרִישִׁים**). — (b) the analogy of the usage of language in Latin; and — (c) the etymology, which can only be given with any probability in this manner. **פָּרִישָׁא** *horseman*, is easily derived from **פָּרַשׁ** to open the legs wide, which in Arabic is more fully expressed by **فَرَسَ** and **فَرَسَ**.

פָּרִישָׁא with suff. **פָּרִישָׁא** m. — (1) *excrements, dung, faces in the belly*, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. **فَرَس**.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרִישָׁא (for **פָּרִישָׁא** verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרִישָׁא Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. **ܦܪܫܐ**. Of its origin I can give no account.) Another form of the same noun is **פָּרִישָׁא** Esther 3:14; 4:8.

פָּרִישָׁא quadril. not used as a verb, Arab. **فَرَسَ** and **فَرَسَ** to distend, to spread out the feet, compounded of **פָּרַשׁ** which signifies the same (see No. 3, and **פָּרַשׁ**), and **פָּרַד** to spread out. Hence —

פָּרִישָׁא ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. **פָּרִישָׁא** **וּפָרִישָׁא** "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and **פָּרִישָׁא**. In the gender of the verb **פָּרַשׁ** there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, *esp-*

dially the instance, *Zec. 13:7*. — LXX. Vatic. καὶ ἐξέθεν ('Aδδ) ἡν προστάδα, as if הַפְּרָשָׁה were the same as הַפְּרָשָׁה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (*Heb. Gramm.* p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרוֹת country.

פָּרָשׁוּ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרוּ to expand (compare פְּרוֹת). *Job 26:9*. See פָּרָשׁ.

פָּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, *Esth. 9:7*. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرَّتْ to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, *Gen. 2:14*; *15:18*; *Deu. 1:7*; *Jer. 2:18*; *13:4—7* (where some incorrectly understand Ephrata). *Jer. 46:2*, and frequently; comp. **פָּרַת** No. 2, Gr. Εὐφράτης (from פָּרַת), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. *Jer. 2:18*); see the root.

פָּרַת f. a fruit-bearing tree, see פָּרַת.

פָּרְתָמִים pl. nobles, chief men among the Persians, *Esth. 1:3*; *6:9*; the Jews, *Dan. 1:3*. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

פָּשָׁה TO SPREAD (as the leprosy), *Levit. 13:7*, seqq. (Arab. نَشَا V., to be propagated (used of a disease); Aram. פָּשָׂא id. The primary idea is that of going apart and spreading out; a signification common to verbs beginning with the syllable פֶּשׁ, פֶּשׂ,

פֶּשׁ (פֶּשׁ); commonly expressed in Latin by the prefix, *dis*, *di*).

פָּשַׁע TO STRIDE; followed by פָּ to rush upon, *Isa. 27:4* (Chald. פָּשַׁע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשַׁע); whence פָּשַׁע and —

פָּשַׁע m. a step (from the idea of stepping), *1 Sam. 20:3*.

פָּשַׁק TO SEPARATE, TO OPEN WIDE (the lips), *Prov. 13:3*.

PIEL, to separate, throw apart (the legs), *Eze. 16:25*.

פָּשַׁח ἄπ. λεγόμεν. *Job 35:15*; which has been rendered (as indeed the context almost demands) *τάραγμα*, *scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁע, פָּשַׁח, the פ at the end being cast away; like פָּשַׁח *Job 15:31* for פָּשַׁח. In former editions I rendered it *pride*, *ferocity*, comparing the root פָּשַׁח No. 1. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, *Lam. 3:11* (Aram. id.).

פָּשַׁחוּר [*Pashur*], pr. n. — (1) of a priest, contemporary with Jeremiah, *Jer. 20:3*; *38:1*; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. نَسِمَ to be wide, ample; and פָּשַׁחוּר round about). Opp. to פָּשַׁחוּר. — (2) *Jer. 21:1*. — (3) *Ezr. 2:38*; *10:22*; *Neh. 7:41*; *10:4*.

פָּשַׁח fut. פָּשַׁח. — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac. פָּשַׁח; Arabic. بَسَط; cogn. to פָּשַׁח No. 1, 2); always intrans., to spread oneself out; used of hostile troops, *1 Ch. 14:9, 13*; of a swarm of locusts, *Nah. 3:16*; followed by פָּ of the land or people; to rush upon, to attack (in order to take booty), *Job 1:17*; *Jud. 9:33, 44*; also followed by פָּ *1 Sam. 27:8*; פָּ *2 Ch. 25:13*; *28:18*; accus. *1 Sam. 30:14*.

(2) to put off a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., *Lev. 6:4*; *16:23*; *Cant. 5:3*, etc. Absol. פָּשַׁח strip off (garments) *1 Sam. 32:11*.

PIEL, to *cause to put off*, i. e. to *spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHIL, to *cause to put off one's garments*.—

(a) followed by an acc. of pers., to *strip* any one (jem. *aussiehn, entkleiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., to *strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and *מִן* of pers., Mic. 3:3 (compare *מִן* Mic. 2:8); Job 19:9.

(2) to *flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, to *strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by *אֶת* 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. *mit jem. brechen*, to *break* with any one. Compare Arab. *نفس* to fail from; compare Aram. *פֶּשַׁע* to break); *פָּשַׁע* 2 Ki. 8:20, 22. Specially to *turn away* from God. Followed by *בְּיָהוָה* Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) to *sin*, to *transgress*, Prov. 28:21; followed by *עַל* (against) Hos. 8:1. Part. *פֹּשְׁעִים* sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, *אֶת אֶת* "brethren discordant," among themselves (*bie mit einander brechen*). Hence—

פָּשַׁע with suffix *פִּשְׁעִי* [plur. *פִּשְׁעֵי*] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) a *fault*, a *trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than *חַטָּאת* Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פִּשֵּׁר Chald. i. q. Hebr. *פָּתַח* TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. *فسر* id.).

PAEL, id., Dan. 5:12. Hence—

פִּשְׁרָא emphat. *פִּשְׁרָא* Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פִּשֵּׁר Hebr. id., Ecc. 8:1.

פָּשַׁח an unused root, perhaps i. q. Arabic *نَش* to shake up, specially to card cotton (see *Avic.*, in

Castell.), Syriac *ܦܫܚܐ* carding. [Instead of this root there is given in Thes. *פִּשְׁשׁ*.] Hence—

פִּשְׁתָּהּ [in Thes. *פִּשְׁתָּהּ*] with suffix *פִּשְׁתִּי* Hosea 2:7, 11; and *פִּשְׁתָּהּ* plur. *פִּשְׁתִּים* fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. *פִּשְׁתִּי הָעֵץ* Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and

Arabic by the same word, *كُنَّ*); but this is rendered by LXX., Vulg., Eyr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called *פִּשְׁתִּים הָעֵץ*.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, *De Byssos Antiqu.*, p. 63, considers *פִּשְׁתָּהּ* to be of Egyptian origin, from *𓆎𓅓𓏏𓏏*, prop. thread plant, with the art, *pi*).

פִּת fem. (Prov. 17:1; 23:8) with suffix *פִּתִּי* plur. *פִּתִּים* (from the root *פָּתַח*) a *bit*, a *crumb* of bread, a *morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice *פִּתִּים* like morsels (of bread);" compare Germ. *Glöcken*, used both of bread and snow.

פִּתּוֹת with suff. *פִּתְּהוּן* Isaiah 3:17; pl. *פִּתּוֹת* *interstice, space between*, Arab. *فوت*, from *فات* VI to stand apart from one another. (It sometimes follows the analogy of verbs *עָוַן* sometimes *עָוָה* as in Arabic). Specially used of the space between the feet, i. e. *pudenda muliebria*, Isa. loc. cit. Figuratively *פִּתּוֹת* the hollowed parts of hinges, 1 Kings 7:50.

פִּתְּאִים see *פִּתִּי*.

פִּתְּאִים adv. (for *פִּתְּעִים* from *פָּתַע* a moment, with the termination *עִי* and *y* changed into *א*), *euddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as *פִּתְּאִים פָּתַח* sudden terror, Proverbs 3:25; often after *פָּתַע* (with an intensitive power) *פִּתְּעִים פָּתַע* Nu. 6:9; *פִּתְּעִים פָּתַע* Isa. 29:5; also transp. *פִּתְּעִים פָּתַע* Isai. 30:13. With prefix *בְּפִתְּאִים* 2 Ch. 29:36.

פִּתְּכָן m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. *ܦܬܚܐ* in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschbach (*Archiv f. morgenl. Litt.* ii. 313) regards it as compounded of *پتی* an idol, and *پاش*, *پاش* food, as if food set out for deities (in *lectisternia*).

Buhien, on the other hand (in Symb. p. 23), writes it in Persic **پاد پاز** food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word **פז** **פז** food, see above at that word. [But see Benfey.]

פִּתְּנָם m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְּנָם Ch. emphat. state, **פִּתְּנָם** m. — (1) *a word*, i. q. **λόγος**, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (**λόγος**), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac **ܦܬܢܐ** id. The origin of this word is to be sought in Persic, in which **پیغام**, **پیغم**, Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ**, see **פָּתַח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *περάω*, *περάννυμι*, Lat. *pateo*.) Proverbs 20:19, **פָּתַח שְׁפָתָיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. **بَحْر**; to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **פָּתַח לְבָבְךָ** "let not your heart be deceived." Job 31:27. Part. **פָּתוּחַ** simple, foolish, Job 5:2; fem. **פָּתוּחָה** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **לָל** to any thing, Job 31:9.

PIEL **פָּתַח**. — (1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπατάω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **פָּתַחְתָּ בְּשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פָּתַח** No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **יִפְתַּח אֱלֹהִים** "may God concede an ample space to Japheth." a paronomasia is observable in these words.

Derived nouns, **פָּתוּחַ**, **פָּתוּחָה**, Chald. **פָּתַח**, pr. n. **פָּתַח**, and —

פָּתוּחָה ("ingenuousness of God" = holiness, plicity? unless it rather be for **פָּתוּחָה** "man of God") [*Pethuel*], pr. n. m. Joel 1:1.

פָּתוּחָה m. 2 Ch. 2:13; Zec. 3:9; pl. **פָּתוּחָהִים** sculpture, engraving, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

פָּתוּחָה ("interpretation of dreams," perhaps i. q. **בֵּית פָּתוּחָה** house, or habitation of the *ἐνερπιδω* ["perhaps i. q. Ch. **פָּתוּחָה** table"]), [*Petho*], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

פָּתוּחָה i. q. **פָּתַח** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. **فَتَحَ**, **فتح**, **فتاح** id., compare the kindred roots **פָּתַח** and **פָּתַח**, as the eyes, 1 Ki. 8:29 (compare **פָּתַח**; a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח אִתּוֹ פִּי** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **לְ**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (τῶσθεν), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 40:2, etc. Part. **פָּתוּחָה** one who looses, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח—פתחיה, פתחה, פתחה, פתחה, פתחה, and pr. names פתחיה, פתחה, פתחה.

פתח Ch. to open, Dan. 6:11. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח אשר העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. פתח Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחה const. פתחה m. opening (of the mouth), Ezr. 16:63; 29:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr. n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתח ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתחים Prov. 1:22, 32, and פתחים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:8; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתחה breadth, Dan. 3:1; Ezra 6:3.

פתחיה ἀπαξ λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתח i. q. Ch. פתח breadth, and פתח round, or i. q. Ch. פתח a cloak.—LXX. χιτών μεσοσπονδυρικός. Vulg. fascia pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתח thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and פתח i. e. a variegated garment for festive occasions."]

פתחיה f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתחיה plur. פתחיות drawn swords, Ps. 55:22. Compare the root No. 2.

פתח m. (from the root פתח), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתח not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתח.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, Job 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See פתחיה.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתח 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתחיה, פתחיה, pr. n. פתחיה, and—

פתחיה m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάρονος, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Πάρον, Itin. Anton. page 163, Wessel. Egypt. Πάρον, and with the art. Πάρον-Πάρον, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, פתח to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתח to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بطن Is. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:15; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.

פִּתְרֹם fut. **יִפְתֹּר** TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense **פִּשֵּׁר**, which see. Ethiopic **ፈገገ**). Hence, pr. n. **פִּתְרֹר**, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פִּתְרוֹם [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from **קִצְוֹר**, **קִצְרִים**, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well *Παθουρη*, i. e. Egypt. **Παθουρη** southern region. By the modern Copts the same country is called **ΠΑΡΗ** southern region. Gent. n. plur. **פִּתְרִים** Genesis 10:14; see Jablonskii Opuscul. ed. de Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פִּתְשֵׁן see **פִּתְשֵׁן**.

פָּתַת TO BREAK ["to part in pieces"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns **פֶּתַח**, **פִּתּוֹת**; compare also **פָּתַח**.

צ

Tzade, the eighteenth Hebrew letter; as a numeral ninety.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, **ض** *Zad* or *Sad*, a sibilant letter, and **ذ** i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by **ظ** *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter **ض** or **ذ** (see **צָלַל**); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare **צָרַר** and **صَر** and **ضر**. The cognate letters are—
(a) **ס**, which in Aramaean is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots **נָצַר** and **נָסַר**, **צָהַר** and **זָהַר**, **צָבַע** and **זָבַע**.
(b) more rarely **ד**; comp. **צָבַב** and **דָּבַב** Arab. **ذَبَب**.
(c) the sibilants **ז**, **שׁ**, **ס**; compare **עָלָו**, **עָלָן**, **זָחַץ**, **זָחַץ**.
(d) **ע**, as to this interchange, see p. DCXVIII, A, and—
(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*). Instances are **צָהַב** **صَبَّ** **καχάω**, **צָנַח** and **جنح** to descend, to bow down; **צָלַל** No. II. i. q. **צלל**; whence **צָלַל** i. q. **צלל**, and **צלל** No. III. to tinkle (*grillen*, *schallen*), **צלצל** a rattle (*schelle*), **צָרַב** i. q. **צָרַב**. **צָרַב** and **צָרַב** to be bowed down; **צָרַב** and **צָרַב** to creak

(**צָרַב** **κάνθαρος**, *cantharus* = *canalis*); **צָעָה** Æth. **ኃረ** to incline (a vessel), to pour out, **צָחַח** prob. i. q. **צָחַח** to be prosperous; **צָכַר** and **צָכַר** to heap up, to make a heap, hence to bury, etc.

צָאָה f. (with Tzere impure) *excrements*, *filth*, *dung*, Eze. 4:12; Deut. 23:14; for **צָאָה**, from the root **צָאָה**, to go out, for to be cast out (*εκρῶσιμα*, Mark 7:19); compare **צָאָה** No. 2; **צָאָה** and **צָאָה**.

צָאָל an unused root; Arab. **ضَال**, to be thin, slender; Med. Ye **ضَال** **ضَالَة** it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. **السدر**; see Schult. on Job, p. 1159. Hence—

צָאָלִים m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **צָאָלִים** as being used, in the Aramaean manner, for **צָאָלִים** shades, i. e. shady trees; like **צָאָר** Aram. **צָאָר**, **צָאָר** Aram. **צָאָר**; compare Hebr. **צָאָר** No. II. So Vulg., Syr., Aben Ezra.

צָאָן an unused and uncertain root. Arab. **ضَان**, is to abound with sheep and goats; but this is a denom.

צָאָן for **צָאָן**; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, *flocks*, *small cattle*, i. e. *sheep* and *goats* (So Arab. **ضَان** **ضَان** is wool-producing cattle, opp. to goats; but **الضان الجبلي** denotes, however, the wild goat. For sheep and goats = **צָאָן** they commonly use **غنم**; Syr. **د ل** id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to **צָאָר** herds, which

פָּתַר fut. יִפְתָּר TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense פִּשַׁר, which see. Ethiopic ሰጠረ:). Hence, pr. n. פִּתְוֹר, and—

פִּתְרוֹן *m. interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

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Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well Παθούρη, i. e. Egypt. **ΠΑΘΟΥΡΗ** southern region. By the modern Copts the same country is called **ΠΑΡΗ** southern region. Gent. n. plur. פְּתוּרִים Genesis 10:14; see Jablonskii Opuscc. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

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3

Trade, the eighteenth Hebrew letter; as a numeral ninety.

In the Arabic alphabet there are two letters which answer to the Hebrew ז, *Zad* or *Sad*, a sibilant letter, and ض i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by ط *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter ع or ض (see ط); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare صرّ and صرّ.

بضع and بضع قاع. The cognate letters are—
 (a) ט, which in Aramaean is commonly put for the Hebrew ז; compare in the Hebrew language itself the roots זצר and זטר, צהר and צהר, צבע and צבע.
 —(b) more rarely ד; comp. צבב and צבב: צפ: Arab.

دنب. — (c) the sibilants ז , ש , ס ; compare זָלַל , זָלַל ; זָלַל , זָלַל . — (d) ז , as to this interchange, see p. DXXVIII, A, and — (e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (k , g) to change into the palatals (tsh , dsh). Instances are זָלַל , זָלַל קָרָא , זָלַל and זָלַל to descend, to bow down; זָלַל No. II. i. q. זָלַל ; whence זָלַל i. q. זָלַל , and זָלַל No. III. to tinkle (grillen, schallen), זָלַל a rattle (Schelle), זָלַל i. q. זָלַל ; זָלַל and זָלַל to be bowed down; זָלַל and זָלַל to creak

to incline (a vessel), to pour out, *לָצַק* Eth. *לָצַק* *לָצַק* to be prosperous; *לָצַק* and *לָצַק* to heap up, to make a heap, hence to bury, etc.

רָצָה f. (with Tzere impure) *excrements, filth*, *dung*, Eze. 4:12; Deut. 23:14; for **רָצָה**, from the root **רָצָה**, *to go out*, for *to be cast out* (*ἐκπορεύομαι*, Mark 7:19); compare **מוֹצֵא** No. 2; **צָוָה** and **צָוָה**.

זָאֵל an unused root; Arab. ضَال, *to be thin*, slender; Med. Ye ضَال ضَالَة ضِيَال it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. السدر; see Schult. on Job, p. 1159. Hence—

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see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *sheep*, or *goat*. Exod. 21:37, "if any one steal a sheep (*שׁוֹן*), he shall restore four sheep" (*אַרְבַּע שׁוֹנִים*); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, *וַיִּחְבְּדוּ הַצֹּאן* "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; *ibid.*, *וַיִּבְלֶה הַצֹּאן* "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicœne nouns, with a masc., although it means ewes.

צִיָּא ("place of flocks"), [*Zaanan*], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. *צִיָּא* Josh. 15:37.

צִיָּא m. plur. constr. *צִיָּא* Isa. 48:19; with suff. *צִיָּא* Isaiah 61:9 (from the root *צִיָּא*)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) *metaph. descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully *צִיָּא* *those that spring forth from thy bowels*, Isa. 48:19.

צִיָּא m.—(1) *a litter*, such as one is carried in *gently* and *comfortably*; like the Germ. *Sanfte*, from the adj. *sanft* (see the root *צִיָּא*). Pl. *צִיָּא* Isa. 66:20. LXX. *λαμπήνη*. Numbers 7:3, *עֲגֻלֹת צִיָּא* "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἀμαξαι λαμπηναί*.

(2) *a species of lizard* (Arab. *ضب*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָא TO GO FORTH, as a soldier, to war, followed by *ל* against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *صَبَا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. *צָבָא*). It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, *to cause to go forth, to muster soldiers*, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָא const. *צָבָא* plur. *צָבָא* m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host, στρατός* (pr. going forth to war), 1 Sa. 8:13; 10:7, and frequently. *צָבָא* leader of an army, Gen. 21:22. *צָבָא* soldiers, Num.

31:53. *צָבָא* Num. 24:5. *צָבָא* Num. 31:27, 28; and what is of far more frequent occurrence *צָבָא* Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) *צָבָא הַשָּׁמַיִם* the host of heaven is applied—(a) to the host of angels that stand round the throne of God (*σπαρια οὐρανίου*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. *צָבָא* Ps. 103:21; and *צָבָא* Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*δυνάμεις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, *צָבָא הַשָּׁמַיִם*, is in opposition to the kings of the earth). Once rather more boldly *צָבָא* (by zeugma) is applied also to the inhabitants of the earth, or rather to whatever fills the earth (elsewhere *צָבָא הָאָרֶץ*, the plants even being included. Genesis 2:1, *וְכָל צָבָא הָאָרֶץ וְכָל הַשָּׂמַיִם* and *וְכָל צָבָא הָאָרֶץ וְכָל הַשָּׂמַיִם* resolved, is thus explained in Neh. 9:6; *וְכָל צָבָא הָאָרֶץ וְכָל הַשָּׂמַיִם*; compare Ex. 20:11, *וְכָל צָבָא הָאָרֶץ וְכָל הַשָּׂמַיִם*. Hence Jehovah is very often called—

(b) *יְהוָה אֱלֹהֵי צָבָא* Ps. 80:15; *יְהוָה אֱלֹהֵי צָבָא* Ps. 5:14; 15:16; 38:17; 44:7; *יְהוָה אֱלֹהֵי צָבָא* Ps. 59:6; 80:5; and *יְהוָה צָבָא* "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense *אֱלֹהֵי הַשָּׂמַיִם*, *אֱלֹהֵי הַשָּׂמַיִם*; see *שָׁמַיִם*. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:3; Dan. 10:1, "and the edict is true

לול and (belongs to, a long warfare," to many calamities to be endured.

צבא Ch. fut. **צבא** TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see **צבא** No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, **צבי**.

צבאים and **צבאות** pl. from **צבי** a gazelle.

צבאים ("gazelles"=**צבאים**, or "hyenas"=**צבאים**), [*Zebuim*], Hos. 11:8, and **צבאים** Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צבב not used in Kal, cogn. **צבב**—(1) TO GO SLOWLY.

(2) to flow, Arab. **صب** to flow, to drop, as water, **صب** to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הצב** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **ההיכל נמונ והצב** "the palace is dissolved, and made to flow down."

Derivatives, **צב**, and—

צבבה with the art. **הצבבה** ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

צבה—(1) i. q. Hebr. **צבה** TO GO FORTH to battle, to wage war, Isa. 29:7, **צבה** i. q. **צבאים עליה** "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **صبا** to come forth, to go out; hence to shine, to be bright, whence **צבי** splendour, glory.

(3) to project, to be prominent (Arab. **صبا** Conj. I. and **صب** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הצב** and **הצב** (Arab. **صبا** id., Ch. and Syr. **צבא**, **حبا**, which see.)

HIPHIL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

צבה f. **צבה** adj. swelling, Num. 5:21.

צב Ch.—(1) prop. will, desire (from the root **צבא**); also—

(2) a thing, matter, Syr. **حبة** Dan. 6:18, compare **הצב** No. 4.

צבוע m. ἀπ. λεγόμε. Jer. 12:5 *hyena*, i. q. Arab.

ضبع LXX. *saiva*. Others take it generally as a rapacious animal, compare Talmud, **צבועים**, Arab. **ضباع** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צבע** No. II.

צבט fut. **צבט** TO REACH OUT TO; only once found, Ruth 2:14. Arab. **ضبط** to grasp, to snatch.

צבי m., in pause **צבי** (from the root **צבה** No. 2).

(1) splendour, glory, Isa. 4:2; 24:16; 28:1, 4, 5. **צבי מלכות** the glory of kingdoms, used of Babylonia, Isa. 13:19. **הצבי** the glorious, or beautiful land, Dan. 11:16, 41; and simply **צבי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:20; Jerem. 3:19; and Dan. 11:45, **הר צבי קדש** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **ضبي**, Aram. **טבאי**), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بظي** "nay, by the gazelles!" (do not so and so), like the Germ. *bei Eide nicht*. Pl. **צבאים**, **צבים** 2 Sam. 2:18; **צבאים** 1 Ch. 12:8; and **צבאות** Cant. 2:7; 3:5.

צביה ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צביה f. of the noun **צבי**, a female gazelle, Cant. 4:5; 7:4.

צביה ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צבאים see **צבאים**.

I. **צבע** i. q. **صب** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **צבע**, which see); whence **צבע** something dyed, and **אצבע** a finger, especially the forefinger, so called from being dipped in things, although the Arab. **اصبع** is written with **ع**.

II. **צָבַע** i. q. **سبع** TO RAVEN as a wild beast: whence **צָבִיעַ** a ravenous beast, hyena, Arab. **سبع** and **سبع** a lion; **سباع** ravenous animals.

צָבַע Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL **צָבַע** **צָבַע** *to be wet, moistened*, Dan. 4:12, 10, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. **صبغ**.

צָבַע m. *something dyed, a versicoloured garment*, Jud. 5:30.

צִבְעֹן (Ch. "versicolour"), [Zibeon], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צִבְעִים ("hyenas"), [Zeboim], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. **יִצְבֵּר**. TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضبر** id. Kindred is **צָבַר**, whence **צָבֹר** which see.) Hence—

צָבָרִים m. pl. *heaps*, 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צָבַת or **צָבַת** only in pl. **צָבָתִים** a handful, once found Ruth 2:16.

צָד m. with suff. **צָדוֹ**, pl. **צָדִים** (from the root **צָדַר** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יְמִין**). **צָד** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

צָד Ch. i. q. Heb. No. 1, *side*. **צָדָר** on the side, or part of, Dan. 6:5. **לְצָד** at or against the part of, Vulg. *contra*, Dan. 7:25.

צָדָא Ch. *purpose, design*. Daniel 3:14, **הֲצָדָא** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

צָדַד Arabic **ضد** and **ضد** TO TURN ONESELF from any one, to turn to him the side, not the face, hence Conj. III. to oppose oneself to any one, to

be adverse to him. Hence **צָד** side, also adversary, and—

צָדָד or **צָדָדָה** ("a mountain," pr. "the side of a mountain," Arab. **ضد**, [Zedad], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb **צָדַד**, TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **נָפֶשׁ** to lie in wait for life, 1 Sa. 24:12. Derivatives, **צָדָה**, Ch. **ضد**.

NIPHAL, according to the Chaldee and Syriac use, to be desolated (perhaps prop. to be taken by lying in wait), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) to lay waste a country or city; so Ch. etc."

"NIPHAL, to be laid waste, used of cities, Zeph 3:6. Parall. **נָפֶשׁ**. Jerome, *desolatae sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—

"(2) to fix the mind on anything, to search for, followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

צָדָה see **צָדָה**.

צָדוֹק ("just"), [Zadok], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צָדָה f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root **צָדָה**.

צָדִים, with the art. **הַצָּדִים** ("sides"), [Ziddim], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָדִיק adj.—(1) just, righteous (geredht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** kar' *ἐξουχός*); also, as fulfilling his promises, Neh. 9:8, **וְיָצַדְנוּ בְּיָדָיו** **אֶתְּדַבְּרֵי** **בִּי צָדִיק**, **אֶתְּהָא** "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) one who has a just cause (ber Recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **הַצָּדִיק**

וְאֵלֵינוּ הַיְשָׁשִׁים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is אֱמֶת). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rechtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur*. De Fin. v. 23, *justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תִּקְוָה, נֶאֱמָר, and very often opposed to אֲשֶׁר Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Ps. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צִדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צִדִּיק the powerful warrior, as if it were the same as עֶיִץ verse 25; but צִדִּיק שָׁבִי is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צִדִּיק fut. יִצְדֵּק pr. TO BE RIGHT, STRAIGHT, i. q. אֲשֶׁר as of a straight way (see צֶדֶק Ps. 23:3). (Arab. صَدَق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܐܕܝܢ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, צִדִּיקָהּ לִי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to אֲשֶׁר to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense] Isa. 46:25.

(3) *to be upright, righteous* (see צִדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by אֲשֶׁר Ps. 143:2; אֲלֵךְ Job 9:2; 25:4; אֲלֵךְ Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eccl. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, נִצְדָק כְּשֶׁשׁ Vulg. not amiss, mundabitur sanctuarium.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]), Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, נִצְדָקָהּ נִצְדָקָהּ אֵל מִן וְנִצְדָקָהּ אֵל "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by נִצְדָקָהּ oneself, Job 32:2.

HIPHAL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by ? [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*.—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (iem. Recht geben), to approve of any one's opinion; see Kal No. 2. 4, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צִדְקָה, צִדְקָהוּ, צִדְקָה, צִדְקָה.

צֶדֶק with suff. צִדְקָה m.—(1) in a physical sense, *straightness, rightness*, i. q. צֶדֶק. Ps. 23:3, צֶדֶק צֶדֶק "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare צֶדֶק No. 2, a; Ps. 15:2, צֶדֶק צֶדֶק "one doing what is right," acting rightly; compare צֶדֶק צֶדֶק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, צֶדֶק צֶדֶק "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence צֶדֶק צֶדֶק to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; צֶדֶק צֶדֶק just judgment, Isa. 58:2; צֶדֶק צֶדֶק, כִּמְאֵן צֶדֶק, just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; צֶדֶק צֶדֶק just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause of any one*, Ps. 7:9, "judge me צֶדֶק צֶדֶק according to my right," Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צֶדֶק וְיִשְׁעָהּ what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. the truth, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, ישועה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 13). Used of the servant of God, Isa. 42:6; קראתיך, "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, צדקתיהוה בְּצֶדֶק "I raised him up (that he may come) with deliverance;" also i. q. צדקה Isa. 61:3, הַצֶּדֶק "terebinths of blessing" (auf denen Gottes Segen ruht, gesegnete Zerebinthen, as it is said gesegnete Eand). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדקה f.—(1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלֹךְ צִדְקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמָּוֶרָה לְצִדְקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king. Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת מְרִיזֵנוּ "his justice (acts of justice) towards his princes," i. e. aid extended to them. victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צדקה צדקה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צִדְקוֹת righteous acts, Isaiah 64:5. צדקה צדקה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ελεημοσύνη, Deuteron. 6:25; 34:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

ישועה, ישועה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צדקה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܬܐ, compare צדקה No. 3 fin.

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name צדקיהו, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיהו 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צדק TO SHINE, kindred to the root צהב [Arab. صهب], see more at the root צהב.

HOPHAL, part. מְצֻיָּה *polished, shining* (like gold), Ezra 8:27. Hence—

צהב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צהב an unused root, i. q. צהח, צהח (which see), pr. to be white, shining; hence to be sunny, shone upon and dried up by the sun (Syr. and Ch. צהח to be thirsty). Hence צהח, צהח, צהח [under צהח in Thes.]. In Arabic, the middle radical ה being softened, there is صوى, صوى to dry up; and in Hebrew צהח, in the noun צהח.

צהח—(1) i. q. צהח, צהח (see at the root צהח), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence to neigh as a horse, (Arab. صهل compare צהח and צהח), Jer. 5:8; to shout for joy, to cry out (for joy), used of persons, Isa. 12:6; 54:1; followed by צהח because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צהח צהח "make thy voice shrill," i. e. cry with a loud voice.

HIPHI, causat. of Kal No. 1, to cause to shine, Ps. 104:15.

Derivative, צהחה.

צהח (like the kindred verbs צהח, צהח, צהח, see under צהח), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and ظهر to be pure; both coming from the idea of shining. Hence צהח light, splendour, and צהח oil, so called from its brightness.

—(1) *to constitute, to appoint* (bestellen) — (a) any one over any thing, followed by an acc. of person, and ל of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2. — (b) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by ל 2:16; 28:6; Esth. 2:10, 20; followed by אֶל Gen. 50:16; followed by ל Ex. 1:22. The express words of the command are subjoined with לֵאמֹר e.g. Gen. 26:11, אֶת־כָּל־הָעָם , $\text{וַיֹּצִו אֲבִימֶלֶךְ}$ "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with ל prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and ו (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands to any one* (jem. *etwas bestellen*), *to delegate any one with commands, to commission*, Jerem. 14:14; 23:32; followed by ל of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also ל is prefixed, Ex. 6:13; and ל Ps. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said לְבֵיתוֹ or לְבֵיתוֹ לְבֵיתוֹ to give (last) commands to one's family, i.e. to make a will (sein *Wunsch befehlen*), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צוֹהֵר testament).

PUAL, *to be commanded*. Levit. 8:35, כִּי צִוִּיתִי "so am I commanded," this charge is given to me. Eze. 12:7, $\text{כִּי אֲנִי צִוִּיתִי}$ "even as I was commanded." Followed by בְּ of the person who gives the command, Nu. 36:2.

Derivatives, צוֹהֵר , צוֹהֵר , צוֹהֵר ["and צוֹ "].

צוֹהֵר TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صاح for صاح . I suppose both to be softened from the harder صرخ , compare Isaiah 42:11 and 13.) Hence —

צוֹהֵר fem. outcry, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוֹל an unused root, prob. i. q. צל No. II, *to be sunk*, whence מְצוֹלָה , מְצוֹלָה and —

צוֹלָה f. *the depth of the sea, abyss*, Isa. 44:27.

צוֹם TO FAST. (Arabic صام Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in m above at צָמַם page ccm, B.) Jud. 20:26; Zec. 7:5, $\text{הָיָה צוֹם צִמְתָּנִי}$ "have ye fasted to me?" where the suffix must be regarded as a dative.

Hence —

צוֹם m. *fasting, a fast*, 2 Sa. 12:16. Pl. צוֹמוֹת Est. 9:31.

צוֹרַע an unused root, i. q. صاغ to form, to carry on the trade of a goldsmith. Hence צוֹרָעִים .

צוֹעַר ("smallness"), [*Zuar*], pr. n. m. Num. 1:8; 2:5.

צוֹף TO OVERFLOW, followed by ל to overflow any one, Lam. 3:54.

HIPHIL — (1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, צָפָה , צָפָה , and —

צוֹף m. — (1) *honey as dropping from the comb*, so called from its overflowing, Prov. 16:24. Plural צוֹפִים Ps. 19:11.

(2) [*Zuph*], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in כְּתִיב there is צִיף), and צוֹפִי 1 Ch. 6:11.

[צוֹפָה ("cruse," from צָפָה) *Zopha*, pr. n. m. 1 Ch. 7:35, 36.]

[צוֹפִי see צוֹף .]

צוֹפָר (perhaps i. q. Syr. ܥܫܐ "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [*Zophar*], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוֹרֵן i. q. נָצַר and נָצַר (comp. נזר) — (1) TO SHINE, see Hiphil.

(2) *to flourish*, pret. צָצַר Ezek. 7:10 (metaph.).

HIPHIL, fut. צִיִּין part. צִיִּין (Cant. 2:9) — (1) *to shine, to be bright* (prop. to emit splendour, comp. הִאִיר), 132:18; hence *to glance forth*, i.e. to look by stealth (properly to make the eyes shine). Cant. 2:9, $\text{מִצִּיִּין כִּן הִתְרַבִּים}$ "glancing forth through the lattice." Arab. وصى and وصوص *to glance* (as a

woman) through the holes of a vail; compare Germ. blinten, blinzen.

(2) *to flourish* (prop. to produce flowers), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיץ, צִיץ.

I. **צִוֵּק** TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠፋ: to straiten, to compress, kindred roots are עָקַם, and also עָקַם, and those connected with them.)

HIPHIL צִוֵּק—(1) *to straiten, to press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. מְצִיֵּק oppressor, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צִוֵּק, צִוֵּק, צִוֵּק, מְצִיֵּק, מְצִיֵּק.

II. **צִוֵּק**—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבָן צִוֵּק נְחֹשֶׁת “and the stone is poured out (to make) brass,” i. e. they melt the ore into brass. Metaph. Isa. 26:16, צִוֵּקוּ לַחַשׁ “they pour out a prayer” (צִוֵּק, Milra, is pret. Kal with Nun paragogic, for יָצַק).

(2) i. q. יָצַק *to set up*; whence מְצִוֵּק a column.

צִוֵּק m. *distress*, Dan. 9:25, and—

צִוֵּק f. id. Pro. 1:27; Isa. 30:6.

צִוֵּר, צִוֵּר (“rock,” i. q. צִוֵּר), pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܫ, ܛܪܫ, a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (צִוֵּר 2 Sa. 24:7, and עִיר ܛܪܫ Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צִוֵּר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצִוֵּר (צִוֵּר, Τύρον), or more fully לצִוֵּר אִם צִוֵּר of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called ܥܘܪ are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צִוֵּר, which see.

צִוֵּר fut. יִצֹר, aq. יִצֹר (like the kindred root צָוַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צִוֵּר No. 1. Pret. צָוַר Deut. 14:25; יִצֹר 2 Ki. 12:11; וְיִצֹר 5:23.

(2) *to press with siege, to besiege* a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; על Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and אל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, אֶחָדִי עָלַי מְצִיֵּק i. e. “I will push forward hosts (of soldiers) against thee” (אֶחָדִי מְצִיֵּק נֹכַח בִּי). Metaph. Psalm 139:5, אָחֻז וְקָרַם צִוֵּרָנִי, “thou besettest me on every side,” so that I cannot flee from thee.

(3) *to urge, to press upon* any one in pursuit, i. q. צִוֵּר No. 4, Deu. 2:9; Exod. 23:22. Part. צֹרֵם Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare צָוַר to press, to cut), *to divide*. Arab. صال Med. Waw id. Hence צִוֵּר edge.

(5) *to form*, i. q. יָצַר (derived from the idea of cutting), Arab. صور id., fut. יִצֹר Ex. 32:4; 1 Kings 7:15; and יִצֹר Jer. 1:5 כְּחִיב. (Aram. id.)

Derivatives, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר, צִוֵּר.

צִוֵּר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צִוֵּרֵי נְחָלִים “the pebbles of the brooks” (compare Gramm. § 106, 3, c).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel. Isa. 30:29; Deut. 32:37, “the rock where they took refuge”; Ps. 18:3, 32, 47. By another figure (drawn from a quarry); it is applied to the founder of a nation Isa. 51:1. Pl. צִוֵּרִים Job 28:10.

(3) *edge*, from the root No. 4. Psalm 69:44, צִוֵּר “the edge of a sword,” according to which analogy, Josh. 5:2, 3, הַרְבֹּת צִוֵּרִים are sharp knives, compare צִוֵּר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean knives made of stone (compare צִוֵּר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jog. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἡμεῖς ἐκ τῶν λίθων εἰς τὸ μὴμα εἰς τὸ ἔβαλαν αὐτὸν (Joshua) ἐκ τῶν λίθων.

also called צלה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צ m. (for צה from the root צהה [in Thes. from צה])—(1) *dryness, a dry region, a desert*; whence צי an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צ from צה with the signification of erecting, setting up; compare ציין a column, Isa. 33:21. Plur. צים Num. 24:24, and צים Dan. 11:30. Castell brings forward from the Arabic صوالة small vessel, but in the Kamûs this word is not found.

ציבה (for ציה "a plant"), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צ m. (from the root צוד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare ציה.

צ (from the root צוד) m., *a hunter*, Jer. 16:16.

ציה or צרה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. צו id.); whence the denom. צה; see צה Hithpael.

צידן ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צידון נקבה (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδόνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צר, לצרם צרם, (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צידן לצרם, לצרם, לצרם of Sidon, of the Sidonians). Within the walls of the ancient city there is a village called صيد. Hence the Gentile noun—

צידני a Sidonian, Deut. 3:9; f. צידנית a Sidonian woman, 1 Ki. 11:1

צה an unused root; : צה which see; to be sunny, arid; hence ציין.

צה f. *aridity, drought*, Job 24:19; whence צה arid, desert land, Ps. 63:2; 107:35. Without צה id., Ps. 78:17. Root צה.

ציין m. *arid land*, Isaiah 25:5; 32:2; from the root צה.

צין (a "sunny place," a "sunny mountain," from the root צה [in Thes. from צה]; comp. Arab. ⁵⁻⁵ a fortress; the radical *h* is retained in Syriac and

Arabic, in which the name is written ⁵⁻⁵), pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fin.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see צה No. 5) צה צה Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and *הצנה צה* Isa. 12:6; but בנות צה are the *women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צה צה "The Zion of the Holy One of Israel," i. e. sacred to him.

צין m. *cippus, a pillar*; so called from its being set up, erected (see the root צה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way. Jer. 31:21.

ציה see צה.

צי (from צה, צה a desert; with the termination י) only in plur. צים *dwellers in the desert*.—(a) persons, i. e. *nomades, shepherds*, Ps. 72:9; 74:14.—(b) animals, i. e. *jackals, ostriches, wild beasts*, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צי see צה.

צין m. *prison* ["or stocks"], Jer. 39:20, f. from the root צה.

ציער ("smallness"), [Zior], pr. n. of a town in the tribe of Judah, Josh. 15:54.

ציה see צוה No. 2.

צין see צוץ.

צין (from the root צוץ)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צאים (for ציאים comp. ויקח, וקח), 1 Ki. 6:18.

(3) *a wing* (compare at the root נצץ), Jer. 48:9.

(4) [Ziz], pr. n. of a town, only once, 2 Ch. 20:16.

ציה f. *a flower*. Isaiah 28:4, הציה "a flower of fading," i. e. a fading flower, compare verse 1.

צית (for ציית) f. prop. *something like a flower or feather* (from צי with the fem. adj. termination ית), hence—(1) *the forelock of the hair* (comp. the root נצה), Eze. 8:3.

(2) *the borders, the fringed edges* (Zuaft, Zrobbel), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

ציקלג, ציקלג, ציקלג [Ziklag], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from ציקלג *an outflowing of a fountain*).

ציר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to צור, צור, צור, whence ציר hinge, writhing pain).

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. צור, צור), whence ציר a messenger. Hence—

HITHPAEL הִצִּיתָ Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הִצִּיתָ "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. ציר m.—(1) *the hinge of a door*, Prov. 26:14, from the root ציר No. 1. From the same—

(2) צירים i. q. *pains* (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare *ציר* V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. ציר m. (from the root צור No. 5)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 נחב ציר

צל m. (f. Isa. 38:8, compare the form צלה), with suff. צלי (from the root צלל No. III) *a shadow* (Arab.

ظل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7,

"all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) of a roof which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צללים.

צלח PAEL, TO PRAY, Daniel 6:11; Ezra 6:10.

(Syr. Arab. صلا, and Æth. id.)

צלח TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab.

صلا id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צלי.

צלה ("shadow"), [Zillah], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צלל, in צלל קרי, ἀπ. λεγόμεν., κολλύρα, or a *round cake*. Jud. 7:13, צלל לחם שעורים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צלל No. II, where see it.

צלח fut. יצלח.—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare צלחה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by צלל Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by צלל 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צוה No. 2, d.)

(3) *to go on well, to prosper, to succeed as an affair*, (comp. Gerin. durchgehen, Fortgang haben; Lat. *lex perfertur*; Heb. צלח, צלח), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30, *to flourish* of a plant (fortkommen), Ezek. 17:9, 10

Followed by ל to prosper for anything, *to be fit* for anything, Jer. 13:7, 10. (Arab. صَلَح to be fit.)

HIPHIL—(1) trans. *to make successful, to prosper*—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 16:5; followed by ל Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Ch. 7:11; Dan. 8:25; especially with the nouns דַּרְכּוֹ , דַּרְכֵּי to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, $\text{מַצְלִיחַ דְּרָכָיו}$ "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[“II. צָלַח i. q. Ch. זָלַח *to flow, to be poured out* as water. Hence צָלַחַת , צָלַחִית , צָלַחִית .”]

צָלַח Ch. i. q. Heb. צָלַח , APHEL הִצְלַח (Heb. form)—(1) trans. *to cause any one to go on well*, i. e. to promote quickly to public offices and honour (*idnellen* *avan.iren*, *sein Glück machen lassen*), Dan. 3:30; *to accomplish anything prosperously*, Ezr. 6:14.

(2) *to be prospered*, i. e. to be raised to great honours, Daniel 6:29; *to be prospered as a thing*, Ezr. 5:8.

צָלַחַת f. only pl. צָלַחֹת 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see צָלַח II.], (see צָלַח No. 1); whence Arab. $\text{زَلَح$ a shallow channel of a river, also زَلَح large pans, Æth. with the letters transposed ጸሐፍ : platter.

צָלַחִית f. id. 2 Ki. 2:20.

צָלַחַת id. Prov. 19:24; 26:15.

צָלִי m. *something roasted*, Ex. 12:8, 9, from the root צָלַח .

צָלִיל see צָלִיל .

I. צָלַל TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صَلَّ , Syr. صَلَّ id. Compare the Germ. *schallen*, *Schelle*, and without the sibilant hellen , *gellen*; Arabic جلجل a cymbal. *L* being changed into *n*, it answers to طين Lat. *tinnit*). It is applied to the lips quivering with fear, Hab. 3:16. Derivatives, צָלָלָה , צָלָלָהּ .

II. צָלַל Arab. ضَلَّ pr. TO BE ROLLED DOWN, TO ROLL ONESELF (*hinabrollen*), kindred to the root لَل (as to which see p. CLXXII, B), inasmuch as the letters ض , ض come very near to the force of gutturals and palatals (see p. DCCVIII, A, and Ewald's Gramm. p. 33). Hence צָלִיל or צָלִיל Jud. 7:13, i. q. נָלִיל or נָלִיל = *καλλύρα* a round cake of bread. The verb occurs once, Exodus 15:10, $\text{צָלְלוּ בְּנוֹפֶרֶת}$ “they are rolled down like lead.” (Arab. ضَلَّ is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred צָלַל , namely צָלִילָה , צָלִילָהּ .

III. צָלַל (Arab. ظَلَّ), TO BE SHADED, DUSKY, Neh. 13:19.

HIPHIL, part. מַצְלִיחַ shadowing, Eze. 31:3.

Derivatives, צָלַל , צָלַלָה , צָלַלָהּ , and pr. n. צָלַלָהּ , צָלַלָהּ .

צָלַל with suff. צָלַלָהּ , pl. צָלַלִים const. צָלַלִי a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צָלַלִים .

צָלַלְפוֹנִי (“the shadow looking at me”), [*Ha-zelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צָלַם an unused root, Æth. ጸልፍ : TO BE SHADY, Arab. ظَلَم to be obscure. ظلمة darkness. Hence—

צָלַם m. with suff. צָלַמִּי —(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare *σκια*, *σκιασμα*, *σκιαγραφειω*), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. ܐܝܬܐܢܐ id., Arab. صنم an image, the letters ن and ل being interchanged.)

צָלַם , צָלַם Ch. emphat. state, צָלַמִּי m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

צָלַמֹּן (“shady”), [*Zalmon*, *Salmon*], pr. n.—(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צָלַמֹּנָה (“shady”), [*Zalmonah*], pr. n. of station of the Israelites in the desert, Nu. 33:41.

צלמות f. pr. *shadow of death* (comp. of **צל** shadow, and **מות** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **שער צלמות** "the gates of darkness."

צלמנע (perhaps for **צל מקנע** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

צלע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **הצלעה** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

צלע constr. **צלע** and **צלע** (of a segolate form), with suff. **צלע** f. (but pl. **צלעים** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צלעות** *beams* (as if the ribs of a building, *Scrippe*, *Rippenwert*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **ברתות** in the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **שכני צלעי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צלעים** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צלעות**, constr. **צלעות** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צינע**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. **צינע**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בית צלעות** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צלע [with suff. **צלע**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

צלף an unused root, Syr. *to break, to wound*; whence—

צלף ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צלפהד ("fracture," or "first rupture," per-

haps "firstborn," compare **צפד**), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צלצה ("shade in the heat of the sun," from **צל** shadow, and **צח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צלצל (Deut. 28:42 [in pause **צלצל**]), constr. **צלצל** (Job 40:31, and Isa. 18:1), pl. **צלצלים**, see No. 2 (from the root **צלל** No. I.)—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

ضلل to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, **צלצל כנפים** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffen-) klirrender (Heeres-) flügel*, i. e. Æthiopia. Armies in this passage are called wings (see **כנף** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. **צלצלים**, constr. state **צלצלי** *cymbals* (*die Beeten*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, a cricket, Deut. 28:42.

צלך an unused root, Ch. *to cleave*; whence—

צלך ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צלתי (contr. from **צלח** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צם see **צמים**.

צמא fut. **צפא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *διδάω, sitio*) any person or thing, followed by **ל** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צם**.)

Hence the four nouns which follow—

צמא m. *thirst*, Eze. 19:13.

צמא m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:2.

צמאה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. **צנה**.

צמאון masc. *a thirsty* i.e. *arid region*, Deu. 2:15; Isa. 35:7.

צמד not used in KAL, Arab. **ضمد** Syr. **ܙܡܕ** to BIND, TO FASTEN, kindred to the root **צמם** (compare **עמד** and **עמם**).

NIPHAL, *to be fastened*, i.e. to adhere; in this phrase, **נצמד לבעל־פער** "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHAL, with the addition of **מִרְמָה** to *frame* deceit, Ps. 50:19.

Derivatives, **צמד** and —

צמד m. with suff. **צמדי** — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, **רכבים צמדים** "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, **צמד פֶּרָשִׁים** "pairs of horsemen" (comp. **פֶּרָשִׁים**), verse 9.

(2) *a yoke* [as a measure of land], *jugum* s. *jugum agri*, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[**צמרה** Isa. 5:13; see **צמא**].

צמרה fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root **צמץ** No. 2.

צמק m. *dried grapes*, and *cakes made of them*; Ital. *simuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root **צמץ**.

צמח TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, **יער צמח עצים** "the wood sprouting forth," i.e. producing *trees*. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. **ضاح** to shine, Arab. **طام** id).

PIEL, i. q. KAL (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHAL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. **הצמיח צדקה** to cause deliverance [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence —

צמח with suffix **צמחי** *a sprout*, always [?]

collect. *things which sprout forth* from the earth produce, fruit of the earth, Gen. 19:25; Hos. 8:7 Eze. 16:7; Ps. 65:11. Hence **יהוה צמח** Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i. q. **פרי הארץ** in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand **צמח** the branch or offspring of God, to be the Messiah, which is prevented by **פרי** in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David **צמח צדקה**, **צמח צדקה**, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called **צמח** branch, or offspring, i.e. of God.

צמדי m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root **צמד**.

צמים masc. sing. (of the form **צדיק** from the root **צמץ**) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, **השאף צמים חילם** "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render **צמים** in this place by *thirsting*, as though it were the same as **צמאים**, which would contradict the laws of the language.

צמיתת f. prop. *extinction* (from the root **צמץ**), whence "to be sold **לצמיתת** i.e. for ever," i. q. **לעולם** Lev. 25:23, 30.

צמם an unused root. — (1) *to twine, to weave*, like the Arab. **ظم**, cognate to the verb **ضم** to bind (whence **צמים** a snare), and Hebr. **צמם**, which see.

(2) *to bind fast a vail, to vail*, i. q. Chald. **צמם**; hence **צמה**.

צמק TO DRY UP, used of the breasts, Hos. 9:14 hence **צמקה**.

צמר an unused root, perhaps i. q. צמר and Arab. transp. **صم** to cut off. Hence—

צמר with suff. צמרו m. *wool* (perhaps so called from its being shorn off, compare **צמר** fleece, from **צמר**), Ch. **צמר** (which see), Lev. 13:47; Deut. 22:11.

צמרי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צמרים [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **צמרים** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צמרת f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צמר**, **צמר**, **צמר**, **צמר**, Gr. *οἶδς ἄστρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צמח pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צום**, **צום**, **צום** and many others ending in **צ**, see page 600, B); trans. to cut off, to destroy, prop. to bring to silence, Lam. 3:53.

PIPHAL, to be extinguished, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL **צמח** id. Ps. 88:17, where **צמח** occurs for **צמח**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long u, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **צמח**, for **צמח**, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genui*, *γόνυ*; *vioc*, *novus*; *σκόπελος*, *scopulus*. Compare **צמח**, **צמח**.

Derivative, **צמח**.

צ see **צנח** No. I.

צין [*Zin*], pr. n. (Talmud **צין**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of **צין** Num. 13:21; 20:1; 27:14; with **צ** parag. **צין** Num. 34:4; Josh. 15:3.

צנא an unused root, i. q. **צנא**, Arab. **ضنا** IV. to have much cattle.

צנא comm. Num. 32:24, and **צנא** Ps. 8:8, i. q. **צנא** cattle, especially sheep.

צנה—(I.) a thorn (from the root **צנח** No. I.), pl. **צנים** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צנות** is used figuratively of *hooks*, compare **צנח**, Am. 4:2.

(II.) a shield (from the root **צנח** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) cooling, refreshment, Prov. 25:13, from the root **צנח** No. III.

צנה see **צנא**.

צנוף or **צנוף** i. q. **צנוף** Isa. 62:3, כחב, from the root **צנח**.

צנור m. a cataract (so called from its rushing noise, see under **צנח**), Ps. 42:8; a water-course, 2 Sa. 5:8.

צנח TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **צנח** and it went down into the earth." (Cogn. is **צנח** to bow down, see the concluding remark under the letter **צ**, p. DCXCviii, A.)

צננים m. pl. thorns, prickles, Nu. 33:55; Josh. 23:13; from the root **צנח** No. I.

צניף m. tiara, a bandage twined round the head of men, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צנח** to wind round; see **צנח**.

צנם pr. TO BE HARD, as in the Samar. language; comp. **צנם** a rock. Part. pass. **צנם** barren (used of ears of corn), Gen. 41:23. Compare **צנח**.

צנן—(I) i. q. **צנן** TO BE SHARP, TO PRICK; hence **צנן**, **צננים** a thorn, thorns.

(II) i. q. **צנן** to protect (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. DCXCviii, A); whence **צנה** No. II, a shield ["also **צנח**"].

(III) from the Chaldee usage, i. q. **צנן** No. 3 (**ל** and **נ** being interchanged), to be cold; whence **צנח** No. III.

צנן see **צנא**.

צנע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **צנע**. [In Thes. to depress; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHL, to act submissively, modestly, Mic. 6:8

צָנַף fut. יִצְנֹף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4—Isaiah 22:18, יִצְנֹף צָנָף, "rolling he will roll thee, like a ball."

Derivatives, צָנִיף, מִצְנֹפֶת, and —

צָנָף f. a ball, Isa. 22:12.

צָנִיפֶת f. a basket (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַן No. II; the meaning there given is a vessel], Ex. 16:33.

צָנַן an unused root; Samar. to shut up; whence צִינָן.

צָנַן an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַן (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. (sch)narren, (sch)nurren (like צָנַן tharren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (taufchen). Hence צָנַן. The same power appears to have belonged to צָנַן and the quadriliterals צָנַחַר, צָנַחַר; whence צָנַחַר and צָנַחַר, the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנַחַר cantharus, i. e. a channel.

צָנַחַר f. pl. מִן צָנַחַר, canthari, channels, tubes, through which the oil of the vessel (זָלָה) flows to the lamps, Zec. 4:12. See the root צָנַח.

צָעַד — (1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einerschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. صعد to go up); poet. transit. to cause to go up (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צִעְרָה עַל־שָׂר, "the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בָּנוֹת צִעְרָה עַל־שָׂר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعد) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, to cause some one to hasten his steps to persecute. Job 18:14, תַּעֲזִירָהוּ לְסֹלֶךְ בְּלָהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, מִצְעָדָה, מִצְעָד, [and the following words].

צֵעַד m. a step, 2 Sa. 6:13; Ps. 18:37, and —

צִעְדָה f. — (1) a going (of God), 2 Sa. 5:24.

(2) pl. stepping chains, Arab. مصعاد, which were worn by Oriental women fastened to the ankle-band (עֶקֶב) of each leg, so that they were forced to walk elegantly with short steps (קָפָה), Isaiah 3:20; compare מִצְעָדָה.

צָעָה — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Eth. ማመ: to pour out, צ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), κατακλινεσθαι, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

צָעַר for צָעַר Jer. 14:3; 48:4 כחֵיב.

צִעִיף m. (from the root צָעַף), a woman's veil, Gen. 24:65; 38:14.

צָעִיר m. — (1) adj. small, little (Arab. صغير), — (a) in number, Mic. 5:1; Isa. 60:22. — (b) in age, younger, Gen. 19:31; with the addition of צָעִיר Job 30:1. — (c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

צָעִירָה f. subst. smallness (of age), Gen. 43:33

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. ظعن), Isa. 33:20.

צָעַן [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called **ΣΑΝΗ** and **ΣΑΝΗ** (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צָעֲנִיחַ ("removings"), [Zaananim, Za-

naim], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

צַפֵּה an unused root, prob. i. q. **צָפַה** to cover over, to cover, whence **צָפַה** a veil.

צַפְּעִים m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צָפַה** which see.

צָעַק i. q. **צָעַק** (which see; compare **צָעַק** and **צָעַק**) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **לֵא** of pers. Gen. 41:55; Jud. 4:3; followed by **לֵא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **צָעַק חַסֵּם** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHAL, to call together, like **הִצְעִיק** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

צָעָקָה f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צָעָקָהֶם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. **صَغَرَ**, Syr. **احْذَر** (comp. **וָצַר**, **וָצַר**), metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **קָבַר**). Zec. 13:7.

Derivatives, **צָעִיר**, **צָעִירָה**, **צָעִירָה**; pr. n. **צָעִיר**, **צָעִירָה**, and—

צָעִיר and **צָעִירָה** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **צָעִירָה**.

צָפַר (cognate to the verb **צָפַר**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَفَدَ** to join together).

צָפָה—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **צָפַה**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשְׁקִיף**. With this accord **σκέπω, σκόπος, σκοπιώ**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפַת**. Used of a tower which has a wide view, Cant. 7:5. Part. **צָפָה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. Hab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צָפָה אֶפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **אֵל** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **אֵל** Psa. 37:32.—(d) to select (*aufserheben*), i. q. **רָאָה**. Job 15:22, **צָפָה הוּא אֶלֵּי הָרֶב** "selected (or destined) for the sword" (**צָפָה** for **צָפָה**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **מְצַפֵּה** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **אֵל** of the thing which any one watches for and expects (as aid), Lam. 4:17; **אֵל** Mic. 7:7. Absol. Psa. 5:4, **צָפָה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפָה**, **צָפָה**, **צָפָה**, and pr. n. **צָפָה**, **צָפָה**, **צָפָה**, **צָפָה**.

צָפָה f. (from the root **צָפָה**) a swimming, Eze. 32:6.

צָפָה ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפָה** 1 Ch. 1:36.

צָפָה m. (from the root **צָפָה** Piel No. 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

צָפָה comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *πρὸς ὀφύον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **צָפָה**), Num. 34:7. **צָפָה** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**צָפָה**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **צָפָה** northward of any place, Josh. 8:11, 13; and without **ל** Josh. 11:2. With **הֵן** parag. **צָפָה** northward, Gen. 13:14; also a region situated towards the north, as **מְלָכֹת צָפָה** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל־הַצָּפוֹנָה** Eze. 8:14; **לְצָפוֹנָה** 1 Ch. 26:17, towards the north. **מִצָּפוֹנָה** from the north quarter, Josh. 15:10; **לְצָפוֹנָה** from the north of any place, Jud. 21:19; **מִצָּפוֹנָה** from the north, Jer. 1:13. Compare **צָפָה**.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27

צפח see צפח.

צפוני m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צפון, צפיון (which see), Nu. 26:15.

צפוע Eze. 4:15 כחב, i. q. צפץ.

צפור, pl. צפורים (as if from צפרה), comm. (f. Pro. 17:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צפר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צפח TO BE WIDE, AMPLE; compare Arab. ضح. Conj. II. to spread out, cogn. צפח; Æth. ረፈረ፣ to spread out, to extend, to dilate; whence צפחית—

צפה צופה (“cruse”), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צפחת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צפח id. Arab. with the letters transposed, صحنه a dish, a platter; Syr. ضح id.

צפח see צפח.

צפה f. (from the root צפה), *a watchtower*, i. q. מצפה Lam. 4:17.

צפיון (“expectation,” “longing”), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צפון Num. 26:15.

צפית f. *a cake*, so called from its being broad ‘compare πλάξ, πλακός), Ex. 16:31. Root צפח.

צפין Ps. 17:14 כחב, for צפון, see צפן No. 2.

צפץ only in the pl. צפצצים excrements of animals, dung, Ezek. 4:15; Arab. ضف, from the root צפע, which see.

צפיעה f. pl. only צפיעות shoots of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צפצצים. Isa. 22:24 Root צפע.

צפיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צפיר Ch. pl. צפירין id. Ezr. 6:17. Syr. ܙܦܝܪ.

צפירה f. (from the root צפר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as, if going in a circle (compare סביבות Eccl. 1:6). Eze. 7:7, צפירה הוצפה אליך “the circle comes to thee,” which is well rendered by Abulwalid انتهى الدور اليك.

צפית f. (from the root צפה), *looking out, guard, watch*. Isaiah 21:5, צפה הוצפית “they watch the watch,” i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment on the passage.

צפן fut. יצפן (cogn. צפן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. מצפון hidden, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צפני יהוה those protected by Jehovah. Intrans. to hide oneself (or ellipt. to hide nets, snares), to lie in wait, followed by ? Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to lay up, to store up. Part. מצפנים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by ? to lay up for any one, Job 21:19; Ps. 31:20. Job 20:26, כל־חשך כספן לצפוניו “every misfortune is laid up for his treasures.” צפן בלבו to hide with one’s self (lay up in one’s heart), Job 10:13; צפן אמו id. Pro. 2:1; 7:1.

(3) to restrain, Prov. 27:16; followed by מן to deny to any one, Job 17:4.

NIPHAL, to be hidden from any one, i. e. to be unknown to him, followed by מן Job 24:1; Jer. 16:17.

(2) to be laid up, i. e. to be destined for any one, followed by ? Job 15:20.

HIPHAL, i. q. Kal No. 1, to hide, Ex. 2:3; Job 14:13; to lie in wait Ps. 56:7 כחב.

Derivatives, צפון (צפוני), מצפנים, and pr. n. צפון, and—

צפניה (“whom Jehovah hid,” i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφορίας. Vulg. Sophonias (for צפניה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צפניה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אוריאל 1 Chr. 6:9 15:5, 21.

צפנת פענח Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψονθομφανήχ*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscc. i. p. 207—216) recognize the Egyptian *ΠCWT UFΘHΘZ*, *salvation*, or *saviour of the age*, from *Π* the article, *CWΤ*, *σώζειν*, *σωτήρ*, *σωτηρία*, and *ΦHΘHΘZ* *αἰών*. So Schol. Cod. Oxon. *Ψονθομφανήχ*, ὁ ἐστὶν σωτήρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

צפ an unused root, to *thrust out* (kindred is *נח* to *thrust*, to *push*, to *impel*), specially vile, ignoble things, as excrements (Arab. *ضغ* to void dung, to break wind, and *צפ* excrements); to *produce* worthless shoots, as a tree (see *צפ*), its detestable progeny, as a viper (compare *צפ*, *צפני*). [In Thes. this root is divided into two parts; the meaning given to the second is to *hiss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fasius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare *צפ* and *צפני* (whence *צפני* a viper). This is not amiss, although the idea of viper's *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

צפ m. *viper's brood*, Isa. 14:29. LXX. *ἰκγωνα ἀσπίδων*. Hence—

צפני (like *צפני*) prop. belonging to a viper's brood; hence a *viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. *צפני* Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἰκγωνα ἀσπίδων*. See another etymology under the root *צפ*.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

צפ only in *PIFEL* *צפ* an onomatop. word, to *twitter*, *pip*, or *chirp*, as a bird, Isaiah 10:14; 38:14, Gr. *πιρίζω*, *τιρίζω*, Germ. *zirpen*. Like the Greek *τιρίζω*, *σπρονθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

צפ f. according to the Hebrews, the willow

Ezek. 17:5 (where supply *ץ*). Arabic *ضف* id. The root appears to me to be *צפ* to swim, *Pilpel*, & inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צפ**—(1) TO GO IN A CIRCLE, TO REVOLVE (see *צפ*); hence to *turn*, to *turn oneself about*, Jud. 7:3, "let him who is fearful and afraid *צפ* turn and return."

(2) to *dance in a circle*, and generally, to *leap*, to *dance*. Arab. *ضفر* fut. I., compare *זיל*, *חול*, and *חול*; whence *צפ* a he-goat.

(3) to *chirp*, to *twitter*, as a bird (trillern), Arab. *ضفر*. Hence *צפ*, Chald. *צפ*. See also pr. n. *צפ*. [The meaning given to this root in Thes. is, to *pip*, to *chirp*, as a bird.]

II. **צפ** i. q. *ظفر* to wound with claws. See *צפ*.

צפ Chald. (f, Dan. 4:18; and Dan. 4:9 *קרי*; but *מ. כחב*), a *bird*, i. q. Syr. *ضفر*; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. *צפ*; constr. *צפ* Dan. 4:9, 11, 18, 30.

צפ masc. a *frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb *צפ* No. 12, to dance, to leap; and *ضغ*, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root *צפ* No. I. 3, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals *ضغ* and *ضغ* a frog.

צפ ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

צפ m.—(1) the nail of the finger, Deut. 21:19; from the root *צפ* No. II. (Arab. *ظفر*; Chald. *צפ* id. To the Hebr. *צפ* nearly approaches Greek *περονέ*. Germ. *Sporn*; Eng. *Spur*.)

(2) a *point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

צפ an unused root; perhaps, i. q. Syr. *ضغ* to adorn (Barhebr. p. 180); compare *ضغ* ornament, Sir. xxi. 24; Chald. *צפ*; Gr. *κόσμεν*. Hence—

צפ f., the capital of a column, i. q. *צפ* a Ch. 3:15. [This is referred in Thes. to *צפ* No. I.]

צִפְתָּה ("watch-tower," from the root צָפָה), [*Zephath*], pr.n. of a Canaanitish town; afterwards called **צִפְתָּה** Jud. 1:17.

צִפְתָּה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִיץ see צִיץ.

צָקַל an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צִקְלָן**.

צִקְלָן see צִקְלָן.

צִקְלָן ἀπ. λεγόμεν., 2 Kings 4:42, *sack, bag*; so called from its being tied together. Talmud. **צִקְלָן** a bag for straining; with this also accords Gr. *θύλακος*, sack.

צָר with distinct accents צָר and art. **צָרִי**; with suff. **צָרִי**; pl. **צָרִים**, **צָרִי** (from the root צָרַר).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיֵב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **צָרִי** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3; **צָרִי** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **צָר** No. 1), Isa. 5:28.

צָר (from צָרַר No. 5; of the form **צָרִי** from **צָרִי**), adj. narrow, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

צָר ("narrow" ["flint"]), [*Zer*], pr.n. of a town in the tribe of Naphtali, Josh. 19:35.

צָר m.—(1) *a rock*, i. q. **צָר** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **צָר** No. 3.

(3) i. q. **צָר** Tyre; which see.

צָרַב not used in Kal; prop. (as I suspect) i. q. **צָרַב** (as to the interchange of the letters צ and ז see last remark under צ, page DCCXVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרַב** No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under **צָרַב**).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are **צָרַב**, **צָרַב**. Chald. **צָרַבָּה** a burning.

["**צָרַב** (for **צָרַב**) adj. *burning*, Proverbs 16:27 **אֵשׁ צָרַבָּה**"]

צָרַבָּה—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg. Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרַד an unused and doubtful root. Arab. **ضرد** to cool, whence—

צָרְדָה ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרְדָה** Jud. 7:22 (where it should be **צָרְדָה** [as in some MSS.]); the same is called **צָרְדָה** Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרַה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضرى** to flow, to run, as a wound. whence **צָרִי** and pr. n. **צָרִיָה**.

צָרָה (with Kametz impure) f. of the word **צָר** (from the root צָרַר)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root צָרַר No. 4).

(2) *distress*, with ה par. Ps. 120:1, **בְּצָרָתִי** "when I am in distress," comp. Jon. 2:3; from the root צָרַר No. 5.

צָרִיָה and **צָרִיָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צָרַעָה ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צָרַר see צָרַר.

צָרַח an unused root—(1) i. q. Arabic **صرح** *to be clear, manifest, open*; whence **صُرْحَة** lofty ground; **صرح** a high building, a tower, Hebr. **צָרַח**. Kindred are **צָרַח**, **צָרַח**.

(2) It is applied to the voice (compare **צָרַח**), hence *to cry out with a loud and clear voice*. Arab.

صرح Eth. **ጠርጠር**: Zeph. 1:14. Kindred is **צָרַח**.

HIPHAL, *to lift up a cry, used of a warlike cry*. Isa. 42:13.

צָרִי Tyrian, gent. n. from **צָר** Tyre, 1 Ki. 7:14; Ezr. 3:7.

צָרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרִי** Eze. 27:17; once with Vav copul. **צָרִי** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרַה which see. It is **צָרִי**

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplem. page 2142), Warnekros (Repertorium für Morgenl. Lit., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צֶרֶי [Zeri], pr. n. see צֶרֶר No. 3.

צֶרֶה see צֶרֶה.

צֶרֶה m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צֶרֶה No. 1.

צֶרֶה an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צֶרֶה masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צֶרֶה Arabic صرعه TO STRIKE DOWN, whence صرعه a scourge; hence applied to diseases, as

صرعه epilepsy, prop. prostration. Hence is formed part. pass. צֶרֶה Levit. 13:44; 22:4; and part. Pual צֶרֶה 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs צֶרֶה, צֶרֶה, צֶרֶה, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCXCVIII) I prefer regarding the leprosy, to be so called from the idea of scabbiness; so that צֶרֶה would be the same as צֶרֶה which see.

Hence צֶרֶה, and—

צֶרֶה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صرعه a scourge), compare צֶרֶה, ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צֶרֶה ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sūr'ah, سوره. Rob. ii. 343.] The Gent. noun is צֶרֶי [Zorites], 1 Chr. 2:54; and צֶרֶי [Zareathites, Zorathites], 1 Ch. 2:53; 4:2.

צֶרֶה f. leprosy (as to the etymology, see the root צֶרֶה), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see צֶרֶה), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צֶרֶה fut. צֶרֶה—(1) TO MELT a metal (kindred are צֶרֶה, צֶרֶה), specially to purify gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צֶרֶה a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purify, Dan. 11:35. Part. pass. צֶרֶה sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צֶרֶה a goldsmith, Mal. 3:2, 3.

צֶרֶה ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צֶרֶה (perh. "workshop for melting and refining metals," Schmelzhütte), with ה parag. צֶרֶה, [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صرند.

צֶרֶה TO PRESS, TO COMPRESS (kindred to the root צֶרֶה), hence—(1) to bind up, to bind together

(Arab. صر), followed by פ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צֶרֶה.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hostile manner (Arab. صر), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צֶרֶה i. q. צֶרֶה an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab. صر).

Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צֶרֶה (other-

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by על *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי יִצָּר, see צָר No. II.

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Derivatives, צָר, צָרָה, צָרָה, צָרָה [also צָר, and pr name צָר].

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ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab.

كُف denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, ב, א, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, עָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are פָּתַח and פָּתַח to open, שָׁקַח and שָׁקַח to drink, פָּתַח Ethiop. פָּתַר to interpret, אָתַח and the lost אָתַח (whence the suff. תָּ) thou; comp. κόπτω and τύπτω; quattuor and térrapēs.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. كَقَا, قَقَا, قَقَا, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָה kindred to the roots קָבָה, קָבָה No. II, מ MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָה to hollow out; hence also, to arch, to vault (comp. קָבָה, קָבָה).

(2) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

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קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָה, Deu. 18:3. (Arab. قَبْه and قَبْه.)

קָבָה with suff. קָבָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָה to perforate), or vulva (compare קָבָה); so LXX, Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبْه id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָה No. 1.

קָבָה m. collection, a throng, company, Isa

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by על *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי יִצָּר, see צָר No. II.

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and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָה kindred to the roots קָבָה, קָבָה No. II, מ MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָה to hollow out; hence also, to arch, to vault (comp. קָבָה, קָבָה = קָבָה) i. q. Arab. كَبَّ Conj. II, Ch. كَبَّ. Hence קָבָה, קָבָה.

(2) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָה, Deu. 18:3. (Arab. قَبْه and قَبْه.)

קָבָה with suff. קָבָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָה to perforate), or vulva (compare קָבָה); so LXX, Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبْه id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָה No. 1.

קָבָה m. collection, a throng, company, Isa

57:13, קבוציך "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19. (2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قبل.

PIEL קבל.—(1) prop. to receive any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIFHIL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבל, קבל.

קבל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבל and קבל Chald. prop. the front. Hence לקבל prep., with suff. לקבלך.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of: i. q. מפני Dan. 5:10; Ezr. 4:16. Followed by י it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, י קבלך pr. on this very account because (just like the Germ. alldieweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) י קבלך for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבל (of the form קדם) or, according to other copies קבל (kōbāl) i. q. prec. Ch. before, 2 Ki. 15:10, קבל עמ "before the people."

קבל something opposite, Arab. قبل; whence, Eze. 26:9, קבלו "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קבולו kōbollo, which is no amiss (see קבץ); but there are grammatical reasons against קבולו, as given by J. H. Michaëlis and V. d. Hooght.

קבע.—(1) i. q. קבע, קבע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبع to be gibbous; whence קובע, i. q. פובע a helmet, קבעת a cup, קבעת tiara. Compare Gr. κυβη. From these nouns all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قبع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קבץ, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבעת f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قبة; compare קובע and קובע), and also for drinking from, κάλξ; hence, Isa. 51:17, 22, קבעת פוס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבץ fut. קבץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبض to take with the tips of the fingers; قبض to catch with the hand, قبض id.; comp.

Aram. קבץ סחי to compress; and Hebr. קבץ, קבץ; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm. 41:7, "his heart (the wicked man's, who comes to see me) קבץ יקבץ gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take, hold of, to receive (opp. to קבץ), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבץ No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבץ.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2, Jud. 9:47.

Hence קבץ, קבץ, קבץ; and the three nouns which follow.

קַבְצֵאל [Kabzeel], see יִקְבְּצֵאל

קִבְצָה f. *a collection, a heap*, Eze. 22:20.

קִיבְּצַיִם ("two heaps"), [*Kibzaim*], pr. n. of a town of the Ephraimites, Josh. 21:22.

קָבַר fut. יִקְבֹּר. TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see **זָסַר**. **קָבַר** to heap up; compare **צָבַר**. The biliteral stock is **קָב**; compare **קָבַע**, **קָבַב**; compare **זָב**, **זָבַב**).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. קָבַל and קָבַל, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קְבוּרָה and—

קֶבֶר m. with suff. קִבְרִי; pl. קְבָרִים constr. קִבְרֵי; and קְבֻרוֹ constr. קְבֻרוֹת m., *a sepulchre, grave*, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קְבָרִים לִי “the graves (are ready) for me;” the burial-place waits for me, and is prepared.

קְבֵרוֹת הַתְּאֵהוּ ("graves of lust"), [*Kibroth-hattaavah*], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קָדַד—(1) i.q. Arab. قَدَّ TO CLEAVE (kindred roots קָדַד, קָדַד, and the like; see קָדַד. To this agree Gr. κεδῖω, κεδάζω, σκεδάζω). Hence קָדַד cassia, and קָדַד top.

(2) denom. from קָרַךְ; to bow down; hence to *incline oneself* out of honour and reverence. [This meaning is made a separate root in *Theo.*] Always in the fut. in the Chaldee form יִקְרַךְ, יִקְרַךְ; plur. יִקְרְכוּ. Often followed by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24:26, וַיִּקְרַךְ הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה, and the man bowed down and prostrated himself before Jehovah;] Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָרַךְ in a wider sense, includes both. 1 Sam. 24:9, וַיִּקְדַּךְ דָּוִד אֶפְסִים אֶרֶצָה 1 Sam. 28:14; 1 Ki. 1:31.

["קרה" an unused root; Syr. ^{ܩܪܗ} to possess.
Hence יקרא:]

קִדְדָה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia*, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. 1x 5; Celsii Hierob. ii. 186. Compare **קִצְצִיָה**

נַחַל קְדוּמִים m. pl., only found Jud. 5:21, **נַחַל קְדוּמִים** either *stream of antiquity* (celebrated of old), as the LXX., Vatic. *χευμάθρους ἀρχαίων*; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, *stream of battles*, i. e. strong, fierce ally of Israel in battle. Comp. קָדַם No. 3, and

Arab. **قدم** to be strong, fierce.

קָדֵשׁ & קָדַשׁ adj. *holy, ἅγιος, ἁγρός*, pr. *pure, clean*, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the *classical* passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things; lest ye make yourselves unclean;" 44, ... וְהָיִיתֶם קְדוֹשִׁים "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... וְהָיָה מִחֲנֵיד קָדֵשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נֹרָא). God is sometimes called קָדֵשׁ, *kar' ἅγιος*, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קָדֵשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19. —(b) to priests, followed by a dat. of the deity, as Levit. 21:6, וְהָיוּ קְדוֹשִׁים לַיהוָה "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron וְהָיָה קָדֵשׁ consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity.

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לְאֱלֹהִים, Neh. 8:10, 11. Hence קדש a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, קדש מְשַׁכְנֵי עַלּוֹן “the holy place of the habitations of the most High.”

Pl. קדושים.—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see קדוש), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קדוש), Dan. 8:24.

קדח.—(1) TO KINDLE fire. (Arabic قَدَح to strike fire. It seems to be of the same stock as קדר). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, קדחה, and—

קדחת f. a burning fever, Levit. 26:16; Deut. 28:22.

קרים m.—(1) the part opposite, in front. Hab. 1:9, קרימה “forwards” (νομόμας).

(2) the east, the eastern quarter of the sky, i. q. קרנ, Ezek. 47:18; 48:1. (Compare אחר No. 2.) Hence poet. for the fuller רוח קרים east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. ריח of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קדוש Ch. adj. i. q. Heb. קדוש *holy*—(a) used of God, or any deities. אֱלֹהֵינוּ קְדוּשִׁין the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, עִיר קְדוּשָׁה “a watcher (an angel) even a holy one.” Pl. קְדוּשִׁין holy ones, i. e. angels, Dan. 4:14 (see קדושים No. 2, a).—(c) used of the Jews, Dan. 7:21; fully קְדוּשֵׁי עֲלִיוֹנוֹן those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σιέμμα τὸ ἁγιον.

קדם not used in Kal, Arab. قَدَم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קדם.—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قَدَم id.)

(2) to get before, come before any one (φθάσει), followed by an accusative, Psalm 17:13; 119:148, קָדַמְתִּי עֵינִי אֶמְרוֹת “my eyes get before the watches of the night,” i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, “thus קָדַמְתִּי לְבִרְחִי I anticipated (the danger which threatens me) by fleeing to Tarshish.” Hence to do

before (Arab. قَدَم), and to do early, in the morning (Chald. מֶסֶר, קדם for the Heb. הַשְׁכִּים). Psalm

119:147, קָדַמְתִּי בִשְׁפָר “I rise in the morning with the dawn.” Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יִקְדַּמָּנָה מִן “a shield shall not come against it” (the city), it shall not be turned against it. Job 30:27. Followed by א of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see א C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHI.—(1) to come before any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare قَدَم used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by פָּעַר.

Derivatives, קדמים, קדמיאל—קדם.

קדם m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אחר), Job 23:8, מִקְדָּם from the east, Gen. 2:8; 12:8. מִקְדָּם prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קָדָם “the sons of the east,” are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called

بَدِيَةُ الشَّام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ קָדָם Gen. 25:6, and אֶרֶץ בְּנֵי קָדָם Genesis 29:1, of Arabia Deserta; הַר הַקָּדָם the mountains of Arabia, Genesis 10:30 (see under the word מִשְׁאֵל). Sometimes קָדָם also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מְלֵאֵי מִקְדָּם “they are full of the east,” i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. עולם

No. 1. (Arab. قَدَم ancient time, قَدَم of old, anciently). Ps. 44:2; Isai. 23:7. מִקְדָּם from of old, anciently, Ps. 74:12; 77:6, 12. מִלְכֵי קָדָם ancient kings, Isai. 19:11; מִי קָדָם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קָדָם Deu. 33:27; יָשָׁב קָדָם he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. מִלְפָּנִים, לְפָנִים. — (b) it becomes a prep. before, Proverbs 8:22. — Pl. const. בְּרִמְיָ beginning, Prov. 8:23.

קָדָם id.; whence קָדָמָה eastward, Gen. 25:6; Ex. 27:13.

קָדָם, קָדָם Ch. prop. the front part (Arab. قَدَام); hence it becomes a prep. — (1) before, i. q. Hebr. לְפָנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as קָדָמֵיךְ Dan. 5:23; קָדָמוֹהִי 4:5; קָדָמֵיהֶן 4:4 (comp. Syr. مَقَام). מִקְדָּם answers to the Heb. מִלְפָּנֵי, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out מִלְפָּנֵי from before me," von gegen mir über her.

קָדָמָה f. beginning, origin, Isa. 23:7, מִימֵי קָדָם "whose origin (is to be sought) of ancient days" (speaking of Tyre); a former, pristine state, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. before that, Ps. 129:6.

קָדָמָה Ch. former time; hence מִקְדָּמַת דָּנָה Dan. 6:11; מִקְדָּמַת דָּנָה Ezr. 5:11, formerly.

קָדָמָה ("eastward"), [Kedemah], pr. n. of a son of Ishmael, Gen. 25:15.

קָדָמָה i. q. קָדָם No. 1, 2; only in constr. state, to the east of a place, Gen. 2:14 (compare אֲשֶׁר); 4:16; 1 Sam. 13:5; Eze. 39:11.

קָדָמֹן f. קָדָם adj. (from קָדָם), eastern, oriental, Eze. 47:8.

קָדָמוֹת ("beginnings"), [Kedemoth], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קָדָמִי Ch. first. Pl. Dan. 7:24; f. emphat. state מִקְדָּמִיָּה Dan. 7:4; pl. מִקְדָּמִיָּה Dan. 7:8.

קָדָמִיָּה ("he who is before God," i.e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קָדָמִי m. קָדָמִי, f. adj. — (1) in front, anterior Eze. 10:19; 11:1; hence —

(2) oriental, eastern. הַיָּם הַקָּדָמִי the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) old, ancient, Eze. 38:17. Pl. מִקְדָּמִים the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מִשְׁלֵי הַקָּדָמִי "the proverb of the ancients." Pl. f. מִקְדָּמִיּוֹת ancient, former, past things, Isa. 43:18.

(4) [Kadmonites], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדָרִי m. with suff. קָדָרִי Job 2:7, and קָדָרִי Ps. 7:17 (where, however, other copies have קָדָרִי, the top of the head (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדַר No. 1), Gen. 49:26; Deut. 33:16; fully קָדָרִי שֵׁשׁ the hairy crown of the head. Ps. 68:22. Arab. مَقْد part of the head, from the crown to the neck.

קָדָר — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence to go in filthy garments, as mourners, Job 5:11; Jer. 14:2. Part. קָדָר Ps. 35:14; 38:7; 42:10. (Arab. قَدَر, قَدَر to be squalid, and كَدَر to be turbid, turbulent. Compare קָדָר.)

(2) to be of a dirty, blackish colour, as of a sunburnt skin, Job 30:28; to be darkened, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6. HIPHIL — (1) to cause to mourn, Eze. 31:15. (2) to darken (the sun, or the stars), Eze. 32:7, 8. HITHPAEL, to be darkened, (as the heaven), 1 Ki. 18:45.

Derivatives, קָדָר — קָדָרִיָּה.

קָדָר ("black skin," "black skinned man," [Kedar], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called קָדָרִי Isa. 21:17; by Pliny (H. N. 5:11), Cedrei. The Rabbins call all the Arabians universally by this name; whence לשון קָדָר Rabb. used of the Arabic language.

קָדָרֹן ("turbid," compare Job 6:16), [Kiaron], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

קדרות *f. obscurity (of the heaven), darkness, Isa. 55:3.*

קדרנית *adv. in a mourning dress, Mal. 3:14.*

קדש & קדש (Nu. 17:2) fut. יִקְדֹּשׁ. — (1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence —

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.). — (a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5; קָדְשִׁי לְךָ "I am holy unto thee," for קָדְשִׁי לְךָ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20. — (b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching *holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL — (1) *to be regarded as holy; to be hallowed* (as of God), followed by לְךָ Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קדש — (1) *to regard any one as holy, as God*, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָדַשׁ), a general assembly, 1 Ki. 10:20.

(3) *to consecrate a priest*, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ מִלְחָמָה *to consecrate war, to inaugurate (with sacred rites)*, compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קָדְשִׁי "my consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

APHIL — (1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare any one holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL — (1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4, וְהָיָה כִּתְּמָאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

קדש m. — (1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קָדְשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קָדַשׁ Gen. 14:7; 16:14; and fully קָדְשֵׁנוּ Nu. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence קָדַשׁ מִדְבָּר Ps. 29:8.

קדש ("sanctuary"), [Kedesh], pr. n. — (1) c a town in the southern region of the tribe of Judah, Josh. 15:23. — (2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הַ parag. קָדְשֵׁהּ Jud. 4:9; and קָדְשֵׁהּ Jud. 4:10. — (3) of a town in the tribe of Issachar, 1 Chr. 6:57; also called קָדְשֵׁי Josh. 19:20; 21:28.

קדש once קָדַשׁ Dan. 11:30; with suff. קָדְשִׁי plur. בְּקָדְשִׁים (קֹדְשִׁים), with art. and pref. הַקָּדְשִׁים, Lev. 22:4; קָדְשִׁים Neh. 10:34; but with suff. קָדְשִׁי Eze. 22:8; קָדְשִׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קָדְשִׁי Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הַקָּדְשִׁי my holy name, Lev. 20:3; 22:2; הַקָּדְשִׁי Ps. 2:6; Isa. 11:9; שְׂמֹנֶת קָדְשִׁי Psa. 89:21; קְדוֹת קָדְשִׁי thy holy garments, Exod. 28:2, 4; רִיחַ קָדְשִׁי thy holy Spirit, Ps. 51:13; קְדוֹתֵי קָדְשִׁי Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) *concr. what is holy, a holy thing*. Lev. 12:4; 21:6, וְהָיָה קָדְשִׁי "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקָּדְשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקָּדְשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called **קֹדֶשׁ** 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for **קֹדֶשׁ קֹדְשִׁים** Eze. 41:23.

קֹדֶשׁ קֹדְשִׁים—(a) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. **קֹדְשֵׁי הַקֹּדְשִׁים** id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) *the innermost part of the temple*, i. q. **בְּיָד** Exod. 26:33, 34; fully **בֵּית הַקֹּדֶשׁ** 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb **קָהָה**) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL **קָהָה** id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. **קָהָת**. [But see **קָהָת**.]

קָהָל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root **קָל**).

HIPHAL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble* selves (as people), Num. 16:3, etc.

Derivatives, **מִקְהָלֹת**, **מִקְהָלִים** and the four nouns which follow.

קָהָל m., *congregation, assembly*, as **קָהָל גֵּוִים** Gen. 35:11; and **קָהָל עַמִּים** Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation of the people of Israel*; fully called **קָהָל יִשְׂרָאֵל** Deu. 31:30; **קָהָל הַיְּהוּדָה** Nu. 16:3; 20:4; **קָהָל הָאֱלֹהִים** Neh. 13:1; and **קָהָל הָעָם** Ex. 16:3; Lev. 4:13.

קָהָלֶת (“assembly”), [*Kehalathak*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קָהָלֶת f., *an assembly*, Deut. 33:4; Neh. 5:7.

קָהָלֶת *Kohelath*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrs. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see **פָּתָח**, **בִּנְיָן**, **خَلِيفَة**, Lehrs. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see **סִפְרֵת**, **פִּכְרֵת**). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *εκκλησιαστής*, *ecclesiastes*, i. e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. **בַּעַל מִסְבָּחָה** Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (**קָהָל**=**קָל**, **קָל**). Symm. renders *παροιμι-*

σας, i. e. collector of proverbs; but **קָהָל** is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochar. Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vcl. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

קָהָת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, **לֹא יִקְהָתוּ** Ch. Samar. “and to him shall the nations be gathered together.” It appears therefore to have had the same meaning as **קָהָה** to congregate. Hence [*קָהָת*], and —

קָהָת [and **קָהָת**], (“assembly”), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. **קָהָתִי** [and **קָהָתִי**] Nu. 3:27; Josh. 21:4.

קָוָה & **קָוָה** with suff. **קָוָה** (for **קָוָה**, from the root **קָוָה**, which see)—(1) *a rope, a cord* (Arab. **قَوْه**), 1 Ki. 7:23; specially—(a) *a measuring cord*, Eze. 47:3. **קָוָה** to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. **קָוָה לְקָוָה** “(they add) law to law, law to law;” comp. under the word **קָוָה**.—(b) *the string of a harp*; hence *sound*, Ps. 19:5. LXX. *ᾠδὴ*. Symm. *ᾠδὴ*.

(2) *strength, might*; Arab. **قَوْه**, see the root No. 2. Isa. 18:2, **גֵּוִי קָוָה** “a very strong nation.” The repetition increases the force.

קָוָה TO VOMIT UP. (Arab. Med. *Ye*, id. It seems to have sprung by softening down the letters gradually from the onomatopoe. **קָוָה**, **קָוָה**, to which perhaps once was added **קָוָה**, compare on the letter **ו** p. dxcvii). Metaph. Levit. 18:28, “the land shall vomit you out,” cast forth.

HIPHAL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam evomere*).

Derivatives, **קָוָה**, **קָוָה**, **קָוָה**.

קָוָה in pause, Ezek. 23:24 (Milra), const. **קָוָה** (Milél) 1 Sa. 17:38, i. q. **קָוָה** a helmet, where see what is remarked as to the form and the accent of the word. Root **קָוָה** No. 1.

קָוָה—(1) prop. like the Arab. **قَوَى** TO TWIST, TO BIND; whence **قَوْه** a rope, Hebr. **קָוָה** and **קָוָה**. Hence —

(2) *to be strong, robust* (for the notion of binding

fast, tying **fast**, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, *stränge*, and *enstärken*, all of which are derived from the notion of binding **fast**). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; אל Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) קוה את־יהוה Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; אל Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נִפְסֵשׁ) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קו, סקנה, סקנה, סקנה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for כוה.

קוה Isa. 61:1; see קוהקוה.

I. קוה i. q. קוה and קוה to LOATHE, followed by א of the thing. Pret., Eze. 16:47. Fut., קוה Ps. 95:10.

NIPHAL, id., followed by קוה Eze. 20:43; 36:31. Once קוה, for קוה Eze. 6:9.

HITHPALEL, קוה id. Ps. 119:158; followed by א 139:21.

II. קוה or קוה i. q. Arab. قَطَّ to BE CUT OFF. Job 8:14, אֲשֶׁר יְקוֹם בְּקִלּוֹ “whose hope is cut off.” [Referred to קטט in Thes.]

קוה an unused root, which undoubtedly had the signification of *calling* (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέλωμαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קהל which see.) Hence—

קוה masc. plur. קוה and קוה—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קוה p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוה often used of thunder, Ps. 29:3, seqq. קוה גדול Gen. 39:14; and in acc. קוה גדול Eze. 11:13; Ezra 10:12, *with a loud voice*. קוה אחר Ex. 24:3, *with one voice*. קוה with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קוה קוה to give forth the voice, Gen. 45:2; Ps. 124:12; used of Jehovah, to thunder, Ps. 77:18. Followed by א to call, Pro. 2:3; א קוה קוה to proclaim in any land, Ch. 24:9.—(b) קוה קוה prop. to utter (any thing) with the voice, i. q. the preceding (compare קוה קוה page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קוה קוה see קוה. Sometimes קוה is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. קוה גדול Isa. 29:6, with a great noise. קוה is used of *speech, words* (comp. קוה), Ecc. 5:2.

קוה (prob. i. q. קוה “the voice of Jehovah”), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. קום; apoc. קום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab. قَام, Syr. قَام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, קום וילך “he arose and went.” Job 1:20, “he arose and rent his mantle.” 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קום קום Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by אל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אל Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare קוה קוה). In the participle with suffixes, as קום those who rise up against me, Ps. 18:40; קום Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 24:10; of future time (auftommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:5; hence *to increase with riches, to flourish*, Prov. 28:12. (2) *to stand*, i. q. קום No. 1, 2.—(a) followed by קום to stand before any one, to oppose him, Josh. 7:13.—(b) *to stand fast* (bestehn), to remain, a

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare *תקום*); followed by *ל* to remain to any one, Lev. 25:30; followed by *ל* to persevere in any thing (auf etwas bestehen), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by *ל* to be successful to any one, Job 22:28); of a prediction, i. q. *בוא* No. 2, let. e, Jerem. 44:28, 29; opp. to *נפל* No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by *ל* Psalm 94:16 (Arab. *قام* seq. *ل* id.).—(e) *קום עינים* 1 Kings 14:4; compare 1 Sam. 4:15; the eyes stand; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. *נצח* to live. See Piel No. 2, and the noun *קום*.

PIEL *קום* (principally in the later books; like the Aram. *קום*, *ܩܘܡ*)—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by *ל* to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. *קום* to bind any one by an oath), Esth. 9:21, 31, med. Hence *קום עלי* to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106. (2) trans. of Kal No. 3; to preserve alive, Psa. 119:28 (more frequently in Targg.).

PILEL *קום*—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people *קום* *לאיב* risen up as an enemy." Vulg. *conspurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHIL *קום*—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence *קום ישרא*, *הקום ישרא* to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. *קום ברית* to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, *קום* *ל* Deu. 25:7; Ruth 4:5, 10; and *קום* *ל* Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL *קום*—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL *קום* to rise up with a hostile mind, Ps. 17:7; followed by *ל* against any one, Job 20:27. Part. with suff. *קומי* my adversary, Psalm 59:2; Job 27:7.

Derivatives, *קום*, *קומי*, *קום*, *קום*, *קום*, *קום*, *קום*, *קום*, and the pr. n. *קום*.

קום Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure to remain, Dan. 2:44.

PAEL *קום* to establish. *קום* to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL *קום*, once *קום* Dan. 3:1. Pl. *קומי*, part. *קומי*, fut. *קום* and *קום*.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Ezr. 6:18; followed by *ל* to set over, Dan. 4:14; 6:2.

HOPHAL *קום* (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, *קום*, *קום*.

קום f.—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, *קום* "his full length," the whole size of his body. Eze. 13:18, *קום* "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קום adv. erect, upright, Lev. 26:13.

קום or *קום* not used in Kal; prob. to sing, Arab. *قومت* a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare *قومت* a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to *קום*).—(2) to strike an instrument; hence, to sing to music."] PIEL *קום* to sing a mourning song, 2 Sa. 1:17

followed by לל and לל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קוץ.

קום see קום.

קוץ an unused root; Arab. قاع Med. Waw, Conj.

I. VIII. to cover the female, as a male camel. Hence—

קוץ Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare קוץ, and Arab. قمر, قمر, قمر, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, קוץ happy, rich. Others regard קוץ and קוץ as opposites, high and low, taking this from the root קע, some of the derivatives of which signify low, ignoble.

קוץ an unused root, i. q. קוץ No. 3, to surround, whence קוץ circuit.

קוץ m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆπος, κῆπος, words used to denote apes, and especially monkeys with tails.

קוץ an unused root, i. q. קוץ to cut off, whence קוץ.

I. קוץ i. q. קום—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeitic, like the corresponding German verb, comp. קוא.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by ק of Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found

conjoined in the verbs קוץ, קוץ, and German Grauen haben vor etwas.

HIPIL קוץ to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. قهر Conj. III. to cause to fear, to besiege.

II. קוץ only in—

HIPIL קוץ intrans. TO BE AROUSED, i. q. קוץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קוץ i. q. קוץ awake, arise (O Lord), Ps. 35:23.

III. קוץ—(1) i. q. קוץ TO CUT, TO CUT UP, TO OFF. Hence קוץ a thorn, so called from the idea of cutting or wounding, and קוץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قاطع Med. Ye, id), Isa. 18:6. See קוץ No. 2.

קוץ m.—(1) a thorn (from the root קוץ n. III), collect. thorns, briars, Genesis 3:18; Isa. 32:13. Plur. קוץ Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. קוץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קוץ f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قوץ id. Arab. قوץ fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוץ.

קוץ TO DIG, especially a well, Isa. 37:25. (Arab. قوץ Med. Waw, to cut out from amongst. Kindred are קוץ which see, קוץ.) Derivatives, קוץ, קוץ, קוץ.

HIPIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קוץ to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קוץ קוץ “they undermine a wall” (Talmud. קוץ destruction of a wall). Hence to destroy. Nu. 24:17, קוץ קוץ “and will destroy all the children of pride.” LXX. προνομιέσει. Vulg. vastabit.

קוץ see קוץ.

קוץ masc. a beam, a joist, prop. transverse (see קוץ Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. a house, like the Gr. μέλαθρον, Gen. 19:8.

קוץ m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قوس a thread made of cotton. To this answers the Greek καίρος, licium, the cross threads in weaving, die Kreuzfäden, whence καιρίως, καιρώσις. The etymology is rather obscure. I suppose, however, that קוץ is akin to the word קוץ a transverse beam.)

קוץ—(1) i. q. Arab. قوس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קוץ, قوس a bow, and pr. n. קוץ.

(a) i. q. *קִשַׁר* to lay snares. Once in fut. Isaiah 59:21, *יִקְשֹׁן*, or, as other copies read *יִקְשֹׁן*.

Derivatives, see No. 1, also pr. n. *קִישַׁר*, *קִישִׁי*, and —

קִישִׁירוֹ ("the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, *קִישִׁי*.

קִט Eze. 16:47, see *קִט*.

קָטַב an unused root, Ch. and Arab. *قَطَب* to cut, hence to cut off. (Kindred roots are *קָצַב*, *קָצַב*, *קָטַב*. The biliteral stock *קָט* has the signification of cutting, cutting off, the same as the cognates *קָץ*, *קָץ*; see the roots *קָטַל*, *קָטַל*, Arab. *قَطَعَ*, *قَطَعَ*, and compare at *קָצַץ*, *קָצַץ*, *קָצַץ*. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence —

קָטַב m. — (1) cutting off, destruction, Isaiah 28:2, *שָׁעַר קָטַב* "a storm causing destruction." Especially —

(2) pestilence, Deu. 32:24; Ps. 91:6; and —

קָטַב with suff. *קָטַבְךָ* m. id. spec. contagion, pestilence, Hosea 13:14 [destruction gives a better sense].

קִטּוֹרֶה f. incense, Deu. 33:10; from the root *קָטַר*.

קִטּוֹרָה ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קָטַל fut. *יִקְטֹל* TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. 11., Arab. *قَتَلَ*, Æth. *ቀተለ*: The primary idea is that of cutting; see *קָטַב*. To this accords perhaps the Gr. *ΚΤΕΙΝΩ*.)

Derivative, *קָטַל*.

קָטַל Chald. id., part. act. *קָטַל* Dan. 5:19. Part. pass. *קָטֹל* Dan. 5:30; 7:11.

PAEL *קָטַל* intens. to kill many; like the Syr. Pael and Arab. *قَتَلَ* Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

קָטַל m., slaughter, Obad. 9.

קָטַן fut. *יִקְטֹן* TO BE LITTLE, SMALL (prop. to be cut off, cut short; from the biliteral stock *קָט*; comp. *קָטַב*, *קָטַב*, 2 Sam. 7:19. Figuratively to be of little worth, Gen. 32:11.

HIPHIL, to make small, Am. 8:5.

Derivatives, *קָטַן*, *קָטַן*, *קָטַן* and pr. name *קָטַן* [and *קָטַח*].

קָטַן with suff. *קָטַנִּי* f. *קָטַנָּה* plur. *קָטַנִּים* constr. *קָטַנִּי* and —

קָטַן constr. *קָטַן* — (1) adj. little, small (opp. to *גָּדוֹל*), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. smallness; whence *כֵּלֵי הַקָּטָן* vessels of smallness, i. e. lesser, Isa. 22:24. Specially — (a) little in age, younger, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, *אָנֹכִי קָטָן* "I am but a little child." — (b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) *קָטָן* [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

קָטָן m., smallness; hence the little finger; whence *קָטָנִי* *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., *קָטָנִי* *kotonni* (from the form *קָטָן* the last letter taking *dagesh*, the Sh'va moveable being changed into *Kametz-Chatuphi*); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., *קָטָנִי*. Compare *קָטַל*.

קָטַר fut. *יִקְטֹר* to pluck off, to break off, ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. *קָטַר* not used in Kal; Arab. *قَطَرَ* to give a scent, to be fragrant. Kindred *עָטַר*.

PIEL *קָטַר* to offer odours, to burn incense in honour of a deity; followed by *ל* of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. *מִקְטָרוֹת* altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. *מִקְטָרֵת* incense, Cant. 3:6.

HIPHIL, to burn incense, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by *ל* of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL *הִקְטִיר* pass. Lev. 6:15. Part. Hoph. *הִקְטִיר* incense, Mal. 1:11.

Derivatives, *קָטַרֶה*, *קָטַרֶה*, *קָטַרֶה*, *קָטַרֶה*, *קָטַרֶה* and pr. n. *קָטַרֶה*.

II. *קָטַר* i. q. Ch. *קָטַר*, Hebr. *קָטַר*. Part. pass.

Exe. 46:22, חצרות קטרות "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. *knots*, especially — (a) ligaments of the bones, Dan. 5:6. — (b) metaph. difficult questions, Dan. 5:12, 16.

[**קטר** verbal of Piel, *burning incense*, Jer. 44:21.]

קטרון ("bond," see **קטר** No. II. ["knotty, i. q. Ch. קטרון"], [*Kitron*], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטרת (for קטר) small.

קטר f. with suff. קטרתי. — (1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, קטרתי אילים "the fat of rams."

קטרת [*Kattath*] see קטרון.

קיא m. *vomit*, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קיא, to vomit. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, for קיא. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט *summer*, Dan. 2:35.

קישור m. — (1) *smoke*, Gen. 19:28; Ps. 119:63. (2) *vapour, cloud*, Ps. 148:8; from the root קשר.

קים (from the root קם (hostile) *insurrection, rising up*, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קימנו *our adversaries*. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. *a statute, an edict*, Dan. 6:8; Syr. قضا.

קים Chald. *enduring, sure*, Dan. 4:23.

קירה f. n. act. *an arising, a rising up*, Lam. 3:63; from the root קם.

קיש see קישל.

קין an unused root [under קן in Thes.]. i. q. קין Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to *forge iron*. Hence —

קין m. — (1) *a spear*, 2 Sam. 21:16.

(2) [*Cain*], pr. n. — (a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קין would seem to be the same as קנה, "she bare Cain (a creature. [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation]. — (b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני. — (c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קניה f. (from the root קן), pl. קנים and קנה — (1) *a mournful song, a lamentation*, Jer. 7:29; 9:9, 19 (2) [*Kinah*], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; קני 1 Samuel 27:10; קני 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קן No. 2, b.

קנין (perhaps i. q. קני "possession"), [*Cainan, Kenan*], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קנין m. — (1) *harvest* (pr. cutting off) of fruits, from the root קני No. III, i. q. קנין Isa. 16:9; 28:4; also, *fruits, ripe fruit*, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387. seq. Hence —

(2) *summer*, as being the time of the year when fruits are gathered (compare חקר); Arab. قَيْظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَط as to be hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. נידה for נדה, קיצון מורדים Lehrs. 145), *last, utmost*, Ex. 26:4, 10; 36:11, 17.

קיקון m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus*; *Palma Christi*, Arab. القبرع Egypt. كيك, kouki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון like מוקפות for מוקפות; see p. cccxx, B), *ignominy*, Hab. 2:16. Vulg. *vomit* *ignominia*; as if it were compounded of קי for קיא vomit, and קלל ignominy; a sense which is given by nine MSS., which read separately, קי קלל.

קיר once קר Isa. 22:5; pl. קירות m. (not comm., for 1 Ki. 4:10 קטנה refers to קלית, not to קיר) — (1) *a wall*, Lev. 14:37, 39; 1 Ki. 6:15; *a wall*, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קיר, קורה; but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come קיר a city.) Isa. 25:4, קיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) *a place fortified with a wall* (like the Gr. *τειχος*, Herod., Xen.), *a fortress*; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. קרמא, [קרמא], pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [Kir-heres, Kir-heresh], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרשית [Kir-hareseth, Kir-haraseth], (id.).

(3) [Kir], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [Keros], pr. n. m. Neh. 7:47, for which there is קרם Ezr. 2:44.

קיש ("snaring," from the root קש ["or i. q. קשח"], [Kish], pr. n. m. — (1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33. — (2) 1 Ch. 8:30; 9:36. — (3) 1 Ch. 23:21, 22; 24:29 — (4) 2 Ch. 29:12. — (5) Est. 2:5.

קישון ("twisted," "tortuous"), [Kishon], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישיו see קישיו.

קיתרה Ch., Greek *κithara*, *cithara*, *a harp*, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination *ic* into *os*.

קל f. קלה, pl. קלים (from the root קלל adj. *light*, *swift*, Isa. 19:1; Am. 2:14, 15; fully קלל *swift horse*, Isa. 30:16. 2 Sa. 2:18. Poet. specially, *a swift horse*, Isa. 30:16. Adv. *qu'ckly*, *swiftly*, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. קול *a voice*, Dan. 3:5

קל see קל.

קלה a root of uncertain authority for קלה, לה, to congregate. Hence fut. Niphal יקלה 1 Sa. 20:14 כחוב, but the קרי has ויקלה [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قلى, *Kh. qh* id., compare קלה and last remark under the letter צ p. DCXCVIII, A.) Part. pass. קלוי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched*; hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to קלל, as it is in its own place and in Thes.]

II. **קלה** i. q. קלל, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9. HIPHAL, *to make light of*, Deu. 27:16. Hence—

קלון m. — (1) *contempt, shame, ignominy*. Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. קלה *to roast, to parch*; since verbs לה very often accord with verbs קלה, as קשה and קשה, פחה and פחה, פצה and פצה, פלה and פלה, קסה and קסה, פלה and פלה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence—

קלחת f. *a pot, kettle*, 1 Sa. 2:14; Mic. 3:3.

קלט — (1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קטף and קטף; Arab. قلس (the letters ט and צ being interchanged). Part. pass. קלט *a dwarf*, any thing of contracted stature or size, Lev. 22:23. (Arab. قَلَطٍ, قَلَطٍ a dwarf, see Kamus, p. 965, قَلَطٍ low stature, قَلِيطٌ (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive a fugitive to oneself*, i. q. Ch. קלט. Derivatives, מקלט, and pr. n. קליטה.

קלי m. (from the root קלה No. I.), and קליא (with * otiose, like קלי, קליא, 1 Sa. 17:17, m. *something*

roasted, parched, i.e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קְלָיָה [Kelaiah], pr. n. of a Levite, also called — קְלִיָּה (Ch. "assembly," see קָלֵט No. 2), [Kellita], Ezr. 10:23; Neh. 8:7; 10:11.

קָלִל fut. קָלֵל, קָלִיל — (1) TO BE LIGHT (Æthiop. ቀለል: id., ተባላ, ቀለል: light [not heavy]), see Hiphil. Figuratively —

(2) *to be diminished* (Arab. قَلَّ), Gen. 8:11, קָלִי הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קָלָה No. II. Inf. used as a noun, קָל ignominy, disgrace, Jer. 3:9 (where קָל is regarded by others as the same as קָלִי).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare קָלֵל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL קָלָל and קָלָל, fut. יִקָּלֵל Isa. 30:16. — (1) *to be light*. קָלֵל עָלֶיךָ lightly (lightly), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by בְּעֵינֵי 1 Sa. 18:23. Impers. יִקָּלֵל is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קָלַל *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by אֵל Isa. 8:21. קָלַל לִי reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew מִקָּלָלִים לָהֶם בְּנֵי אִמִּי that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HIPHIL קָלַל, inf. קָלֵל, fut. יִקָּלֵל. — (1) *to make light, to lighten* — (a) followed by an acc. of the thing and מֵעַל of pers. *to lighten and cast away any thing from any one*, 1 Ki. 12:10; 1 Sam. 6:5. — (b) without the accusative, Ex. 18:22, קָלַל מִעָלֶיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5. — (c) followed by מֵעַל of

the thing, 1 Ki. 12:4, קָלַל מִעֲבֹרֶת אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קָלַל — (1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic نَقَلَ, Æthiopic ለንፈልፈለ: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלֵל.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קָל, קָלֵל, קָלָה, קָלָל, קָלָל, pr. n. m. קָלִי.

קָלֵל m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קָלֵל Pilpel No. 2. Compare Ch. קָלֵל polish. Vulg. *as candens*.

קָלָלָה f. constr. קָלָלָה — (1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse*. 1 Kings 2:8; Genesis 27:12, קָלָלָהְךָ "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קָלָלוֹת Deut. 28:15, 45.

קָלֵל not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אִתְּנִי לְקָלָם who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by אֵל 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence —

קָלָם m. *scorn*, Ps. 44:14; Jer. 20:8; and —

קָלָסָה f. id., Eze. 22:4.

קָלַע — (1) TO SLING, TO THROW STONES WITH A SLING. Part. קָלַע a slinger, Jud. 20:16. Trop. *to cast (a people) out of a country*, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. K.l. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מִקָּלָע, and —

קָלַע masc. — (1) *a sling*. Arab. سَلْع, 1 Sam. 17:40.

(2) *a sail*, Ex. 27:9, seqq.; 35:17; Num. 3:26.

(Chald. id., Arab. قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלעִים apparently we ought to read, קלעִים leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קלל (from the root קלל; like קלל from קלל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. *lofe Speife*.

קלש an unused root; perhaps i. q. transp. קלש to gather. Hence—

קלש m., 1 Sam. 13:21, by apposition קלש קלש a three-pronged fork, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמא an unused root; perhaps i. q. Arab. قما to gather together, to collect, (kindred to the roots קמם, קמם, קמם); whence the pr. n. קמא, קמא, קמא, קמא.

קמה f. (from the root קמה), stalk of grain; coll. stalks, grain standing on its stalks, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמאל ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמן (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמושִים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמש]

קמח an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., flour, meal, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀጥሕ: autumnal fruit, legumes; ቀጥሕ: t. eat such things, spoken of cattle).

קמט TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 15:3 (Chald. id., Aral. قمت to bind Kindred are קמט, קמט, קמט).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (m. a tree or plant), Isaiah 19:6; 33:9. Arab. قمل

prop. is to be thickly covered with insects, lice (قمل), and on that account to suffer, spoken of a plant; Syr. قمل is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence to take with the hand Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמץ—(1) the fist, a handful; Arab. قمره Lev. 2:2; 5:12; 6:8.

(2) a bundle, a handful; Arab. قمره Gen. 41:47, לקמץ "by handfuls," i. e. abundantly.

קמש see קמש ["prob. i. q. קמש to pierce"].

קמש see ibid.

קן m., const. followed by Makkaph קן Deu. 22:6 with suff. קנו (from the root קן)—(1) a nest, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. قنا to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by 3 of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by 3 with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by 3 of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by 3 Ps. 106:16.

(3) to burn with zeal for any person or thing (ζήλω).—(a) followed by 3 to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by 3 Prov. 3:31.

HIPHIL, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנוא, קנאק.

קנא Chald., to buy, Ezr. 7:17, i. q. Hebr. קנה.

קנא m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנא f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת קנא zeal (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

קנה fut. יקנה; apoc. יקן prop. TO ERECT, to set upright, i. q. קנין (cogn. to קנין, whence קנה, קנה reed, cane); hence — (1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Ps. 139:13; Prov. 8:22 (Arab. قن i. q. خلق to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀደሰ to possess, to be owner). Specially —

(3) *to buy* (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy "in Thes. "to sell". But קנה Ezek. 8:3, is for קנא exciting the jealousy or anger (of God). Hence [the following words, and קנה, קנה, and pr. n. קנה] —

קנה m. pr. — (1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάνα, κάνη, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Ps. 68:31 (where the beast of the reed is the crocodile [but see קנה]), aromatic and sweet smelling calamus. Isaiah

43:24; fully, קנה בלם Exod. 30:23; and קנה השוב Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קנה המדה Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קנים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנות 25:36; 37:22.

קנה ("a place of reed"), [Kana], pr. n. — (1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9. — (2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kána, قانا Rob. iii. 384].

קנוא masc. i. q. קנא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קני an unused root, perhaps i. q. قن to hunt; whence —

קני ("hunting"), [Kenaz], pr. n. — (1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42. — (2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קני. — (3) a grandson of Caleb, ibid., verse 15.

קני ("hunter"), pr. n. — (1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19. — (2) [Kenazite], patron. of the word קני No. 2, Num. 32:12; Josh. 14:6.

קני m. — (1) *a creature, thing created* [but see No. 3. and note under the root], from the root קנה No. 1. Ps. 104:24. LXX. κτισις.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

["קנא an unused and doubtful root, perhaps to set up."]

קנמ const. קנמ Ex. 30:23; *cinnamon*, Greek κινναμון, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנה, whence קנא = קנה calamus, קנמ reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קָנָן pr. i. q. **קָנָן** Med. Ye, and **קָנָה** TO FORM, TO PREPARE, whence **קָנָן** a nest. Hence —

PIEL **קָנָן** denom. to make a nest as a bird, *Psa.* 104:17; as a viper, *Isa.* 34:15.

PUAL, to build a nest, to nestle, *Jer.* 22:23.

קָנִי *Job* 18:2, see **קָנִי** [from **קָנָה** a snare. Root **קָנָה**, in *Thes.*].

קִנְיָה ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, *Nu.* 32:42; 1 *Ch.* 2:23; Gr. *Kanatha*, *Kanótha*, now called *قنوات* see *Relandi Palæstina* p. 681. *Burckhardt, Travels in Syria*, ed. *Weimar*, i. 157, 504.

קָסַם fut. **יִקְסֹם**. TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, *Deu.* 18:10, 14; 2 *Kings* 17:17; *Mic.* 3:6, 7, 11; *Isa.* 3:2; of evokers of the dead, 1 *Sam.* 28:8; and of the prophets of strange nations, as of the Philistines, 1 *Sam.* 6:2; of Balaam, *Jos.* 13:22. (To this answers the Syr. **קָסַם** to divine. The primary idea appears to be that of cutting; compare **קָסַם**, **קָסַם**, a notion which is applied to divination, compare **קָסַם** No. 2.)

Derivatives, **קָסַם** and —

קָסַם m. — (1) divination, *Eze.* 13:6, 23; 21:26; 1 *Sam.* 15:23; meton. the reward of divination, *Num.* 22:7; (compare **קָסַם**).

(2) in a good sense, an oracle, *Prov.* 16:10.

קָסַם not used in *Kal*.

POEL **קָסַם** i. q. **קָסַם** TO CUT OFF, *Eze.* 17:9.

קָסַם f. a vessel, a cup, i. q. **קָסַם**, which see. **קָסַם הַכֶּסֶף** the vessel of a scribe, an inkstand, *Eze.* 9:2, 2, 11. *Æth.* **ቀሰሕ**: a waterpot, water vessel.

קַעִילָה (i. q. **קַעִילָה** "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, *Josh.* 15:44; 1 *Sam.* 23:1; 1 *Ch.* 4:19; see *Relandi Palæstina*, p. 698.

קַעִילָה see **קַעִילָה**.

קָעַע or **קָעַע**, **קָעַע** an unused root, to burn, to brand (cogn. to **קָעַע**, *kaiw*), *Talm.* **קָעַע** and **קָעַע** to mark with a brand, to cauterize. [**קָעַע** is not given in *Thes.*] Hence —

קָעַע m. stigma, a mark branded on the skin, *Lev.* 19:28. [In *Thes.* from **קָעַע**.]

קָעַע an unused root, Arab. **كَعَرَ** to be deep whence —

קָעַע pl. const. **קָעַע**, but with suff. **קָעַע** a bowl, a dish, *Nu.* 7:13, seqq. (Arab. **كَعْرَان** a deep dish.)

קָפָה TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קָפָה**, syn. **קָפָה**), specially — (1) to draw up the feet, to sit with the feet drawn up, *Zeph.* 1:12 (compare *Jer.* 48:11).

(2) to curdle, to coagulate as milk (see *Hiph.*); poet. of the water of the sea, *Ex.* 15:8 [speaking of a literal miracle].

[“NIPHAL, to be contracted, withdrawn, *Zech.* 14:6, כְּחִיב.”]

HIPIL, causat. of No. 2, *Job* 10:10. (*Talmud. id.* Arab. and Syr. **كَبَّ**, **كَبَّ** id.) Hence —

קָפָה m. congelation, ice, *Zec.* 14:6 [*קָפָה*; the sense of the **כְּחִיב** is however much better, see root in *Niphal*].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab **كَفَدَ** id.) Hence **קָפַד** a hedgehog.

PIEL, to make shrink; hence to cut off, like the *Ch.*, *Isa.* 38:12, **קָפַדְתִּי קָאִיִּי** “I have cut off, like a weaver, my life.” *Vulg.* *præcisa est, velut a teretis, vita mea.* Hence —

קָפַד or **קָפַד** with **ה** paragog. **קָפַדְהוּ** a cutting off, destruction, *Eze.* 7:25.

קָפַד m. a hedgehog, so called from its shrinking together, *Isa.* 14:23; 34:11; *Zeph.* 2:14. (Arab. with the double letter resolved, **كَنْفَدَ** and **كَنْفَدَ**, *Syr.* **ܩܦܕܐ** id., *Æth.* **ቀረብ**: porcupine.)

קָפַח m. Arab. **قَفَاةٌ** arrow-snake, so called from the spring with which it propels itself, *Isa.* 34:15. See *Bochart, Hieroz.* ii. p. 408. From the unused root —

קָפַח prop. i. q. **קָפַח**, **קָפַח** (compare **קָפַח**, **קָפַח**, to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. **كَفَرَ** and *Ch.* **קָפַח** to leap. Compare *Syr.* **ܡܚܝܐ** a locust, a cricket from the root **קָפַח**.

קָפַח fut. **יִקְפַּח** (i. q. **קָפַח**, **קָפַח**), TO CONTRACT, TO SHUT, as the mouth, *Job* 5:16; *Psa.* 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77: 10.

NIPHAL, *to be gathered*, sc. to one's ancestors, i. q.

קָנַן i. e. to be dead, Job 24:24. Compare **קָנַן** and **קָנַן** to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, *to leap, to spring*, compare **𐤱𐤽**, Cant. 2:8.
(Ch. id.)

קֵץ with suff. קֵצִי (from the root קָצַץ), *m. end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence קֵצֶץ, at the end, after (see קֵץ No. 3, c), e. g. יוֹם אַרְבָּעִים קֵצֶץ after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers קֵצֶץ 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. אֵין אֵין adv. without end, Ecc. 12:12. Specially it is — (a) *the end*, i. e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; An. 8:2; קֵצֶץ a wickedness bringing destruction, Eze. 21:30, 34; 35:5. — (b) *the event* of a prophecy, Hab. 2:3. — (c) קֵץ עַת Dan. 8:17; קֵץ, *אֵינֶר*, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii *Christologia Judæorum* (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קָצַץ for קָצַץ {Dag. forte being resolved in the Chaldee manner, see Lehrs. page 134). The words are קָצַץ מִשְׁמֵינִי "when will ye make an end of words?" [see קָצַץ.] Elsewhere for pl. absol. is used the form קָצוּת (see קָצוּת), for the constr. and with suff. the forms קָצוּתִי, קָצוּתְךָ, קָצוּתָם (from קָצַץ, קָצַץ, קָצַץ). Dem. is קָצַץ, קָצַץ, קָצַץ.

קָצַב fut. יִקְצֹב.—(1) TO CUT DOWN, e. g. a tree,
 2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2. (Kindred roots are חָטַב, חָצַב. But all roots beginning with the letters קָץ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצוּר, קָצֵיז, קָצִיעַ, קָצֶה, which are easily transferred to the notions of scraping (see קָצַע) and judging, deciding, see קָצִין. The same power belongs to the syllables קָח, נוּ, קָם, נָד, see נָדָה, וְנָה, קָחַץ, קָטַב.) Hence —

קָצַב *m.*—(1) *form, shape* (pr. cutting, compare French *taille*, Germ. *Zuschnitt*), 1 Ki. 6:25; 7:37.

(2) Pl. const. קְצוֹי הָרִים Jon. 2:7, prob. *the ends*, i. e. the roots of the mountains (in the depth of the sea). Vulg. *extrema montium*.

קָצַח—(1) i. q. **קָצַח** TO CUT OFF, TO CUT DOWN (see under **קָצַח**); hence *to destroy* (peoples), Hab. 2:10. (Arab. **قَض** Conj. II, id.)

(2) *to decide*; Arab. **قَضَى**, whence **קָדַשׁ** a judg^r.

(3) *to finish*, whence 𐎧𐎶𐎵 end.

PIEL, i. q. Kal No. 1. Pro. 26:6, **סָקַח רַגְלָיו** "who cutteth off feet," i. e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i. e. uses a fool as a messenger.) 2 Ki. 10:33, "Jehovah began **לְקַצֹּץ** **בְּיִשְׂרָאֵל** to cut short in Israel," i. e. to take away one part after another.

HIPHIL, *to scrape off*, i. q. **וִּיפֹךְ** Lev. 14:41, 43.

Derivatives, קצת, קצין, קצף—קצה.

קֶצֶר Exod. 26:4; 36:11; elsewhere only in plur. constr. **קְצוֹת** with suff. **קְצוֹתֶם** f.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. **קְצוֹת הָאָרֶץ** the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. **אַרְבַּע קְצוֹת הַשָּׁמַיִם** the four extremities of the heaven (quarters of the world), Jer. 49:36. **מִקְצֵה** from the extreme part. Exod. 26:4; 36:11. Metaph., Job 26:14, **קְצוֹת דְּרָכָיו** “the extremities of his deeds,” i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

קֶצֶר, m., constr. קֶצֶר, with suff. קֶצֶרִי; once plur. with suff. קֶצֶרִים Eze. 33:2. — (1) i. q. קֶצֶר *end, extremity*—(a) of space, e. g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, אֶרֶץ מִקְצֵה "in the extremity (i. e. on the bank, margin) of the rivers of Egypt." Gen. 19:4, "all the people מִקְצֵה from the end," i. e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic عَنْ أَصَا; see Schult. Opp. Min. p. 121); compare No. 2.—(b) of time. Often in this connection, מִקְצֵה שְׁלֹשָׁת יָמִים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקְצֵה; see קֶצֶר.

(2) *the whole, the sum.* Gen. 47:2, מִכָּל אֶחָד מֵאֶחָד
 "from the whole number of his brethren;" Ezek.
 33:2. Comp. Nu. 22:41; Isa. 56:11. See the
 origin of this signification in No. 1, letter *a*, fin.

קָצַר m. i. q. קָצַר No. 1, *the end*, Isa. 2:7; Nah
3:10.

קצו or **קצו** only in plur. constr. **קצו** the ends of the earth, Ps. 48:11; 65:6.

קצוה or **קצוה** only in plur. **קצוה** ends, ex-
tremities [plur. of **קצוה** in Thes.], Ex. 38:5; of the
ends of the earth. κατ' ἐξέστων, Ps. 65:9; compare
verse 6. With suff. **קצוהו** Exod. 37:8; 39:4 כחב
In קרי there is **קצוהו**.

קצח an unused root prob. i. q. **קצח** to cut off,
whence—

קצח m. Isa. 28:25, 27, according to the LXX.,
Vulgate, and the Rabbins, *nigella melanthium*, i. e.
fennel flower, black cummin. See Celsii Hierobot.,
P. ii. p. 70.

קצין m. — (1) a judge, a magistrate, Isaiah
1:10; 3:6, 7; Mic. 3:9 (from the root **קצה** No. 2,
Arab. قاضي a judge).

(2) a military leader, commander, Josh. 10:24;
Jud. 11:6, 11; Dan. 11:18. Compare **קצט**.

(3) a prince, Pro. 6:7; 25:15.

קציצה f. — (1) cassia, Gr. κασία (*Laurus Cassia*,
Linn.), a bark similar to cinnamon, but less aroma-
tic, so called from its being peeled off (root **קצע**),
pl. **קציעות** Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. قضيعة id., Cast.

(2) [Kezia]. pr. n. of a daughter of Job, Job 42:14.

[קציץ] Kéziz pr. n. Josh. 18:31.]

קציר m. (from the root **קצר**). — (1) harvest, Gen.
8:22; 30:14; 45:6; hence — (a) corn harvested,
Lev. 19:9; 23:22. — (b) poet. for **קציר** **קציר** reapers,
Isa. 17:5.

(2) a branch, bough, from the idea of lopping
off (unless, perhaps, it be so called for **קציר**, from the
sense of greenness), Ps. 80:12; Job 14:9; 18:16;
29:19.

קצע not used in Kal. — (1) i. q. Arabic قطع
CUT, TO CUT OFF, TO LOP; hence **מקצועה** carving
tool, **מקצוע** a corner.

(2) to scrape, to peel, hence **קציצה**.

HiPHIL, to scrape, i. q. **קצה** HipHil, Lev. 14:41.

Pual, part. **מקצועה**, i. q. **מקצועה**, corners, Eze.
46:22; pr. places cut off, cut away.
Derivatives, **קציצה**, **מקצועה**, **קצועה**.

קצה fut. **יקצה**. — (1) i. q. Arab. قصف TO BREAK
(compare under **קצב**). Hence **קצה** No. 1, and **קצפה**.

(2) to break out, or forth into anger (Gr. ὀργή
νυμ), hence to be angry, indignant, Isa. 57:16
64:8; followed by **ל** of pers. Gen. 40:2; 41:10
Ex. 16:20; followed by **אל** Jos. 22:18.

HiPHIL, to provoke (Jehovah) to anger, Deu. 9:
7, 8, 22.

HiTHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצה Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצה m. with suff. **קצהי**. — (1) twigs, splinters,
so called from being broken off (see the root No. 1),
Hos. 10:7. LXX. φρύγανον.

(2) anger, Ecc. 5:16; especially the anger of Je-
hovah, from the root No. 2, Jos. 9:20; 22:20; Isa.
34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; al-
tercation, strife, Esth. 1:18

[“**קצה** Ch. anger, Ezr. 7:23.”]

קצפה f. a fragment, something broken, Joel
1:7. LXX. συγκλασμός, see the root No. 1.

קצין TO CUT OFF, TO AMPUTATE, e. g. the hand,
Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under **קצב**.

PIEL **קצין** and **קצין** — (1) to cut off, to cut asunder,
e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6;
2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

Pual, part. **מקצין**, pass. of Piel No. 1, Jud. 1:7.
Derived noun, **קצין** (whence denom. **קצין** for **קצין**).

קצין Chald. PAEL, to cut off, to cut away, Dan.
4:11.

קצר & **קצר** — (1) Med. A and fut. **יקצר** TO CUT
OFF, specially grain; hence to reap, to harvest, Jer.
12:13; Levit. 19:9; 25:5. Part. **קוצר** a reaper,
Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow
wickedness reap the same.” Prov. 22:8. Com-
pare **קצר**.

(2) Med. E (compare the adj. **קצר**) fut. **יקצר** (bu-
once **יקצר** Pro. 10:27), intrans. to be shortened, cut
off; hence to be short, Isa. 28:20. Specially — (a)
קצרה יד, my hand is (too) short, I have but little
power, I have no might, Nu. 11:23; Isa. 50:2; 59:1.
Compare Arab. قاصر اليد short of hand, and
الذراع short of arm, used of a feeble person; and,
on the other hand, اليد الطولى a long hand, used of
power, see more in Comment. on Isa. 50:2. — (b) **קצר
רוחי**, קצרה רחמי, “my spirit is short,” i. e. I am impatient

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by **וְ** on account of anything, Jud. 10:16. Comp. **אֶתְּךָ אֶתְּךָ** under **אֶתְּךָ**.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFHIL — (1) to reap, Job 24:6 כחיתב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words] —

קָצִיר masc. short, especially — (a) קָצִיר יָד feeble, weak, Isa. 37:27. — (b) קָצִיר רִיחַ Pro. 14:29, and קָצִיר אֵפִים verse 17, impatient, prone to anger. — (c) קָצִיר יָמִים short-lived, Job 14:1.

קָצִיר m. only קָצִיר רִיחַ impatience, Ex. 6:9.

קָצִית (for קָצִיתָ, from קָצָה, of the form קָצָה, from קָצָה, a Chaldaizing word. — (1) end. Always with pref. **מִן** מִקְצֵת for מִקְצֵת at the end. Dan. 1:15, מִקְצֵת יָמִים עֲשָׂרָה "at the end of ten days." Dan. 1:5, and verse 18, מִקְצֵת הַיָּמִים "at the end of the days" (לְמָן, see p. CCCCLXXXV, A). Comp. Hebr. מִקְצֵת Josh. 3:2.

(2) the sum, the whole number, i. q. קָצָה, No. 2. Dan. 1:2, מִקְצֵת כֵּלֵי בֵית־הָאֱלֹהִים "a (part) of the number of the holy vessels." מִקְצֵת is put in this place partitively, like מִן No. 1. Nehem. 7:70, מִקְצֵת רֹאשֵׁי הָאֲבוֹת "a (part) of the number of the chiefs," i. e. a part of the chiefs. Comp. מִקְצֵת אֲחֵי Gen. 47:2. — Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצֵת, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצֵת, wherever it occurs, is to be explained in the same manner.

קָצִית constr. קָצִית Chald. — (1) end. Dan. 4:31, לְקָצִית יוֹמֵיךָ "at the end of the days."

(2) the sum, the whole. Dan. 2:42, מִן קָצֵת מַלְכוּתָא "a (part) of the whole of the kingdom," i. e. a part of the kingdom. To this answers מִן קָצֵת part of it.

קָר plur. קָרִים (from the root קָרַד) adj. — (1) cold, Prov. 25:25; Jer. 18:14.

(2) quiet, Prov. 17:27; according to כחיתב quiet of spirit. See קָר No. 6.

קָר see קָר.

קָר m., cold, Gen. 8:22. Root קָרַד.

I. קָרָא fut. קָרֵא — (1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoeitic; used also of beasts (see קָרָא); compare Gr. κράζω (κραγ), κηρύσσω

(κηρυγ); in the German languages *charen*, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like *frâten*, *frâdgen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skrien*; with a sibilant added at the end, *treisken*, קָרָא which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like קָרָא Gen. 39:14, וְקָרָא בְּקוֹל יָדוֹל "I cried with a loud voice." LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, וְקָרָא בְּקוֹל יָדוֹל. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וְקָרָא הוֹצִיאוּ וְקָרָא לְקָרָא אֲבִרָה, Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לְאִמֶּר Eze. 9:1; וְקָרָא בְּקוֹל יָדוֹל 2 Sam. 18:28; compare 2 Ki. 18:28, וְקָרָא בְּקוֹל יָדוֹל וְהוֹדִית וְיִדְבַּר וְיִאמֶר "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially — (a) followed by **אֶל** of pers., to call upon, to call to any one (*jemandem zurufen*), Jud. 18:23; the express words being added, with לְאִמֶּר prefixed, 1 Sa. 26:14, and וְיִאמֶר Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by **עַל** of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by **אֶחָד** of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is — (b) i. q. to ask aid; especially of God; absol. Ps. 4:2, וְקָרָא עָנִי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by **אֶל יְהוָה** Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לְאִלֹּהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of **עַל** of pers., on whose account the aid of God is sought, Deut. 15:9 — (c) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by **עַל** of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, וְקָרָא זֶמֶר "proclaim this amongst the nations;" or followed by **בִּי** Isa. 40:2, וְקָרָא דְּרוֹר לְיָ "to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1, וְקָרָא צוֹם "to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) to call (*καλεῖν*, *rufen*), specially — (a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by **וְ**

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by **קרא** Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. **קרא** אליו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, **קרא** שם בבית לחם i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אל Gen. 49:1. Hence **קרא** עצרה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. **קרא** העדה those called to an assembly, Nu. 1:16.—(c) to call, i. e. to invite any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively **קרא** לשלום to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. **קרא** שם).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. **קרא** to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by **קרא** Isaiah 22:20. In the same sense but more emphatic there is said **קרא** בשם פ' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) **קרא** בשם to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare **קרא** **בשם**); also **קרא** בשם **קרא** 1 Ki. 18:26. In the same sense, **קרא** being omitted, there is said **קרא** שם (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, **קרא**תי בשם יהוה לפניך "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to celebrate persons. Ps. 49:12, **קראו** בשמותם "they praise their names" (of the rich). Proverbs 20:6, **קראו** איש חסדו "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, **קראו** בשם יעקב, זה "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully **קרא** שם to impose a name on any one, Gr. *καλεῖν τινα* τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, **קרא** אלהים לאור, **קרא** verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25, **קרא** את שמו שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29:11; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also **קרא** בספר to read what is written in a book (comp. **קרא** שִׁתָּה to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of **קרא** שם Ex. Josh. l. l. c. c. **קרא** שם Deu. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab **قرا**, Syr. **ܩܪܐ** to read.)

NIPHAL **קרא**—(1) to be called, i. e. to bid u come by calling, to be called together, Jer. 44:26, Est. 3:12; 6:1; 8:9. **קרא** שם פ' to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, **קרא** אשה לזאת "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, **קראו** ירושלים עיר האמת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שם Gen. 17:5, לא **קראו** עור את שמך אברהם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(a) **קרא** בשם פ' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by **קרא** Gen. 21:12; and in like manner שם על Genesis 48:6, על שם אחיו **קראו** "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also **קראו** שם **קראו** Isa. 48:2, **קראו** שם **קראו** i. e. they wish to be called the inhabitants of the city.—(b) **קרא** שמי על my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *καλεῖσθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *ב* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, *קרא* 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, *קרא*, *קריא*, *קריא*, *קריא*.

II. *קרא* i. q. *קרה* TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. *קרא* (of the form *קרא*) a meeting, hence *קראת* which every where (in the Syriac manner) is contracted into *קראת*, with suff. *לקראתי* prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened *לקראת* *הפליחה* to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *על* Ex. 5:3; *לפני* 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. *יקרא*, *יקרה*.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. *קרי*, Ezr. loc. cit.

קרא m.—(1) a partridge, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge "*daß Rebhuhn ruft*"), compare *krähe* from *krähen*, and Arab. *قرا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.])

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

קרב & *קרב* Zeph. 3:2; fut. *יקרב*, inf. *קרב* and *קרב* Exod. 36:2, TO APPROACH, TO COME NEAR,

(Arab. *قرب*, Syr. *ܩܪܒ*), used of men, Josh. 10:24,

and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *ויקרב ימי ישראל למות* "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *אל* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ל* Job 33:22; followed by *ב* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by *אל* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. *קרב*); Eze. 40:46 (followed by *לפני*).—(c) *קרב אל אשה* is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *אלהם* *לפניהם* to, *ל* for, battle, Deut. 20:3; *אל עיר* against a city, Deut. 20:10; Josh. 8:5; *על* against any one, Ps. 27:2. Compare *קרב*.—(e) Isai. 65:5, *קרב אליך* "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL *קרב*—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where *קרב* is imp. for *קרב*).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHIL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring* persons near, followed by *אל* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare *קרבן*); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by *מן*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *ויקרב מן האלтарь* "and he removed the brazen altar from before the house." Compare *קרב* No. 2, also add the Sanscrit *āgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed

17:12, אור קרוב לפני חשך "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Num. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרבי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קרוב לפנינו, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב ילדנו, Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيب), and concr. *something short, shortness*. Job 20:5, "the triumphing of the wicked is short" (von kurzer Dauer); קָרֹב is also, within a short space, *soon, presently*, Arab. من قريب Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קָרַח ice); specially to make bald. קָרַח קָרַח to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קָרַח which see.)

NIPHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. קָרַח made bald, Eze. 29:18.

The derivatives, קָרַח—קָרַח immediately follow.

קָרַח ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from קָרַח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרַח id.

קָרַח m.—(1) ice, so called from its smoothness, Job 6:16; 37:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קָרַח m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קָרַח Korahites, Levites and singers in the time of David (see קָרַח), to whom ten of the Psalms are ascribed, Ps. 43 (43) —49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קָרַח on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. נִפְתָּח, Deu. 14:1.

קָרַח patron. from קָרַח, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. קָרַח, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause קָרַח m. (from the root קָרַח) a hostile encounter, Lev. 26:28; in this phrase, הָלַךְ קָרַח, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; קָרַח, Lev. 26:24, 27, 40, 41.

קָרַח m. (from קָרַח, No. I.) called, chosen, Num. 16:2, and 1:16 כתיב.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. קָרַח, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܬ, Arabic قَرْيَة, قَرْيَة a city, also a village). Root קָרַח Piel, to frame, to build. Compare קָרַח.

Proper names of towns are:—(a) קָרַח אַרְבָּע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קָרַח אַרְבָּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבָּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קָרַח בַּאֵל [Kirjath-baal], the town which is more frequently called קָרַח (see letter d), Jos. 15:60; 18:14; and קָרַח No. 2, a.—(c) קָרַח חֲצוֹת (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קָרַח יַעֲרִים (city of the woods), [Kirjath-jeirim], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קָרַח יַעֲרִים, Jer. 26:20; contractedly קָרַח יַעֲרִים Ezr. 2:25; and even קָרַח, Jos. 18:28; elsewhere also קָרַח יַעֲרִים, see letter b.—(e) קָרַח סֶנֶה, Jos. 15:49; (city of palm-trees, compare סֶנֶה), [Kirjath-sannah], and קָרַח סֵפֶר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קָרַח, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קָרַח אֲרִים, [Kirjath-arim], see letter d.—(g) קָרַח (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קָרַח.

קרית and קריה Chald. id. Ezr. 4:10, seqq.

קרית ("cities"), [*Kerioth, Kiriath*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קרית pr. n. see above קריה letter *d*.

קרם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by על like other verbs of covering, Eze. 37:6; קרמתי עליכם עור, "I will draw skin over you." Intrans. to be drawn over, fut. יקרם, Eze. 37:8.

[קרן pr. to push with the horn, apparently; whence קרן."]

קרן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κίρας; Lat. cornu, French corne, Goth. haurns, whence Germ. horn). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaph. a symbol of strength and power, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i.e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הרים קרן פ' to exalt, or lift up any one's horn; (as God), i.e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting powerful). Hence קרני רמה my horn is high, i.e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לקחנו לנו קרנים "we have taken horns to ourselves." On the other hand in a bad sense, הרים קרנו to lift up one's own horn, i.e. to be proud, Ps. 75:5, 6. (Compare Lat. cornua sumere, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, addis cornua pauperi.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say my head, on which is the highest honour and glory. Ps. 18:3, David calls God קרני עזי "the horn of my help," or "of my liberation," i.e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true horns are understood, for the plur. is קרנים and קרנות (as if from קרן), Dan. 8:5, 6, 22; more rarely pl. קרנות Zec. 2:1, 4; Ps. 75:11; Ezek. 27:15 (where horns of ivory mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn,

(2) the summit of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Narhorn Isa. 5:1. (Arab. id.)

(3) קרנות המזבח horns of the altar, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קרנים is used of flashes of lightning. Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אילת. Hence—

קרן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. cornuta erat, whence painters represent Moses as having horns.

HIPHIL, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קרן emphat. קרנה Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קרנא also used for the pl., Dan. 7:8, 20, 24.

קרן הפוך ("horn of paint"), [*Keren-hapuch*], pr. n. f. Job 42:14.

קרם TO BOW ONESELF, hence to sink together, to collapse, i. q. קרע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb קרע to break.) Hence—

קרם plur. קרמים const. קרמי pr. curve, joint (Sent; compare קרבל); hence tache, hook, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

קרם see קרים.

קרם prop. diminut. from קרם (see under קרם cccxxxi, B), a joint, a little joint; Senten; specially the ancle (which is also, in Germ., expressed by a diminutive Knöchel). Dual קרמא Ps. 18:37 לא מעדו קרמא "my ancles have not slipped;" 1 Sa. 22:37. Vulg. tali. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliter

being contracted into a trilateral) is derived Arab. *qar* to walk unsteadily, to walk with tottering ancles; commonly, to limp; *qar* a man thus walking, weak in the ancles and legs. Compare *qar*.

קרע — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קרע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *qar*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab. *qar* II., to blame, to rebuke. Compare *qar* No. 1, 5, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

קרעים m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קרץ — (1) nearly i. q. cogn. *qar* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *qar*; whence *qar* destruction; and Chald. *qar* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *qar*); especially in the phrases — (a) *qar* שפתיים to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *qar* פ' Prov. 10:10; Ps. 35:19; and *qar* עינים Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, *qar* מחר, *qar* עיני "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קרץ m., destruction, Jer. 46:20. See the root No. 1.

קרץ m. Chald., a piece; Syr. *qar*; see the root No. 1; in this phrase *qar* ל' *qar* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *qar* id. Arab.

qar to eat any one's flesh, to calumniate; and simpl. *qar* IV. to calumniate; *qar* calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniā pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

קרקע m. quadril. — (1) the ground, the floor (compare Arab. *qar* and *qar* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, *qar* ו*qar* ו*qar* "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קרקר (perh. i. q. *qar* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קרר an unused root, to be cold. Ch. and Syr. id. Arab. *qar* to be cold, to be quiet.

Derived nouns, *qar*, *qar*, *qar*, *qar*.

קרש an unused root (cogn. to the verb *qar* to cut, to cut up; Arab. *qar*, according to the Kamūs, page 823, i. q. *qar*). Hence —

קרש with suff. *qar* Ezek. 27:6; pl. *qar* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

קרת (from the root *qar*, of the form *qar*, from *qar*, fem. a poet. word, i. q. *qar* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *qar* id. The same word is found in Persian and Syriac names of cities, as *Cirta*, *Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מחנת* (מחנת the camp, prob. a domestic name of the city), on the back *קרת חדשת* (קרת חדשת New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monum. Phœn.*]

קרתה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קרתן ("two towns," an ancient dual, from *qar*)

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קרתן, which see, Josh. 21:32.

קשה an unused root, according to Simonis, i. q. קש No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence קשה, קשה, and —

קשה & **קשה**, only pl. קשות Exod. 25:29; 37:16; const. קשות Nu. 4:7, cups. (Chald. קשה, קשה, id.)

קשט an unused root, i. q. קשט, Arab. قسط to distribute equally; whence قسط a measure, a portion measured out, and Heb. —

קשה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare קנה, שקל, פברה) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a lamb; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

קשש an unused root, which appears to have had the sense of *peeling off, scaling off*. Hence —

קשה pl. קששים 1 Sa. 17:5, and קששות Eze. 29:4, f. a scale, so called from its peeling off, see the root קשה. Lev. 11:9, seqq. קששים a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קש m. straw (so called from its being collected, see קש Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

קשה an unused root; see the following word.]

קשה only in pl. קשים cucumber, various species of which grow in Egypt and Palestine, Num. 11:5. Arab. قش, Syr. قش, whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, σικνός, σικνα. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קשה = קשה No. I), compare Plin. xix. 5.

Derivative, מןקשה No. II.

קשב fut. קשב TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that קשב is almost the same as קצב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under קצב p. xxvi, B.)

HIPIL, with the addition of קשבו to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without קשבו id.; followed by אל Ps. 142:7; Neh. 9:34; ל Ps. 5:3; Isa. 48:18; על Prov. 17:4; 29:12; ב Ps. 66:19, acc. Job 13:6. Hence —

קשב f. קשבת adj. attentive, Neh. 1:6, 11.

קשב adj. id. Ps. 130:2.

קשב m. attention. Isaiah 21:7, קשב קשב קשב קשב “he attended with attention, with very great attention.”

I. **קשה** — (1) i. q. Arab. قسا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. קשה to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, וקשה בקרחה to have hard labour in parturition (sie hatte es schwer beim Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וקשה as fut. Hiph. for וקשה).

HIPIL, קשה, fut. apoc. וקשה — (1) to make hard, to harden, e. g. — (a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without קשה Job 9:4. — (b) followed by ל to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 10:30; לבו ל to harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 1 K. 19:4.

(3) *to make difficult*, 2 Ki. 2:10, **הַקָּשִׁיתָ לְפָאֹל** "thou hast asked a difficult thing." Ex. 13:15, **כִּי הִקְשָׁה פָּרְעֹה לְשַׁלְּחֵנוּ** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קָשָׂה**, **קָשִׁי**, and pr. n. **קָשִׁיּוֹן**, also **קָשָׂאִים** [in Thes. from **קָשָׂה**].

II. **קָשָׂה** i. q. **קָשָׂה**, Arab. **قَشَا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מִקְשָׁה**, **מִקְשָׁה**.

קָשָׂה m. adj. **קָשָׂה** f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קָשָׁה-יָוִם** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*. **קָשָׁה עֲרֵף** *stubborn*, Exod. 32:9; 34:9; **קָשָׁה פָּנִים** *hard-faced, impudent*, Ezek. 2:4; **קָשָׁה לֵב** *stubborn of heart*, Eze. 3:7; without **לֵב** id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) **קָשָׁה רִיחַ** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קֶשֶׁט Ch. *truth*, i. q. Heb. **קֶשֶׁט** Daniel 4:34. **קֶשֶׁט מִן הַאֱמֻנָה** from the truth, i. e. *truly*, Dan. 2:47.

קָשָׂה Arab. **قَشَا** i. q. **קָשָׂה** TO BE HARD, comp. under the verb **קָשָׂה**. In Kal not used.

HIPHAL — (1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשָׂה an unused root, i. q. **קָשָׂה**, **قَسَطَ** *to divide equally*, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קָשָׂה**, **קָשָׂה**.) Hence —

קָשָׂה m. Ps. 60:6; and **קָשָׂה** Pro. 22:21; *truth*.

(Chald. **קִישְׁטָא**, Syr. **ܩܝܫܬܐ** the letters **ת** and **ט** being interchanged, id.)

קָשִׁי m. (from the root **קָשָׂה**) *hardness of mind, obstinacy*, Deu. 9:27.

קָשִׁיּוֹן ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קִישִׁי**.

קָשָׂה fut. **יָקֵשׁ**. — (1) TO BIND, with an acc. and **וְ** to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **וְ** Job 39:10; Jos.

2:18 (but in Job 40:29 **וְ** does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נָפְשׁוֹ קָשְׁרָה בְּנַפְשׁוֹ**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **עַל** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קָשָׂה קָשָׂה**, see **קָשָׂה**.

(3) Part. pass. **קָשֻׁר**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **קָשָׂה** No. 3, **חָלָה** No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **וְהִקְשַׁרְתִּי בְּעֵלְיָהּ**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מִקְשָׁרוֹת** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

קָשָׂה m. with suff. **קָשָׁיו** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קָשָׂה קָשָׂה** to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

קָשָׁרִים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קָשָׁה** No. 2.

קָשָׂה in Kal only found Zeph. 2:1, see Hithpael.

POEL **קָשָׂה** TO GATHER, TO SEEK FOR (Arab. **قَشَا**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (**قَشَا** *fammata*), Zeph. 2:1.

Derivative, **קָשָׂה**.

קָשָׂה pl. **קָשָׁה**, constr. **קָשָׁה**, comm. (m. 2 Sam. 1:22; f. Ps. 18:35). — (1) *a bow* (from the root **קָשָׂה**, of the form **קָשָׁה**, **קָשָׁה**, **קָשָׁה**; although **ת** servile afterwards becomes a radical letter, compare Aram.

קָשָׂה to shoot, see Leherg. p. 439, 474. Arabic

קֹס bow)—(α) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. דָּרָךְ הַקֹּסֶת to draw a bow, see דָּרָךְ. בֶּן־קֹסֶת the son of a bow, i. e. an arrow, Job 41:20. Meton. bow is used—(α) for archers, אֲנָשֵׁי קֹסֶת Isa. 21:17; 22:3; Ps. 78:57, where אֲנָשֵׁי קֹסֶת are *deceitful archers* (who deceive by a simulated flight). Compare קְצִיר used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used *metaph.* for strength and power; hence to *break any*

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *rókhor*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קֶשֶׁת m. *an archer*, Gen. 21:20.

קָתָה an unused root, see **יִקְתָּאֵל**

קִיתָרוֹם Ch. always קרי for קִיתָרוֹם *cithara, harp.* which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

Resh, the twentieth Hebrew letter, as a numeral, 1. q. 200. The name רֶשֶׁת, i. q. Chald. ܪܫܬ and Heb. רֶשֶׁת, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (Ϟ), from which, with the head turned back, comes the figure of the Greek 'Ρω.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with *h* and *j*, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural *y*, p. Dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with **ש**, compare **פָּרַק** and **פָּקַד** to emit rays, **חָרַם**, **חָסַם**, Arab. **خَرَمَ** and **خَزَمَ**; also **רָם** and **זָם** to muzzle, **נָחַר** and **נָחַר** to be proud, and others. See also the paronomasia in the words **חָרוֹן** and **חֲזוֹן** Eze. 7:13.

It is also to be observed that sometimes a single letter, with ר inserted before it, is used instead of a double letter; and this takes place especially in the Aramæan and the later Hebrew, as כְּרִסָּא, Ch. כְּרִסָּא a throne; דְּמִשְׁכָּא in Chron. דְּמִשְׁכָּא Damascus; קְרִבְלָא quadrilit., formed from Piel קָבַל to bind; also סְרִבָּא, פְּרִסָּא, סְרִבָּא; similarly, too, we must explain מְרִבָּא a sceptre, i. q. מְרִבָּא; Ch. זְרִמְרָא cubit, i. q. זְרִמְרָא, formed from מְרִבָּא, although these forms are no longer found.

ראָה inf. absol. רָאוּ, constr. רָאָה, fut. רִאֶה, apoc. רִיָּא, with ו convers. רִיָּא, rarely רִיָּאָה : Sam. 17:42; 2 Ki. 5:21 in the rest of the forms רָאָה, וּרְאָה, וּרְאָהָה.

(1) *to see* (Arab. رأى, id. To this answers the Gr. ὁρᾶω, like רָאָה, Gr. εἶδω, Lat. video). Const. followed by an acc. (very frequently), rarely followed by a dat. Ps. 64:6; and with two acc. Gen. 7:1, רָאִיתִי צַדִּיק "they have I seen righteous;" followed by an entire sentence, with כִּי prefixed, e.g. Gen. 6:5, וַיֵּרָא יְהוָה כִּי רָבָה רָעַת הָאָדָם. Gen. 28:6; 29:31: 38:14; also by attraction, Gen. 1:4, וַיֵּרָא אֱלֹהִים אֶת־. Gen. 6:2; Exod. 2:2; followed by הֲ interrogative (whether), Ex. 4:18. Without the accusative, Ps. 40:13, "the penalties of sins [my iniquities] בְּלִבִּי לֹא־רָאוּת, I cannot see them," i.e. take them in with my eyes, they are so much. Psalm 40:4, רַבִּים רָאוּ וַיִּרְאוּ, "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Ps. 52:8; Job 6:21.—Specially—(a) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) *To see the face of God*, i.e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Ps. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) *to see* is used for *to enjoy the light, to live*; Gr. βλεῖν; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. ζῶειν καὶ ὁρᾶν φῶς, Helio, Hom.; in later writers simply ὁρᾶν); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, וַיֵּרָא אֱלֹהִים אֶת־



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down, whence trop. *to serve, to wait upon*. Arab. *هَدَمَ*, whence *הדרם* a footstool, pr. the ground.

הדרם Ch. Pael *הדרם* *הדרם* to cut in pieces; Syr. *ܠܗܕܪܡ* pass. Comp. Arab. *هَدَمَ* to cut quickly, to cut in haste (*einbauen*). Hence—

הדרם Ch. a fragment, a piece; Syriac *ܠܗܕܪܡ* a member ["Comp. Pers. *هندام* a member"]. *הדרם* Dan. 2:5; Gr. *μελεῖν*, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. *הדרם* Barhebr. p. 218.

הדרם always followed by *הדרם* stool for the feet, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, the footstool of God is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Ps. 99:5; 132:7; Lam. 2:1.

הדרם an unused root. Talmud. to spring, to leap, to hasten.

[Derivatives, the two following.]

הדרם pl. *הדרים* m. myrtle, so called (as some suppose), because it springs, i.e. grows rapidly, like *salix*; according to Verrius, a *saliendo* ["though *Salix* really is from *ελαία*"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seq. q. (Arabic *هَدَس* id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called *آس*).

הדרם ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

הדרם fut. *הדרם* — (1) TO THRUST, TO PUSH (Ch. *הדרם* id.; comp. *הדרם*, *הדרם*, Nu. 35:20, 22; Eze. 34:21. Job 18:18, *הדרם* *הדרם* "they shall thrust him from light into darkness," hence, to thrust down, to prostrate (*umstoßen*), Jer. 46:15.

(2) to repel, to thrust away (*zurückstoßen*), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (*verstoßen, ausstoßen*), Deu. 6:19; 9:4; Job. 23:5.

הדרם — (1) pr. like the cognate *הדרם*, TO BE LARGE, SWOLLEN, TUM'D, and trans. TO MAKE TUMID.

(Arab. *أهدر* tumid, *حدر* to become tumid.) Part pass. *הדרם* swollen, tumid. Isa. 45:2, *הדרם* "I will level the tumid (lofty) places." LXX. *ὑψηλὰ*, but perhaps they read *הדרים*. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, *הדרם* *הדרם* "swollen (i.e. proud) in his apparel," *brüßend in seinem Gewande*. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to decorate, to adorn (pr. used of the adorning of garments, see *הדרם*), to honour, constr. with an acc. Ex. 23:3; followed by *הדרם* to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like *הדרם* Ex. 23:3; Lev. 19:15.

NIPHAL, pret. pl. in pause *הדרם* were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.

The derivatives follow.

הדרם Ch. Pael *הדרם* to honour, Dan. 4:31, 34.

הדרם m.—(1) [const. *הדרם*, with suff. *הדרם*, pl. const. *הדרם*], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, *הדרם* "holy ornaments," Ps. 110:3. Pro. 20:29, *הדרם* "the adorning of old men is hoariness." Levit. 23:40, *הדרם* "ornamental trees." Specially used of the majesty of God. Ps. 104:1, *הדרם* "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, *הדרם* "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

הדרם m. ornament. Dan. 11:20, *הדרם* "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like *הדרם* verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek *μῆτις*; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[*הדרם* Ch. i. q. Heb. *הדרם*, with suffix *הדרם* Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[*הדרם* pr. n. see *הדרם* No. 2."]

הדרם f. const. *הדרם* i. q. *הדרם* ornament, adorning, Prov. 14:28. *הדרם* "holy ornaments,"

i.e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2; 96:9; comp. הדרעזער קרש Ps. 110:3.

הדרעזער [*Hadarezer*.] Sometimes found incorrectly for הדרעזער, which see.

היה interj. of sorrow, imitating the sound, like אהה Eze. 30:2.

הו id. interj. of sorrow, i. q. הוי Am. 5:16.

הוא—(1) pron. 3 pers. sing. m. הוּ; neut. הוּ. The letter ה in הוּ and הוּ is not paragogic and otiose but radical, as has been rightly remarked by Ewald in Heb. Gramm. page 176; referring to the

Arab. هو, and to the common Arabic, in which *hué, hié* is the pronunciation laid down by Caussin, Gramm. Arabe, page 51, 55. Also, the Maltese *húa, húa*; *húa, húa*, as remarked by Vassalli in his Maltese Grammar, page 146; and Æth. 𐤇𐤊𐤁: f. 𐤇𐤊𐤁: in which the syllable 𐤁, 𐤁 has a demonstrative power. Similar to this is *e* in the Germ. *sie, wie, die*. In Syr.

the ה is rejected: 𐤇𐤊𐤁, 𐤇𐤊𐤁; a form which is also found in the pr. name הוּאִי, and perhaps Jer. 29:23 אֲנִי הוּאִי, which ought, it appears, to be read הוּאִי. The Persians also have this pronoun without the ה (as in Æth.), 𐬵𐬀, 𐬵𐬀; [“Phœnic. הוּא, Samar. הוּא, fem. הוּ and הוּא”]; in the Germanic dialects the forms *ho, hu, hue, hua, he, hei*, are of frequent occurrence; see a great number of examples in Fulda's German Wurzelwörter, page 223, 224; comp. Schmitthenner, Ursprachelehre, p. 228 [“As to its origin, see Hupfeld on the Phœnicio-Shemitic demonstr. particles in Zeitschr. f. d. Kunde des Morgenl. ii. page 127, seq.; 147, seq.”]. In the Pentateuch, הוּא also takes in the feminine, and stands instead of הוּא, which (according to the Masora on Gen. 38:25) is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, not attending to this idiom of the Pentateuch, whenever הוּא is feminine, have treated it as though it were an error, and have pointed it הוּא, to signify that it ought to be read הוּא; out of the Pentateuch הוּא fem. is found 1 Ki. 17:15; Job 31:11; Isa. 30:33, pointed in the same manner.

In Latin it would often be—(a) i. q. *ipse, avrác, himself*; Gen. 14:15, הוּא וְעַבְדָּיו “himself and his servants”; Gen. 20:5, הוּא הוּא אֲמַר לִי “did not he tell me himself”; Isa. 7:14, לָכֵן אֲמַר הוּא לָכֵן אֲמַר הוּא “therefore the Lord himself will give you a sign;” and this is sometimes referred to God in an emphatic sense, although not to be regarded as one of the divine names (see Simonis Onomast. V. T. p. 549);

Deu. 32:39, “see ye אֲנִי הוּא וְאֵין עִמָּדִי אֱלֹהִים” that I, even I, am He (*avrác*), and beside me there is no God,” that is, He who only is to be adored, who alone created and preserves the world; Isa. 43:10, 13, 25:48; 12; Jer. 14:22, etc. So also in proper names אֱלֹהֵיהוּ (“whose God is He”), אֲבִיהוּ (“whose father is He”). The following examples may be referred to the same use, Ps. 44:5; 2 Sa. 7:28, אֲמַתָּה הוּא הָאֱלֹהִים, “thou art He, God.”—(b) *this, that, he, hic, istos*, Gen. 4:4, וְהָבֵל הָבִיא גַם הוּא “and Abel even he offered;” Gen. 2:11, הוּא הַסֹּבֵב אֶת כָּל אֶרֶץ הַחַיִּל “this it is, which compasseth the whole land of Havilah.” It is often used with a substantive, in which case it takes the article when the substantive has it; הַזֶּה הוּא this man, Job 1:1; לְמָקוֹם הַזֶּה to this place, Gen. 21:31; בַּיּוֹם הַהוּא in that day, an expression of frequent use in the prophets, in speaking of a future time, [if the passages be examined in which this expression occurs, they will be found to be very definite; in all the examples here given, the time spoken of is previously pointed out]; Germ. an jenem Tage, Isa. 2:11, 17, 20; 3:7, 18; 4:1, 2; 5:30; 7:18, 20, 21, 23; 10:20, 27, etc. Sometimes it is used contemptuously, like *istos, iste*; 2 Ch. 28:22, הוּא הַמֶּלֶךְ “this is that king Ahaz;” compare אֵלֶּה where δεικτικῶς for the pronoun of the first person, as in Latin *hic homo*, Job 13:28; compare Tibull. Eleg. ii. 6, 7, and the interpreters.

(2) It often includes the verb substantive *he is, this is, will be, was*. Genesis 2:11 (see 1, b); 20:7, הוּא “for he is a prophet;” Gen. 24:65, הוּא “that is my master;” Gen. 15:2, “the possessor of my house הוּא רִי אֱלִיעֶזֶר he will be Eliezer of Damascus.” Hence often used for *id est*, as a formula of explaining; Gen. 14:8, בֵּלָע הוּא צֶרֶךְ “Bela which (now) is Zoar;” verse 7, מִן הַמַּיִם הַזֶּה הוּא הַמַּיִם הַזֶּה “the fountain of judgment which (now) is Kadesh;” Deu. 4:48; Est. 2:16; 3:7. More rarely it is put for the verb substantive itself, Gen. 17:12, הוּא לֹא מִן עֵצֶי הַחַיִּל “who is not of thy seed;” Lehrs. § 196, 1.

הוּא Ch. i. q. Heb. Dan. 2:21, 22, 28, 32, 38, 47; 4:19, etc. [“Often as implying the verb *to be, he is, she is*, etc., Dan. 2:9, 20, 28, 32, 47; 6:5; put also for the verb *to be*, Dan. 4:27.”]

הוּא Ch. i. q. הוּא which see.

הוּא (by aphæresis, apparently for הוּא, from the root נָחַם to lift oneself up, to become lofty, Merl. Damma to be eminent, beautiful [“swelling”].

(1) *majesty*.—(a) used of the majesty of God; often joined with הוּא Ps. 21:6; 96:6; 104:1; 111:9

Jeb 40 10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty*; Dan. 10:8, על הודי נהפך "my freshness (i.e. the lively colour of my face) was changed in me," יח verfarbte mich (vor Eröthen); Hos. 14:7, בנות הודו "his freshness like an olive tree." Used of ornaments, Zech. 10:3; 6:13.

(3) [Hod], pr. n. 1 Ch. 7:37.

הודייה (perhaps הודייה "praise ye Jehovah" ["or for יהוה Jehovah his glory"]), [Hodaviah], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 3:40.

הודייה [Hodaviah], (id.), 1 Ch. 3:24.

הודיה ("majesty of God"), [Hodevah], pr. n. = הודיה No. 2, Neh. 7:43.

הודיה (id.), [Hodijah], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הוה prop. TO BREATHE (הוה to blow, as the wind, הוה air, breeze), like the cognate roots הוה, which see. This primary signification is applied—(1) to the breath of living creatures; hence, to live (see הוה), and in the use of the language, to be, i.q. the common word הוה. In Aramaean this form of the verb is the most in use for the verb substantive (הוה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הוה and itself primitive, may be seen, both from the Vav conversive (see 1) derived from it, and also from this form being originally onomatopoeic; הוה therefore has its origin from הוה, like הוה from הוה, which latter indeed appears to be a primary word. Part. הוה Neh. 6:6; Ecc. 2:22. Imp. הוה Gen. 27:29; Isa. 16:4. Fut. apoc. הוה Ecc. 11:3, for הוה from הוה.

(2) to breathe after anything, to desire, to long, הוה (Arabic הוה to desire, to love, to will), whence הוה No. 1, desire. This signification, when more intensive, becomes—

(3) to rush headlong upon anything, to fall headlong, to perish, i.q. הוה Job 37:6, הוה "for he saith to the snow, fall down upon the earth," Vulg. ut descendat in terram (LXX. according to signif. 1, γινωσκὶ ἐπὶ γῆς).

[The derivatives (except הוה) follow.]

הוה & הוה Ch. to be, i.q. Heb. הוה. Fut. הוה and הוה. To this future there is sometimes prefixed the particle הוה, which then means that, in order that, and the preformative of the future is commonly omitted, as הוה that they may be, that they might be, Dan. 2:43; 6:2, 3; הוה Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הוה הוה "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הוה f. verbal of Piel, from הוה—(1) desire, cupidity, from the root No. 2, Prov. 10:3, הוה הוה "he casts away the desire of the wicked."

Parall. הוה. Comp. הוה. (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the הוה is כח). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) ruin, fall (Arab. هوى), from the root No. 3. Hence calamity, destruction. Ps. 57:2, הוה הוה "until destruction be past;" Psal. 91:3, הוה "the destroying pestilence;" Ps. 94:20; Prov. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, injury, mischief, wickedness. Psal. 5:10, הוה הוה "their inward part is very wickedness;" Ps. 38:13, הוה הוה "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, הוה הוה "listening to a mischievous tongue;" Job 6:30.

הוה i.q. הוה No. 2, misfortune, calamity. Isa. 47:11; Eze. 7:26.

הוה (prob. for הוה, "whom Jehovah impels"), [Hoham], pr. n. of a king of Hebron, Josh. 10:3.

הוה interj. onomatopoeic., like הוה—

(1) of threatening, הוה! הוה! hei, oi, vae! followed by an acc. ["nom. for a voc., see LXX.," Isa. 1:4, הוה הוה "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; אל Jer. 48:1; Jer. 50:27; Eze. 13:3; Jer. 13:18.

(2) of lamenting, alas! הוה! הוה! "alas! my brother!" Isa. 17:12.

(3) of admonishing, הוה! heus! he! Zec. 2:10; Isa. 18:1; 55:1.

הוה Ch. to go, a form softened from הוה, comp. הוה and הוה, and הוה and הוה, and in the more modern languages, Engl. talk, walk, dark, warm (in which the r is omitted in pronunciation [probably

it was intended to refer to the *l m* the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *faux* from *falsus*. Fut. (the only instance of fut. A. in verbs עו) יהי Ezr. 5:5; 6:5; 7:13. Infinitive יהי Ezr. 7:13.

הוללה f. plur. הוללות *folly*. Ecc. 1:17; 2:12. Verbal from הולל in Poel.

הוללות f. id. Ecc. 10:13.

הולם m. (Milël) Isa. 41:7, see הלים.

הוים TO PUT INTO MOTION, TO DISTURB; kindred to the roots הים, הים, הים. Deu. 7:23, הים מהים נרועה, "he brings upon them great disturbance." Whence הים pr. the sea in commotion.

NIPHAL, fut. הים to be disturbed, to be in commotion, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHAL, to make a commotion, Ermen machen, toben (comp. הים הים הים halten), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Zoben im Innern), Ps. 55:3.

Derivatives, מהים, הים.

הוים ("destruction," root הים), [Homam], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הים.

הוין i. q. Arab. هان to be light, easy, compare cogn. הין, הין. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II. IV. X. to esteem of little worth, to contemn. So HIPHAL, Deut. 1:41, ויהיני לעלות "ye thought it but little to go up," i. e. ye acted lightly and rashly in that ye went up. Others take it "contemning (the command of God) ye went up." Comp. Nu. 14:44.

(2) to be in easy circumstances, to live comfortably, to be rich. Compare הין No. 2, 3. Hence are derived הין, and—

הין m.—(1) riches, substance. Prov. 1:13; 6:31; 8:18; Ps. 44:13, הין בלא הין gratis, for no price. Plur. הוים Eze. 27:33.

(2) adv. enough. Prov. 30:15, 16. So LXX. (ἀρκεί), Chald., Syr., Arab. (Arab. هون facility, comfort; compare هون Med. Waw to live comfortably, quietly; هون quiet, wealth; هון wealth, substance).

הוין & הוין—(1) an ancient word, in but little use, i. q. הוין a mountain, Gr. ὄρος. Gen. 49:26, הוין (I read הוין עו, "everlasting mountains;" in the

other hemistich וְנָעוּת עוֹלָם "the eternal hills." The Masorites have indeed pointed these words, הוין עו, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוין as the part. of the verb הוין, my parents; עו is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [Hor], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبي هارون, *Jebel Neby Hârân* ("the mountain of Aaron the prophet"), or سيدنا هارون ("our lord Aaron"). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(b) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הושמע (for הושמע, "whom Jehovah hears"), [Hoshama], pr. n. m. 1 Ch. 3:18.

הושע ("welfare" [salvation]), [Oshea, Hoshea], Hosea, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὀσηέ. Hos. 1:1, 2.

הושעיה ("whom Jehovah aids" ["whom Jehovah has set free"]), [Hoshaiah], pr. n. of several men—(1) Nehem, 12:32.—(2) Jer. 42:1; 43:2.

הוית see הוית.

הוין TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is הוין, and the original idea is that of nocturnal vision. LXX. ἐνυπνιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὀραματιστάι. (Arab. هذى and هذا to talk ramblingly, to be delirious, especially through illness, and so commonly amongst the Talmudists.)

הוין (for הוין from the verb הוין, as בול for בול), lamentation, Eze. 2:10.

הוין—(1) pron. 3 pers. sing. fem. she, neut. it. Syr. ܗܝ, Arab. هي. Compare הוין. Sometimes it

the Masoretic text there occurs מִיָּה, in cases in which מִיָּה is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected מִיָּה, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine מִיָּה apply equally to the feminine מִיָּה. It is often—(a) i. q. *herself, ipsa*, אִתָּהּ, Joshua 6:17;—(b) *this*, אֵלֶּה, especially when it has the article, as אֵלֶּה הַנֶּחֱמָה at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

חִיָּא Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27;
7:7; Ezr. 6:15.

הִירָר mas. (root הָרַד) *joyful acclamation, rejoicing*—(a) of vintage gatherers and wine-press treads. Jer. 25:30; 48:33.—(b) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

הִיָּדוֹת pl. f. Neh. 12:8, *praises, songs*, compare Neh. 11:17. This word is derived from הוֹדָה [Hiph. of יָדָה], to praise, of the same signification as תְּהִלָּה. There does not, however, occur any other word corresponding to this in form. ["Compare also Neh. 12:27, where in a like context is תְּהִלָּה."]

הָיָה fut. יִהְיֶה apoc. יִהְיֶה with Vav convers. וַיִּהְיֶה, inf. absol. הָיָה const. הָיָה, once הָיָה Eze. 21:15, with pref. בְּהָיָה, i. q. הָיָה, Ch. הָיָה, Syr. ܗܝܐ, ܗܝܐ.


(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, שֵׁם הָאֲרָץ הָיָה בְּאֵץ הַשָּׂדֶה הָיָה עֵצִים "the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, וְהָאֲרָץ הָיְתָה תֹהוֹ וָבֹהוּ, Gen. 3:1, וְהַנֶּחֱשׁ הָיָה שָׁרִים, Gen. 2:18, לֹא טוֹב הָיִית׃, Gen. 3:40, כִּי הוּא הָיְתָה אִם בְּלֹחִי, Gen. 4:8, וְהָיָה בְּיָמֵיכֶם בְּשָׂדֶה, "and, it came to pass when they were in the field." Gen. 2:25; 4:14. (As to its ellipsis, see Lehrs. p. 849.)

Followed by ל— (a) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, אֲנֹכִי לֹא אֶהְיֶה לָּכֶם "I will not be to you," i. e. I will not be your God. So very often לֵי שׁ and negat. לֵי לֹא.—(b) *to be for anything*, i. e. to serve for, or as anything, שׁ עֲשֶׂה בִּימֵי חַיֶּיךָ, geteriden. Gen. 1:14, 15, וְהָיוּ לְמִנְיֹת "and they shall be for luminaries." Verse 29. Ex. 4:16, הָיָא

הַיְהִי־לִי כִּדְרֵשׁ אֱלֹהִים “he shall be as
thee for a mouth, and thou shalt be to him for God,”
i. e. thou shalt suggest and, as it were, inspire words
to him as God does to the prophets. Exodus 2:16
Gen. 28:31; Nu. 10:31. Also with a gerund, Isa.
44:15, הָיָה לְאֵרֶם לְבָשׁ “it (the wood) is for a man
to burn.” Also to *shew oneself as such a one*. 1 Sa.
4:9, הָיָה לְאֲנָשִׁים “shew yourselves men;” and with
dat. of pers. 1 Sa. 18:17, הָיָה לִי לְקָן חַיִּל “be thou to
me for a valiant man.”—Followed by ל before an
inf.—(c) *to be about to, to be going to* (comp. Engl.
I am to play [this comparison is wholly unapt], or ift
baran, im Begriff zu thun). Gen. 15:12, וַיְהִי הַשָּׁמֶשׁ
לְבֹא “when the sun was about to set.” Josh. 2:5,
וַיְהִי הַשָּׁעַר לִשְׁנֹר “and when the gate was about to
shut” (in a passive sense, as in Germ. es ist zum Essen
da, that it be eaten). Isa. 6:13; Deu. 31:17.—(d)
to be intent upon any thing, Gerin. er war darauf, more
fully darauf erpicht. 2 Chron. 26:5, וַיְהִי לְדָרֵשׁ אֱלֹהִים
“and he was intent to serve God. As to הָיָה when
it is omitted in such expressions, see Lehrs. § 211.

עִם הָיָה *to be with any one*—(a) *to be on his side, to take his part*, *εἶναι μερά τινος* (Matt. 12:30), 1 Ki. 1:8 (see עִם).—(b) *הָיָה עִם אִשָּׁה* *to be with a woman, to lie with her*, Gen. 39:10; 2 Sa. 13:20, Syr. ܝܫܬܝܬܝܢܝܝܬܝܢ. —(c) *הָיָה בְּעֵינֵי פֶּ* *to be in any one's eyes, i. e. to seem to him*, see עֵין.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, **וְהָיָה בְנָהּ** i. q. **וְהָיָה**, especially in writers of a later age, Job 1:14; Neh. 1:4; 2:13, 15; comp. Syriac **ܡܬܝܢ ܡܬܝܢ** he was killing.

(2) *to become, to be made or done.* Absol. i. q. *to exist, to come to pass.* Gen. 1:3, אֵחָד — "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, כָּל־אֵלֶּה, "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said *to come to pass* (in opp. *to fail*). Isa. 7:7, לֹא תִהְיֶה וְלֹא תִקָּוּם, followed by לְ of the agent, Isa. 19:15, לֹא יִהְיֶה לְמִצְרַיִם, מִצְרָה "no work shall be done by the Egyptians." *To be made any thing* is used followed by an acc. Gen. 19:26, וַתֵּהְיֶה נְצִיב סֶלֶח, "and she became (was made) a pillar of salt." Gen. 4:20, 21; more often followed by לְ, Gen. 2:7, וַיֵּהְיֶה לְנֶפֶשׁ חַיָּה, "and man became a living soul." Gen. 2:24; 17:4; 18:18; 32:11; Ex. 4:4; Isai. 1:31 But לְ הֵיחָד is also — (a) *to be or come to any one* Ex. 32:1. — (b) *to be or to fall to any one*, as a prey, portion, jem. zu Sbeil werden. Isa. 7:23; 17:2; 61:7; specially used of a woman, הָיְתָה לְאִישׁ, like the Syr.  לוֹסֵל she

fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

הָיָה pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa. 1:9, הָיָה לָנוּ "we should have been like Sodom" (should have experienced the same). Gen. 18:25, הָיָה צַדִּיק כְּרָשָׁע "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase הָיָה וְהָיָה "and it came to pass, that," like in N. Test. καὶ ἐγένετο οὕτως. Similarly, in the prophets הָיָה "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, הָיָה תִּהְיֶה "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָיָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הָוָה to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָיָה, הָיָה, and הָיָה are of the same origin. Of these הָיָה and הָיָה prop. had the signification of breathing, blowing (comp. הָוָה, הָוָה, הָוָה), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָיָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used—(1) *to become, to be made*. Followed by לְ to be made, to become anything, Deu. 27:9; Pro. 13:19, הָיָה לָנוּ "a desire which has been done" (ein Wunsch, der geschehen ist), i. e. fulfilled; compare verse 12, where there is הָיָה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, הָיָה לְיְהוָה הַמֶּלֶךְ הַדָּבָר הַזֶּה "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus* Troes,) i. e. *to be over, ended, gone by*, fertig, vorüber, dahin seyn. Dan. 2:1, שָׁנָתוֹ נִהְיָה עָלָיו "his sleep left him." German, war vorüber für ihn, war dahin für ihn. לוֹ, אֵלָיו is for עָלָיו by a Syriacism (not for עָלָיו). 8:27, נִהְיָה וְנִהְיָה "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. langui et aegrotavi.

הָיָה fem. in כְּחַיִּב Job 6:2; 30:13 for הָיָה *destruction*.

הָיָה a Chaldee form for הָיָה how? 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. 23 id.).

הָיָה quadrilitt. not used. [In Thes. הָיָה, unused root, prob. i. q. הָיָה (with the letters transposed) and הָיָה.] Arab. هَيْكَل *to be great, lofty*. Hence הָיָה. [In Corr. this root is altogether rejected.]

הָיָה comm. once certainly fem. Isa. 44:28. ([*"It comes from root הָיָה i. q. הָיָה, to take, to hold; specially to be capacious, spacious."* Ges. corr.] Arab. هَيْكَل, Syr. هَيْكَل, Æth. ሀይከል: id. [*"There is likewise a verb הָיָה"*]). Pl. הָיָה, once לוֹ Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הָיָה הָיָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere הָיָה הָיָה), also the holy tabernacle which was used before the temple was built; compare הָיָה No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is *a part of the temple at Jerusalem*, namely, ὁ ναὸς κατ' ἑξοχὴν, answering to the nave of modern cathedrals between the entrance and the holy of holies (הֹדֶשׁ), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הָיָה is said to be applied to the holy of holies itself.

הָיָה emphat. הָיָה Chald. like the Hebrew.

(1) *the palace of a king*, Dan. 4:1, 26; Ezr. 4:14.

(2) *a temple*, Dan. 5:2, 3, 5.

הָיָה Isa. 14:12 according to LXX, Vulg, Targ Rabbin. Luth., *stella lucida, bright star*, i. e. *Lucifer*

Nor is this a bad rendering, for there is added **לְשֶׁחַר** and in the Chaldee also Lucifer [the morning star], is called **כְּכָבֵד נִיזָה** in Arab. **زهرة** i. e. splendid star.

According to this opinion **לְשֶׁחַר** would be derived from the root **הלל** to shine; as a participial noun of the conj. **לְשֶׁחַר**, (comp. Arab. **بيطر**, Syr. **صحن** and the like), or else of a quadrilateral verb **הילל**, comp. **הִקְל**, **הִיךר**. However, **לְשֶׁחַר** itself is not unfrequently Imper. Hiph. of the verb **לל** in the signification *wail, lament* (Eze. 21: 17; Zec. 11: 2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

הים see **הים**.

[**הים** pr.n. see **הים**].

הֵמָן (= **מְהִימָן** Ch. and Syr. faithful), [*Heman*]—(1) pr.n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5: 11), of the tribe of Judah, 1 Ch. 2: 6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6: 18; 15: 17; 16: 41, 42; Ps. 88: 1; compare Thes. p. 117.

הֵן m. a *hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sectarii"] **לֵן**, 2 Attic **χόες** (according to Joseph. Ant. iii. 9 § 4). Nu. 15: 4, sqq., 28: 5, 7, 14; Eze. 4: 11. LXX. **Εἷν**, **ἴν**. Its etymology is doubtful. It may be derived from **הן** as being a *light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. *ἵνιον*. See Leemans, Lettre a Salvolini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

הֵן see **הֵן**.

הֵכר in Kal not used. [See added note below.]

Arab. **حكر** and **حكر** to be stupified, to be stunned,

Kamūs i. 691, **العجب أو أشده** *admiration*, or, *most vehement admiration*, i. e. stupor. Kimchi, after R. Jonah **תמיהה גדלה** great admiration. Alb. Schultens (on Job 19: 3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable **ח, חק**, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs **חקק**, **חַקַּק**, and **חַקַּל** which see.

["Once fut. Kal, or (Heb. Gramm. § 52, n. 14)"] **לֹא תִבְיָשׁוּ**, **לֹא תִבְיָשׁוּ** Hiphil, to *stun*, to *stupify*; Job 19: 3, **לֹא תִבְיָשׁוּ** "ye are not ashamed, ye stun me," LXX. **οὐκ αἰσχυόμενοι με ἐπικεισθή μοι**, Jerome, *et non erubescitur opprimentes me*; **ῥααμιὸς ὑβértáubet iþr midh**, a rightly given by Cromayer, Schultens in *Animadv. verss.*—**תִּבְיָשׁוּ** seems to stand for **תִּבְיָשׁוּ** (compare Jer. 9: 2). It may even be taken for the fut Kal, but on account of the dative **לִי**, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to **תִּבְיָשׁוּ** the force of Arab. **خج** to *injure*, to litigate pertinaciously; whence in Job l. c. *shameless ye injure me*. Several MSS. read **תִּבְיָשׁוּ**." Ges. corr.]

הִבְיָרָה f. (Verbal of Hiph. from the root **בָּרָה**, of the form **הִבְיָרָה**, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), a *knowing, taking knowledge of* ["a beholding"]; Isa. 3: 9, **הִבְיָרָה פְּנֵיהֶם** "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["the beholding of their persons, i. e. respect of persons, partiality in a judge; compare the phrase **הִבְיָרָה פְּנֵים** in **נָכַר** Hiphil"].

הֵל—(1) the article, Arab. **ال**, Heb. **הֵ**, **הֵ** being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. CCXIII.

(2) A particle of interrogation, Arab. **هل**, whence is taken **הֵ** interrogative, which see. The full form is once found, Deu. 32: 6, according to the reading of the Nehardeenses, who thus divide **הֵל יִהְיֶה**, which others join together **הֵלִי הֵי**. If the former be correct, **הֵל** is joined with an accusative, as is often the case.

הֵלֵא TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. **ܠܬܝܠܐ** to put far, to remove, and Arab. **حل** II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from **הֵלֵא**.]

NIPHAL, partic. **הֵלֵא** removed, far off, collectively, the far removed, the remote, Micah 4: 7 Hence—

הֵלֵא (segol. form, like **מֵלֵא**, subst. *distance, remoteness*, always with **ה** parag. **הֵלֵא** (Milêl, and on that account without Metheg), adverb *far off, farther*.

(1) *Used of space*, Gen. 19:9; וַיֵּשְׁתָּהּ לָאָה "go farther back," begone; LXX. ἀποστα ἐκ: Vulg. recede illuc (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3; וְהָלַחְתָּ (and thou shalt go) thence farther;" 1 Sam. 20:22; מִמָּוֶה וְהָלַחְתָּ "from thee farther," i.e. beyond thee; verse 37. (In opposition to מִמָּוֶה on this side of thee.) Num. 32:19; Isa. 18:2; וְהָלַחְתָּ "a people terrible and farther off than it;" verse 7. מִהָלַחְתָּ "farther off than," as Am. 5:27; מִהָלַחְתָּ "beyond, farther off than Damascus."

(2) *Used of time*, 1 Sam. 18:9; וְהָלַחְתָּ "from that day and on ward;" Lev. 22:27. (Syr. ܠܗܠܝܬܝ id., ܠܗܠܝܬܝ beyond, Ch. ܠܗܠܝܬܝ and ܠܗܠܝܬܝ, which belong to a root Med. Gem., see under ܠܗܠܝܬܝ.) [In Thes. Gesenius thus derives the word, "probably for ܠܗܠܝܬܝ from ܠܗܠ (which see, No. 1)."]

הלולים m. pl. verbal of Piel from ܠܗܠ ["praises (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הלם see הלום.

הלך comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic ܠܗܠܝܬܝ Gol. col. 2122.

הלך (Milrā), m. *this*, Gen. 24:65; 37:19. Compounded of ܠܗ and the fuller form of the article ܠܗ, the ܠ being doubled as in the cognate ܠܗܠ, ܠܗܠ. ["According to Hupfeld from ܠܗ and ܠܗܠ=ܠܗܠܝܬܝ which is also favoured by the Talm. plur. ܠܗܠܝܬܝ for ܠܗܠܝܬܝ."]

It answers to the Arabic ܠܗܠܝܬܝ which assumes the power of a relative; hence is the shortened form ܠܗܠܝܬܝ, and by aphæresis ܠܗܠܝܬܝ.

הלך id., once occurring Eze. 36:35, joined with ܠܗܠ and thus of the feminine gender.

הלך or הלך m., *a going, a step*; Job 29:6; ܠܗܠܝܬܝ "my steps." Root ܠܗܠܝܬܝ.

הלך f. only in pl.—(1) *going, progress*, Na. 3:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6; ܠܗܠܝܬܝ "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27; ܠܗܠܝܬܝ "she attends to) the ways of her house," i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root ܠܗܠܝܬܝ.

הלך & הלך (see Gramm. § 67, [77]) fut. ܠܗܠܝܬܝ (from ܠܗܠ), once with Yod ܠܗܠܝܬܝ Mic. 1:8; poet. ܠܗܠܝܬܝ (from ܠܗܠ), once ܠܗܠܝܬܝ Psal. 73:9; imp. ܠܗܠ with ܠܗܠܝܬܝ or with the ܠܗ omitted ܠܗܠ (see ܠܗܠ in its own place), fem. ܠܗܠܝܬܝ, rarely ܠܗܠܝܬܝ Jer. 51:50; inf. abs. ܠܗܠܝܬܝ, constr. ܠܗܠܝܬܝ with suff. ܠܗܠܝܬܝ, part. ܠܗܠܝܬܝ.

(1) *to go, to walk, to go along* (kindred roots are ܠܗܠ, ܠܗܠܝܬܝ, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20; ܠܗܠܝܬܝ "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition ܠܗܠ Gen. 26:26; 1 Sa. 23:18; 2 Ch. 8:17; sometimes ܠܗܠ 2 Sa. 15:20; 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21; ܠܗܠܝܬܝ "ships going to Tarshish;" or with ܠܗܠܝܬܝ 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through* or *over* a place, as Deu. 1:19; ܠܗܠܝܬܝ ܠܗܠܝܬܝ "and we went through all the desert;" 2:7; Job 29:3. So also ܠܗܠܝܬܝ Num. 20:17; 1 Ki. 13:12 (in other places ܠܗܠܝܬܝ Pro. 7:19).—(b) followed by ܠܗܠ it is *to go with* some person or thing, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare ܠܗܠ, C. 1.) For another sense see above.—(c) with ܠܗܠ or ܠܗܠܝܬܝ *to go with, to have intercourse with* (German umgehen mit), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with ܠܗܠܝܬܝ *to go after* any one, *to follow* him, Gen. 24:5, 8; 37:17. ܠܗܠܝܬܝ ܠܗܠܝܬܝ "walk to go after, i.e. to worship, God or Baal, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2; ܠܗܠܝܬܝ "the sword shall pursue thee.—(e) with a pleonast. dative ܠܗܠܝܬܝ *to depart*, see No. 3.

(2) trop. *to walk*, i.e. *to live, to follow any manner of life* (Germ. wandeln, comp. ܠܗܠܝܬܝ No. 3.) Ps. 15:2; ܠܗܠܝܬܝ "who walketh (lives or conducts himself) uprightly." Ps. 1:1; ܠܗܠܝܬܝ "walk (lives) according to the counsel of the wicked." 1 Ki. 9:4. ܠܗܠܝܬܝ ܠܗܠܝܬܝ *to follow* any one's footsteps, to imitate him in life and manners, hence ܠܗܠܝܬܝ "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like ܠܗܠܝܬܝ) Isa. 33:15; ܠܗܠܝܬܝ "he who walketh uprightly;" Mic. 2:11; ܠܗܠܝܬܝ "living in wind (i.e. vanity)"

and lying;" Pro. 6:12, הולך עקשנות פה "walking (living) in perverseness of mouth," i.e. who, while he lives, continues to practise perverseness of speech.

(2) Specially to go away, to vanish, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by a dat. pleon. הולך לו, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לך לך Gen. 12:1; 22:2 Hence to de cease, to die, Gen. 15:2; Psal. 39:14. (So in Arabic عصى, ذهب, عصى, and

more fully حصى سبيله to go one's way. Syr. حلب to migrate, to wander; in Aeth. ገደዘ and ለተደዘ). But to this head does not belong Gen. 25:32, אָנֹכִי הֹלֵךְ, for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) to go, as water, i.e. to flow, to be poured out, Isa. 8:7. Such expressions are of frequent use in Hebrew, as the hills flow with milk or with water, i.e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehrs. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, קָלַח בְּרִימִים תִּלְכְּנָה מֵיָם. Vulg. *omnia genua fluent aquis* (i.e. out of fear). Compare Virg. Georg. ii. 166: *auro plurima fluxit*.

(5) to go on, to go forward in any thing, i.e. to go on adding. It is variously construed—(a) with inf. pleon. הולך and the participle of another verb, Gen. 26:13, וַיֵּלֶךְ הָלַךְ וַיִּגְדַּל pr. *he went on going on, and grew*, i.e. he went on growing day by day, he grew more and more. Jud. 4:24, וַיֵּלֶךְ יָד בְּיָדָאֵל, הָלַךְ וַיִּקְשֶׁה "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הולך the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, וַיָּשָׁבוּ הַמַּיִם מֵעַל הָאָרֶץ, הָלַךְ וַיָּשׁוּב "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(c) with the partic. הולך and the partic. of another verb; 1 Sa. 17:41, הֹלֵךְ הַפְּלִשְׁתִּי הֹלֵךְ, וַיִּקְרַב "and the Philistines came nearer and nearer." 1 Sa. 2:26, וַיִּגְדַּל שְׁמוֹנָאֵל הָלַךְ וַיִּגְדַּל, "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL הִלָּךְ pr. to be made to go, hence to go away, to vanish, Ps. 109:23.

PIEL הִלְךָ i. q. Kal, but always poetic (except 1 Ki. 21:27) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, to go, to walk, Job 24:10; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:1 Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps to fall upon any one, *grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence מְהַלֵּךְ *grassator, robber, attacker*, Prov. 6:11 (parall. מְנַן). Compare עָדָה to walk, to invade, to rob. Others understand a *vagrant*. Compare HITHPAEL.

HIPHI'ל הוֹלִיךְ (from הָלַךְ), rarely הוֹלִיךְ Ex. 2:9, and part. מְהַלְכִים Zec. 3:7 (formed from הָלַךְ in the Chald manner)—(1) causat. of Kal No. 1; pr. to cause some one to go, hence to lead, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. מְהַלְכִים *leaders, companions*, Zec. 3:7; also to take any thing away, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, הוֹלִיכִי אֶת־הַיֶּלֶךְ חָנָה "take this child." 2 Sa. 13:13, אֵיכָה אֶלְיָךְ אֶת־חַרְפֹּתִי "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, to cause to perish, to destroy, Ps. 125:5.

(3) causat. of Kal No. 4, to cause to flow (as water), Eze. 32:14, that (the sea) may flow away, Ex. 14:21.

HITHPAEL הִתְהַלַּךְ—(1) pr. to go for oneself, comp. Gr. *πορεύομαι*, Germ. *fidh ergehen*, hence to walk up and down, Gen. 3:8; 2 Sam. 11:2, to go about, to walk about, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, to walk, to go, Ps. 35:14; with acc. (like Kal) Job 22:14, הוֹלִיכִי יְהוָה, "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) to live. הִתְהַלַּךְ בְּאֵמֶת בְּרָחוֹם to live (to walk) in truth, in uprightness. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. מְהַלֵּךְ Pro. 24:34, an attacker, a robber, or a vagrant, comp. Piel No. 4.

Derivatives, besides those which immediately follow, הָלַךְ, הִלְכָה, הִלְכָה, see also לָכָה.

הָלַךְ Ch. PAEL, to go, Dan. 4:26.

APHEL, id. Part. מְהַלְכִין Dan. 3:25; 4:34.

הָלַךְ m.—(1) journey, way, also i. q. הָלַךְ a traveller, a wanderer, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a.].)

(2) a flowing, a stream. 1 Sa. 14:26, הָלַךְ רֵבֶשׁ "a stream of honey." Comp. הָלַךְ No. 4.

הָלַךְ m. Ch. a way-toll. Exr. 4:13, 20; 7:24.

הלל — (1) TO BE CLEAR, TO BE BRILLIANT, *hell* [הֵלֵן, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *el-lell-lell-lell-lell*; whence to make *el-lell*, is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. *hellen*, and the kindred roots *gellen*, גָּלַל, שָׁלַל. See PIEL. It is applied —

(2) to brightness of light, Arab. *הל* (like the Germ. *helle* farben). See HIPHIL, and the noun הֵלֵל. Hence —

(3) to make a show, used both of external appearance, and of grandiloquent words, *glänzen wollen*, *prahlen*, Ps. 75:5. Part. הוֹלֵל the proud, the insolent, Ps. 5:6; 73:3; 75:5. Hence —

(4) to be foolish. See POEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. נָבִיל.

PIEL, pr. to sing (see Kal No. 1), especially any one's praises; hence, to praise, to celebrate, especially God, with an acc. הֵלְלוּ-יָהּ "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with ? (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with ? Psal. 44:9. Also simply to praise, Prov. 27:2; 28:4; followed by אֶל to praise some one to another, to commend, Gen. 12:15.

(2) intrans. to glory. Psal. 56:5, בְּאֵלֵהִים אֶהְלֵל "in God I will glory." Comp. Ps. 10:3.

PUAL, to be praised, celebrated, Eze. 26:17. Part. מְהוֹלָל worthy to be praised, (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, וְנִתְהַלְלוּ לֹא הַזִּמְנוּ according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. הַלְלָה epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading הוֹלְלוּ, for הוֹלְלוּ lamented.

POEL fut. הוֹלִיל causat. of Kal No. 4, to make foolish, Ecc. 7:7; also to shew to be foolish, to make ashamed. Job 12:17; Isa. 44:25, יוֹלֵל לְסָמִים "he shews the diviner: to be fools."

POAL part. מְהוֹלָל mad, pr. smitten with fury. Ps. 109:9, מְהוֹלָל "those who are mad against me" (like נָסִי). Ecc. 2:2.

HIPHIL — (1) causat. of Kal No. 1, to make bright or shining, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. fut. under Kal 2], Job 29:3, בְּהֵלוּ לִי for בְּהֵלֵלוּ (by the omission of ה preformative), "when God made his light to shine." Those who do not thus

admit the syncope of the letter ה, take הֵלוּ to be inf. Kal of the form הֵלֵן, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) to shine, to give light, i. q. הָאֵר No. 2, שִׁדַּח verbreiten, leuchten, Job 31:26.

HITHPAEL — (1) pass. of Piel 1, to be praised, Prov. 31:30.

(2) to glory, to boast oneself. 1 Ki. 20:11; 1 Ro. 20:14, אָנֹכִי לוֹ אֵין יִתְהַלֵּל "he goeth away, and then he boasteth (of his bargain)." With ? of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with עַל Ps. 106:5.

HITHPOEL — (1) to be mad, to be foolish. Jer. 25:16; 51:7; Nah. 2:5, יִתְהַלְלוּ הָרָקֵב "the chariots are mad," they are driven impetuously; Jer. 50:38, יִתְהַלְלוּ בְּאִדְמָה used in a pregnant sense, "they madly confide in idols."

(2) to feign madness, 1 Sa. 21:14.

Derivatives, הוֹלֵל, הוֹלֵלָה, הוֹלְלָה, הוֹלְלָה, מְהוֹלָל, מְהוֹלָלָה, מְהוֹלָלָה, and —

הֵלֵל ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

הלם fut. O (Psal. 74:6) — (1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, הָלַסְתָּ סִיסְרָא "she smote Sisera;" Ps. 74:6; 141:5; Isa. 41:7, הוֹלֵם פָּעַם who smote the anvil, pr. הוֹלֵם פָּעַם. As to the change of the accent, see Lehrs. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. יין הֵלֵסִי Isa. 28:1, smitten by wine, drunkards; compare Gr. *οἰνοπλήξ*, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) to smite in pieces, to break, Isa. 16:8.

(3) to be dissolved, to break up (intrans.) as an army, to be scattered; Germ. *ſich zerſchlagen*. 1 Sa. 14:16, וְהָלַם וְהָלַם "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, מְהַלֵּם, מְהַלֵּם.

הֵלֵם adv. of place. — (1) hither, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; עַד-הֵלֵם hitherto. 2 Sa. 7:18.

To this answers the Arab. *هلم* (not *هلم*, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. *هَلَمِي*. Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from הָלַם to strike

the ground with one's foot (comp. **עצם**). As to the sense, comp. also Gr. *deupo*, *deupō*, pl. *deure*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הלם ("stroke"), [*Helem*], pr. n. of a man, 1 Ch. 7:35.

הלמת f. *hammer*, Jud. 5:26, so called from striking. See the root.

הם or **הם** [*Ham*], pr. n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הם or **הם** only in pl. with suffix **המהם** for **המהם** *their riches*. Eze. 7:11, **לֹא מָהֶם וְלֹא מַהֻמָּם** "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words **מָהֶם**, **מַהֻמָּם**, **מַהֻמָּם** appears to have given occasion for the use of this new or at least uncommon form.

הם & **המהם** pers. pron. pl. m. **THEY, THOSE**; sometimes it is incorrectly put for the feminine, *ea*. Zec. 5:10; Ru. 1:22. — With the article it becomes the demonstrative, *these*; see **הזוה**. — Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, **חַלְלֵי הַרְבֵּי הַפֶּה** shall be stricken through with my sword." Compare **הזוה**.

המהם fut. **המהם** onomatop. root, to **hum**; Germ. *brummen*, *summen*, or rather the old *hummen*; Engl. *to hum*, used of the sound made by bees; whence the Germ. *hummel*, Arabic **همس**, **همهم**. It is used —

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *hummel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 93:3; Isa. 17:12. Hence **המקלות** poet. noisy places,

i. e. the streets, Pro. 1:21. Pro. 20:1, **הַיַּיִן הֵמָּה שֶׁרָגַז** "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, **כִּי לְמוֹאָב כְּנֹזֵר יִהְיֶה** "my bowels shall sound like a harp for Moab." Jer. 48:36, **לְבִי לְמוֹאָב כְּחִלְלִים יִהְיֶה** "my heart shall sound for Moab like pipes." Hence —

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is **הנה**.

Derivatives **הם** or **הם**, **המיה**, **המון**, **המנה**.

המהם see **הם**.

המון & **המון** Ch. pers. pron. pl. *they, those*, Dan. 2:34; Eze. 4:10, 23, i. q. Heb. **הם**.

המון (from the root **המהם**), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence —

(2) *a multitude* of men itself. **קול המון** the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. **המון** Gen. 17:4, 5. **המון** Isa. 17:12, many peoples. **נשים** Gen. 17:4, 5. **המון** a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, **המון מעי** pr. "commotion of thy bowels," i. e. thy mercy; comp. the root No. 3.

המון see **המון**.

המנה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

המהם f. *sound* of a harp, Isa. 14:11. Root **המהם**.

המל a root not used. Arab. **همل** to rain incessantly; kindred to the Heb. **המר**. The original idea appears to be that of making a noise; compare **המהם** used of the noise of showers, 1 Ki. 18:41. Hence —

המלה & **המלה** f. *noise, sound*, i. q. **המון** Eze. 1:24, **וַלְבָּבָם קוֹל הַמֶּלָּה כְּמֹל מְחֻנָּה** "as they went, a

noise [was heard] like the sound of a host." (Comp. **קול המון** Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

המם fut. יהם i. q. **הום** pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) *to impel, to drive*. Isa. 28:28, **המם וְגָל עֲנָלְתוּ** "he drives the wheels of his threshing wain."

(Comp. Arab. **حم** to urge on a beast.)

(2) *to disturb, to put in commotion, to put to flight*, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, **שָׁלַח הַמָּלָךְ וְיָהֳמֵם** "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, **אֱלֹהִים הָמָם** "God disturbed them with every misery." Hence—

(3) *to destroy utterly, to make extinct*, Deut. 2:15; Est. 9:24 (where it is joined with **אָמַד**). Jer. 51:34 (with **אָמַד**).

[Derivative, pr. n. **הוֹמָם**.]

הָמָה **ἄταξ** **λεγόμεν.** i. q. **הָמָה**, **הָמָל**, **הָמָר** TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, **יֵצְאוּ הָמָנִים** "because that ye raged yet more (against God) than the nations (which are around)." Compare **הָמָה** Ps. 83:3; 46:7. It may also be that **הָמָה** is a secondary root, formed from **הָמָן**. The Hebrew interpreters regard **הָמָנִים** as being for **הָמָנִים**, and that this is the verbal noun **הָמָן** itself. [So Ges. in Thes. and Corr.]

הָמָן [*Haman*], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. **همان**, which he translates *alone, solitary*. But **همان** is nothing but an adv. *so, only, but*. Perhaps a better comparison will be Pers. **همام** *homām*, magnificent, illustrious; or Sanscr. *hēman*, the planet Mercury.)

הָמָנִיךְ or according to **הָמָנִיךְ** Chald. Daniel 5:7, 16, 29, *a necklace, neckchain, monile*. To this corresponds Syr. **ܫܡܢܝܬܐ**, and Greek **μανιάκης**, **μανιακον**, **μάννος**; also **μανάκιον**, **μαννάκιον**: all of which are diminutives from **μάνος**, **μάννος**, the words being chiefly Doric; whence also the Lat. *monile* (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). **ה** in Ch. and Syr. is a prosthetic letter, and **י** or **יִ** is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable **מן** **μάνος** be further traced, the idea of many is not improbable that it properly signifies the moon, and that **μανιάκη** is properly i. q. **μηνίσκος**, a little moon worn round the neck (compare **שֶׁמֶרֶץ**). Indeed in modern Persic the moon is called **ماه**, but the primitive Nun is shown to be omitted by the Greek **μήν**, **μήνη**, Dor. **μάννα**, Goth. *mana*, Lat. *mensis*, Germ. *Man*, *Monb*. Geddes on Ex. 25:22, compares the Lat. *manica* from *manus*, and supposes **המ** properly to mean an armlet. ["Comp. also Sanscr. *mani*, a gem, a pearl."]]

הָמָם an unused root, i. q. **הָמָשׁ**, **הָמָס**, which are used of a gentle noise of various kinds (comp. **הָמָה**, **הָמָן**, **הָמָר**), as of persons walking, of small branches and twigs mixed together and breaking one another (**ἄνιπτεν** **βέτ** **ῥεῖσθός**); compare transp. **הָמָם** to break any thing dry, as brushwood, **הָשִׁים** brushwood. Hence—

הָמָמִים m. pl. Isa. 64:1, *brushwood*. Saadiah has well retained **الهَمَس**. See Schult. in Orig. i. p. 68, 69.

הָמָר a root not used in Hebrew. Arab. **همر** *to flow in a rapid stream* (of water) **همر** rain, shower. The original idea is no doubt that of making a noise (comp. **הָמָה**), as in **הָמָל**, a root which is formed from this, the letter **ר** being softened. Of the same origin are Gr. **ὑμβρος**, Lat. *imber*. A kindred root is **מָרַר**.

Derivative **מִתְהַרֵּר**.

I. **הֵן** pers. pron. 3 pers. pl. fem. **THEY, THOSE** Only with pref. **הֵנָּה** Gen. 19:29; 30:26; **הֵנָּה** Ezek. 18:14; **הֵנָּה** Eze. 16:47; **הֵנָּה** (therefore) Ruth 1:13. The separate pronoun always has **ה** parag. **הֵנָּה**, which see.

II. **הֵן** followed by Makk. **הֵן**—(1) demonstrative adv. or interj. **LO! BEHOLD!** (Cognate words are **הֵן** which see, let. A., Arab. **هنا** behold, **هنا** here, Gr. **ἔν**, **ἐν** = **הֵנָּה**, **ἐνδε**, Lat. *en*, also Chal. **הֵן**, **הֵן** the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. **הֵן**, **הֵן** behold, and **הֵן** this; **הֵן** where, and **הֵן** who?) Gen. 3:22, 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34, 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is הנה which see. ["It becomes a part. of affirmation, *lo' i. q. yea, surely*, as in the Talmud. Gen. 30:34, where Saadiah well נם. Hence להו i. q. לה." Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (ob). Jer. 2:10, ראו הן היתה קוֹחַ "see whether there be such a thing." Compare Ch. הן No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. ה, א, letter B.; also Syr. ܐܠܝܬܝܢ behold, which is used interrogatively in some phrases, as ܐܠܝܬܝܢ *nonne?* Lat. *ecquid?* for *en quid* or *ecce quid*.

(3) a conditional part. i. q. אם let. C., *if*, like the Ch. הן, Syr. ܐܝܢ, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows אם). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, "what shall we eat in the seventh year לא נזרע (for) behold we shall not sow," i. q. if we do not sow. Ex. 8:22.

הן Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הנה (1) pron. 3 pers. pl. fem. *they, those*. Gen. 41:19; *themselves, ipsæ*, avrai, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, כי טובה הנה; or stands for it, Gen. 41:26, הנה הפלוח שבע שנים. Verse 27. With prefixes הנה Levit. 5:22; Nu. 13:19; הנה Levit. 4:2; Isaiah 34:16; הנה Ezek. 1:5, 23; הנה Gen. 41:19; Job 23:14 (like these things = of that kind). הנה ונהנה Germ. *so und soviel*, 2 Sa. 12:8.

(2) Adv. of place—(a) *hither* (comp. of הן No. II. behold, here, and ה parag. local), Gen. 45:8; Josh. 3:9, etc. הנה ונהנה *hither and thither*, Josh. 8:20. 1 Sa. 20:21, הנה ונהנה "from thee hither," i.e. "on this side of thee," opp. to הנה ונהנה, see הנה. ער הנה *thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly ענה which see.—(b) *here* (Arab. هنا), where ה is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הנה ונהנה *here and there*, 1 Ki. 20:40.

הנה *ra'ely* הנה Gen. 19:2, i. q. הן with ה parag. having a demonstrative power (as א, אה), a demon-

strative particle, *lo' behola*. (As to its etymology or rather analogy, see הן No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הנה אשתך "behold thy wife." Gen. 16:6; 18:9, הנה באהל "behold (it is) in the tent." Gen. 20:15, 16; 1:29, הנה נתתי לכם ונו "behold! I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, הנה בלמי ונהנה לפני "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הנה קרבו את ה "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הנה *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause הנה Gen. 22:1, 11; 27:1; and הנה Gen. 22:7; 27:18; הנה *behold thee*, Gen. 20:3; once הנה 2 Ki. 7:2. f. הנה Gen. 16:11; הנה *behold him, ecce eum, eccum*, Num. 23:17; הנה *behold us*, Josh. 9:25; in pause הנה Job 38:35; הנה Gen. 44:16; 50:18; הנה Deut. 1:10; הנה Gen. 47:1. הנה *behold me!* הנה *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הנה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הנה *behold I am about to bring a flood* (pr. behold me going to bring); Gen. 20:3 הנה *behold thee about to die*, "thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הנה *behold me, who founded*," for יסד or יסדה.

הנה f. (a verbal noun of Hiphil, from the root נהה), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הנם *Hinnom*, see under הני, letter a.

הנה [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (عانة), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

הנה not used in Kal (kindred to הנה, *olēo, aydō*). [Not given as a verb in Thes. except as formed from הנה which stands as an interjection.]

PIEL, imper. אִם בֵּה SILENT SILENCE! an onomatopoeic expression for commanding silence; like the Germ. *st! st!* from which have been formed the roots הָסָה, הָשָׂה; Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הָסוּ Neh. 8:11.

HIPHIL, *to command to be silent, to still* (a people), Nu. 13:30.

הַפּוּגָה fem. *remission, cessation*, Lam. 3:49. Root פוג.

הָפַךְ fut. יִהְיֶה (Aram. ܐܢܝܬ, Arab. اَنَكَّ)—

(1) *TO TURN*, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הָפַךְ יָדְךָ *turn thy hand, or thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הָפַךְ עֲרֹף לִפְנֵי *to turn the neck to any one*, Josh. 7:8. Also intrans. (like σπρίσθαι, and in Hom. sometimes also σπρίψαι), *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by 3 Amos 4:11.

(Arab. الموثقاة the overthrown, kar' ἐξοχῆ, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by 5 into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3, שָׁעַר בְּנִינָה הָפַךְ לָבָן "the hair in the plague is turned white;" verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16, הַפְּכֶכֶם "O your perverseness!" [As a noun in Thes.]

NIPHAL הִפָּךְ inf. absol. נִהְפָּךְ.

(1) *to turn oneself about*, as an army, Josh. 6:20. Pro. 17:20, נִהְפָּךְ בְּלִשְׁנֵי "he who has a tongue that turns about." Followed by 3 to turn oneself against any one, Job 19:19; 5 to any one, Isa. 60:5. 1 Sam. 4:19, נִהְפָּכָה עָלֶיהָ צָרִיחָה "her pains turned themselves unto her," i. e. took hold of her. Also followed by 5, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, followed by 5 Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL הִפָּךְ followed by 5, *to turn oneself, to be turned against any one, to assail him*, Job 30:15.

HITHPAEL—(1) *to turn, to turn oneself*. Gen. 3:24, תָּרַב כְּתִיבָה "a sword (continually) turning

itself," i. e. *flashing, brandished*. Used of a cloud turning itself, i. e. as it were walking across the sky Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, מִהְפָּכָה, מִהְפָּכָת, מִהְפָּכָה.

הִפָּךְ and הִפָּךְ m. *the reverse*, i. e. the contrary, Eze. 16:34.

["הִפָּךְ *perverseness, folly*, with suff. Isa. 29:16, הַפְּכֶכֶם "O your perverseness." Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents."]]

הִפָּכָה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הִפְכָּךְ adj. *crooked, twisted*, Pro. 21:8. Opp. to שָׁרָא.

הִצִּילָה f. verbal of Hiph. from the root נָצַל, *escape, liberation*, Est. 4:14.

הִצֵּן an unused root, prob. i. q. חָصַן and חָסַן (ה and ח being interchanged), *to be strong and fortified*, whence חָסַן defence, weapons; Eth. ḥiṣṣā: iron, pl. instruments of iron. Hence—

הִצֵּן Eze. 23:24 (where however many copies have הִצֵּן), *weapons, arms*, as well explained by the Targum and Kimchi.

הָרָה m. with art. הָרָה, with ה local הָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרִי, with art. הָרִים m.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָה, הָרָה, also הָרָה which see. (Corresponding to this are Greek ὄρος, Slav. gora.) A word of very frequent occurrence; it often means a *mountain tract of country*, Gen. 14:10; hence הָרָה הַיְּהוּדִי the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also kar' ἐξοχῆ, הָרָה Josh. 10:40; 11:16; ἡ ὄρεινή, Luke 1:39, 65; הָרָה הַיְּהוּדִי the mountainous district of Ephraim (see אֶפְרַיִם). הָרָה הַיְּהוּדִי the mount of God, a name of— (a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(b) Zion, Ps. 24:3; Isa. 2:3; often called also the *holy mountain of God* (commonly קָדְשׁ הָרָה, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called **הַר בְּנֵי חֵן** Isa. 2:2. (c) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, *Die Religionsideen des A. T.* page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשִׁיבִית** the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר תָּרִם** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יַעֲרִים**, see יַעַר.

הור see **הור**.

רֶאָה ("mountainous"), [*Hara*], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **الجبّال** *mountainous*, 1 Ch. 5:26. See Bochart, *Phaleg.* iii. c. 14.

הַרְאָל ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.* and verse 16, called **מִזְבֵּחַ אֵלֹהִים** which see.

הָרַג fut. **יָהַרַג** TO KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence to *slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהַרַג בְּבִרְדֵּי נֶפֶסָם**, "he killed their vines with hail." Comp. **מָוֶת** Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by ? 2 Sa. 3:30; Job 5:2; and followed by ? to make a slaughter *amongst*, 1 Ch. 28:9; Ps. 78:31. Comp. **אָ** A. 2.

NINHAL, pass. *to be killed*, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

הָרַג m. *a killing, a slaughter*, Isa. 27:7; 30:25; Est. 26:15; Est. 9:5; Pro. 24:11, and—

הַרְגָה f. id. **הַרְגָה** sh. et. for the slaughter. Zec. 11:4, 7 (comp. the verb Isa. 22:13). **נַיִם הַרְגָה** the valley of slaughter, Jer. 19:6

הָרָה—(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of *swelling*; kindred to **הָרַר**, Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by ? of the man by whom she conceives, Gen. 38:18. Part. **הָרָה** *she who conceives*; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. **הָרָה** to be as if by zeugma (comp. Arabic **أَبَانِ** *both fathers*, for parents), to be put for parents, Gen. 49:26; but see under the word **הוֹר**.

(2) metaph. *to conceive in the mind*; hence *to plan, to devise* any thing. Ps. 7:15, **הָרָה עֵשָׂל וְלָרַח**, "he conceived mischief, and brought forth falsehood;" Job 15:35; Isa. 33:11; 59:4.

PUAL **הָרָה** pass. *to be conceived*. Job 3:3, "and (let) the night (perish, which) said **הָרָה נֶקֶר** there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַתֵּהָרֶה אֶת-מִרְיָם**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. **הָרָה** Isa. 59:13, i. q. Kal No. 2.

The derived nouns are **הָרִיוֹן**, **הָרִי**, **הָרִיוֹן** [and the following]—

הָרָה adj. only found in fem. **הָרָה** *pregnant, with child*, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by ? by whom"]. **הָרָה לֵלֶת** *with child, near to be delivered*, 1 Sa. 4:19. **הָרָה עוֹלָם** always with child, Jer. 20:17. Pl. **הָרָה** Am. 1:13. With suff. **הָרָהּ**, **הָרָהֶם** (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

הָרָהָר Chald. *a thought*, from **הָרָה** to think; see **הָרָה**. Pl. Dan. 4:2, where it is used of night visions; like the syn. **נִצְוִן** Dan. 2:29, 30; 4:16. Syr. **ܚܪܐܢܐ** a phantasm or imagination.

הָרִיוֹן m. (from **הָרָה**) *conception*, Gen. 3:16. With *tzere* impure.

הָרִי i. q. **הָרָה** fem. **הָרִיָּה**, whence **הָרִיָּה** Hos. 14:1

הָרִיוֹן m. *conception* (from **הָרָה**) Ru. 4:13; Hb. 9:11.

הַרְסָה f. (from the root הָרַס, that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

הַרְסוּת f. *destruction*, Isa. 49:19.

הָרַם an unused root, i. q. **רָם**, **אָרַם** to be *high*, *lofty*. Arab. **هَرَمَ** to make great, to lift up; whence **هرم** a pyramid, a lofty edifice. Hence **הָרַמֶּן** and —

הָרַם ("height," of the form **עוֹלָם**, or "mountainous," from **הָר** with the addition of **רָם**), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

הָרַם ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

הָרַמֶּן i. q. **אָרַמֶּן** a *fortress*, *palace*, used of a hostile fortress, Am. 4:3. Root **הָרַם**. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

הָרַן ("mountaineer," from **הָר**), [*Haran*], pr. n. — (a) of a brother of Abraham, Gen. 11:26, 27; — (b) 1 Ch. 23:9. **בֵּית הָרַן** see p. cxvii, B.

הָרַס fut. **יִהְרַס** Ps. 28:5; Isa. 22:19, and **הָרַס** Ex. 15:7; 2 Ki. 3:25.

(1) to *pull down*, to *destroy*, *einreißen*, *nieberreißen*. The primary signification lies in the syllable **רַס**, which like **רָץ** and Gr. **ρήσσω**, **ρήρω**, Germ. *reißen*, has the meaning of tearing, pulling down, and is itself onomatopoeitic. Compare **רָצַץ**, **רָצַח**, also **פָּרַץ**, **פָּרַם**, **עָרַץ** etc. (Ara. **هرس**, **هرس** is, to tear, to tear to pieces). This verb is properly and commonly to *pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 11:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is to *break out* teeth, Psal. 58:7; to *pull down* any one from his station (*herunterreißen*), Isaiah 22:19, to *destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, **וְאִישׁ תְּרוֹמֹת**, **וְהַרְסֵנָה** but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. to *break through*, to *break in*, Exod. 19:21, **פָּן יִהְרַסוּ אֵלַי**, "lest they break through to the Lord;" verse 24.

NIPHAL, to be *broken down*, *destroyed*, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains, 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives **הָרַסָה**, **הָרִיסוּת**, and —

הָרַס **ἀρὰς λέγόμεν**. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found **עִיר הַהָרַס יֵאָמָר לְאַחַת** according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare **אָמַר נִפְחָל**. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by *Iken*, to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. **هرس** dilacerator, i. e.

a lion. The more probable reading, however, is **הָרַס** which see. I have made further observations on this in Comment. on the place.

[**הָרַר** an unused root; prob. to *swell*, kindred to **הָרָה** to become pregnant, prop. to swell, to become tumid. Chald. **הָרַר** id. Hence **הָרַר**, **הָרַר**, **הָרַר**. Ges. add.]

הָרַר once with suff. **הָרָרִי** Jer. 17:3; and **הָרָרִי**, only with suff. **הָרָרִי** Ps. 30:8; plur. constr. **הָרָרִי**, with suff. **הָרָרִי** Deu. 8:9 i. q. **הָר** mountain, but commonly poet. Jerem. loc. cit. **הָרִי בְשָׂרָה... לְבִי אֶמֶן** "I will give my mountain (i. e. Zion) with the field... for a prey;" in the parallel member **בְּמִתְרֵי בְּחִטָּאת** "thy high places with sin," i. e. with idols.

הָרַר Chald. unused in Kal, kindred to the Hebr. **הָרָה** to conceive. Palp. **הָרַר** to conceive in the mind, to think. Hence **הָרַר**.

הָרָרִי 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararic*], a mountaineer, either of Ephraim or of Judæa.

הָשֵׁם (perhaps i. q. **הָשָׂם** "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place **הָשָׂם** 2 Sa. 23:32.

הַשְׁמָעוּת verbal of Hiph. from the root **שָׁמַע** i. q. inf. Eze. 24:26, **לְהַשְׁמָעוּת אָזְנוֹם**, "that the ears may hear."

הִתְרַךְ verb. of Hiph. from **רָחַךְ**, a melting, Eze 22:22.

הָתַךְ pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares **הָתַךְ** truth.

הָתַל in Kal not used; a secondary root formed from the Hiph. of the verb **תָּלַל** [to which in *Thes* u

is referred]; very many of the forms manifesting their origin from the root תלל; in others ה appearing as though it were radical. The former is the case in the pret. תלל Gen. 31:7; inf. תלל Ex. 8:25; fut. תלל Job 13:9; pass. תלל Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from תלל); the latter is the case in תלל 1 Ki. 18:27; תלל Jer. 9:4; and the derivatives תלל, תלל (in which ה is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive*; followed by ת Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock*, 1 Kings 18:27; see the derivatives.

In the cognate languages תלל is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus תל is *to cause to fall*, whence Hiph. תלל *to deceive*, like תלל, σφάλω, *to deceive*; which figurative sense is found in the cogn. תלל *to defraud*: then from תלל by the change of the letter ת into a harder guttural, is formed תלל *to deceive*,

to defraud, תלל fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying ת to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are תלל, תלל, תלל which see; also in the cognate languages תלל a bow, from the root תלל, hence תלל; תלל from תלל, hence Rabb. תלל; תלל before, from תלל, hence תלל. Hence—

תלל m. plur. *mockings, derisions*, poet. for mockers, Job 17:2.

תלל a root not used in Kal, prob. i. q. תלל, תלל to break; hence *to break in upon, to rush upon* any one. "Απας λεγόμε.—

POEL. Psal. 62:4, תלל על איש "how long will ye rush upon a man?" LXX. ἐπιτεθεσθε. Vulg. *irruitis*. I do not agree in judgment with those who make the root תלל, nor do I think the signification of making a noise (comp. Arab. هات) suitable to the passage.

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name ו, sometimes also written וו, denotes *anail*, or *hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, ו being almost every where substituted for it; ו for ו, ו, ו; in the middle of a root it is sometimes moveable (and is then interchangeable with ב, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as ו, ו, ו.

ו followed by Sh'va moveable, or the letters ב, ב, ב; before monosyllables and barytones, especially when they have a distinctive accent, ו (see further Lehrs. § 155) copulative conj. *and, et, kai* (Arab. و, pronounced in the common language u, Syr. و, Æth. و); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words (ו Gen. 1:1, ו Gen. 1:2) and sentences, especially in *continuing a discourse*. Gen. 1:2, ו Gen. 1:2. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, ו Gen. 23:5; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, ו Gen. 42:9; Isa. 1:13. As to the total omission of the copula, or *asyndetic sentences*, see Lehrs. 842.

(b) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per ἐν δὲ δυνάμει, as it is called by grammarians). Gen. 1:14, "they shall be **לְאוֹת וּלְמֹעֲדִים** for signs and for seasons," i.e. signs of seasons. [Such an interpretation would greatly limit the sense of this passage.] Gen. 3:16, "I will increase thy sorrow and thy conception," for the sorrow of thy conception. Job 10:17, **הַלִּפּוֹת וְצָבָא** "changes, and an army," for, hosts continually succeeding one another; 2 Ch. 16:14. See however Winer's remarks on the abuse of this grammatical figure, in *Diss. de Hypallage et Hendiady.* Erl. 1826, 4to. The use is similar in the passages where—

(c) The copulative is inserted *by way of explanation* between words in apposition, as in Lat. *is que, et quidem*. 1 Sa. 28:3, **בְּרָמָה וּבְעֵירוֹ** "in Ramah, even in his own city." 1 Sa. 17:40. Ps. 68:10, **נַחֲלֶתְךָ וְנִלְאָה וְנִי** "thou didst refresh thy wearied inheritance." Am. 3:11; 4:10; Jer. 15:13; Lam. 3:26; Isa. 2:13, 14; 57:11; Ecc. 8:2. To this same head belongs the following example from the Chaldee, **עִיר וְקָדִישׁ** Dan. 4:10, "a watcher (i.e. an angel) even an holy one." Sometimes it has a cumulative sense, like the Lat. *immo*, Heb. **וְ**. Job 5:19, "from six troubles he will deliver thee, and (i.e. yea) in seven, evil shall not hurt thee." So in a similar sense Pro. 6:16; 30:18, seq., 21, seq., 29, seq.; Am. 1:3, 6, 9, 11. Comp. *Lehrg.* page 702. (Compare Arab. , in Hamasa, ed. Schult. page 320, and Taurizi.)

["Sometimes two nouns are joined together by **Vav**, the former of which denotes genus, the latter species, or at least the latter is also contained in the former, so that one might say, *and specially, and particularly, and namely*. So often **וְיִהוּדָה וְיִירוּשָׁלַם** "Judah and (specially) Jerusalem," Isa. 1:1; 2:1; 36:7, etc. So also Ps. 18:1, "out of the power of all his enemies, and (specially) out of the power of Saul." Isa. 9:7, "Ephraim and (among them) the inhabitants of Samaria."—More rarely the special word stands first, as "Jerusalem and (the rest of) Judah," 2 Ki. 24:20. Zech. 14:21. "Zion and Jerusalem," Isa. 24:23. Jer. 21:7.—So in Lat. "*Pæni et Hannibal*," Just. xxix. 3; and "*Hannibal et Pæni*," Liv. xxi. 40." Thes.]

(d) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, **מֵאֵל אֲבִדִי וְיִעֲזָרֵנִי וְאֵת שְׂרִי וְיִבְרַכֵּךְ** "from the God of thy father, and he helped thee (i.e. who helped thee), and (from) the Almighty, and he blessed thee,"

for "who blessed thee." Job 29:12, "for aided the poor... **וְיָתוֹם וְלֹא עֹזֵר לוֹ** and the orphan, (who) had no helper." Isa. 13:14; Ps. 55:20. The close relation between the copulative and the relative has been well treated by Harris, Hermes [book i. last chap. but one], page 66, Germ. Trans.

(e) It commences an apodosis like the Arab. **ف**. see De Sacy, Gramm. Arabie ii, § 551—56; especially when preceded by **لَا**, like the Germ. *so*; but it is more correctly rendered *da, dann (then)*, for it is properly a particle of time, and used in continuation of discourse. Gen. 3:5, **וְיִמְּךָ מִכִּנְזֵי וְנִי** *an dem Tag wo ihr davon esset, da werden euch die Augen aufgehen*. Often when preceded by **אִם** Psal. 78:34, **אִם הִרְגָם וְיִדְרְשׁוּהוּ** "when he slew them, then they sought him." Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Ex. 16:6, **וְיִדְעֶתֶם** *am Abend, da sollt ihr erfahren*. Pro. 24:27, **אַחֵר וְנִי** "afterward, then thou shalt build thy house," *bernach, da baue dein Haus*. Gen. 2:4, 5, **וְיִשְׁלַח וְיִשְׁלַח** "and he shall send, and he shall send"; 40:9; 48:7. Ex. 12:15, **וְנִי** "if any one eat leaven, then he shall be cut off," etc. 1 Sa. 2:13. So also after a nominative of subject, Job 36:26, **וְיִשְׁלַח וְיִשְׁלַח** "and he shall send, and he shall send"; Germ. *seine Jahre, die sind nicht zu zählen*. Pro. 23:24; Job 23:12; 28:5; 1 Sa. 25:27. *Lehrg.* page 723. (These latter examples may also be conveniently explained by signifi. 5.)

(f) It is put between words (1 Sam. 12:15) and sentences which are to be compared with each other, to mark their resemblance (compare **לִּ** No. 1, e), **וְ** *Vav adæquationis* is the name then applied to it by grammarians. 1 Sa. 12:15, "and the hand of God will be **וְנִי** against you, and (i.e. as it was) against your fathers." Job 5:7, "man is born to trouble, and the sons of lightning (i.e. the birds of prey) fly aloft," for "as the birds of prey fly aloft." Job 12:11; 14:19; 34:3; Prov. 25:25. (So in Arabic, especially in proverbial sentences, e.g. **السنة والكلاب السلوقية** "the merchants and the dogs of Seleucia," i.e. they are like one another, see Elnawab. ed. H. A. Schultens, No. 3; Carmen Togt. Vers. 2.)

(g) When doubled **!...!** is *et...et, both...and*, Nu. 9:14; Josh. 7:24; Ps. 76:7; Isa. 16:5; Jer. 32:24.

(h) As to *Vav conversive* of the preterite, which is merely *continuative*, see *Lehrg.* § 88, and *Ewald's* Heb. Gram. page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, אַתָּה אֵינִי יֹדֵעַ"; when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, אֲנִי וְאֵלֶיךָ I (ba ich both), Gen. 15:2; 18:13, 27; אַתָּה וְאֵלֶיךָ Ps. 50:17; הוּא וְאֵלֶיךָ Isa. 53:7 (compare my observations in Comment.); אַתָּה וְאֵלֶיךָ Gen. 26:27 [?]; אֲנִי וְאֵלֶיךָ ib. (comp. Arab. *وَأَوَّالِ حَال*, especially before pronouns, as *وَأَنْتَ*, *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated [...] *sive ... sive, whether ... or*, Ex. 21:16; Lev. 5:3; Deut. 24:7. (To this use must not be referred 1 Sa. 17:34, **וְהָיָה אִם יִפְּצֶנּוּ**, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under **אִם** page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in *Theos.*]

(4) Before *causal* sentences, like *בְּכִינָה* *because, for*, Gen. 20:3, "behold, thou art a dead man because of the woman that thou hast taken, *בְּכִינָה* *because she is a man's wife.*" Ps. 60:13; *בְּכִינָה*, *in that*, Ps. 5:12, "let them ever shout for joy *בְּכִינָה* *because thou defendest them;*" hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:19, "ye are my witnesses, *בְּכִינָה* *for (that) I am God.*"

(5) before *conclusive* or *inferential* sentences, so *that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... וְהַשִּׁיבֵנוּ וְהַשִּׁיבֵנוּ wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר יְהוֹשֻׁעַ קָמָה "and he said; (since things are so) then bring meal," or "therefore bring meal," so הוֹלֵט מֶשֶׁלֶׁל Isa. 3:14, וַיֹּאמֶר עֲזַרְתָּם בְּעֶרְתָּם הַבָּרִים "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Psal. 4:4, וְיָדַעְתָּ "know therefore," so מִשִּׁפֵּת בֵּנִינִי Psal. 2:10, וְעַתָּה מְלָכִים, "now therefore, O kings," etc.; compare verse 6. 2 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses) וְאַיִי where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (auf daß) followed by a future which is commonly apocopated or para-

gotic (see Lehrs. p. 873), Isaiah 13:2; Job 10.20; Gen. 42:34; so that (so daß), that. Numb. 23:19, "God is not a man כִּי־אִישׁ so that he may lie." 1 Ki. 22:7; Isa. 41:26.

Note. I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(a) that ! also is employed to connect question and answer, comparing Job 28: 20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, “but wisdom is no where to be found,” 21, “and it is hidden from the eyes,” etc.; the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. *e*. תְּקַוָּה וְזֶה הוּא “thy hope (this is) the uprightness of that way,” i. e. this rests in thy uprightness; 2 Sam. loc. cit. אֵין מִצִּיּוֹן אֱמֻנָה נֶעְדֵּד נֶעְדֵּד נֶעְדֵּד Needet beined Waerre, das war ich sonst.

· before gutturals ך, a letter which, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians וו הההוּ *Vav conversive*, יִּקְטֹל he will kill, וּיִּקְטֹל he was killing. This prefix has arisen from the verb substantive הָיָה, so that it may have been originally expressed fully יִּקְטֹל הָיָה "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word ܝܚܝܬ being cast away, and יִּקְטֹל הָיָה

being contracted by the aid of Dagesh forte conjunctive into מְלַכְּמָה, מְלַכְּמָה, מְלַכְּמָה, just as מְלַכְּמָה, מְלַכְּמָה, מְלַכְּמָה, is, therefore, properly a compound tense, altogether answering to the Arab. كَانَ يَقْتُلُ "it was (that) he might kill." Æth. ሀለፀ: ያጠፀቅ: "he was baptizing," Amhar. "it was (ረገሰ) that he might dye," for "he was dying;" see Lehrg. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וְאָמַר) and he was saying, for וְאָמַר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *a'ways* this copulative power, which is the opinion held by some, who therefore suppose that וְ has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; וְ can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Eze. 1:1;

where even a copulativ. Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that 1 conversive does not differ in origin from 1 copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

ח. pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that 1 is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read ח. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read ערן or ערן unless perhaps ח is for ערן the 1 being dropped, and then 1 is the copula." Ges. add.]

ח. a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. ח. Verse 18, comp. ח. to give, i. q. ח. But Kimchi found in MSS. ח. in one word, which would be Aram. Ethpa. of the verb ח. = ח. : *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

ח. pl. ח. m. (with Kametz impure), *a peg, a nail*,

a hook, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

ח. Arabic وزر TO CARRY (whence وزير *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Baillif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also ח. *aipeu*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

ח. m. *laden with guilt*. Prov. 21:8.

ח. (Pers. *ویز*, pure pr. white, see *ו.ז.י.*), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

ח. i. q. ח. TO BEAR, BRING FORTH. Arabic *ولد*. Hence—

ח. m. *offspring*. Gen. 11:30, and—

ח. m. id. 2 Sa. 6:23. *ח. and the western MSS. have ח.*

["*ח.* an unused root, i. q. ח. to be torpid, weak, meek." Hence—]

ח. [*Vaniah*], pr. n. of a man. Eze. 10:36.

ח. (perh. i. q. ח. "my addition"), [*Voph-si*], pr. n. m. Nu. 13:14.

ח. [*Vashni*], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is ח. ["Probably this should be ח. The whole passage is, ח. ח. ח. see Mover's Chron. p. 54." Ges. add.]

ח. (Pers. *وشتی*, "beautiful woman"), *Vash-ti*, pr. n. the wife of Xerxes. Est. 1:9.

The seventh letter of the alphabet called ח, i. e. Syr. *ܚ*, a *weapon*, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. *dh*, and *z*; as *ذبح* to slaughter; *زرع* seed.

When this letter corresponds to the former, it becomes in Aramaean ח, when to the latter, it is retained; thus *ח. ח.* to slaughter; *ח. ח.* to sow, etc. Comp. the letter ח.

Also ח and ח are interchanged amongst themselves: e. g. *ח. ח.* and *ח. ח.* help; *ח. ח.* and *ח. ח.* to cut off.

י is interchanged—(a) with י (ts) in זעץ and זעץ to cry out; זעץ and זעץ to exult, to shout aloud; זעץ gold; comp. זעץ tawny, yellow.—(b) with ז, ש, as זעץ and זעץ to go away; זעץ, זעץ to exult; זעץ, Syr.

זעץ to despise; זעץ damage, from זעץ, זעץ to hurt. [Also with ז, e.g. זעץ and זעץ. Thes.]

זאב an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעץ, זעץ to be yellow or tawny, like gold." Thes.], whence perh. זאב.

זאב (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow colour." Thes.] Arab. ذئب, Syr. ذئب. Gen. 49:27;

Isa. 11:6; 65:25; Jer. 5:6; זאב ערב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneg. iii. 206, νυκτερινοί ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זאת this, fem. of the pronoun זה, which see.

זב an unused root ["onomatopoetic i. q. זעץ to murmur, to hum, to buzz; Germ. summen; whence זב a fly, from its buzzing; like Lat. musca, from mus, musso (mussito); Bochart compares"] Arab. ذب to float, to hover, to move oneself about in the air: as applied to flying insects, compare זבב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (fliegen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זבב, זבב.

זב once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δέδωρηται. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. ذب; has the same signification, see Jauhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun ذب gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זב, זב, זב, זב, זב.

זב m. a gift, dowry, ibid.

זב ("gift"), [Zabad], pr. n. m.—(1) 1 Chr. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is יזב.

זב (probably for זב "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זב.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זב ("the gift of God"), [Zabdiel], pr. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זב ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαιος), pr. n. of several men, 1 Ch. 8:15, 17; 12:7; 27:7; Ezr. 8:8; 10:20.

זב (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זב m. a fly, from the root זב. Isa. 7:18; Ecc. 10:1; זב, זב "flies of death," i.e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זב, זב the lord of flies, see זב No. 5, letter b. ["Arab. ذباب, Ch. ذباب id."]

זב ("given," ["a gift bestowed, sc. by God"]), [Zabud], pr. n. m. 1 Ki. 4:5.

זב (id.) [Zabbud], Ezr. 8:14 כתיב.

זב ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כתיב is כתיב.

זב and **זב** [root זב], m.—(1) habitation residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זב, זב "the sun (and) moon stand still in their habitation," i.e. retain their place in the heavens ["i.e. hide themselves, do not shine"]. Compare what has been said under סגולות.

(2) [Zebu], pr. n. m. Jud. 9:28.

זב and **זב** ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זב from the form זב, Num. 26:27.

זב (a root kindred to זב, Arab. ذبح, Syr. ذبح, Zab. ذبح and ذبح, Æth. ዘብሐ: Perhaps the same root is found in the Greek σφαδω, i.e. σφαγ). [fut. זב].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.

(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ז (1 Ki. 8:63), and זקני (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זבח fut זבַח to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَح to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, זבַח and —

זבח m. with suff. זבַחִי, pl. זבַחִים, const. זבַחִי once זבַחִי Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זבַחֵי־דִבּ זבַחֵי־דִבּ *contentious feasts*.

(2) a *sacrifice* ["whether the act of sacrificing or"], an offering, a victim. Opposed both to זבַחֵי־דִבּ, a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זבַח שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זבַח הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זבַח מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבִי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 perhaps it is erroneously written for זָבִי, which is found Ezr. 2:9; Neh. 7:14.

זבִּידָה see זבִּידָה.

זבִּינָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. זָבַל to BE SOUND, TO MAKE ROUND, whence the Talmudic זָבַל, זָבַל round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلَة, زَبَلَة.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, זָבַלְנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see זָבַל, זָבַל.

Derivatives, זבִּלָן, זבִּלָן.

זָבַל see זָבַל.

זבִּלָן see זבִּלָן.

זָבַל Chald. to procure for oneself, TO BUY (so Syr and Samar.). Dan. 2:8, זָבַלְנִי זָבַלְנִי "that ye will gain the time," i. e. ye seek delay (compare זָבַל). Hence pr. n. זבִּינָה.

זָבַל m. Nu. 6:4, the skin of a grape, clear and transparent. Its root is the following word.

זָבַל [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבַל i. q. זָבַל to be pure, the Arabic زَجَلْ glass, i. q. זָבַל, Ch. זָבַל to be clear, transparent. [Derivative זָבַל.]

זָבַל m. (verb. adj. from זָבַל, זָבַל) proud (properly swelling up, inflated), with the connected idea of insolence and impiety (compare זָבַל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבַל constr. זָבַל (as if from the root זָבַל = זָבַל), with suff. זָבַלְנִי, 1 Sa. 17:28; Jer. 49:16, swelling, pride; as joined with insolence and arrogance, haughtiness. Prov. 11:2; 13:10; 21:24, זָבַלְנִי "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבַל with prefix זָבַל, זָבַל, f. זָבַל, more rarely זָבַל Eccl. 2:2; 5:15, 18; 7:23; 9:13; זָבַל Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבַל Jer. 26:6 כתיב, plur. זָבַל (which see).

(1) this, a demonstrative pronoun, hic, hæc, hoc.

Arabic هَذَا, هَذَا hic, Syr. هَذَا, hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramæan זָבַל, זָבַל and Æth. ዘ: which have become relatives. Corresponding to the Sanscrit sas, sa, tat. With regard to demonstratives generally beginning with the demonstrative letter d, or with the same sound sibilated, see above p. xc. A. [in the note after זָבַל] and to these may be added the German da.

זָבַל is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has; as זָבַל הַזֶּה this word; זָבַל הַיּוֹם "in this day," Gen. 7:11. In other places זָבַל without the article is prefixed to a noun, and this takes place — (a) where the predicate of a proposition is contained in this pronoun, זָבַל הַזֶּה "this (is) the word," Ex. 35:4; Jud. 4:14. — (b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זר הים הגדול** "this great sea." Ezr. 3:12, **זר הבית** "this house." Jud. 5:5, **זר סיני** "this Sinai." Josh. 9:12, **זר לחםנו** "this our bread." Ps. 48:15, **זר אלהים** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (**זר הים הגדול** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despoising, and as expressing contempt towards some one. Ex. 32:1, **זר משה** "this Moses;" verse 23, comp. 10:7; 1 Sa. 10:27. Likewise it is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מי זה בא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מי הוא** (see **הוא**), and more fully **זה הוא מי הוא** Jer. 30:21; Ps. 24:10 (and so **מה זה** what then? *wie denn? wie doch?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

זה למה id. Gen. 18:13; 25:22. Arabic **لماذا** (**لماذا**) rarely follows, as in Daniel 10:17, **זה אלהי**, and with a pronoun **זה אתה** thou (compare the Latin *ille ego*), **du da**, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זה יתנו** "this they shall give... a half shekel." Ps. 7:4, **זה יתנו** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **אלה** (which see), Greek *οὗτος* (v. Passow h. v. No. 2). The repetition **זה... זה** *this... that, hic... ille, one... another, unus... alter*; Job 1:16; 1 Ki. 22:20; **זה אל זה** one to another, Isa. 6:3.

(2) **זה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *à à mit* for *womit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **זה**, **זה**). Psal. 104:8, **זה מקום** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **זה**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זה** is found, Ps. 132:12."] As a mark simply of relation (like **זה** A, 2), Ps. 74:2, **זה ציון** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for **זה** in *this* sc. place, Gen. 28:17; Num. 13:17, etc.; **הנה** hence, Gen. 37:17; Ex. 11:1; **הנה** hence and hence, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זה** *hic* **ba!** *lo! here*, Cant. 2:5; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **זה שלום** "and now there shall be peace;" 1 Ki. 17:24, **זה ידעתי** "now I know." **זה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זה פעמים** "these two times;" Gen. 31:38, **זה עשרים שנה** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זה פנים שנים** "already so many years."

(4) with prefixes — (a) **זה** in *this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **זה** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

זהב an unused root, certainly the same in signification as **זהב**, *to shine like gold*.

זהב constr. **זהב זהב** (once **זהב זהב** Gen. 2:12), m.

(1) *gold* (Arab. **ذهب**, Syr., Chald. **ܕܝܬܐ** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **זהב** is understood, e. g. Gen. 24:22, **זהב**, "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gold*), Zec. 4:12.

זהב an unused root. Arab. **ها**; *to shine, to be fair, also to be proud*; **זה** splendour, beauty, especially that of flowers, the flower itself; compare **זה** from **זה** to be bright. Syr. **ܕܝܬܐ** to be proud; Ethpaël, to be made splendid or beautiful.

Derivatives, **זה**, **זה** and **זה**.

זה unused in Kal. Arab. **هم** TO STINK, TO BECOME RANCID (when speaking of fat). Chald. **ܐܝܬܐ** TO BE FILTHY. This root is used in the Zabian, of water when it has a stinking smell. **זה**, **זה**, are kindred roots.

PIEL, *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of*. Job 33:20, **זהבתי** "he loathes it, namely bread." The suffix is pleonastic; comp. I. e. l. g. § 195, 2.

זה ("loathing," ["fat." Thes.]), [**Zaham**], pr. n. m. 2 Ch. 11:19.

זה unused in Kal, i. q. **זה** TO SHINE, TO BE BRIGHT; comp. **זה**.

HIPHAL הִוִּיר — (1) *to make to shine*. Metaph. — (a) *to teach* (lehren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (belehren), construed with acc. of pers. 2 Ch. 19:10. — (b) *to admonish to dissuade* from any thing, 2 Ki. 6:10; followed by וְיִוִּיר (warnen vor etwas), Lev. 15:31. [But see Hiphil.] Eze. 3:18, הִוִּירָהּ הַרְשָׁעָה, “to dehort the wicked from his evil way.” But Eze. 3:17; 33:7, הִוִּירָהּ אֶתְּךָ מִמֶּנִּי, “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinewegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant*, properly *to give forth light*, Dan. 12:3. Ch. הִוִּיר id. NIPHAL, *to be taught, to be admonished*; also *to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by וְיִוִּיר Ecc. 12:12.

וְיִוִּיר Ch. id. part. pass. וְיִוִּיר *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

וְיִוִּיר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:3.

וְיִוִּיר m. i. q. וְיִוִּיר (which indeed is the reading of many copies), for וְיִוִּיר (from the root וְיִוִּיר), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were the month of flowers; 1 Ki. 6:1, 37; Chald. וְיִוִּיר the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, وَصْفٌ, also from splendour. Compare German *Frühling*, Sued. *Glenz*, spring; likewise named from splendour, brightness.

וְיִוִּיר see וְיִוִּיר.

וְיִוִּיר comm. i. q. וְיִוִּיר and וְיִוִּיר.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, וְיִוִּיר, “this his strength (is) for a god to him.” More frequently also —

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, וְיִוִּיר “against whom we have sinned.”

(In the Talmud וְיִוִּיר not unfrequently is used for וְיִוִּיר, and also in its compounded forms. The Tayitic Arabs are accustomed to use وَدَوْرٍ for وَدَوْرٍ; see Schult. ad Har. ii. p. 75.)

וְיִוִּיר (1) *to flow*, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, וְיִוִּיר אֶרֶץ זָבַת חָלָב וּדְבַשׁ “a land flowing with (i.e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4, וְיִוִּיר ‘thy valley flows,’ sc. with blood.” Thes.]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. וְיִוִּיר, to flow, to flow away, to become liquid. Arab. وَابَّ to pine away with hunger or sickness. See under the root وَابَّ.

וְיִוִּיר m. *a flowing, discharge*, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

וְיִוִּיר or וְיִוִּיר (1) i. q. the kindred root וְיִוִּיר to BOIL, TO BOIL OVER (speaking of water), onomatopoeic like the German *sieden*, the English *to seethe*, Greek *ζέω*, whence ζέω (ζεω, ἄβυθ), compare the similar σιζω. See Niph. and Hiph. No. 1. Hence to *overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. *ferveo*, it is transferred to the violence or fierceness of a passionate mind (compare וְיִוִּיר, Arab. بَرَأ and Schultens, Opp. Min. p. 80), and thus to insolence and wickedness. Hence *he acted insolently, proudly, or wickedly* towards any one, followed by וְיִוִּיר Ex. 18:11; Jer 50:29. In this signification וְיִוִּיר is a kindred root

In Arabic both the roots وَابَّ; Med. Waw and وَابَّ, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for وَابَّ) is, to prepare provision for a journey, وَابَّ food for a journey, from the idea of cooking, vom. Zufachen zur Reise; the latter (for وَابَّ) to increase, to exceed, from the idea of overflowing. [See وَابَّ in Thes.]

NIPHAL, part. וְיִוִּיר (from the form וְיִוִּיר comp. Lehrs. p. 411, for it is by no means necessary to suppose another root וְיִוִּיר [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHAL — (1) *to cook* (see Kal. No. 1), to prepare by cooking. Gen. loc. cit. וַיֵּבֶשׂ יַעֲקֹב “and Jacob sod pottage.” LXX. ἐψησε δὲ Ἰακώβ ἐψημα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וְאִישׁ עַל רֵעֵהוּ לְהָרְגוֹ בְּצַדִּיקָה “if a man act fiercely against his neighbour, by slaying him with subtlety.” Neh. 9:10.

Derivatives וָר, וָרִיד, וָרִיד.

וָר Ch. id. APHEL inf. הָוָרָה i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

וָרָה an unused root. Arab. وَرَى; *to hide, to conceal*, VII. *to hide oneself, to betake oneself to a corner*; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives וָרָה and וָרָה.

וָרָה an unused root. — (1) pr. i. q. Ch. וָרָה *to move oneself about*. [“Talmud. id.”] Hence וָרָה and וָרָה No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. וָרָה and the very similar series of significations of וָרָה), hence *to spout forth like rays or in streams* (speaking of milk), and the noun וָרָה a full breast. [Note, in Thes. the order of these meanings is reversed.]

וָרָה Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the וָרָה (which see). LXX. ἰθρη ισχυρά, so also Syr., Onk. Syr. [“Perhaps so called from the fertility of their country.”]

וָרָה [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

וָרָה or וָרָה (with Kametz impure), only found in the plural וָרָה f. *a corner*, from the root וָרָה. (Syr. ܐܪܝܬܐ, Arab. رِجْل). It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנֹתֵינוּ כְּזוֹהֵרִים “our daughters like corner columns (beautifully) carved.” Caryatides are to be understood, so often found in Egyptian architecture. Aqu. & ἐπὶ γούνα. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; corner stones of strength and beauty are simply spoken of.]

וָרָה (1) i. q. וָרָה *TO POUR OUT*, once, Isa. 46:6, הָאֵלִים יִפְּסֹךְ “pouring out (i. e. lavishing) gold from the bag.” (Arab. نَالَ IV. *to make light of*.)

(2) *to remove, to take away*, compare Arab. نَالَ Med. Waw and Ye, *to take away*; intransitively, i. q. *to go away, to desist, to fail*. Hence וָרָה. [HIPHAL הָוָרָה for הָוָרָה (comp. the roots הָוָה, נָהַם, and Gesen. Gram. § 71, note 9), *to make light of; to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

וָרָה f. *taking away, putting aside*, only found in const. וָרָה, and with suff. וָרָהּ, וָרָהּ as a preposition *besides, save, except*, e. g. וָרָהּ *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. וָרָהּ for וָרָהּ Deut. 1:36; 4:12. Once as a conjunction, for וָרָהּ וָרָהּ *except that, unless that*, 1 Ki. 3:18.

וָרָה unused in Kal. Chald., Syr., and Sam. *TO MORTIFY, TO FEED, TO GIVE FOOD*.

HOPHAL, Jer. 5:8, כְּחֵיב סוֹאִים מוֹנִים, *fed horses*, i. e. fat. The כְּחֵיב has מוֹנִים, which, according to Schultens, is derived from וָרָה, in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμνεῖς. Hence מוֹנִים.

וָרָה Chald. id.

ITHPEAL, fut. יָרָהּ pass. Dan. 4:9.

Derivative מוֹנִים.

וָרָה f. *a harlot, prostitute*, part. fem. from the root וָרָה which see.

וָרָה (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare נָהַם *veiw*), *to shake, to agitate* (see Pilpel, and וָרָה), in KAL intransitive נָהַם BE SHAKEN, hence —

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

PILPEL part. מוֹנִים *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except וָרָה sweat [which in Thes. is referred to וָרָה; also וָרָה].

וָרָה Chald. *to tremble, to fear*, followed by מוֹנִים Part. מוֹנִים or according to קָרִי וָרָה Dan. 5:19; 6:27

וָרָה f. (from וָרָה with the Vav moveable).

(1) *agitation, trouble*, Jer. 15:4, לְוִיָּהּ "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The וִיָּהּ every where [in these passages] has the form וִיָּהּ, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

וִיָּהּ an unused root. In Chaldee to borrow. Hence the pr. n. וִיָּהּ. ["Probably i. q. וִיָּהּ to flow, compare Arabic ذَف, to flow, to be liquid, ذَف, to become liquid, to melt in drops," etc., Thes. "Hence וִיָּהּ and וִיָּהּ"].

I. וִיָּהּ—(1) TO PRESS, TO SQUEEZE, TO PRESS OUT (Syr. ܝܝܬܐ, to take in the hand. Arab. زبر to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots צָר, צָרַר. Fut. Jud. 6:38, וְיָצַח וְיָצַח "and he squeezed together the fleece." Job 39:15, וְיָצַח וְיָצַח "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. וִיָּהּ (for which intransitive form see Lehrgeb. p. 401), Isa. 1:6, לֹא וִיָּהּ "the wounds are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5, וְיָצַח, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). וִיָּהּ is a more obtuse form for וִיָּהּ, compare Zec. 5:4"]. Hence קוֹזֵר No. I.

II. וִיָּהּ a kindred root to וִיָּהּ and וִיָּהּ.

(1) to turn aside, to depart (like Arab. ٤, Med. Waw Conj. VI. VIII), followed by ִן from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence וִיָּהּ falsehood, ִן; lie, falsehood, ִן; Conj. I. to tell lies (compare וִיָּהּ and Arab. ٤).

(2) to turn from the way, to lodge at any one's house (Arabic ٤; to visit some one), hence to be a stranger (Arabic ٤; a visitor, stranger) ["to be strange or foreign"].

Part. a stranger, strange, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olin erat peregrinus*, Cic. Off. i. 12, and Gr. *ἐχθρός*, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. ִן is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. ִן a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, *their own God*?], Ps. 44:21; 81:10; ellipt. ִן Isa. 43:12. Pl. וִיָּהּ Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. וִיָּהּ a strange woman (i. q. ִן Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. ִן, ִן is to commit adultery, prop. to turn to lodge with). So וִיָּהּ adulterers, profligates, Jer. 2:25; Eze. 16:32, וִיָּהּ strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful*, וִיָּהּ strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, קִטְרֵת וִיָּהּ profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. ִן another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically new, unheard of, Isa. 28:21.

["Also i. q. Arab. ٤ Med. Ye to loathe; intrans. to be loathsome, Job 19:17, וִיָּהּ ִן, my spirit (as agitated, querulous) is loathsome to my wife." Hence וִיָּהּ loathsomeness, for וִיָּהּ.]

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. וִיָּהּ become strange, Ps. 69:9.

Derivative וִיָּהּ No. II. — וִיָּהּ Job 19:17, see under the root וִיָּהּ [but see the added remark from Thes. above].

וִיָּהּ m. once Isa. 59:5, וִיָּהּ ִן "if (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, וִיָּהּ is part. pass. of the verb וִיָּהּ No. I, ִן being added for ִן fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written וִיָּהּ part. act., according to the form of the pret. וִיָּהּ Isa. 1:6.

[?] pr. n. Zaza, 1 Ch. 2:33.]

וִיָּהּ unused in Kal, i. q. Arabic ٤ and ٤ to remove, to displace. Aram. ٤, ٤.

NIPHAL to be removed, Ex. 28:28; 39:21.

וִיָּהּ—(1) TO CREEP, TO CRAWL. Part. וִיָּהּ

'the creepers of the dust,' i. e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see זחל. Job 32:6, זחלתי, על-כך "therefore I was afraid and feared."

זחלת ("serpent"), [Zohelath], pr. n. זחלת, אבן ("stone of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זידן adj. m. (from the root זיד) *boiling, overflowing*, spoken of water, Ps. 124:5.

זיו Chald. m. *splendour, brightness* (contracted from זיו, from the root זיה which see, i. q. Hebr. זי), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, זיוהי שנין עלוהי "his colour changed upon him," i. e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. זل brightness. Arab. زى and زى ornament.)

זי m. (from the root זי)—(1) *any moving thing*, was nicht regt, was lebt und webt. So poetically זי used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνώδalon, a beast, for κνώδalon, has been rightly compared with this; as may be also κνώπτον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) ["streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk." The.] *a full breast* (see the root זי No. 2). So the original figure being preserved, Isa. 66:11, זען תכלצו והתענגתם מיני בברכה "that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast," i. e. from her breasts filled with milk. The parallel is זישר תנחמיה.

[In Thes. the order of the meanings is reversed.]

זי ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זיה (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זי.

זי ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זי ("borrowed," ["flowing"], from the root זי), [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זי 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זיקת f. pl. (for זיקות, from the root זיק, comp.

the similar instances collected in Lehrs. page 145, u which add קיצון for קצין, אש for אש.) *burning darts or arrows*, Isa. 50:11, i. q. זיקים Prov. 26:18 (where many copies read זיקים. Syr. زعم a weapon, thunderbolt).

זיר Arabic زار Med. Ye, TO LOATHE. Intrans. *to be loathsome*. Job 19:17, ריחי זרה לאשתי "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i. e. I am) become estranged from my wife." Hence זיר (for זרה) loathing. [In Thes. under זיר No. II; see above.]

זיר constr. זיר, pl. זירים m.

(1) *an olive, olive tree*, Jud. 9:9; more fully called זית Deu. 8:8. זית oil of olives, Ex. 27:20; 30:24; Lev. 24:2. זית הרי הירושלם the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive, the fruit*. זית הירושלם the olive tree, Hag. 2:19. זיר זיר he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages:

Syriac זית olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ΖΑΙΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זיה (which see), and

זי to shine, זי to adorn ["(for זי) to adorn, prop. to cause to shine, V. to be clothed,

adorned"]; whence זי a fair or splendid form,

["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זי, Ch. זי: so that זי prop. should be feminine,

from the form זי, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. אורח), or, as I prefer, to the brightness of oil (compare זית oil, from זי to be bright, and זית Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ז was taken for a radical; and thus זי is of the masculine gender, and from it in Arabic a new

verb has been formed, *זאת*; to preserve in oil, II. to lay up oil.

זיתן ("olive tree," Arabic *زيتون*), [*Zethan*], pr. n. m. 1 Ch. 7:10.

זך and **זָךְ** i. q. **זָכָה** adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root **זָכָה**.

זָכָה i. q. **זָכָה** [fut. **יִזְכֶּה**], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. *زكا*, Syr. *ܙܚܐ* and *ܙܚܐ* id. The Greek *ἀγνός*, *ἀγνός*, and probably also the Lat. *sacer*, *sancio*, transp. *custus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, *נְקִיּוֹתֶיךָ יְשֻׁעַ אֶת-אַחֲרֵי* "how shall a young man cleanse his way?" i. e. maintain purity of life?

HITHPAEL **הִזְכֶּה** for **הִתְזַכֶּה** to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of **זָכָה**. See *Thes.*]

[Derivative, **זָכָה**.]

זָכוּ Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

זִכְרִית fem. once, Job 28:17, *glass or crystal*. (Arab. *زجاج*, Syr. *ܙܚܐܝܬ* id.) Root **זָכָה**. Compare **זָכָה**.

זָכָר m. [only with suff. **זָכָרָה**], i. q. **זָכָר** a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

זָכָר ("mindful"), [*Zaccur*], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

זָכִי ("pure," "innocent"), [*Zaccas*], pr. n. m. see **זָכִי**.

זָכָה i. q. **זָכָה** (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root **זָכַח** ["also **זָכַח**"].

HIPHAL, to cleanse, to wash, Job 9:30.

["NIPHAL, see **זָכָה** HITHPAEL."]]

Derivatives, **זָךְ** and **זָכָה**, and pr. n. **זָכִי**.

זָכַר fut. **יִזְכֵּר** (Arab. *ذكر*, Syr. and Ch. *ܙܚܐ*), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederlein Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred **זָרַר**; whence **זָרַר** membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monum. Phœn. p. 114, viz. that as in Athen. i. 1, **זָכַר** is written for **זָכַר** *memory*, perhaps **זָכַר** is primarily i. q. **זָכַר** *to shut up*, and then to *keep, to preserve*; compare **זָכַר** No. 2. But the other view is favoured by the noun **זָכָר**. Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by **ל** Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; **כִּי** Jer. 3:16; followed by **כִּי** Job 7:7; 10:9; Deu. 5:15. It signifies especially — (a) *to remember, to be mindful*, i. e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, **זָכַר אֶת הַיּוֹם הַזֶּה** "be mindful of this day;" 20:8. **זָכַר אֶת הַבְּרִית** *to be mindful of the covenant*, Gen. 9:15; Levit. 26:42; Am. 1:9. — (b) *to bear something in mind, to account, to consider* (bedenten). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, **זָכַר כִּי רֵיחַ חַיִּי** "consider that my life (is) a breath." Ps. 103:14. — (c) *to contemplate things called back to memory*, i. e. *recordari*. Ps. 119:55, **זָכַרְתִּי בְלִילָה נִשְׁכַּחְתִּי** "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7. — (d) *to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci*. Gen. 40:23, **וְלֹא זָכַר שָׂרַי הַמִּשְׁקִים אֶת-יִסּוֹף וְיִשְׁכַּחְהוּ**. Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. **הִשָּׁלַח עַל לֵב**). Often with the added idea of care, *again to care* for some one (i. q. **זָכַר**), Gen. 8:1; 19:29; 30:22. — (e) Followed by a dative of the person and an acc. of the thing, *to remember something either for the advantage or the disadvantage of another, jemandem etwas bedenken*; for good, Neh. 5:19, **זָכַרְהוּ לִי אֱלֹהֵי לְמוֹכָה עַל אִשְׁרִי** "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29. — (f) It is also referred to future things, like *reputare*, and *respicere, meminisse*, in the common expressions *respicere finem, memento mori*. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, *to meditate, to think on, to attempt something, auf etwas denken*. Job 40:32, **זָכַר כְּלָחֶמֶת** *dent an den Kampf*, i. e. to approach, to prepare the battle.

["(2) *to make mention of a person or thing*, Jer. 20:9."]

NIPHAL — (1) *to be remembered, or recalled to mind*, which is often equivalent to *to be mentioned*. Job 24:20, **זָכַר לֹא** "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, נִשְׁכַּח לֹא יִזְכָּר עוֹד "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים "those days (should be) remembered and kept." נִזְכָּר לְפָנֵי יְהוָה Psal. 109:14, and לְפָנֵי יְהוָה Num. 19:9, *to be remembered before God, to be recalled to his memory.* Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter *e*), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, *to be born a male*, Ex. 34:19 (Arab. זָכַר IV. to bear a male).

HIPHIL הִזְכִּיר [inf. with suff. הִזְכִּירָם]—

(1) *to bring to remembrance before some one.* Gen. 40:14, הִזְכִּירָנִי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְנָחִים "make mention to the nations." In the titles of Psalms 38 and 70, לְהִזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) *to make mention of.* (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially *to make mention of with praise, to praise, to celebrate*, Ps. 45:18; 71:16; 77:12, e.g. יְהוָה שָׁם Isa. 26:13, and שָׁם יְהוָה Josh. 23:7; Ps. 20:8; Am. 6:10 (compare יְהוָה שָׁם, Isa. 48:1; 63:7. Once used causatively, *to cause to be remembered, or celebrated*, Ex. 20:24.

(3) i. q. Kal, *to remember, to call to one's own mind*, Gen. 41:9; Isa. 19:17; 49:1.

(4) *to offer a memorial offering* (called מִזְבֵּחַ), Isa. 66:3.

(5) *to cause to be remembered.* Part. מְזַכֵּר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. *the recorder, historian, or superintendent of the annals of the kingdom*, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called *Waka Nuvish* [وَقَعَ نَوْش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זָכָר, זָכָרָה.

זָכַר m. *a male*, as being he through whom the *memorial* of parents is continued [but see Thes. and

Gen. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr. 8:4, seq. Compare זָכַר Niphal No. 2, and זָכָר. (Arab. ذَكَر, Syr. ܕܠܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaelis, Nott. Crit.), with suff. זָכָרִי m.

(1) *remembrance* (Xnbenten), Arab. ذَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) *a name by which any one is remembered*, i. q. שָׁם. Ex. 3:15, זֶה־שְׁמִי לְעוֹלָם וְהָאֲנֹכִי לְדֹר דֹּר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדִי לְזָכָר קִדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) *praise, celebration*; Ps. 6:6; 102:13 (זָכַר)

[(4) *Zacher*, pr. n. of a man, 1 Ch. 8:31.]

זָכָרִי m. constr. זָכָרִי pl. זָכָרִים and זָכָרִים.

(1) *memory, remembrance*, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. מִזְבֵּחַ זָכָרִי memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִזְבֵּחַ זָכָרִי a memorial offering, Nu. 5:15; שָׂמַח זָכָרִי to establish a memorial, namely by the procreation of children, Isa. 57:8. [?] (2) *a memorial or memento*, ἀπομνημονεύμα (French *mémoire*). Exod. 17:14, כָּתוּב בְּסֵפֶר זָכָרִי "write this a memorial (that which shall cause to be remembered) in a book." מִזְבֵּחַ זָכָרִי Mal. 3:16, and pl. מִזְבֵּחַ זָכָרִים Est. 6:1, a book of memorials, annals, journals; comp. דִּבְרֵי זָכָרִי a memorial sign, Ex. 13:9.

(3) *the celebration of any particular day* (comp. the verb, Est. 9:28; Ex. 20:8); Lev. 23:24.

(4) i. q. מִזְבֵּחַ a memorial sentence, ἀπόφθεγμα, Job 13:12.

זָכָר ("celebrated," "famous," compare זָכָר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִי & זָכָרִי ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, B C 773, 2 Ki. 15:8—11.

(s) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. Isa No. 1), Zec. 1:1, 7; Ezr. 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, Isa. 8:2; comp. 15[?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 Ch. 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 Ch. 26:5, etc.

[“**לָלַח** an unused root, perhaps i. q. **לָלַח**, **לָלַח** to draw out; hence pr. n. **לָלַח**.” Thes.]

זָלַג an unused root, prob. i. q. Arab. **زَلَج** (kindred with **זָלַה**), to draw out. Hence **מִזְלֵג**, **מִזְלֹגָה** fork.

זָלוּת *terror, trembling*, Psal. 12:9. Root זָלַל.
 ["ἀπ᾽ αὐτῆς λέγόμεν. prop. a shaking, trembling, earthquake,
 see the root in Niphal. Hence a storm, a tempest.
 Ps. 12:9, "the wicked walk on every side, קְרוֹם זָלוּת
 אֲדָם like the rising of a tempest upon the sons
 of men."] Ges. add.]

זָלַל only in pl. זָלִילִים m. *shoots, twigs, sprigs*,
from their trembling and quivering motion, Isa.
18:5. Root זָלַל, see especially Niphal. Comp. also
תַּלְחִילִים, סַנְסָנִים, סַסְסוֹרִת.

𐤠𐤨𐤨, answering to the German schüttern, schütteln, schütten, to *shake* (kindred with 𐤠𐤨𐤨, and the words there compared).

(1) *to shake, to make tremble*, see Niphal.

(2) *to pour out, to shake out* (hence, *to lavish*), (ausgeschütten, ausschütteln). Part. **שֹׁקֵד** *a squanderer, a prodigal*, Prov. 23:21; 28:7; Deut. 21:20; Prov. 23:20, **שֹׁקֵד שֶׁלֵּו** "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. **שֹׁקֵד**. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. to be abject, worthless, vile. Jer. 15:19; Lam. 1:11. (Arab. ذَلَّ id., ذِلَّةٌ vileness,

abjectness of mind. Syr. ܢܠ to be vile.) See HIPH. NIPHAL, ܢܠ (comp. as to this form Lehg. § 103, note 7), to ܢܠܐܢ , to tremble. Isai. 64:2, ܠܦܢܝܗܝܐܢ ܗܝܪܝܡܐܢ "the mountains tremble before thy face." The passage, Jud. 5:5, ܠܦܢܝܗܝܐܢ ܗܝܪܝܡܐܢ is to be similarly understood, for ܢܠܐܢ is there used for ܢܠܐܢ Lehg. § 103,

note 15. Well rendered by the LXX. *ἐσαλειθῆσαι* (the root *לל* agreeing in etymology with *σάλας, σαλεύω*), and the Ch. and Syr. express the same (Arab. *زَلزَلَ* to shake the earth, *زَلزل* an earthquake). See *זלזל*.

HIPHIL (pointed according to the Chaldee form), **לִפְחֹל**, causative of Kal No. 3, to *despise*. Lam. 1:8. ["See the root **לִפְחֹל**."] 11

[Derivatives וְלִזְלִים, וְלִזְלוֹת]

לעף! an unused quadriliteral, i. q. **לעף** *to be hot*, the letter **ף** being inserted, compare Lehrs. p. 864. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in Ephemerid. Litt. Hal. 1820, No. 123. Hence—

זֶלְעָפָה & זֶלְעָפָה Pl. זֶלְעָפָה—(Ps. 11:6; Lam. 5:10), *a violent heat*, especially of the wind, Ps. 11:6 (the wind called **السَّمُوم** *es simûm*, i. e. poisonous, is to be understood); of famine, Lam. loc. cit. (Ezekiel 5:2, compare verses 12, 16, 17, **λμὸς αἰθρῶς**, Hes. Op. 361; *igneae fames*, Quinctilian. Declam. xii.; Arabic **نار الجوع** *a fire of famine*, Hariri), also of indignation, Ps. 119:53.

חל? an unused root. Ch. Pael to drop, i. q. חל?.

זִלְפָּה ("a dropping"), [*Zilpah*], pr. n. of the handmaid of Leah, Gen. 29:24; 30:9.

נִסְיָן f. (from נִסָּה)—(1) *counsel*, in a bad sense, Proverbs 21:27; 24:9; more rarely in a good sense, Job 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) *wickedness, a wicked deed.* Psal. 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. Lev. 18:17, וְזֶה הוּא "this would be wickedness." Job 31:11; Eze. 16:27; 22:9, 11.

(3) [*Zimnah*], pr. n. m. 1 Ch. 6:5, 27; 2 Ch. 29:12.

מִלְּךָ f. i. q. מִלְּךָ No. 1. Pl. מִלְּכֶיךָ for מִלְּכֶיךָ (comp. Gr. § 79, note 2 [§ 88, note 1]), my counsels or purposes, Ps. 17:3. According to the accents it is certainly to be thus taken, for the word מִלְּכֶיךָ is *Milra*. With the accent changed מִלְּכֶיךָ is, *I have purposed*, and the sentence runs more smoothly if rendered.

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זמן?]

זמרה f. [root זמן], pl. זמרים. (Nah. 2:3).—(1) a *vine-branch*, or *twig*, so called from being pruned (see the root זמן). Nu. 13:23; Isa. 17:10.

(2) generally a *branch*, or *shoot*. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐκφύδας ποιούνται πολὺν χρόνον ἑλβδων μυρικίνων λέπτων δέσμην κατέχοντες. Comp. Hyde, *De Rel. Vett. Persarum*, p. 350. *Zendavesta* ed. Anquetil du Perron, ii. 532.

זמן an unused quadriliteral, i. q. Arab. زمزم onomatopoetic summen, to buzz, to murmur, to make a noise, to hum, whence زمزمة a noisy multitude. Hence—

זמזמים masc. pl. ("tribes making a noise"), [*Zamzumims*], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זמנים.

זמן m. Cant. 2:12, *the time of the pruning of vines* (of the form זמן, זמן, Lehrs. § 120, No. 5), from זמן. Well rendered by the LXX. καιρὸς τῆς τομῆς. Symm. κ. τῆς κλαδέσεως. Vulg. *tempus putationis*. Others translate it, *the time of the singing of birds*, which is contrary to the use of the verb זמן and to the analogy of the form קטיל.

זמיר (Isa. 25:5), pl. זמירות a *song*. Ps. 119:54; 2 Sa. 23:1; especially a *hymn*, a *song of praise*. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a *triumphal song* [of oppressors], Isa. 25:5. Root זמן, especially Pi.

זמירה ("song"), [*Zemirah*], pr. n. m. 1 Ch. 7:8.

זמן pret. זמנתי and זמנתי, fut. זמן pl. זמנו for זמן (see Gr. § 57, note 11 [§ 66, note 11]; Lehrs. p. 372; for the root זמן, which some propose, is altogether fictitious). [In Ges. ada. "to meditate, to have in mind, to purpose; Arab. سم id. It seems to come from the idea of *murmuring* or *muttering*, i. e. the low voice of persons talking to themselves or *meditating*; comp. זמן to murmur, also זמנה, זמנה."

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supersedes the following remark.] Properly to tie, to bind,

i. q. the kindred זמן, and Arab. زم to bind, to tie together, whence زمام a cord. Hence tropically—

(1) to lie in wait, to plot, followed by ז, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זמנה לעצמה "she proposed to herself (to possess) a field, (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root זמן. Allusion is made to this origin in Job 17:11, זמנתי נאקתי "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim.

t. i. p. 90: حزام الحزم شد he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سم to purpose to himself, to intend.

Derivatives, זמנה, זמנה, זמנה and זמן.

זמן m. a *counsel* or *purpose* in a bad sense. Ps. 140:9.

זמן unused in Kal, kindred to the root זמן to APPOINT. [In Sam. Pent. Gen. 11:6, זמנו where the Heb. has זמן.]

PIEL זמן id. very frequently used in Chaldee.

PUAL, plur. part. זמנים זמנים Ezr. 10:14; Neh. 10:35, and זמנות 13:31, *times appointed* or *stated*. Hence—

זמן plur. זמנים m. *time*, especially a *stated time* (Arabic زمان, زمان time. Syr. ܙܡܢ id.), Ecc. 3:1, לכל זמן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זמן. [This remark (omitted in Thea.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]

מָן Chald. PAEL, to appoint, to establish, to prepare.

HITHPAEL **הִתְמַן** to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי 2:9. Comp. Am. 3:3 Targ. The כחיה is to be read **הִתְמַן**, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

מָן & **מִן** emphat. st. **מָנָא** plur. **מִנִּין** m. Chald.

(1) time, a set time. Dan. 2:16, **מָנָא** "at the same time;" 3:7, 8; 4:33. **עַד מָן וְעַד** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare **מִנְעֵד** No. 3.

(2) pl. times, vices (**מִנְעֵד**). Dan. 6:11, **מִנִּין תִּלְחָה**, three times (to be compared with the corresponding English expression *three times*. Also **נָכ** and Arab. **نَت** time, pl. times, vices).

זָנַב ["properly it would seem "TO PLUCK"], to PRUNE, especially the vine, Lev. 25:3, 4. Hence **מִזְנֵב** snuffers. (Arab. **زبر** to prune a vine, the letters **ז** and **ב** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL **זָנַב**—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قَرِيبُ** a song, properly a discourse divided, from **قَرَضَ** to cut, to cut off. Arab. **زمر** I. and II.; Syr. **زَم** and **زَم**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָנַב** and **זָנַב**). Hence **זָנַב**. [It may be questioned whether **זָנַב** ever really meant to dance; this signification seems to be merely imagined in order to connect **זָנַב** with its root.]

Derivatives, **זָנַב**, **זָנַב**, **זָנַב**, and also those which immediately follow.

זָנַב [emph. **זָנַב**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

זָנַב m. Chald. a singer, Ezr. 7:24.

זָנַב m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **זָנַב** Piel No. 3), like **זָנַב** from **זָנַב**. (Arab. **زمر** to leap as a goat.)

זָנַב f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental. Amos. 5:23. Meton. **זָנַב** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **αἰδύμος**, celebrated in songs, i. q. celebrated.

זָנַב masc. ("celebrated in song," **αἰδύμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρί**.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **זָנַב** for **זָנַב**. Jer. 25:25.

זָנַב (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **זָנַב** No. 5.

זָנַב f. i. q. **זָנַב** song, meton. the object of song, or praise. **יְהוָה וְזָנַב** "Jehovah is my strength and my song," Ps. 118:14; Isa. 12:2.

זָנַב m. pl. **זָנַב** species. As to its origin see under the root **זָנַב**. Ps. 144:13, **זָנַב** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

זָנַב Chald. id. Dan. 3:5, 7, 10, 15.

זָנַב Pl. **זָנַב**, constr. **זָנַב** THE TAIL of animals (Arab. **ذَنَب** and **ذَنَب**, Syr. **ذَنَب** id. The verb **זָנַב** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, extremity, the end of any thing. **זָנַב וְזָנַב** "two ends of fire-brands," Isa. 7:4. Also something vile, or contemptible, especially as opposed to **רֹאשׁ** Deu. 28:13, "Jehovah will make thee the head and not the tail;" verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **ذَنَب** and **أَنْف** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **זָנַב** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **ذَنَب**, Greek **οὐρά, οὐραγία**). Deut. 28:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

זָנָה fut. זָנְיָה apoc. זָנְיָה—(1) TO COMMIT FORNICATION. (Arab. زنى; *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘመዘ; although Nun is retained in ܙܡܢ: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless זָנָה in this place is *with*); also followed by אֶת (to commit fornication *with*), Eze. 16:17; אֶל Eze. 16:26, 28; very often followed by אַחֲרָי, prop. to go a whoring after, to follow a paramour, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, זָנָה is put before the husband from whom the adulteress departs in committing whoredom, against whom she transgresses, Ps. 73:27; זָנָה אֶת Hos. 1:2; זָנָה אֶת Hos. 1:2, and זָנָה Eze. 23:5 (comp. Num. 5:19, 29); זָנָה Hos. 9:1, and זָנָה Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זָנִיָּה *a harlot, whore, prostitute*, Gen. 38:15; Deut. 23:19, and more fully זָנִיָּה אִשָּׁה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand *a hostess, a keeper of a house of entertainment*, from זָנָה to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by אֶל (comp. Arab. زانى for زانى; a whoremonger).

(2) It is very often used figuratively—(a) of idolatry, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, זָנָה אַחֲרֵי אֱלֹהֵי זָנָה אַחֲרֵי אֱלֹהֵי to go a whoring, departing from one's own God, see above. The expression also is used זָנָה אַחֲרֵי הַגּוֹיִם to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: זָנָה אַחֲרֵי הָאֲבֹת to go a whoring after (following) necromancers. Levit. 20:6.—(c) of

the commerce of gentile nations amongst themselves. Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and זָנְיָה.

Pual זָנְיָה pass. Eze. 16:34.

Hiphil זָנְיָה fut. apoc. זָנְיָה—(1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit fornication, Hos. 4:10, 18; 5:3.

Derivatives, זָנִיָּה, זָנִיָּה, זָנִיָּה.

זָנוּחַ (perhaps, "a marsh," "a marshy place," comp. זָנָה Hiph. ["stinking"]), [Zanoah], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now Zánúa, زانى Rob. ii. 343.]

זָנוּחִים m. pl. (from זָנָה with the addition of a formative ז, like זָנוּחִים from זָנוּחַ, see Lehrs. page 508).

(1) whoredoms, adulteries, Gen. 38:24. Hos. 1:2, זָנוּחִים וְיָלְדֵי זָנוּחִים "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4, וְיָסֵר זָנוּחֶיהָ מִפָּנֶיהָ "and let her remove her adulteries (i.e. vultus protervus; compare Hor. Carm. i. 19, 7, 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(a) of idolatry, Ki. 9:22.—(b) of commerce with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

זָנוּחַ f. plur. זָנוּחִים (from זָנָה), fornications, whoredoms, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9 Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33.

זָנָה—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see Hiphil. (So the Arab. زنى, زنى. Kindred roots are زنى, زنى, turbid or muddy water; and in Greek, ráγγος and ráγγή, rancidity, ráγγος, rancid; also, ακχός, causing loathing, ακχαίνω.)

(2) Metaph. to be abominable. Hos. 8:5, זָנָה אֶת שִׁמְרֹן "O Samaria, thy calf is an abominable thing." Also transitively, to loathe, to spit out, to reject (comp. זָנָה). Hos. 8:3, זָנָה יִשְׂרָאֵל טוֹב "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2, לָמָּה זָנִיתָנִי "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by לְזָנָה to thrust away from any thing. Lam. 3:17, וְלָמָּה זָנִיתָנִי מִכָּל דָּבָר "thou

hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPHIL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחוּ הַנְּחִיחוּ "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחוּ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחוּ and הַנְּחִיחוּ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by הָיָה 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, הָנַח pr. n.

זָן an unused root, prob. i. q. Arab. سَن (kindred to the Hebrew זָן), to form, to put into shape; whence سَنَة form, appearance, سُنِّي rule, mode. Hence Heb. זָן kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs זָלָה.

זָן unused in Kal. Syr. زَن to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. زَن. The original idea is that of binding together, comp. Arab. زَنْتِي to bind beneath, Syr. زَنْد a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. زَنْزَر, قَنْزَر); זָן zusammenziehen zum Sprunge, זָן fortstößellen; also used of shooting an arrow. ["Compare זָן."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi זָלָה."]

Hence זָן for זָן arrows, also זָן for זָן [and זָן].

זָן f. sweat, the effect of violent motion (from the root זָן, whence the Tzere is impure). [In Thes. derived from זָן], Gen. 3:19; elsewhere there is also זָן. (Talmud. זָן sweat, זָן to sweat, Syr. زَنْد; sweat, whence a new verb زَنْد to sweat.)

זָן f. formed by transposition of letters from זָן (lik. זָן for זָן) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כחִיב, and Jer. 15:4; 24:9; 29:18; 34:17 קרי.

זָן ("disurbed"), [Zaavan], pr. n. m. Gen 36:27; 1 Ch. 1:42.

זָן m. ["properly adj.,"] (from the root זָן), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

זָן Ch. little, Dan. 7:8, i. q. Heb. צָעַר, see the root זָן.

זָן i. q. זָן TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. ["of Ken-nicott, and nine of De Rossi"] have the usual form נִדְעָה.

זָן fut. זָן Nu. 23:8, and זָן Proverbs 24:24 (Arab. زَغَم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English to scum, to skim, the French écume, comp. also זָן), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, זָן הָעִירִים הַיְּהוּדָה "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by זָן Dan. 11:30. Part. זָן Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, זָן "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. זָן). Hence—

זָן m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (זָן), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. זָן in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, זָן "until the punishment sent from God be completed;" comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, זָן "because of the insolence of their tongue."

זָן fut. A.—(1) TO BE ANGRY, followed by זָן Prov. 19:3, זָן 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָן, compare the words of which the syllable sap is the common stock, see זָן: or else that of burning, compare Syr. زَحَف Ethpe. to be burned, and the quadrilateral זָן.)

["The primary signification is either *to breathe*, to snuff up, (Sam. 27:16 id. comp. Ch. 27:16 a strong wind,) or else, *to burn*."]]

(2) *to be sad, to fret, to be morose* (as to the connection of ideas see under the root 277). Part. 277 sad, Gen. 40:6, i. q. 277 verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. σκυθωρός, comp. Matt. 6:16). Hence—

277 m. adj. *angry, enraged*. 1 Ki. 20:43; 21:4, and—

277 with suff. 277 m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

277 fut. 277 imp. 277 inf. 277 i. q. 277 (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand 277 is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, 277 and 277, also 277), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. 277 is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; ? 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. 277 is prefixed to the cause of complaint, Jer. 30:15; ? Isa. 15:5; Jer. 48:31; 277 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, 277 277 " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPHIL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

277 Ch. *to cry out*, Dan. 6:21.

277 m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

277 f. *an outcry*, especially that which is the expression of sorrow, or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, 277 קדם "the cry concerning Sodom."

277 an unused root. Aram. 277, 277 *to be little*, i. q. Heb. 277. Comp. under 277. Hence 277 Heb. and Ch., 277.

277 an unused root (whence 277 pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock 277, 277 as 277, 277, 277, 277, 277, Arabic

277, to flow, to become liquid, and 277, to become liquid, to melt into drops; in western languages, 277, 277, 277, 277, 277, 277, 277, 277, etc. [In the Thes. 277 is referred to 277 as its root, hence this supposed root is altogether omitted.]

277 an unused root. Arab. 277 to diffuse a sweet smell, as a garden. Hence—

277 ("sweet smell"), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

277 f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. 277,

Aram. 277, 277; but also 277, from the root 277, which see. [In the Thesaurus this word is referred to 277 (like 277 from 277), as having the idea of liquefaction or dropping.] In Arabic 277 servile passes into a radical letter; see 277.

I. 277 or 277, only in the plur. 277 (for 277, from 277 to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form 277, which see.

II. 277 or 277, only in the pl. 277, *fetters, chains*, from the root 277 No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. 277 id., also in the Talmud 277). See 277. [In Thes. this word is derived from the root 277 in the sense of *binding*.]

277 comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. 277 chin; 277 beard or chin.) Hence—

277 fut. 277 *to be old, to become old, to grow old* (properly to have the chin hanging down, from 277, like 277 an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex, senectus*, which others have absurdly taken as used for *seninez*). This word, how-

uver, is used not merely of decrepit, but also of vigor.us old age, Gen.18:12,13; 19:31; 24:1; 27:1; 1 Sa 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between זקן and its synonyms זָקֵן, זָקֵן, זָקֵן see those words.

HIPHIL, intrans. *to be old, to become old* (as if to contract old age, comp. זָקֵן [“in Heb. Gr. § 52. 2, note”]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

זָקֵן constr. זָקֵן Gen. 24:2, pl. זָקֵן m. *an old man* [“either put as an adj. with a subst., as זָקֵן אֲבִיךָ ‘the old man your father,’ Gen. 43:27, or alone as a subst., as Gen. 19:4, etc.” Thes.], Gen. 18:11; 19:4; 25:8; followed by זָקֵן older *than* some one. Job 32:4, זָקֵן לְיָמִים “for they were older than he;” זָקֵן אֶרֶץ, זָקֵן הָעִיר, זָקֵן הָעָרִים the elders of Israel, of the city, of Egypt, i.e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3,4,6; 22:15, 17, 18. (The use is similar of the Arab. شيخ *sheikh*, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Gräf*, is properly i. q. *gram*, *framo*, *grey-headed*. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i.e. a man of very high eminence; and men of the same rank address each other “O my elder brother!”) Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זָקֵנוֹת Zec. 8:4.

זָקֵן m. *old age*, Gen. 48:10.

זָקֵנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

זָקֵנִים m. pl. id., Gen. 21:2, 7; 44:20. זָקֵנִים אֲבִיךָ a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrs. § 122, No. 13.)

זָקַף TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. زَكَّف id.)

זָקַף Ch. *to raise up, to hang*, e.g. a criminal on a stake set up. (Syr. زَكَّف to crucify.) Ezr. 6:11. [Note. “זָקַף applies in this passage to the man, not to the wood.”]

זָקַף — (1) *to tie fast, to bind* (Chald. זָקַף id.), whence זָקֵן and זָקֵן bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. زَكَّى wine newly pressed out).—(b) metals, Job 28:1.

With this signification agree σάκκος, σάκος, sackcloth, a strainer; σακκίω, σακκέω, σακκίζω; Lat. *saccus*, *saccare*; Hebr. זָקַף; and the same stock is found in seigen, seigen, seigern, sidern, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL זָקַף *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence זָקַף No. II. [In Thes. derived from זָקַף.]

זָרִי a stranger, an enemy; see the root זָרִי No. II.

זָרִי m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. زَرْج neckchain, collar. Root זָרִי No. I.

זָרָא f. for זָרָא once Nu. 11:20, *loathing*. Vulg. *nausea*, from the root זָרָא, زَار which see.

זָרַב unused in Kal, i. q. Syr. زَرَب TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away*; whence مزب gutter; and by transpos. زَب; Arab. مزب channel.] It once occurs in—

PUAL, used of rivers, זָרַבְתָּ at the time when they become narrow [“what time they flow off, they fail, i.e. when the waters flow off, the streams dry up”], Job 6:17. Rightly compared with Arabic

زَباب a narrow channel.

זָרַבָּל (probably for “זָרַבָּל ‘scattered to Babylon,’ or for”) זָרַבָּל “born at Babylon”, pr. n. *Zerubbabel* (LXX. Ζερουβάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

זָרַד an unused root. Chald. *to prune trees*; to clear them of leaves and branches. זָרַד the luxuriant growth of trees. Whence—

זָרַד [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Moa' (Drat. 2:13, 14),

Targ. Jonath. *brook of willows*, compare תַּעֲבִיבִים נָחַל Isa. 15:7.

זָרָה fut. זָרָה, apoc. זָרָה.—(1) TO SCATTER, TO DISPERSE (Arab. نَزَى to disperse e.g. dust by the wind, II to winnow. Syr. and Chald. זָרָה, זָרָה. Kindred verbs, all of which have the sense of scattering, זָרָה, זָרָה, זָרָה No. II, also זָרָה, Arab. نَزَى to sow. In the Indo-Germanic languages corresponding words are Sanscr. *stri*, to scatter, *stero*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *stropéō*, streuen, *sterno*; *stereō*, spargo, Goth. *spreihan*, Germ. *sprühen*, *Spren* [English to strew]. Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) *to winnow*, Isa. 30:24; Jer. 4:11; Ruth. 3:2, זָרָה הָיָה הַיָּדָהּ זָרָה אֶת־יֶזֶן הַשְּׂעִיִּים “behold he winnows his barn floor of barley.” Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) *to spread out generally*, whence זָרָה a span. NIPHAL *to be scattered*, Eze. 6:8; 36:19.

PIEL זָרָה—(1) *to spread abroad*, Pro. 15:7, hence *to scatter*, *to disperse*, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king ...scatters away all evil with his look.”

(2) *to winnow*, Pro. 20:26; and hence *to winnow out*, *to shake out*, and thus *to examine thoroughly*. Ps. 139:3, אֶרְבֹּץ זָרָהי “thou hast searched me in my walking and in my lying down.” Jerome *eventilasti*. LXX. *ἐξέχυσας*. (The figurative signification is found in the Arabic نَزَى *to know*.)

PUAL, *to be scattered*, Job 18:15; *to be spread out*, Pro. 1:17. As to the form זָרָה Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and זָרָה Ps. 58:4, is from the root זָרָה.

Derivatives, זָרָה, מְזָרָה, מְזָרָה.

זָרָה f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrg. p. 470), m. pl. זָרָה and זָרָה.

(1) *an arm*, Isa. 17:5; 40:11; especially *the fore arm*, as in Lat. *brachium kar' ἐξοχόν* (differing from *lacertus*), Job 26:2; in animals the *fore leg*, *shoulder*, βραχίον, Nu. 6:19; Deut. 18:3. (Arabic نَزَاع, Aram. זָרָה, זָרָה an arm, also a cubit, from the root זָרָה No. 1). זָרָה אֶת־יָדָהּ a stretched out arm, a gesture of threatening applied to a people ready for battle [“ascribed to God”], Exod. 6:6; Deu. 4:34; Eze. 30:33, 34; similarly זָרָה יָדָהּ Job 38:15.

(2) Figuratively—(a) *strength, might, power*,

2 Ch. 32:8, זָרָה בְּיָדָהּ “human power.” Ps. 44:4, Job 40:9, זָרָה יָדָהּ “the strength of his hands;” Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(b) *violence*, Job 35:9. זָרָה אִישׁ “a violent man;” Job 22:8. Here the phrase belongs to *break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. نَزَى عَضِدَهُ.—(c) *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. عَضِدَ

Pers. باز an arm, also aid; Syr. زَيْدُ son of arm, i. e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found זָרָה). LXX. Cod. Alex. ἀδελφός. זָרָה is the same word with Aleph prosthetic.

זָרָה m. (verbal of Piel, from the root זָרָה of the form זָרָה) that which is sown, Levit. 11:37; plur. זָרָה things sown, garden herbs, Isa. 61:11.

זָרָה m. quadril. formed from the root זָרָה a violent shower, Ps. 72:6. Syr. زَيْدُ a shower. Talmud. זָרָה sprinklings of water, drops.

זָרָה tied together, girded, from זָרָה (which see), the first radical being inserted in the last syllable, as in the word זָרָה, once Pro. 30:31, זָרָה מְזָרָה “girt in the loins,” by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t. i. p. 102. Schultens. ad h. l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound [“others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h. l.”].

זָרָה fut. זָרָה.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means *to scatter rays*, comp. the kindred words זָרָה, זָרָה. This root is variously changed in the cognate languages; hence in Arabic and Ethiopic زَرَعَ, in Aramæar زَرَعَ.)

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a fetus breaking forth from the womb (see זָרָה and

Gen. 38:30), and—(c) to a plant springing up, i. q. *אֲנִיחָה*, see *אֲנִיחָה*.

Derivatives, *אֲנִיחָה*, *אֲנִיחָה*, pr. n. *אֲנִיחָה*, and the words immediately following.

אֲנִיחָה suff. *אֲנִיחָה* m.—(1) a rising of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called *אֲנִיחָה*.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Zapá*.

אֲנִיחָה [*Zarhites*], patron. from *אֲנִיחָה* No. 2, a, Nu. 26:13, 20. See *אֲנִיחָה*.

אֲנִיחָה ("whom Jehovah caused to rise," see *אֲנִיחָה* No. 2, b), [*Zerahiah*], pr. n. m.—(1) 1 Chr. 5:32; 6:36; Ezr. 7:4, for which *אֲנִיחָה* occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

["*אֲנִיחָה* i. q. *אֲנִיחָה* (see Thes.) a violent shower, inundation, bursting of a cloud. Isa. 1:7, *אֲנִיחָה* *אֲנִיחָה* "as the desolation of an inundation," or overwhelming rain. See in partic. *אֲנִיחָה*.—Root *אֲנִיחָה*"]

אֲנִיחָה TO FLOW, TO POUR ITSELF OUT, i. q. *אֲנִיחָה*, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

אֲנִיחָה a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, *אֲנִיחָה* *אֲנִיחָה* "a shower with hail-storm." *אֲנִיחָה* a violent storm, which throws down walls, Isa. 25:4.

אֲנִיחָה fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

אֲנִיחָה fut. *אֲנִיחָה*.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable *אֲנִיחָה* under the root *אֲנִיחָה*. From the kindred signification of expanding, is derived *אֲנִיחָה* an arm, like *אֲנִיחָה* a span, from *אֲנִיחָה*. A secondary root, and derived from *אֲנִיחָה*, *אֲנִיחָה* is found in Arab. *أَنْحَرَ* to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic *أَنْحَرَ*, Syr. *أَنْحَرَ*, Eth. *አንረ*: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown e. g. *אֲנִיחָה* *אֲנִיחָה* to sow wheat, Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, *אֲנִיחָה* *אֲנִיחָה* "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, *אֲנִיחָה* *אֲנִיחָה* "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, *אֲנִיחָה* *אֲנִיחָה* "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, *אֲנִיחָה* *אֲנִיחָה* "light (i. e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10.

NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown. Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPIL—(1) to bear seed, as a plant. Gen. 1:11, *אֲנִיחָה* *אֲנִיחָה* comp. verse 29, where there is in the same context, *אֲנִיחָה*.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, *אֲנִיחָה* (*אֲנִיחָה*), *אֲנִיחָה*, *אֲנִיחָה*.

אֲנִיחָה const. id.; once *אֲנִיחָה* Nu. 11:7, with suff. *אֲנִיחָה*, pl. with suff. *אֲנִיחָה* (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPIL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3:15, is not to be thus explained, as is done by polemical theologians), Gen. 4:25. 1 Sa. 1:11, וְרַע אֲנָשִׁים "male offspring." [The remark upon Gen. 3:15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4:25, it is clear that וְרַע is used of *one son*, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] וְרַע וְרָעָה the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(b) *stock, race, family*; וְרַע יִשְׂרָאֵל Pea. 22:24. וְרַע הַמֶּלֶךְ the royal race, 2 Ki. 11:1; 1 Ki. 11:14.—(c) *a race of men*, as וְרַע לְרֹשׁ Isa. 6:13; וְרַע בְּרֹדֶי Isa. 65:23; and in an evil sense, וְרַע מַעֲשִׂים Isa. 1:4; וְרַע שֹׁשֶׁר Isa. 57:4; comp. Hebr. בְּרָחָה, Gr. γέννημα, Matt. 3:17; Germ. Brut, French race.

["(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5. See the root in Kal No. 3."]]

וְרַע Ch. id. Dan. 2:43.

וְרַעְנִים & וְרַעִים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1:12, 16 (Ch. and Talmud. Syr. رَحَب id.).

וְרַח an unused root. Arab. نَزَف to flow, used of water or tears. Comp. רָם. Hence the quadriliteral וְרָחַף.

וְרַק TO SCATTER (a kindred root to וְרַח, וְרַע)—(a) dry things, such as dust, Job 2:12; 2 Ch. 34:4; cinders, Exod. 9:8, 10; live coals, Eze. 10:2.—(b) more often liquid things (*to sprinkle*, sprengen), such as water, Nu. 19:13; blood, Ex. 24:6; 29:16, 20; Lev. 1:5, 11; 3:2, and often besides. Followed by לָל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7:9, שִׁקָּה וְרַקָּה בוּ "grey hairs also are scattered upon him." Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. نَزَرُ to scatter, Med. E. نَزَرَ be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

PUAL, pass. Nu. 19:13, 20.

[Hence וְרַקָּה.]]

I. וְרַר an unused root, i. q. Arab. رَزَز to bind together, as with buckles, to buckle; a kindred root to וָר No. I, also וָרַר, צָר. Hence the nouns וָר, וְרָר. In Chaldee there occurs וְרַר to bind, originating in the quadril. וָרַר.

II. וְרַר prop. TO SCATTER; like the Arab. رَزَز kindred roots וְרַח, וְרַע, וְרַק. Hence—

POEL וָרַר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35. Comp. Ch. וָרַר sneezing; see Schult. ad Job. 41:10

וְרֶשׁ ("gold," from the Persian زر gold, with the termination رَش), [Zeresh], pr. n. of the wife of Haman, Est. 6:13.

וְרַת f. a span, Exod. 28:16; 39:9; 1 Sam. 17:4. (Aram. וְרַת, וְרַת id.), from the root וְרַח to spread out; whence וָר (for וְרַת); f. וְרַת, like וְרַת from וְרַח, וְרַת from וְרַח. ["Also according to the Rabbins וְרַת is the little finger, for וְרַת, and hence they derive the meaning of a span, as being terminated by the little finger." Ges. add.]]

וְרַתָּה an unused root, perh. i. q. Aram. וְרַתָּה = וְרַתָּה to germinate, whence—

וְרַתָּה [Zattu], pr. n. m. Ezr. 2:8; 10:27; Neh. 7:13; 10:15.

וְרַתָּה (perhaps i. q. וְרַתָּה "olive"), [Zetham], pr. n. m. 1 Ch. 23:8; 26:22.

וְרַתָּה (perhaps i. q. וְרַתָּה "star"), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1:10.

ח

Cheth ח, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חָטַח, חָטַח to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.

As to the pronunciation of this letter, which is the *harsh*est of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ه (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as *חָלַח* to kill, Arab. رَضَخ and رَضَخ, to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as *חָלַח*—(1) to be smooth (Arab. حَلَّى trans. to make smooth or bald, to shave);—(2) to smooth, to form (Arab. حَلَّى to form, to create); *חָלַח*—(1) to pierce (Arab. حَلَّى Conj. I. V.);—(2) to open, to loose (Arab. حَلَّى), comp. the roots *חָרַח*, *חָרַח*, *חָרַח*.

It is *interchanged* most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots *חָלַח* and *חָלַח* and *חָלַח*; *חָלַח* and *חָלַח*.

Like א and ה it is sometimes prefixed to trilateral roots, and thus quadrilaterals are formed; see *חָלַח*, *חָלַח*, and *חָלַח*, p. 863.

חָב with suff. *חָבִי* m. *bosom*, *lap*, from the idea of cherishing; see the root *חָבַב*, Job 31:33. (Ch. *חָבַב*, *חָבַב*, *חָבַב* id., Sam. 9:3.)

חָבַב unused in Kal, i. q. *חָבַב* TO HIDE, compare the kindred roots *חָבַב*, *חָבַב*. Arab. خَبَا, Æth. ለሰለ: to hide; also *خَبَا* for *خَبَا* to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, *to hide oneself, to lie hid*. Gen. 3:10; Jud. 9:5; Joë 2:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by *א* Jos. 10:16; 2 Sam. 17:9, and *א* 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like *λανθανειν* with part.) Gen. 31:27, *לָמָּה נִתְּחַבֵּאתָ לָבֶרֶךְ* "why hast thou fled away secretly?"

PUAL, id. pr. *to be forced to hide oneself*, Job 24:4

NIPHAL, *to hide*, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc

Derivatives, *חָבַב*, *חָבַב*.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حب I. III. X., Syr. حَب Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence *חָב* the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root *חָבַב*. There is a manifest trace of this origin in the Syr. حَب to burn, used of fire; *سَحَابًا* a burning, heat, especially as raised by blowing. Hence, besides *חָב* is derived—

חָבַב ("beloved"), [*Hobab*], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. *חָבַב*.

חָבַב i. q. *חָבַב* TO HIDE ONESELF. In Kal once imp. *חָבִי* Isa. 26:20.

NIPHAL, inf. *חָבַב* id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, *חָבַב* and the proper names *חָבַב*, *חָבַב* [*חָבַב*], *חָבַב*.

חָבַב f. Chald. *a wicked action, wickedness*, Dan. 6:23; compare the root *חָבַב* Neh. 1:7.

חָבַב ("joining together"), [*Habor*], pr. n. *Chaboras*, a river of Mesopotamia, rising near *Ras el 'Ain*, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. *خابور*, comp. *חָבַב*.

חָבַב & *חָבַב* (Isaiah 53:5), f. *a stripe or bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root *חָבַב* No. 3, which see.

חָבַב fut. *יִחָבֵב* TO BEAT OUT, OR OFF, with a stick (Arab. *خَبَط* to beat off leaves with a stick).

(1) *to beat off* apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) *to beat out or thresh* corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. *خَبَط*.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבַב ("whom Jehovah hides," i. e. defends), [*Hobaiak*], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבַב m. *a covering*, Hab. 3:4, from the root *חָבַב*.

I. חבל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND.

(Corresponding is Arab. *حبل*, for which see Kamûs, p. 1219. Kindred roots are *חבל*, *חבל*, also *חבר*, *חבל*. Hence *חבל* a cord. Part. *חבל* properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook *חבלים* Zec. 11:7, 14 (Luth. ber *Stab Bêse*), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). ["Comp. Arab. *حبل* league, covenant."]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, *חבל* *עני* *יחבלי* for *עני* *יחבלי* "and the garment of the poor (what is on the poor) they take as a pledge;" comp. *על*. Part. pass. *חבול* taken to pledge, Amos 2:8; (compare Arab. *حبل* to make a covenant, *חבל* a covenant, and with Kha *חבל* debt, usury, see Kamûs, p. 1434, Syr. *سَحْل*, Chal. *חבול* id.).

[(3) See *חבל* II.]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence *חבל* a pang, pain.

The derivatives follow, except *חבולות*.

II. חבל [see note at the end of the art.] fut. *יחבל*, *יחבל* i. q. Arab. *حبل*.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, *לֹא אֶחָבֵל* "I will not act corruptly (any more)," followed by *?* Neh. 1:7. (Arab. *حبل* Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from *חבל*, *חבל* No. I. Perhaps *חבל* to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, *רוּחִי חָבַלָה* "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, *חָבַל עַל כִּפְתֵּי-שָׁמֶן* "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence *חבילה*.

[Note. In Thes. *חבל* is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]

חבל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חבל Isai. 66:7, usually in the pl. *חבלי*, const. *יחבלי* m. pains, pangs, especially of parturient women (see the root in Piel), *ᾠδίνες* (Syr. *سَحْل* id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, *בָּבֶלְיָהּ חַבְלִים* "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, *חַבְלֵיהֶם יַשְׁלִיכֶנָּה* properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also *ᾠδίνες* is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חבל m. (once f. Zeph. 2:6), with suff. *חבלי* pl. *יחבלי* const. *חבלי* Ps. 18:5; 116:3, and *יחבלי* Joshua 17:5.—(1) a cord, a rope (Arab. *حبل*, Syr. *سَحْل*, Æthiop. *ሐብል*: To this answer Gr. *κάμινος*, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, *חבל* *הַכֶּסֶף* "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, *חֶבְלִים* *נָשְׂאֵנִי* "a portion has been allotted to me in a pleasant region." Deut. 32:9, *יַעֲקֹב חֶבֶל נַחֲלָתוֹ* "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4; 13, 14.

הים **חבל** *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. **חבלי מות** *“snares of death, of Hades”* [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande*, *Stotte* [Engl. *band*]).

[“(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg.”]

חבל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חבלה f. id. Eze. 18:7.

חבל Ch. *hurt, injury*, Dan. 3:25.

חבל Ch. m. *damage*, Ezr. 4:22.

חבל occurs once, Pro. 23:34. The form implies it to be intensive for **חבל** or **חבל** a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: “thou shalt be as one lying **חבל** **חבל** on the top, i. e. at the end of a rope” (a cable): in the other hemistich there is, “one who lies down in the heart of the sea.” I formerly understood it to mean *a mast*, so called from its ropes (**חבל**), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *must* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חבל m. (denom. from **חבל** the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חבצלת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus [“sometimes rose”]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] **ܚܒܨܠܬܐ**, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale, or meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadriliteral the triliteral **חבצ** a bulb may be traced; while the **ח** is either a guttural sound, such as is also prefixed to other roots (see **חשכני**, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadriliteral is composed of **חבצ** and **חבצ**, and signifies acrid bulbs. [So Ges. in corr.]

חבצניה [*Habaziniah*], pr. n. m. Jer. 35:3. (As an appellative, perhaps “lamp of Jehovah,” from Ch. **בוצינה** lamp and **יה** Jehovah, **ח** being prefixed, see **חבצלת**.)

חבק in Kal only occurring three times, inf. **חבק** Ecc. 3:5, part. **חבק** Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL **חבק** fut. **יחבק** part. **יחבק**—(1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of **ידים** to *fold the hands* (spoken of an idle man), Ecc. 4:5. Hence—

חבק m. *a folding* of the hands, as marking the lazy, Pro. 6:10; 24:33.

חבקוק (“embrace,” of the form **חבצק**), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. **Ἀμβακούμ**, according to the form **חבקוק** and **ח** corrupted into **μ**.

חבר properly TO BIND, TO BIND TOGETHER, (kindred to **חבל** No. I.), see Piel. Hence—

(1) *to join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. **ܚܒܪ**, Æth. **ሀብረ**; id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, **כָּל־אַלְהֵי הַבְּרִי אֶל־עֵמֶק הַשִּׁדִּים**, “all these came together as confederates unto the valley of Siddim.” Participle pass. Hos. 4:17, **חֲבֵרִים**, “allied to idols.”

(2) *to bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *karadēu*, *karádeuμos*; compare Germ. *banen*=binden, and other words which signify binding, which are applied to incantations; as Æth. **ሀሠረ**; Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes, or lines, to be variegated*; *gestreift seyn*; Arab. **حبر**, whence **حبرة** a striped garment; pass. **حبر** to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חֲבֵרָה a stripe, bruise, and חֲבֵרֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חִבֵּר—(1) to connect, to join together, Ex. 26:6, etc.

(2) to bring into fellowship, to make an alliance. 2 Ch. 20:36, וַיַּחְבְּרֵהוּ עִמּוֹ "and he brought him into alliance with himself," made a league with him.

PUAL חִבֵּר, once חִבֵּר (Ps. 94:20).

(1) to be joined together, Ex. 28:7; 39:4. (Ecc. 9:4, קרי.) Ps. 122:3, of Jerusalem when restored, קָצֵר שְׁחָבְרָה לָהּ יְהוָה "as a city which is joined together," i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) to be associated with, to have fellowship with. Psal. 94:20, הַיְחַבְּדוּ כִּסֵּא הָאוֹר "shall the throne of iniquity have fellowship with thee?"

HIPHIL, to make, or enter into a confederacy. Job 16:4, אֶחְבִּירָה עָלֶיכֶם בְּמִלִּים "I could make a confederacy with words against you;" ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. ["To twine, or weave, Job 16:4, 'I would weave words against you.'"]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר to join in fellowship, to make a league, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרִית Dan. 11:23.

Derivatives, see Kal No. 3; also see מְחַבְּרֹת, מְחַבְּרָה, pr. n. חֲבֹר, and the words immediately following.

חֲבֵר m. an associate, companion, i. q. חֲבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see פָּרָה.

חֲבֵר m. an associate, a companion, fellow. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֲבֵרִים "all associated as one man;" Psal. 119:63; Psal. 45:8, מִחֲבֵרָיָה "above thy fellows," i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his "brethren" (Heb. 2:11, 12).]

חֲבֵר [pl. with suff. חֲבֵרָיו], m. Ch. id., Dan. 2:13, 17, 18.

חֲבֵר m. —(1) fellowship, association, Hos. 6:9. Pro. 21:9, בֵּית חֲבֵר "a house in common;" Pro. 25:24.

(2) an incantation, a charm, Deu. 18:11. Pl חֲבֵרִים Isa. 47:9, 12.

(3) [Heber], pr. n. of several men—(a) Gen. 46:17, for which there is חֲבֵר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֲבֵרֹת f. pl. the variegated spots (of a panther), or rather stripes or streaks (of a leopard), Jer. 13:23. See the root חִבֵּר No. 3.

חֲבֵרָה Ch. f. a companion, fellow, hence another, i. q. רֵעָה Dan. 7:20.

חֲבֵרָה f. fellowship, Job 34:8.

חֲבֵרֹן ("conjunction," "joining"), [Hebron], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת אֲרָבָע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called خلیل الرحمان, in full خلیل الله (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. 7. Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֲבֵרִי [Heberites], patron. from pr. n. חֲבֵר, Num. 26:45.

חֲבֵרָת f. companion, consort, wife, נ'א. 2:14

חֲבֵרָת f. junction, place of union, Ex. 26:4, 10

חֲבֵשׁ fut. יַחְבֵּשׁ once יַחְבֵּשׁ, Job 5:18.

(1) TO BIND, TO BIND ON, TO BIND ABOUT—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, בֹּשֶׁת לְרֹאשִׁי "the sea weed is bound about my head," as if my turban. Eze. 16:10, וְאֶחְבַּשְׁךָ בַּיֶּשֶׁת "and I bound thee around with byssus," i. e. adorned thy head with a turban of byssus.—(b) to bind up a wound, Job 5:18; Isa. 30:26; followed by לְ Eze. 34:4, 16; Isa. 61:1. Part. חֹבֵשׁ a healer, physician, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) to saddle a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) to bind fast, to shut up, Job 40:13, חֲבֹשׁ פְּטָמָם "shut up their faces in darkness." See PIEL No. 2.

(4) to bind by allegiance, to rule, Job 34:17, הַאִם יִשְׁלַח מִשְׁמַט יְחֹבֵשׁ "shall then he who hateth right be able to govern?" Some here take אִם in the sense of

anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) *to bind up* (wounds), followed by ל of pers. Ps. 147:3.

(2) *to bind fast, to restrain*, Job 28:11, מִבְּדֵי נְהָרוֹת חָבֵשׁ "he stops up the streams that they do not trickle;" spoken of a miner stopping off the water from flowing into his pits.

PUAL, *to be bound up* (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. to COOK, TO BAKE bread. *Aeth.* ܚܒܬܐ: Arabic خبز bread, خبز to bake bread. Hence מִחְבֵּת a cooking pan, and—

חֲבֵתִים m. plur. *things cooked, or baked pastry*, Ch. 9:31; compare מִחְבֵּת.

חָב constr. and followed by ל (Ex. 12:14; Num. 19:12) חָבֵי, with suff. חָבֵי m.

(1) *a festival* (from the root חָבַג, Ex. 10:9; 12:14. חָבֵי חָג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' éfox*, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2. ["So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca."])

(2) meton. *a festival sacrifice, a victim*, Ps. 118:27, אֲסִירֵיהֶם בְּעֶבְתֵּיהֶם "bind the sacrifice with cords." Ex. 23:18, חֶלֶב חָבֵי "the fat of my sacrifice;" Mal. 2:3. Compare מִחְבֵּת 2 Ch. 30:22.

חָבָה i. q. חָבָה (which is the reading of many copies) f. *fear, terror*, Isa. 19:17. Root חָבַג No. 3.

חָבַב an unused root. Arab. حَبَّب to hide, to veil. Hence—

חָבַב m.—(1) *a locust*, winged and ediole (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. ["Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify *a leaper*, compare Arab. حَرَجَل; and from חֲרַב then might come the trilateral חָבַב; comp. حَرَجَل."]

(2) [*Hagab*], pr. n. m., Ezr. 2:46.

חֲבֻבָה ("locust"), [*Hagaba*], pr. n. m., Ezr. 2:45 [א']; Neh. 7:48.

חָבַג (kindred to the root חָבַג) to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30:16

(2) *to keep a festival*, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac

ܚܒܬܐ id. Arabic حَجَّ to go to Mecca, as a *Hadj* or pilgrim, to keep the public festival.)

(3) *to reel, to be giddy*, used of drunkards, Ps. 107:27; applied to a person terrified, whence חָבָה fear. Hence are derived חָבָה, חָבָה, and the proper names חָבִי, חָבִי, חָבִי.

חָבָה an unused root, i. q. Arabic حَبَّأ to take refuge with some one, whence—

חָבִי m. pl. *places of refuge in the rocks* [perhaps dwellings carved in the rocks], Cant. 2:14;

Obad. 3; Jer. 49:16. (Arabic مَحْجَا a refuge, an asylum. Syr. ܚܒܐ a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָבִי [of the form חָבִי, m., pr. verbal adj. from the root חָבַג—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18:4.

(2) intrans. *girded, clad*. Ezek. 23:15, חָבִי "girded with a girdle", compare 2 Ki. 3:21.

חָבִי f. *a girdle*, 2 Sam. 18:11 (from the root חָבַג), *an apron*, Gen. 3:7.

חָבִי ("festive," from חָבֵי with the termination י i. q. חָבֵי) pr. n. of *Haggai* the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חָבִי (id.), [*Haggi*], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חָבִי] ibid.

חָבִי ("festival of Jehovah"), [*Haggiakh*], pr. n. m., 1 Ch. 6:15.

חָבִי ("festive"), [*Haggith*], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָבַל an unused root. Arabic حَبَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָבַל (which see), by omitting ח. Hence—

חָבִל ("a partridge"), like Arab. حَبَل, Syr. ܚܒܠ, [*Hoglah*], pr. n. fem., Num. 26:33; 27:1: 36:11.

חָגַר fut. יִחְגֹּר. TO GIRD. ["Cognate roots, Arab. حَجَرَ to restrain. Syr. حَجَرَ to lame."] Construed variously—(a) with an acc. of the member girded, 1 Ki. 4:29; 9:1; also with **בְּ** before that *with* which *one* is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. חָגַר אֶת-הַתְּרָב. "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4; חָגַר to gird himself with sackcloth, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, חָגֵר, כָּל חָגֵר "of all that were girded with a girdle," i.e. who bare arms. Part. pass. חָגוּר אֶפְרוֹד 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, חָגוּר שֵׁט "girded with sackcloth;" sometimes used elliptically Joel 1:13, חָגְרוּ, "gird yourselves (with sackcloth)." 2 Sa. 21:16, הָיוּ חָגְרוּ חֶרֶב, "he being girded with a new (sword)." Metaph. Ps. 65:13, גִּיל הַבְּרָכָה "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle *with* which, Lev. 8:7; 16:4.—(d) absol. to gird oneself, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, וַיִּחְגְּרוּ כְּמַסְגְּרוֹתֵם, "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, חָגוּר, חָגוּרָה, חָגוּרָה.

חָדָה m. חָדָה f. Ch. *one*, for the Heb. חָדָה, the *א* being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, חָדָה "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. חָדָה is used for the ordinal number, especially in the enumeration of years; שָׁנַת חָדָה לְכָרֶשׁ Germ. das Jahr Eins des Syrus, Ezr. 5:13; 6:3; Dan. 7:1.—(c) חָדָה prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, חָדָה שֶׁבַע עָלָי "seven-fold more than" (in the same manner as the Syr. سبعة).—(d) חָדָה like as one, *at once*, i.e. *together* (Heb. כְּאַחַד), Dan. 2:35.

I. חָדָה fem. חָדָה (from the root חָדָה, *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. חָדָה i.q. Ch. חָדָה, Heb. חָדָה *one*, Eze. 33:30.

חָדָה [future יִחְדָּה]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. حَد fut. I. Kindred roots, חָדָה, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. ὀξύς, ὀξύς, Lat. acer, Syr. حَاد Hab. 1:8. Comp. חָדָה.

HIPHIL, to sharpen. Pro. 27:17, חָדָה חָדָה "as iron is sharpened on iron, so a man sharpens the face of another." חָדָה is fut. A. Kal for יִחְדָּה, חָדָה fut. Hiphil, formed in the Chaldean manner for יִחְדָּה, חָדָה, like יִחְלָה Num. 30:3, אֶחָל Eze. 39:7. See Lehg. § 38, 1; 103, note 14.

HOPHAL חָדָה to be sharpened, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, חָדָה No. I, חָדָה, pr. n. חָדָה.

חָדָה ("sharpness"), [Hadaḏ], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. ["חָדָה is probably the true reading in both places." There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

חָדָה fut. apoc. יִחְדָּה TO BE GLAD. (Syriac حَاد id. In the western languages there accord with this, γαθίω, γαθίω, to rejoice.) Ex. 18:9. Job 3:6, אַל יִחְדָּה בִּימֵי שָׁנָה "let it not rejoice amongst the days of the year."

PIEL, to make glad, Ps. 21:7.

Derivatives, חָדָה [pr. n. יִחְדָּה, יִחְדָּה].

חָדָה (from the root חָדָה, *sharp*, and perhaps as a subst. sharpness, a point, Job 41:22, חָדָה חָדָה sharpnesses of a potsherd, sharp potsherds, used of the scales of a crocodile; comp. ἄλιαν. Hist. Anim. x. 24.

חָדָה f. joy, gladness, 1 Ch. 16:27; Neh. 8:10; from the root חָדָה. In the Chaldean portion of the Scripture, Ezr. 6:16.

חָדָה ("sharp"), [Hadiḏ], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; 'Adḏá, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

חָדָה Ch. pl. breast; Heb. חָדָה Dan. 2:32. (In the Targums the sing. חָדָה occurs.)

חָדָה & חָדָה fut. יִחְדָּה.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. خَد id.; also, to forsake, to leave, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word חָדָה, which have the meaning of being pendulous and flaccid.)

Constr.—(a) with a gerund following, Gen. 11:8, וַיִּחְדְּלוּ לְבְנוֹת הָעִיר “and they left off to build the city.” Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חָרַל הָרָע “cease to do evil;” and with a verbal noun, Job 3:17, חָרְלוֹ רָצוּ “they cease to trouble.”—(b) absol. to *cease* (from labour). 1 Sa. 2:5, חָרְלוּ רָעִים “the hungry have left off (working);” also, to *rest*, Job 14:6. Jud. 5:6, “the highways rested,” were void of travellers.—(c) absol. i. q. to *cease to be, to come to an end*. Ex. 9:34, “the hail and the thunder ceased;” verse 29, 33; Isa. 24:8; also, to *fail, to be wanting*. Deu. 15:11, “the poor shall not fail.” Job 14:7.

(2) to *cease or desist* from any thing, followed by לִּי before an inf. 1 Ki. 15:21; hence, to *beware of doing anything*, Ex. 23:5 [“as to this passage see under עָוָב”]; to *give anything up*, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to *leave, to let alone*, Ex. 14:12; Job 7:16; 10:20; and followed by לִּי Isa. 2:22, חָרְלוּ לְכֶם מֶן הָאָדָם “cease ye from man,” let man go, let go your vain confidence in men. 2 Ch. 35:21, חָרַל לְדָ מְאֹלָהִים “forbear from God,” i. e. do not oppose him any more.

(3) to *leave something undone, not to do something, to forbear doing something*; etwas lassen, unterlassen. 1 Ki. 22:6, 15, חָרַלְנוּ אִם... “shall we go...or shall we not go?” gehen wir...oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חָרַל m. verbal adj.—(1) *ceasing to be something, frail*, Ps. 39:5.

(2) *forbearing to do something*, Eze. 3:27.

(3) intrans. *made destitute, forsaken* (compare Arab. مَجْدُول id.). Isa. 53:3, חָרַל אֲנִישִׁים “forsaken by men;” compare Job 19:14.

חָרַל m. *Hades*, prop. the place of rest, Isa. 38:11. See the root חָרַל No. 1, b; comp. רִיבְיָהּ. [If this be the import of this word, the whole verse must be construed thus: “I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades.”]

חָרַל (“rest” [“for רְחֵיָהּ ‘rest of God’”]), *Hadlar*, pr. n. m. 2 Ch. 28:12.

חָרַק an unused root, i. q. حَضَق to prick, to sting; to which حَضَق to be sour, e. g. as vinegar,

and حَضَق to be sharp-sighted, are kindred words Hence—

חָרַק Mic. 7:4, and חָרַק Prov. 15:19, a kind of thorn. Arab. حَضَق *melongena spinosa*, see Abulfadli ap. Celsius in Hierob. ii. page 40, seq.

חֲדָקָל [*Hiddekel*], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans חֲדָקָל, Arabic دَجَلَة, Zend. *Teger*, Pehlev. *Tegera*; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חֲשָׁקִים and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: *Teger* having a similar meaning.]

חָרַר i. q. Syr. حَرَر to surround, to enclose; and in an evil sense, to besiege. (This root belongs to the same family as חָצַר and חָרַר, which see. The Arabic حَضَر a curtain, and حَضَر to be hid behind a curtain; also, *Æth.* حَرَر to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חָרַב הַחֲרִיטָה לָהֶם “the sword which besieges them (on every side),” besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and *Æth.*). The ancient versions have “a sword frightening them,” as though it were the same as חָרַח. Hence—

חָרַר const. חָרַר with suff. חָרָר, plur. חָרָרִים const. חָרָר m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. حَضَر a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare יָרִיעָה the curtain of a tent, and Syr. نَحَا a tent.)

(2) metaph. חָרָרִים Job 9:9, the chambers of the south, the most remote southern regions, comp. יָרִיעָה הַחֲרִיטָה the innermost parts of the breast, Pro. 18:8; 26:22. חָרָרִים “the chambers of death,” i. e. of Hades.

חָדָר *Hadar*, pr. n., Gen. 25:15.]

חָרָר (“dwelling,” from חָרַר and חָרָר formative,

as in *Uḡb*, [*Hadrach*], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once *Zec.* 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis *Suppl.* p. 676. Also see Van Alphen, *De Terra Hadrach et Damasco*, *Traj.* 1723, 8; and in *Ugolini Thes.* t. vii. No. 20.

חָדָשׁ unused in Kal, TO BE NEW. Arab. **حدث** to be new, recent. IV. to produce something new; but Conj. III. IV. also to *polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as **חָרַף**, **חָרַף**, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. **חָרַף**.

PIEL *to renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially *to repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, *to renew oneself*, Ps.103:5. Hence—

תָּרֵשָׁה f. תְּרֵשָׁה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to תָּרֵיחַ), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; "new gods," i.e. such as had not been previously worshipped, Deut. 32:17. תְּרֵשָׁה "something new," Isa. 43:19, plur. Isa. 42:9. As to תְּרֵשָׁה תָּנִיר 2 Sa. 21:16, see תָּנִיר.

חֹדֶשׁ m. [suff. חֹדְשִׁים, plur. חֳדָשִׁים] *the new moon, the day of the new moon, the calends of a lunar month* which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, **בְּחֹדֶשׁ הַשְּׁלִישִׁי** "on the third calends" (the third new moon), i. e. the first of the third lunar month. Hos. 5:7, **עַתָּה יֹאכְלֶם חֹדֶשׁ** "now shall a new moon devour them," i. e. they shall be destroyed at the time of the new moon.

(2) a lunar *month*, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. יָמֵי שָׁבָת the period of a month (see יָמָא). Gen. 29:14; Nu. 11:20, 21.

(3) [*Hodesh*], pr. n. f., 1 Ch. 8:9.

חֲזִי metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in *Thes.*], 2 Sa. 24:6.

[חֲדָשָׁה] *Hadasha*, pr. n. of a place, Josh. 15:37.]

קָדַח Chald. *to be new*, i. q. **קָדַשׁ**. Hence—

חֲדָשָׁה Chald. adj. *new*, Ezr. 6:4 Syr. ܚܕܝܬܐ

חֹזֶה see **חֹזֶה**.






חוב TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. **ܢܒ**, Arab. **حَاب**, used of a debt (Eze. 18 7), and of an offence.

PIEL פִּיל to make some one liable to penalty,
Dan. 1:10. Hence—

חוב *m. a debt*, Eze. 18:7.

חֹבָה ("a hiding place"), [*Hobah*], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare *Χωβά*, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burckhardt's Travels, ii. p. 1054.

חוג TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr.  to go in a circle,  a circle. Kindred roots are  and ). Hence  and—

קוּל *m. a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

חָדַד — properly i. q. Arab **حَدَّ** Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. **חִידָה** an enigma, a parable, which is joined to this verb, and then it signifies—

(2) *to propose an enigma*, Jud. 14:12, seq.; *to set forth a parable* Eze. 17:2. Compare לִיץ and לִיץ and Gr. ἐμπλέκειν αἰνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִידָה may not be used for חִידָה and signify a smart saying; for חִידָה may be a denominative derived from it.) Hence חִידָה, חִידָה.

חָהָה a root unused in Kal.—(1) properly to BREATHE (see with regard to this power in the syllable **חָה**, **חָה**, **חָה**, **חָה** under the roots **חָהָה**, **חָהָה**, **חָהָה**), comp. PIEL. Hence—

(2) *to live*, i. q. חָיָה, compare the noun תַּחְיָה.

PIEL פָּתַח prop. to breathe out, hence to *declare*, to *shew*, a word used in poetry instead of the prosaic הִגִּיד

(Chald. and Syr. ܚܝ, سَحَى, Arabic transp. حَى, like ܚܝܐ Arab. رَمِيَ). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives ܚܝܬ [חַיָּה], חַיִּי, חַיָּאָל.

חור Chald. nct used in Kal.

PAEL חור, i. q. Hebr. חור to shew, to declare, Dan. 2:11; followed by ל of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חור, fut. יחור id.; followed by ל Dan. 2:16, 27, acc. 2:6, 9.

Derivative חור.

חור i. q. חור (from the root חור = חור, comp. חור and חור), f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (חור קלח), Gen. 3:20; 4:1. LXX. Eua (comp. חור, Euaioe). Vulg. Heva.

(2) i. q. חור No. 2, Arab. حى a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, A[s]cherleben"], (as on the contrary אהל properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חור an unused root, whence חור which see.

חור ("prophet"), pr. n. m. 2 Ch. 33:19.

חור m.—(1) [In Thes. this noun is rightly referred to the root חור] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חורים Cant. 2:2; and with ו moveable, חורים 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חור a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words حور, prunus spinosa, and also there are in Hebrew the cognate words חור and חור. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs חור, sometimes חור and חור, comp. חור a brother, see Lehrs. p. 602.)

חור Chald. TO SEW, TO SEW TOGETHER, Syriac حور, Arab. خاط Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. חור. Hence—

חור m.—(1) a thread, a line, Judges 16:12. Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חור ושרך נעל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا نسيلا, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חור (perh. "belonging to a village," from חור = חור No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Euaioe), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חור [Havilah], pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαυλοραίοι of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حوية) Havilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Aethiopia. I now consider that the Avalites are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חור = حور = Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חור), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חור חור fut. וחור, apoc. וחור (Psalms 97:4), וחור (1 Sam. 31:3), וחור (Jer. 51:29), imp.

חיל Micah 4:10, and חיל Ps. 96:9, prop. to TWIST, TO TURN, TO TURN ROUND, and intrans. to be twisted, turned, turned round. (Arabic حَال

Med. Waw to be changed, to be turned, חול round about, חול a year, חול full of turns, wily.

Kindred words are חל to return, to turn oneself round, חל to turn away, and in Hebrew, חל, Gr. ελέω, ειλύω, ἔλλω. Hence, with Vav hardened as it were into Beth, has sprung חבל No. 1.) Hence—

(1) to dance in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun חול.

(2) to be twisted, to be hurled on or against something (geschwungen, geschleubert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by על Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, ונחל על ראש יואב ונחל "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לא חלו בזה ידים "no (human) hands were hurled (put) upon her." It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. حَال to leap on a horse, sich aufs Pferd schwingen. IV. to rush upon with a scourge, followed by علی and ب.)

(3) to twist oneself in pain, to writhe, to be in pain (comp. חבל No. 1), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7, 8; Micah 4:10. Metaph. followed by ? to mourn on account of any thing, Mic. 1:12; hence—

(4) to bring forth, Isa. 54:1.

(5) to tremble, probably from the leaping and palpitation of the heart (comp. חיל No. 2), ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by מן of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 10:3.

(6) to be strong or firm; verbs that have the signification of binding or twisting, are applied to strength; see חזק, חזק, חזק. (Arab. حَال Med. Waw id. Aram. Pael חיל to make firm. Æth. ረፈረፈ: whence חיל strength). Psal. 10:5, ויחילו דרכיו "his ways are firm," i.e. his affairs go on prosperously; Job 20:21, לא יחיל טובו "his welfare shall not endure."

(7) to wait, to stay, to delay, i. q. חל. Gen. 8:10; Jud. 3:25.

HIPHAL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. יחיל pass. of Kal No. 4, to be born, Isa. 66:8.

PILEL חולל—(1) i. q. Kal No. 1, to dance in a circle, Jud. 21:23.

(2) i. q. Kal No. 4, to bring forth, Job 39:1; and with regard to inanimate objects, to create, to form Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, to tremble, Job 26:5.

(4) i. q. Kal No. 7, to wait for, Job 35:14.

PULAL חולל to be born, to be brought forth, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL התחולל—(1) to twist oneself, to hurl oneself, i. e. to rush violently; i. q. Kal No. 2, Jer 23:19.

(2) to writhe with pain, Job 15:20.

(3) to wait for, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL התחולל to be grieved, Est. 4:4.

Derivatives חול, חיל, חיל, חל, חלון, חיל, חילה, חיל, חלון, חול, חולל, חולל, חולל.

חול m. sand (Syr. سَلَا), either so called from the idea of rolling and sliding (q. d. Gerölle), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. The sand of the sea (חול הים), poet. ימים is very often used as an image of great abundance, Gen. 32:13; 41:49; and of weight, Job 6:3; Pro. 27:3. —Job 29:18, in this passage the Hebrew interpreters understand the phoenix to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חול [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול ("circle"), [Hu], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Hûleh (ارض الحولة Ard-El-Hûleh), near the sources of the Jordan.

חור an unused root; to be black, properly to be burned or scorched; comp. the cognate חרם, Arab. حرم.

חור to be black. Hence—

חור adj. black, Gen. 30:32, seq.

חומה f. a wall, from the root חסה to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally the wall of a town, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חומות walls, Isa. 26:1; Ps. 51:20, with pl verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city..... and brazen walls," although in the same phrase, Jer. 15:20, the singular is used.

From the pl. is formed the dual **חומות** *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence **בין החומות** between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, Lehrs. § 125, 6, and as to the topography of the city, my Comment on Isa. 22:9. [See also Robinson on the walls of Jerusalem, Palest. 1, 460.]

חום fut. **חום**, **חום**, 1 pers. **אחום**—(1) TO PITY, TO HAVE COMPASSION on any one; followed by **על** Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, **אחם חם על העשין** "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by **על** Neh. 13:22; Jer. 13:14; Eze. 24:14; Joel 2:17. (Aram. **ܫܡܥ**, seq. **ܫܡܥ** id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the eye than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. **רָפָה**, **פָּלַח**: pining away, also to the eyes, see **פָּלַח**). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. *nachsehen*, *Nachsiht*, *durch die Finger sehen*. Thus Deut. 7:16, **לֹא-תִחַם עֵינֶיךָ** "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, **עֵינֶיךָ אֶל-חֶמְסִי** "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, **וְאִתְּךָ עֵינִי** "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom i. p. 542, l. 14).

חוף m. *the shore*, as being washed by the sea; from the root **חָפַף** No. II. to rub off, to wipe off, to wash; whence Arab. **حَفَفَ**, **حَفَفَ** the coasts and shore of the sea. Of the same origin are **سَاحِل** and **سَاحِل** the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

חופם (perhaps "inhabitant of the shore," from **חוף**), [Hupham], pr. n. m. of a son of Benjamin, Nu. 26:39; for which **חופים** is found, Gen. 46:21; whence patron. **חופים** Nu. loc. cit.

חור an unused root. Syr. **ܫܝ** Paal **ܫܝ** to in-

close, to surround; comp. **حَاطَ**, **حَاطَ** to surround Hence **חור** a wall, and—

חור m. properly a wall; hence especially *the outside* (of a house), and thus **חור** and **חור** within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. **חוצות** Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. **ܫܝ**), whence there are opposed to each other **חוצות** and **אֶרֶץ** Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. **מולדת-חור** born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deut. 23:13. So also with **חור** *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. **החור** *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), and **החור** Gen. 15:5. With prepositions—(a) **בְּחור** *without* (in the open place), Gen. 9:22.—(b) **לְחור** poet. id. Psal. 41:7, and **לְחור** 2 Chr. 32:5.—(c) **מִחור** *without, on the outside*, as opposed to **מִבְּיִת** within, Gen. 6:14. **מִחור** id. Eze. 41:25.—(d) **מִחור** *without* (in a state of rest, as opposed to motion), e.g. **לְחור** without (or outside the city), Gen. 19:16; 24:11. **לְחור** Ezekiel 40:40, 44.—(e) **אֶל-מִחור** *without* (after verbs of motion), Nu. 5:3, 4, **לְחור** "without the camp," Deut. 23:11; Lev. 4:12. Metaph.—(f) **בְּחור** *besides*, Eccl. 2:25. (So Ch. **בְּחור**, Syr., Sam. and Zab. **ܫܝ**.) Hence **חור**.

[**חור** an unused root, i. q. Arab. **حَاطَ** to surround, to embrace. It seems to have sprung from **חָכַם**, the **כ** being softened. Hence **חור** (כ) and **חור** (ח).]

חור (1 or 2) i. q. **חור** *bosom*, Ps. 74:11 כתיב.

[**חור** pr. n. 1 Ch. 6:60, see **חור**.]

חור fut. **יחור** TO BE WHITE; hence *to become pale* (as the face), Isa. 29:22. Aram. **ܫܝ** id.; Arab. with Waw quiescent, **حَارَ** to be bleached (of a garment). Hence **חור**, **חור** No. I, and **חור**, **חור**.

[“(2) figuratively, *to be splendid, noble*, i. q. **חור** No. 2. See traces of this signification in **חור** and **חור**.] The.]

חור an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

ives חור, חור No. II, a hole, a cavern, and the proper names חור, חור; compare some of the derivatives of the root ^sחר, as ^sחר foramen ani, ^sחר the mouth of a river, bay of the sea. Kindred roots are ^sחר and ^sחר; whence ^sחר, ^sחר, ^sחר a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσος. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, a hole, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *loch*), Isa. 42:22. Root חור No. II.

(2) [Hur], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חורי (poet. for חורים) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. ^sحرير white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) a hole, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) a cavern, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חורים *free-born, nobles*, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חורי see חור.

חורי (perhaps "linen-worker," from חור No. I, like Arabic ^sحريرى Hariri), [Hur], pr. n. m. 1 Ch. 5:14.

חורי (id. Chald.), [Hur], see חור.

חור (perhaps "noble," "free-born," from חור with the termination חור, Huram, pr. n.

(1) of a king of Tyre, cotemporary with Solomon, 2 Ch. 2:2; elsewhere חור 2 Sam. 5:11; 1 Ki. 5:15 ["called in Greek Εἰρωπος, Jos. c. Ap. i. 17, 18"].

(2) of a Tyrian artificer, 2 Ch. 4:11; elsewhere חור 1 Ki. 7:40; חור 2 Ch. loc. cit.; חור 2 Chr. 2:12 and חור 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חור [Hauran], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanea, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Αὐρανίτις, Ὀρανίτις; Arabic ^sحوران.

It undoubtedly takes its name from the number of its caverns (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Burckhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חורש ["Once חורש Psal. 71:12 (כ.)"] — (1) TO MAKE HASTE (Arab. حاش Med. Ye, to flee with alarm. This root is onomatopoeic, as though imitating the sound of very hasty motion; like the German *husten*, transit. *hasten*; also, *hasten*, *hast*

hasten. Kindred roots are, Arab. ^sحرز to move, to agitate, to excite to speed, *hifzen*, *hifzen*; id. ^sحرز; ^sحرز to agitate; intrans. to be swift; ^sحشى to fear; Heb.

חורש to flee, to flee for refuge; ^sעז, ^sעז, ^sעז, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, ^sעזרתי חורש, "make haste for my help." Psal. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, ^sאלהים חורש, "O God, make haste unto me." Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, ^sעבר חורש, "on account of my hasting within me," i. e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, ^sמי יאכל ומי יחוש, "who eats, who makes haste?" i. e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

^sנפ and ^sנפ to feel, to perceive; ^sנפ a passion of the mind; ^sנפ lust; Arabic ^sحس to feel

whence ^sحس and the kindred word ^sحاشة; Æthiop. ሐዋ: sense, feeling.)

HIPHIL—(1) *to hasten, accelerate*, Isa. 5:19; 60:22; Ps. 55:9.

(2) i. q. Kal, *to make haste*, Jud. 20:37.

(3) *to flee* quickly ["just as on the contrary words of fleeing are applied to haste, see נָס"], Isa. 28:16.

Derivatives חָשַׁת and the following proper names.

חֻשָּׁה ("haste"), [*Hushah*], 1 Chr. 4:4; pr. n. see שִׁחָה, patron. חֻשָּׁתִי 2 Sa. 21:18; 1 Chr. 11:29; 20:4.

חֻשִּׁי ("hasting"), pr. n. *Hushai*, David's friend and confederate in the war against Absalom, 2 Sam. 15:16.

חֻשִּׁים ("those who make haste"), [*Hushim*], pr. n. m.—(1) of a son of Dan. see שִׁחָם.—(2) 1 Ch. 7:12 [חֻשִּׁים].—(3) 1 Ch. 8:8, 11.

חֻשָּׁם ("haste"), *Husham*, pr. n. of an Edomite king, 1 Ch. 1:45; defectively written חֻשָּׁם, Gen. 36:34, 35."

חֹת a spurious root introduced by some on account of the form חֹתִית Hab. 2:17, which is, however, for חֹתִית from חֹת.

חֹתָם m.—(1) *a seal, a seal-ring* (from the root חָתַם), Ex. 28:11, 21; Job 38:14; 41:7; Jer. 22:24, etc. The Hebrews were accustomed, like the Persians in the present day, sometimes to carry a signet ring hung by a string upon the breast (Gen. 38:18), to which custom allusion is made, Cant. 8:6. Arab. خاتم and خاتم.

(2) [*Hotam*], pr. n. masc.—(a) 1 Chr. 7:39.—(b) 11:44.

חֹזֵא pr. n. ("he who sees God," ["whom God watches over, cares for"]). *Hazael*, king of Syria, 1 Ki. 19:15, 17; 2 Ki. 8:9, 12. חֹזֵא the house of Hazael, i. e. Damascus, Am. 1:4. ["Lat. *Azelus*, Justin, xxxvi. 2."]

חֹזֵא fut. יִחֹזֵא apoc. יִחֹזֵא Micah 4:11; in pause חֹזֵא Job 23:9, *to see, to behold*, a word of frequent use in Aramaean (חֹזֵא, חֹזֵא, חֹזֵא), for the Hebrew רָאָה. In Hebrew this root is principally poetical, like Germ. *schauen*, Ps. 46:9; 58:9, etc. Especially—

(1) *to see God*, sometimes used of the real sight of the divine presence, Ex. 24:11; Job 19:26 (compare 38:1), elsewhere applied to those who enter the temple, Ps. 63:3. So "to behold the face of God" is used metaphorically for *to enjoy His favour, to*

know Him as propitious, an image taken from the custom of kings, who only admit to their presence those whom they favour, Ps. 11:7; 17:15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets, whether in visions properly so called, or in oracular revelations. Hab. 1:1, חֹזֵא חֹזֵא חֹזֵא "the burden (oracle) which Habakkuk saw," i. e. that which was revealed to him by God; Isaiah 1:1; 2:1; 13:1; Numbers 24:4; Amos 1:1; Eze. 13:6, חֹזֵא חֹזֵא "they have seen vain things," Zec. 10:2. Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2:14, חֹזֵא חֹזֵא לְךָ "thy prophets have seen for thee (i. e. declare to thee) vanities;" Isa. 30:10.

(3) Followed by לְ *to look upon, to contemplate, anschauen*, Isa. 47:13; especially with pleasure, *to delight in the sight of something* (comp. לְ letter B, 4, Ps. 27:4; Cant. 7:1; Job 36:25; Mic. 4:11).

(4) *to choose* for oneself, *sch. aussuchen*, Ex. 18:21 Isa. 57:8; compare לְךָ Gen. 22:8.

(5) *to see* in the sense of *to have experienced*, Job 15:17; 24:1; 27:12. Used by a bold metaphor of the roots of plants which *perceive* or *feel* stones in the earth, i. e. they find or meet with stones. Job 8:17, "(the root) perceives the stony place."

The derivatives follow, except חֹזֵא, חֹזֵא, חֹזֵא, and the proper names חֹזֵא, חֹזֵא, חֹזֵא. [חֹזֵא, חֹזֵא, חֹזֵא.]

חֹזֵא & חֹזֵא Chald. *to see*, Dan. 5:5, 23; 3:19, חֹזֵא חֹזֵא חֹזֵא "one sevenfold (more) than (ever) was seen." Inf. חֹזֵא Ezr. 4:14. ["Also absol. *to behold*, Dan. 2:34, 41, 43; 3:25."]

חֹזֵא m. *the breast* of animals, properly the front part as being open to sight, Exod. 29:26, 27; Levit. 7:30, 31; plur. חֹזֵא 9:20, 21. (Chald. in plur. חֹזֵא which see).

חֹזֵא m.—(1) *a seer, a prophet*, a word of the silver age of the Hebrew language [also of ancient use; see 1 Sam. 9:9], of the same meaning as נָבִיא 1 Ch. 21:9; 25:5; 29:29.

(2) ["Segolate (like רָאָה Isa. 28:7), and abstr."] i. q. חֹזֵא No. 3 (which see), *a covenant*, Isaiah 28:15; on which passage see my Commentary: ["*a vision, hence a covenant*"].

חֹזֵא (perhaps for חֹזֵא "a vision"), [*Hazo*], pr. n. of a son of Nahor, Gen. 22:22.

חֹזֵא emph. חֹזֵא, suff. חֹזֵא, plur. חֹזֵא Chald. m.—(1) *a vision, something seen, parvaia*, Dan. 2:28 4:2, 7; 7:7, 13.

(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܠܫܐܢ.)

חזן m. (from the root חזן).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally a *divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *δραμα*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

חזון f. *vision, revelation*, 2 Ch. 9:29; from the root חזן.

חזות Chald. *view, prospect, sight*, Dan. 4:8, 17.

חזות f. (with Kametz impure), from the root חזן.—(1) *appearance, aspect*, especially of something grand or handsome, (compare *פְּרָאָה*). Dan. 8:5, חֲזוֹת וּמַעֲלֵינָה *a conspicuous or great horn*, verse 8, חֲזוֹת אֲרָבָה "and there arose four conspicuous (horns)." For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law*, hence *a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare חֲזוֹן verse 15); 29:11.

חזן an unused root. Arab. حَزَز to pierce through, e.g. with an arrow, حَزَز to cut into, to perforate, to wound. A kindred root is חָצַץ. Hence חֲזִיז.

חֲזִיז ("the vision of God;" ["seen by God"]), [Hazel], pr. n. m., 1 Ch. 23:9.

חֲזִיז ("whom Jehovah watches over"), [Hazaiah], pr. n. m., Neh. 11:5.

חֲזִיז ("vision"), [Hezion], pr. n. m., 1 Kings 15:18.

חֲזִיז m. constr. חֲזִיזוֹת pl.—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. חֲזִיז Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to חֲזִיז (whence LXX. Σιών), or to חֲזִיז, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

חֲזִיז or **חֲזִיז** m. (from the root חֲזִיז), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully חֲזִיז לֵלֶחֶם lightning of thunders, Job 28:26; 38:25.

חֲזִיר m. *hog, swine*, Levit. 11:7. Syr. ܚܙܝܪ, Arab. خنزير with the insertion of Nun, id., whence the verb خنزِر to have narrow (piglike) eyes, seems to be derived.

חֲזִיר ("swine"), [Hezer], pr. n. m. 1 Ch. 24:15; Neh. 10:21.

חֲזִק fut. **חֲזִיק**—(1) *TO TIE FAST, TO BIND* bonds strongly. (Arab. حَزَقَ and حَزَقَ id., Syr. ܠܚܝܩ. Of the same stock are the Hebrew חֲזָק and Gr. ἰσχυρ, ἰσχύς, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, וַיִּחָזֶק רֹאשׁוֹ בְּאַלְהַי "and his head held (stuck) fast in the terebinth." So חֲזִיק לְתוֹרָה to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by לְ with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots חָבַל, חָזַל, חָזַל, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by **חֲזִק** *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by **חֲזִק** id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression חֲזִק בְּחַיִּי (Gr ἰσχυρ) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root חָזַק).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:13.

(4) *to be urgent upon any one, to be pressing*; followed by חזק Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חזק—(1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by חזק 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חזקו יְהוָה to strengthen one's own hands, to take courage, Neh. 2:18.—(c) *to aid or assist any one*, 2 Ch. 29:34. Ezer 6:22; 1:6, “and all their neighbours חזקו בְּכֶל־כֶּסֶף strengthened them with vessels of silver,” i. e. gave to them, etc.—(d) in a bad sense, with the addition of חזק *to harden the heart, to make obstinate*, Ex. 4:21. חזקו לבו to harden one's own heart or face, to be obstinate, Josh. 11:20; Jer. 5:3. Psal. 64:6, חזקו לְמַדְּרֵי רָע “they are obstinate in doing wickedly.”

HITHPAEL חִזְקוּ—(1) *to bind fast to anything, hence to join to*, in the expression חִזְקוּ יָדוֹ to join one's hand to something, i. e. *to take hold of it* (compare Gr. *ἵσχω*, to hold). Gen. 21:18, חִזְקוּ אֶת־יָדְךָ בּוֹ “join thy hand to him,” i. e. take hold of him. Elsewhere without יָד, followed by חזק of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. *ἵσχω* τινος), Ex. 4:4; Deu. 22:25; 25:11; also followed by חזק 2 Sam. 15:5; חזק Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חִזְקוּךָ חֵיל “pain has taken hold of thee,” and in the same sense [or rather with the figure inverted], Jer. 49:24, חִזְקוּךָ רָעַם “she has taken hold of terror.” (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. חִזְקוּ Job 18:20; 21:6.) But *to take hold of any one is often*—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold, as a vessel*, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:21.

(2) *to adhere, to hold fast to any thing, e. g. justice, innocence*, Job 2:3, 9; 27:6; followed by חזק of pers., Neh. 10:30.

(3) *to make strong or firm*, hence—(a) *to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen [persons]*, Eze. 30:25; and intrans. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by חזק Levit. 25:35; compare חֲזַקְתִּי a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL.—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by חזק against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by חזק and עז 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also חֲזַקְתָּ, חֲזַקְתִּי, חֲזַקְתֶּם, חֲזַקְתֵּם]—

חֲזַק m. verbal adj.—(1) *firm, in a bad sense hardened*. Eze. 3:9, חֲזַקְתָּ חֵדָּה “hardened of forehead or heart,” i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, חֲזַק יָבוֹא “he will come as a mighty one,” see חזק No. 17.

חֲזַק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חֲזַק with suff. חֲזַקְתִּי *strength*, in the sense of help, Ps. 18:2.

חֲזַק m. *strength*, Ex. 13:3, 14, 16; Am. 6:13.

חֲזַקָּה properly inf. of the verb חזק—(1) חֲזַקָּהוּ 2 Ch. 12:1; 26:16, “in his being strong,” when he had become strong.

(2) Isa. 8:11, חֲזַקְתִּי־יְהוָה “in the hand (of God) being strong,” i. e. impelling me, being impelled by the Spirit of God, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, חֲזַקְתִּי בְעֵשְׂרִי “in his being strong in his riches,” i. e. confiding in them.

חֲזַקָּה f.—(1) *might, violence*. חֲזַקְתָּ by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL חזק.

חֲזַק (“strong”), [Hezeki], pr. n. m. 1 Chron. 8:17.

חֲזַקְתִּי & חֲזַקְתֶּם (“the might of Jehovah,” i. e. given by Jehovah; like the Germ. *Gottkraft*). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. *Ἐζεκίας*, Lat. *Ezechias*, borne—(1) by a king of Judah 728—699 B. C., 2 Ki. 18:1, 10; also called חֲזַקְתִּי

and יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ, in the manner of derivatives of the future (like יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ), Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

חָוִי see חָוִי [“an unused root, Ch. and Syr. חָוִי, to return, to go round, to roll, Arab. خَرَجَ to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence חָוִי, and the proper names חָוִי and חָוִי.]

חָוִי with suff. חָוִי pl. חָוִים (with Dagesh forte implied, see Lehrs. § 38:1), properly a *thorn*, i. q. חָוִי which see. Hence—

(1) a *ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word חָוִי No. 2).

(2) a *hook* or *clasp*, to fasten together the garments of women (compare *épingle*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called חָוִי, see Bochart, Hieroz. i. p. 764. [Root חָוִי.]

חָוִי i. q. חָוִי, pl. Eze. 29:4, where חָוִים is חָוִים.

חָוִי fut. חָוִי—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to make a false step, to stumble (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehlſchießen*, *fehltreten*. (The same origin is found in

Arab. خَطِئَ to miss the mark, opposite to صَابَ to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek ἀμαρτάνω, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of חָוִי to hit upon, to find, German treffen. Prov. 8:36, חָוִי חָוִי “he who wanders from me, injures his own soul.” Opposed to חָוִי verse 35. Job 5:24, “thou numberest thy flock, חָוִי and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. ጥፋላ; not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by ? of the person *against* whom one sins, whence חָוִי Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by ? of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by ? Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, חָוִי חָוִי “that which he hath sinned (taken sinfully) from the holy things.”

(3) to *become liable to a penalty or forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, חָוִי חָוִי “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back חָוִי I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL חָוִי—(1) to *bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to *offer for sin*. Levit. 6:19, חָוִי חָוִי “he who offers it” (the sin offering). Levit. 9:15, חָוִי חָוִי “and offered it as a sin-offering.”

(3) to *expiate, to cleanse* by a sacred ceremony, i. q. חָוִי, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by ? Ex. 29:36.

HIPHIIL חָוִי—(1) i. q. Kal No. 1, to *miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to *lead into sin, to seduce* some one to sin, Ex. 23:33. 1 Ki. 15:26, חָוִי חָוִי “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to *cause to be accused of sin*, Deu. 24:4, Ecc. 5:5; also”] i. q. חָוִי to *declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to *miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to *purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

חָוִי m. with suff. חָוִי plur. חָוִים const. חָוִי (which is from the form חָוִי).

[1] *sin, fault*, Lev. 19:17; 22:9. חָוִי חָוִי to be *sin* against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

חָוִי m. [pl. חָוִים, suff. חָוִי], (with Kametz impure)—(1) a *sinner* [in an emphatic sense], Gen. 13:13.

(a) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאָה f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."]]

חַטָּאָה — (1) f. of the word **חַטָּן** *a sinner f.*, or *sinful*, Am. 9:8.

(2) i. q. **חַטָּאָה** — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like **חַטָּאָה** No. 3), Isa. 5:18.

חַטָּאָה Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק').

חַטָּאת constr. **חַטָּאות** plur. **חַטָּאות** f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"].

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["*Rarely for the habit of sinning, sinfulness*, Prov. 14:34; Isa. 3:9."] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i.e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from **זֶבַח** see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַיִּים). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic **حَطَب** hewn timber, **حَطَبَ** to go for timber. A kindred root is **חָצַב** to cut stones; also **חָצַב** and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare **חָצַב** No. 3. Arabic **حَطَبَ** to be striped, to be variegated, used of a garment. Hence [part. pass.] pl. f. **חָטְבוֹת** striped tapestry, Pro. 7:16. Syr. **ܫܚܒܐ** a variegated vest, properly striped. The same signification is found in the cognate root **تَطَن**, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

חָטְבוֹת part. pass. f. pl. of the preceding verb.]

חֹטֶה f. *wheat*, in sing. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression **חֹטֶה חֶלֶב** Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so **חֹטֶה חֶלֶב** fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, **μυελὸν ἀνὶ θρόων**; it is also called **חֹטֶה חֶלֶב** Ps. 147:14.

Plural **חֹטִים** grains of wheat (the sing. is fourfold applied to one grain, **חֹטֶה**, Mishn. Chelaïm i. §9), **דִּישׁ חֹטִים** Jer. 12:13; **קִצִּיר חֹטִים** Gen. 30:14; **דִּישׁ חֹטִים** 1 Ch. 21:20; **כֶּרֶם חֹטִים** 2 Ch. 27:5. By a Chaldaism **חֹטִין** Eze. 4:9.

In the cognate languages it is **حَنَطَ**, **حَنَطَ** Chald. **חֲנִטִין**, and some on this account regard **חֲנִט** *to season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be **חֲנִט**. [In Thes. it is put under **חֲנִט**, where it seems to belong.] The Gr. **σῖτος**, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["*Bohlen compares Sanscr. godhuma, wheat, so called from its yellow colour. Pers. گندم.*"]]

חַטָּוֶשֶׁת (prob. "*assembled*," from the root **חָטַשׁ**), [**Hattush**], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. **ܫܬܬ** *to dig*, to explore. Arabic **حَطَّ** to engrave, to write. Hence pr. n. **חַטִּיטָא**.

חֲטִי m. Chald. *sin*, suff. **חֲטִיָּה** Dan. 4:24, from the root **חָטַט** i. q. Hebr. **חָטַט**.

["**חַטָּאָה** Chald. f. *a sacrifice for sin*, Ezr. 6:17 (כ')."]]

חַטִּיטָא ("digging," "exploring"), [**Hatita**], pr. n. m., Ezr. 2:42; Neh. 7:45; see **חָטַט**.

חָטַל ("waving"), [**Hattil**], pr. n. m., Ezr. 2:57; Neh. 7:59. Root **חָטַל**.

חַטִּיפָא ("seized," "caught"), [**Hatipha**], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. **حَطَلَ** to be pendulous, to be loose; kindred to **חָטַט**. Hence pr. n. **חַטִּיל**.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic **حَطَمَ**, whence **حِطَامٌ**

a muzzle. Cognate roots are **חָטַם**, **חָטַם**, also **חָטַם**, comp. my remarks on the signification of the syllables **חָטַם**, **חָטַם**, p. ccm.) Of a kindred power to this root are *domare*, *dämmen*, *zudämmen*, *zähmen*. Metaph. Isa. 48:9, **אֶחָטַם-לִי** "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

חטף f. **חטף** i. q. **חטף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܚܬܦ**, Arab. **خطف** id.) Hence pr. n. **חטפא**.

חטר an unused root. Arab. **خطر** (kindred to the roots **חטל**, **خطل**, **عطل**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **ללף** page cc) to shake, or brandish, a rod or spear (*schwanken*), to wag, as a tail (*wedeln*); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

חטר m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab **خضر** a branch, Syr. **ܚܬܪܐ** a staff, or rod. Sam. **ܚܬܪܐ**, **ח** and **ה** being interchanged.)

חטש, an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חטוש**.

[**חטת** see **חטאת**.]

חיה constr. **חיה** fem. **חיה**, pl. **חיות** fem. **חיות** (from the root **חיה**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חיה** **אביך** "is your father yet alive?" verses 27, 28; 45:3, 26; 46:30. **חיה** "every living thing," Gen. 3:20; 8:21. **חיה** **העולם** "he who lives for ever," i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חיה** **יהוה** "Jehovah (is) living," i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חיה** **אני** 2 Sa. 2:27; poet. **חיה** **אני** Job 27:2, and **חיה** **אני** "as I live," when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but the King is **חיה**]. **חיות** "those who are alive," i. e. men. Ecc. 6:8, **חיות** **ארץ** "the land of the living," as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sa. 23:20, according to **כחיה** (**איש חיל קרי**). Compare **חיה**. Also, *flourishing, prosperous* ["according to some"], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חיה** **חיה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the next spring, when the winter is past, **αναπαύμενον** **εναυροῦ** (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sa. 25:6, "and say ye thus, **חיה** to life (i. e. to welfare), hail!" to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, ["when by created things"]. **חיה** **פדוה** by the life of Pharaoh, Gen. 42:15, 16; **חיה** **נפשך** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חיה** (see letter A, 1); whence **חיה** **נפשך** 1 Sa. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חיים**, once **חיים** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **חיים** **רוח** the breath of life, Gen. 6:17, **חיים** **עץ** the tree of life, i. e. of life of long duration, **θεοσιων** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance*, **βίος**, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܚܬܪܐ** Luke 19:9, for the Greek **σωτηρια**), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **חיים** **ארח** the way of welfare, Pro. 2:19; 5:6.

חיה Ch. emph. st. **חיה**, pl. **חיות**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חיות** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

חיה (perhaps for **חיה** "God liveth"), [*Hiel*], pr. n. m. 1 Ki. 16:34.

חיה f. (from the root **חיה**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חיה**. In proposing enigmas, the verb commonly used is **חיה** which see; in solving them, **חיה** Jud. 14:14.

(3) i. q. **חיה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle*, a *vision*, Num. 12:8.

חיה inf. absol. **חיה** Eze. 18:9, and **חיה** 3:21; 18:28; constr. with suff. **חיותם** Josh. 5:8; with prefix **חיה** Eze. 33:12; imp. with prefix **חיה** Gen. 20:7; pl. **חיות** 42:18; fut. **חיה** apoc. **חיה**.

(1) TO LIVE, a word of very frequent use. Arabic **حي**, which form is also found in Hebrew, see **חיה**.

Æth. **ሕይወ**: Syr. **ܚܝܐ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **חיה**); and the more ancient form of this root is

חיה, which see. The same original idea is found in the Greek ζᾶω, ζῶω, cognate to which is ἄω, ἄμμι, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dashtu*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with ל of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by על , to live upon any thing, compare על No. 1, a, letter γ . Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage]. יְיָ הַמֶּלֶךְ “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16. יְיָ לִבְרַכְךָ “let your heart live,” i. e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase נַפְשִׁי חַיָּה “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by מִן from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8, יְחַיֵּי דָּבָר “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i. e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה נֶפֶשׁ id. 1 Ki. 20:31; Psa. 22:30; חַיָּה וָרַע to preserve seed, Gen. 7:3; חיה בָּקָר to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Deu. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, $\text{הֲיִחַי אֶת־הָאֲבָנִים}$ “will they call the stones to life?” So Syr. ܢܫܝܡ to raise up ruins.

HIPHL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 8:19, 20; with the addition of וְנָפֵשׁ Gen. 19:19;

to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by ל Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חיה יְהוֹאָחָז [and the pr. n. יְהוֹאָחָז].

חיה & חיה Chald. id. Dan. 2:4, $\text{מַלְכָּא לְעֻלְמִין חַי}$ “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3, $\text{יְחִיָּה לְעוֹלָם הַמֶּלֶךְ}$ 1 Ki. 1:31.

APHEL part. חַיָּה preserving alive; comp. Syr.

ܡܚܝܐ Dan. 5:19.

חיה adj., pl. f. חיות *lively, strong, robust*, Ex. 1:19; see חיה No. 2.

חיה f. constr. חיות and poet. חיותו with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2.] Lehrs. § 127, 3); fem. of the adjective חיה *living*, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חַיָּה רָעָה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חיות Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חיה כָּל הַחַיִּים all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (בְּהֵמָה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חַיָּה הַשָּׂדֶה Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8;

and חַיָּה רָעָה Eze. 14:15; 34:25. Arabic حيّة specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חיה No. 2. In this word the fem. *living* is taken collectively for *those who are alive* (Lehrs. p. 477), חיים, specially for men.

(3) as a subst. *life*, only in poetry, i. q. חיה Jot 33:18, 22, 28; Ps. 143:3. So in the expression נֶפֶשׁ חַיָּה with art. נֶפֶשׁ הַחַיָּה animal of life, i. e. a living creature, see נֶפֶשׁ No. 4. The term life is also applied to *vigour, strength*. Isaiah 57:10, $\text{חַיָּה יָדֶךָ כְּחַיָּה}$ “thor (yet) findest the life of thy hand,” i. e. vigour in thy hand. Hence—

(4) i. q. נֶפֶשׁ No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חיה מָלֵא Job 38:39, i. q. נֶפֶשׁ to fill the soul, i. e. to satisfy. Poetically נֶפֶשׁ חַיָּה is also used for the

soul, desire, will, like חָשֶׁה No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-חַיִּים "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חַיָּא emphat. חַיָּא, חַיָּא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חַיָּה, double Yod being changed into י.

חַיָּת f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה to LIVE, but with the middle radical doubled, like the Arab. حَي. To this belongs 3 Pret. חַי, Gen. 5:5, וְאָדָם אָמַר כָּל-יְמֵי אָדָם אֲשֶׁר-חַי "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַי, חַיָּה, חַיָּת.

חַיִּל see חַיָּל.

חַיִּל m. constr. חַיִּל, with suff. חַיִּלִּים pl. (see חַיָּל No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיִּלָּה to *show oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. חַיִּלָּה leader of the army, 2 Sa. 24:2. חַיִּלִּים soldiers, Deut. 3:18; 1 Sa. 14:52; Ps. 110:3, חַיִּלָּה "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth, riches*, Gen. 34:29; Job 30:15. חַיִּלָּה to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Prov. 31:29.

(4) *virtue, uprightness, integrity, also fitness*. חַיִּלִּים men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיִּלָּה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיִּלָּה an honest, or upright man, 1 Ki. 1:52.

(5) *the strength of a tree*, spoken poetically of its fruits, Joel 2:22; compare חַיִּל Job 31:39.

חַיִּל m. Chald.—(1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיִּל & חַיִּל m. properly i. q. חַיִּל, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַיִּל Obad. 20; also Ps. 10:10, according to חַיִּל, where חַיִּל-חַיִּל

may be rendered the host of the afflicted; but it is preferable to follow חַיִּל, see חַיִּלָּה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. ἀποτειχισμα, περίτειχος. Vulg. *antemurale*. (In the Talmud חַיִּל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיִּל m. & חַיִּלָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חַיָּל No. 3, 5.

חַיִּלָּה Ps. 48:14, according to the common reading, i. q. חַיִּל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of Mappik חַיִּלָּה, from the word חַיִּל; and it is preferable to take it thus.

חַיִּלָּה [Helam], 2 Sam. 10:16, and חַיִּלָּה verse 17, pr. n. of a town near the Euphrates; the scene of a battle of David with Hadadezer.

חַיִּל [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חַיִּל, Josh. 21:15.]

חַיִּן m. Job 41:4, i. q. חַיִּן *grace, beauty*, whence חַיִּן "the beauty of his structure." The form imitates the Chaldee, in which חַיִּן, חַיִּן, חַיִּן are i. q. Heb. חַיִּן, like חַיִּן, חַיִּן for חַיִּן. ["Comp. חַיִּן the name of the letter, for חַיִּן."] The word with which this is compared by Alb. Schultens, Arab. حِين *opportunity*, is only used in speaking of time.

חַיִּן m. a wall, Eze. 13:10. Arab. حَائِط id., see the root חַיִּן.

חַיִּצוֹן m. חַיִּצוֹנָה f. (adj. from the word חַיִּצוֹן), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיִּצוֹן *without, on the outside*, 1 Ki. 6:29, 30.

חַיִּק an unused root. Arabic حَاق Med. Ye, to SURROUND, kindred to חַיִּן, חַיִּן which see. Hence properly חַיִּק. [In Thes. this root is omitted, and חַיִּק is inserted; see that root in this Lexicon.]

חַיִּק rarely חַיִּק Prov. 17:23, with suff. חַיִּקִּי Psalm 35:13, and חַיִּק Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing see the root חַיִּק"].

(1) *bosom of a garment*, Prov. 16:33; שֶׁחַר בֶּחֶם "a present (given) into the bosom," i. e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare*, *expedire*, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֵיק to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֵיק is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתְּ חֵיקְךָ the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֵיק Jer. 32:18; 'הָשִׁיב אֶל חֵיק פ' Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בָּרָאשׁ חֵיק Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Wiener is altogether wrong in taking this expression to signify *full measure* (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي خَوْرِد to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the *breast* for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. קָרַב Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35: *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], vr. n. m. Gen. 38:1, 12.

[חִירָהם & חִירָם see חִירָם]

חִישׁ i. q. חָשׂ [which see] TO MAKE HASTE, imp. חִישָׁה Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חֶךְ with suff. חֶכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like פִּלְלָחִים. (Arab.

حَنَك the palate and the lower part of the mouth answering to it, beak, Syr. سَنَدَا palate. Root חֶךְ No. 1.) Whence Job 20:13, בְּתוֹךְ חֶכֶּי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—(b) for the organ of speech. Proverbs 8:7, פִּי יִשְׁמַח "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חֶךְ. —Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp. Arab. حَكَّ to tie a knot, and the Latin *moram nectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חָקָה Isa. 30:18, followed by ל. Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and ל, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַכֵּה יְהוָה לְחַנּוּכְךָ "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָקִי Hos. 6:9. ["In the parallel member is יָרִים *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام, i. q. ὀρέγσθαι." Ges. add.]

חָקָה a hook, fem. from חָק, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חֲכִילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָכַל.

חֲכִים Chald. adj. *wise*, Daniel 2:21; specially a *magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e. g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكَّةُ that which is foreign in speech (difficult to be understood), حَكَل followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكَلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjecture]

rally, is the meaning given in another copy; ^{الجنس} for ^{الجنس}. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, חכלי, and חכליה are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). ["*To be dark, black, kindred to חכל, and used in the derivatives of the dark flashing eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see חכלי. —(b) in a bad sense, and referring to the fierceness arising from intoxication, Prov. 23:29; see חכליה.*" Ges. add.].

חכליה ("whom Jehovah disturbs" ["dark"]), [*Hachaliah*], pr. n. m. Neh. 10:2.

חכלי adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: ["*dark, dark-flashing, spoken of the eye*"], Gen. 49:12, חכלי עיניו "being dim (as to his) eyes through wine," which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. ["*Dark eyes are here contrasted with white teeth. Aquila well, karakopoi, satiated with colour, dark; LXX. χαροποι, Peshito shining, flashing, a word applied only to the eyes.*" Ges. add.].

חכליה f. a *darkening, or bedimming*, of the eyes arising from drunkenness ["*dark-flashing of the eyes, fierceness*"]. Prov. 23:29.

חכם fut. יִחְכֵּם TO BE WISE, TO BECOME WISE. (Arab. ^{حكم} to judge, hence to rule, ^{حكم} judgment, ^{حكم} and ^{حاكم} a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root ^{חכ}.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, *to make wise, to teach wisdom*, Job 35:11; Ps. 105:22.

PUAL part. *made wise, learned*, Prov. 30:24; ^{חכם} an enchanter, Ps. 58:6.

HITHPAEL i. q. Piel Ps. 19:8.

HITHPAEL—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, followed by ל to deceive, Ex. 1:10. (Compare the Greek σοφός, cunning.)

The derived nouns all follow [except חכמים, and pr. n. מתחכמי].

חכם adj. i. q. Gr. σοφός; prop. capable of judging (see the root), knowing; hence—(1) *skilful in any art*, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully חכם לב e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, εἰδύια πρᾶνιδες). Jer. 10:9, חכמים "the work of skilful artificers." Jer. 9:16, חכמות "mourning women) skilful" (sc. חכמה) of lamentation.

(2) *wise, i. e. intelligent* (φρόνιμος, verständig), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to חכמה Deu. locc. cit. opp. to חכמה ibid.; חכמים Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. חכמים); *endued with ability to judge* (1 Ki. 2:9); hence *subtle or crafty*, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often חכם לב Pro. 16:23, and חכם לב 11:29; 16:21. Plur. חכמים wise men, magicians, Gen. 41:8.

חֲכָמָה f.—(1) *skill of an artificer, dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

חֲכָמָה Ch. id. Dan. 2:20.

חֲכָמָנִי ("wise"), [Hachmoni, Hachmonite], pr. n. m. 1 Ch. 11:11; 27:32.

חֲכָמוֹת f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however חֲכָמָה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

חֲכָמוֹת id. with sing. Pro. 14:1.

חָל see חֵל.

חָל m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָל PIEL No. 4.

חָלָה (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَّ to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once חָלָה 2 Ch. 16:12. Hence חָלָה.

חָלָה f.—(1) *rust of a copper pot*, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [Helah], pr. n. 1 Ch. 4:5, 7.

חָלָה see חֵל.

חָלָב an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπώ, ἀλείφω; Lat. lippus.) Hence pr. n. חָלָב, and the words which immediately follow.

חָלָב m. with art. חָלָב, const. חָלָב (as if from חָלָב), with suffix חָלָבִי milk, whilst fresh, differing from

חָלָבִי, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase וְיָרֶשׁ חָלָב וְיִבְתּוּ חָלָב, see under the root וָב. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60:16. (Arabic حَلَب, حَلِيب id.; whence חָלָב to milk; Æth. ሐለብ milk.)

חָלָב & חָלָב (Isa. 34:6) with suff. חָלָבִי pl. חָלָבִים const. חָלָבִי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31. 35; metaph.—(a) *the best or most excellent of any kind*. חָלָב הָאָרֶץ the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָב חֹטֶה Ps. 81:17; חָלָב חֹטֶה Psa. 147:14, fat of wheat, and חָלָב חֹטֶה Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) *a fat heart*, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָב pericardium, but that also seems to be so called from fatness, although under the root חָלָב there are in Arabic all kinds of other things.

(2) [Heleb], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָב, and 27:15 חָלָבִי.

חָלָבָה ("fatness," i. e. a fertile region), [Helbah], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָב.]

חָלָבֹן ("fat," i. e. fertile), [Helbon], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Καλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi), is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

חָלָבָנָה f. galbanum, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. حَلَب gum. Comp. Celsii Hierob., t. i. p. 267.

חָלָד an unused root.—(I) i. q. Syr. حَلَد to dig, whence חָלָד.—(II) Arabic حَلَد to continue, to be lasting, to be always enduring. Hence חָלָד. [In

Flies. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "to be smooth, slippery."]

חלד m. — (1) *duration, or time of life* ["life, as passing away quickly."], Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, time (like עולם). (2) *the world* (compare עולם). Ps. 49:2; 17:14, מְחַלְדִּים "those who love the things of the world;" compare κόσμος, John 15:18, 19.

חלד m. *a mole* ["weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. حَلَد to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה"], Lev. 11:29. (Syr. حَلَد, Arabic حلد, كلد a mole). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

חלדה ("a mole?" ["weasel"]), [Huldah], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

חלד ("worldly," "terrestrial" ["vital"]), [Heldai], pr. n. m. — (1) see חלג. — (2) Zec. 6:10; for which verse 14, there is חלם ("a dream").

חלה properly, to be rubbed (compare חלל), hence — (1) TO BE POLISHED, SMOOTH, whence חלל, חללה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. حَلَب to be sweet, pleasant (properly smooth), Pael to adorn, حَلَب sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.: Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה חלי, like the Greek νοεῖν νόσον, 2 Ki. 13:14. חלה את רגליו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, חולה חולה a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, חולה חולה sick with love, Cant. 8:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is *Æthiopic* ስለፆ: to be careful or solicitous, for the Gr. μεμενην, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, נִחַל — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. נִחַל c.g. נִחַל a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, חָלָה — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots חלל and חלה, i.e. that of rubbing, rubbing away, comp. Gr. κηλεω, to soothe, to caress. It is always fully expressed, חָלָה חָלָה to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict with sickness*. Deut. 29:21; Psal. 77:11, חָלָה חָלָה "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. חָלָה (Syriac form for חָלָה), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king חָלָה חָלָה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL. — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add מחלה]; those which have the idea of *sickness* are חלי, מחלה, מחלה, מחלה [and some proper names].

חלה f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חלל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

חלום pl. חלומות m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. s. Root חלם.

חלון comm. (Josh. 2:18; Eze. 41:16), pl. חלונות Joel 2:9; and חלון — Eze. 40:16, *a window*, so called from being perforated, see the root חלל. חלון חלון through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["חלון" ("strong"), pr. n. of a man, Num. 1:9; 2:7.]

חִלּוֹן [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חִילָן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חִרְוֹן.

חִלּוֹף m. *that which is left behind* (when one dies). Pro. 31:8, חִלּוֹף בְּנֵי חִלּוֹף “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חָלַף No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

חִלְיוֹה f. *slaughter* [“properly a prostrating of men”], from the root חָלַשׁ.

חִלָּה [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חִלְהָל.

חִלְחָל [*Halhul*], pr. n. Josh. 15:58, now called Hülhül, حِلْحُول, Rob. i. 319.]

חִלְחָלָה f. (from the root חוּל Pilp.)—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

חָלַט a root unused in Kal. In the Talmud in Kal and Hiphil, to DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּסְתְּרוּ וַיַּחֲלֹטוּ הַמֶּלֶךְ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחֲלֹטוּ is for וַיַּחֲלִיטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حَلَط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cort i. q. Arab. حَلَط, حَلَط to be quick and hasty in any thing.] LXX. ἀνελίξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus: (חָלַט for חָלַץ).

חָלָה m. pl. חֲלָיִים (Lehg. p. 575) *a necklace, a neck chain*, so called from being polished, see חָלַץ No. 1. Pro. 25:12; Cant. 7:2. (Arab. حَلَى).

(2) *Hali*, pr. n. Josh. 19:25.]

חָלַה in pause חָלִי with suff. חָלִי pl. חֲלָיִים m.

(1) *disease* (from the root חָלָה Nc. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלָה for חָלִי.

(3) *an evil, a calamity*, ein uebel, Ecc. 6:2.

חָלָה f. of the word חָלָה *a necklace*, Hos. 2:15, from the root חָלַץ No. 1.

חָלָל—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חָלַל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. *any thing profane*, whence with ח parag. חָלָלָה, חָלָלָה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חוּלִין לך, an exclamation of abhorrence. 1 Sa. 20:2, חָלָלָה לֹא תָמוּת “far be it! thou shalt not die,” comp. 1 Sa. 2:30. It is used—(a) חָלָלָה לִי followed by לִי with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by עִם with a future. Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיָּהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see קָן 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חָלָלָה לָנוּ מִקֶּדֶר לְמֹדֵד בְּיָהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

חֲלִיפָה f. (from the root חָלַף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עַד-בּוֹא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in Orcus being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God’s revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפֹת וְצָבָא עָשִׂי by ἡ δὲ δυνάμις: “changes and hosts are against me”

i. e. hoste fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

חליצה f. spoils, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root חלץ.

חלך an unused root. Arab. **حلك** to be black, metaph. to be wretched, unfortunate, like **عمر حالك** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חלך**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חום**.) Hence—

חלכה (for **חלקה**) quadril. adj. (with the addition at the end of **ח** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חלכה** ver. 14, pl. **חלקאים** ver. 10 **כחיה**, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חלכה** "thy host (O God)," and **חל באים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

חלל—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חלל**, **חליל**, **חלה**, **חלון**, **חלף**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **حل**, nearly allied are the Gr. **χαλάω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חלל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."]]

PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חלל הַזֶּבֶחַ** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חלל קִרְוֹ** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חלל** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חלל**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חלל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3. b, Eze. 36:23.

POAL **חלל** to wound, to pierce through. Isa. 51:9, **חלל דָּרְגוֹן** "who pierced through the dragon" (meaning Egypt). Pass. **חלל** wounded, Isa. 53:5. LXX. *ἐρπαυμαρισθη*.

NIPHAL **חלל** (for **חלל**) inf. **חלל** (like **הָסַם**) fut. **חלל**, **חלל** pass. of Piel No. 3. b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **חלל**—(1) to loose, to set free. Hosea 8:10, **וַיַּחֲלִי מַעַס מִשְׁעָבָם** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3. b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **פתח** Arab. to open, to begin. Syr. **ܡܠܐ** to loose, to open, to begin. German **eröffnen**. It stands with an inf. followed by **ל** Gen. 10:8; without **ל** Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיַּחֲלֵל**. 1 Sam. 3:12, **וַיַּחֲלֵל** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיַּחֲלֵל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חל**, **חלה**, **חליל**, **חלון**, **חלף**, and —

חלל masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חלל חרב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חלל רעב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חללה** (standing in connection with **זִנְיָה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

חלם fut. **יחלם**—(1) Arabic **حلم** Conj. I. V. to BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskive. pag. 140 (cogn. **חלב**, **حلب**). Hence once Job 39:4, **חלם**

become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same letters. Arab. حلم Æth. ስለሙ Syr. سَلم, Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם חלום a dreamer of dreams, i. q. נבִיִּים, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

חִנְחַל—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמית, חלמית, חלמית [also חלם and patron. חלמית].

חלם m.—(1) emph. חלמית Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חלֵם No. 2.

חלמית fem. ἀπαξ λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמית then (of the form חלמית) from חלם properly is dreaminess, dreams, hence fatuity (comp. Eco. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it سَحَابَة; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste of which has become proverbial in Arabic (سَحَابَة مِن).

حَلَّة, more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81, in Greek (μωρὸν λάχανον, βλίτρον, whence βλίτρον, βλίτρος, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb, الحقله العفماء which very word the Arabic translator of Job used for the Syr. سَحَابَة. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaïm viii. § 8. חלֵם חלמית in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called חלֵם חלמית. The Jewish interpreters and the Targums make חלֵם חלמית to be the same as חלֵם חלמית and חלֵם חלמית the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חלמית m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חלמית חלמית Deu. 8:15;

32:13. (In Arabic حَلْنَبُوس, not حَلْنَبُوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χαλίξ, silix).

חלף fut. חלף poet. for חלף ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חלף חלף also חלף חלף. Gr. ἀλείφω; and so Germ. schlipfen, Eng. to slip, with the sibilant prefixed"].—(1) TO PASS BY, Job 4:15: 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3: to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, חלף חלף "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHI—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change, Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of פָּחַח, to gain new strength, to renew one's strength, Isa. 40:31; 41:1: and with the ellipsis of that word, Job 29:20.

Derivatives, חלף, חלף, חלף, חלף, חלף.

חלף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חלף—(1) subst. exchange; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חלף fut. חלף—(1) *TO DRAW OUT*, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by פ Hos. 5:6; compare Germ. abziehen for weggehen, to depart. (The former signification is found in Arabic, in the root *خلع*, *ṣ* and *y* being interchanged, to draw out, to draw off garments and shoes; the latter is found in *خلص* to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, "if I have despoiled my enemy." Comp. חלף. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, "yea, I have set free him who was my enemy causelessly."]

NIPHAL, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חלף, חלף.

[In Thesaur. חלף is not divided into two articles, which appears to be a better arrangement.]

II. חלף *to be active, to be manful*; perhaps a kindred root to חלף. Part. pass. חלף *active, ready prepared for battle* (Syr. *سحيا*); fully, חלף *ready prepared, equipped, or arrayed for war*, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חלף "the equipped ones of Moab;" poetically used for the prose term *גבורי מואב* the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

PIEL, *to make active, or vigorous*, Isa. 58:11.

[Derivatives, the two following words.]

חלף only in the dual, חלף *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

battle [or other active exertion], Job 38:3; 40:7; *to go out of the loins of any one, to be begotten by him*, Gen. 35:11. (Chald. *ܠܝܢܐ*, Syr. *لِين*, *ل* or *ر* being omitted, see under the root חלף No. II.)

חלף (perh. "loin," i. q. חלף ["liberation"]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חלף 1 Ch. 11:27; 27:10.

חלף fut. חלף—(1) *TO BE SMOOTH*. (Arabic *خلى* and *خلى* id.; but *خلى* act. to form, to frame, to create, properly to smooth; kindred to which is *خلى* to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glc*, have the signification of smoothness; as *χαλκός*, *χάλει*, smooth silex, *calculus*, *κόλαξ*, a smooth man, a flatterer=חלף No. 2; *γλυκύς*, the primary idea of which lies in touch; *γλοιός*, *γλισχρός*; Lat. *glacies*, *glaber*, *gladius*, *glisco*, *gluten*; Germ. *glatt*, *gleiten*, *Glats*, *gleißen*=*glängen*; comp. Heb. חלף, *חלף* to polish, etc.) Metaph. *to be smooth, bland, of the heart*, Hos. 10:2; of men themselves [rather their words or lips], Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun חלף, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. חלף a stone used in reckoning, a lot, *خلائة* id. The Arabic *خلى* to destine, to predestine, is a secondary root; *Ἀριθμῶ*: *huálekud* to number, to count among, *ἡμετέρι*: *huelqu* number, lot; compare Aram. *ܫܚܡܐ*, *ܫܚܡܐ* a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, חלף "they shall divide (amongst themselves) equally," i. e. in equal portions. Prov. 17:2, "he shall share the inheritance amongst the brethren," i. e. shall have the same portion as they; compare Job 27:17; followed by *עם* with whom anything is shared, Prov. 29:24; followed by *ל* to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by *ב* of the thing. Job 39:17, חלף "and he has not imparted to her in (or of) understanding;" comp. חלף No. 2, letter *b*.

(3) *to despoil*, from חלף No. 2, *b*. 2 Ch. 28:21, "Ahaz despoiled the house of God, the house of the king, and the princes;" well rendered by the LXX. *ἔλαβεν τὰ ἐν τῷ οἴκῳ*, *house* being here used for the riches there kept, see חלף No. 9.

NIPHAL—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6, וַיִּחַלֶּקם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלֶּקם, see Lehrgeb. p. 462.

PIEL—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ל to divide amongst, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6, וַיִּחַלְקוּ לָהֶם אֶת-הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, וַיִּחַלְקֵנוּ לָנוּ "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

PUAL, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

HIPHAL—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5, וְזָכַר טַחֲלִיק עַל-רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12, לְחַלֵּק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

HITHPAEL, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מַחֲלִיקָה.

חָלָק m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

חֶלֶק Ch. *portion, lot*, Ezr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

חֻלָּק with suff. חֻלָּקִי pl. חֻלָּקִים const. חֻלָּקִי, once חֻלָּקִי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6, וְחֻלָּקֵי-הַבָּרִי "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshippst idols; where there is a place upon the double signification of the word חֻלָּק smoothness, a lot, portion. [In Thes. it is suggested that the smooth stones of the brook are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deut. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the *spoil itself*, poetically for the spoilers, depredators, מְחַלְקֵי חֶלֶק. Job 17:5, וַיִּבֶן יְרֵעָם " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלֶק and Æth. ስቅል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the *portion of Jacob*, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand חֶלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deut. 32:9.—(d) חֶלֶק וְנַחֲלָה עִם, אֲחֵי-חֻלָּוִי "I have a lot and inheritance," i.e. fellowship or common possession "with any one;" Deut. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, μοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:26; 31:2, חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי. Nu. 1. c.

חֻלָּקִים adj. *smooth*. 1 Sa. 17:40, חֻלָּקִים חֲמֵשׁ "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

חֻלָּקָה f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. שֵׁפֶת חֻלָּקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֻלָּקוֹת id. Isa. 30:10.

(2) *a portion, a part*, with the addition of שָׂרָה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂרָה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֶלֶק הַצִּיּוֹרִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלֶקֶת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלֶקֶת Job. 21:31."]

חֻלְקָה f. *a division*, 2 Ch. 35:5.

חֻלְקוֹת f. pl. *flatteries* Lam. 11:39.

חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [*Helkar*], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i.e. peculiarly appropriated to God), *Hilkiah*, pr. n. — (1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12. — (2) of the father of Jeremiah, Jer. 1:1. — (3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3. — (4) 1 Ch. 26:11. — (5) Jer. 29:3. — (6) 1 Ch. 6:30. — (7) Neh. 8:4.

חלקלקות pl. f. — (1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש — (1) fut. חלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by חלש Isa. 14:12; like the Germ. *siegen über*. (Arab. *حلس* to prostrate, *حليس* manful, brave). Hence חלשה.

(2) fut. חלש intrans. to be weak, to waste away, to be frail, properly to be prostrated; Job 14:10.

(Syr. Ethpacl, to be weakened, *ܚܠܫܐ* weak.)

[Derivatives חלשה, חלשה.]

חלש m. weak, Joel 4:10.

I. חם [In Thes. referred to חם unused root, to join together], only with suff. חםי, חםי m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמה which see. It follows the analogy of the irregular nouns, חם, חם, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or wife, Æth. *ሐመ*: a father-in-law; *ተሐመ*: to contract affinity, to become son-in-law; Sam. *שמ* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμβρός* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γάμω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as חם, חם, especially חם, where more instances are given.)

II. חם — (1) adj. hot, warm (from the root חם), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n. — (a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified hot.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΜ*, in the Sahidic dialect *KHIM*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΑΜ* signifies black, *ΗΜ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chmè*, see Jablonskii *Opuscul. ed. de Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Pharaons*, page 104, seq. Åkerblad, *Lettre à Silv. De Sacy, sur l'Inscription de Rosette*, p. 33—37.

חם masc. heat, Gen. 8:22; from the root חם [classified in Thes. under Inf.].

חם an unused root. Arab. *خما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חם and the remarks under חם"], whence חם, חם, חם and חם No. II.

חם written in the Chaldee manner for חם anger, Dan. 11:44.

חם, חם f. Chald. heat, anger, Dan. 3:13, 19; i. q. Hebr. חם.

חם f. — (1) *curdled milk* (from the root חם), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to feed on milk and honey.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that butter should be understood, which, by the ancients, and even now by the

Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חִמָּה, which see. [See מַחְמָאוֹת.]

חִמָּה fut. חִמַּד and חִמַּד, whence חִמְדוֹ, Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) to delight in any thing, Psa. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לוֹ Pro. 1:22. Part. חִמֵּד something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חִמְדֵּיחָם Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נִחְמַד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, 1. q. Kal No. 1. Cant. 2:3, וְשָׁבַתִי בְּצֵלוֹ חִמְדֵּי חִמְדֵּי "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מַחְמַד, מַחְמַד, and the words immediately following.

חִמָּה m. beauty, desirableness, pleasantness. Eze. 23:6, בְּחֹרֵי חִמָּה "handsome young men." חִמְדֵּי שְׂדֵי pleasant fields, Isa. 32:12; comp. Am. 5:11.

חִמְדָּה f. — (1) desire, regret. 2 Ch. 21:20, בָּלָא חִמְדָּה "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חִמְדָּת נָשִׁים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. אֶרֶץ חִמְדָּה the pleasant land, Jer. 3:19; Eze. 26:12. כְּלֵי חִמְדָּה precious jewels, 2 Ch. 32:27; 36:10.

חִמְדוֹת & חִמְדוֹת f. pl. precious things, Dan. 11:38, 43. חִמְדוֹת בְּגָדִים, חִמְדוֹת handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. חִמְדוֹת לֶחֶם more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חִמְדוֹת אֵיִשׁ verse 11, 19; and without אֵיִשׁ 9:23, a man beloved [of God], delighted in (by heaven).

חִמְדָּה ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חִמְדָּה.

חִמָּה an unused root. Arab. حَمَا to guard, to surround with a wall [to join together, Thes.], whence חִמָּה, and the proper names חִמָּה, חִמָּה.

חִמָּה f. (from the root חִמָּה) — (1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חִמָּה f. constr. חִמָּה (for חִמָּה from the root חִמָּה) — (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حَمِيَّة, حَمِيَّة), Gen. 27:44; Jer. 6:11. גֹּאֲשׁ חִמָּה

Jer. 25:15, and חִמָּה פִּיחַ Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psa. 58:5. Arab. حَمِيَّة poison of a scorpion. Æth. ስፋፋ: poison.

II. חִמָּה i. q. חִמָּה (with the radical א omitted), f. milk, Job 29:6.

חִמְדָּה ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חִמְדָּה ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חִמְדָּה, [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the חִמְדָּה is חִמְדָּה.

חִמְדָּה ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חִמְדָּה Nu. 26:21.

חִמְדָּה ("warm" or "sunny," from the root חִמָּה), [Hammon], pr. n. — (1) of a town in the tribe of Asher, Josh. 19:28. — (2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חִמְדָּה m. a violent man, an oppressor, i. q. חִמְדָּה. Isai. 1:17; from the root חִמָּה No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חִמְדָּה) may assume a passive signification.

חִמְדָּה m. circuit. Cant. 7:2, חִמְדָּה כְּמִלְּיֵי "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חִמָּה.

חִמְדָּה, חִמְדָּה ["once f. 2 Sa. 19:27"], m. — (1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also חמור.

(2) i. q. חמור *a heap*; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, חמור חמור חמור חמור "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חמור No. 3.

(3) [Hamor], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חמור f. [dual חמורות] i. q. חמור No. 2, *a heap*, which see.

חמות f. (of the form חמות, for חמות, from the masc. חמו = חמי, חם), *a mother-in-law*, Ruth 1:14; 2:11; see חם No. 1.

חמט an unused root. Ch. *to lie on the ground*. In the Targums for the Heb. קרע. Hence—

חמט m. Lev. 11:30, prob. a species of lizard, LXX. σαύρα. Vulg. lacerta.

["חמטה" (perhaps i. q. Syr. *ܚܡܬܐ* "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54.]

חמץ m. adj. salted. Isaiah 30:24, חמץ חמץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حلة) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חמישי & חמישי m. ח. f. adj. numeral ordinal (from card. חמש), fifth, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חלקה being omitted), a fifth part, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חמישיהו Lev. 5:24.

חמל fut. חמל inf. חמלה Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حلم to be gentle, longsuffering, حليم μακροθυμία, حليم gentle. The primary idea is that of softness, and this signification is preserved in the Greek, ἀμαλός, ἀμαλός, ἀπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by 7 of pers. Ex. 2:6; 1 Sa. 23:21.

(2) *to spare*, followed by 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by 1 Sa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by 1 Jer. 50:14; 7 with inf. 2 Sa. 12:4;

על Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence חמל (unless it be from the Arab. حمل) [also pr. n. חמל] and—

חמלה f. mercy, gentleness, Gen. 19:16; Isa. 63:9.

חם fut. O חם with Vav conv. חם, but fut. A חם Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is חם. Arab. حم to make warm, Med.

Kesra to be warm; حى to be hot (as the day). Ex. 16:21; Isa. 44:16. חם חם at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לו חם fut. לו חם to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לחם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נחם Isa. 57:5, made hot, burning, sc. with lust, followed by 3. The other forms which have been referred to this conjugation in part belong to Kal (נחם compare Lehrgeb. p. 366), and in part to the root חם fut. חם, חם. [In Thes. they are put under this verb.]

PIEL, to make warm, Job 39:14.

HITHPAEL, to make oneself warm, Job 31:20.

Derivatives, חם No. II, חם, חמה, חמן and the pr. n. חמן. [חמות דור, חמת].

חמן plur. only חמנים a certain kind of images, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אשרת); from 2 Ch. 34:4, it appears that חמנים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בעל חמן) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלא, and has since made an unsatisfactory defence of his opinion (see Miscellaneous Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Maltese

stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **לבעל חֲזָן** (לְבַעַל חֲזָן), although he thus connects the separate words **אֶתִּן חֲזָן** to Baal a pillar of stone. Also—(3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramaean words **רְנָה וְעֻלְחָה דְּ(נְנָה)** **חֲמִנָּה** **וּקְרִבּוּ לִשְׁמִשׁ** (ע) **בְּרוּ** “this (statue) of the sun and this altar they made and consecrated to the sun,” etc. See Kopp, Bilder und Schriften der Vorzeit, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **הַשֶּׁל הַשֶּׁל** *the sun Baal*, or *the sun Lord* (from **הַשֶּׁל** sun, with an adjectivial termination, compare **הַשֶּׁל הַשֶּׁל**), and **הַשֶּׁל** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxx. A); and because allusion is perhaps made in the sound to **הַשֶּׁל** 'Αμμων of the Egyptians. The plural **הַשֶּׁל** is in Scripture concisely used for **הַשֶּׁל**, and occurs in the same connection as elsewhere **הַשֶּׁל** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phœn. p. 50, seq.); in this, however, he differs from me, in that he considers **הַשֶּׁל** to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

חָמַד fut. **חִמְדֵּם**—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **חָמַד** No. 3, a. (Arabic **حَمَد** in a good sense, to be bold, manly,

(Arabic **جس** in a good sense, to be bold, manly, steadfast, **جاسه** martial valour, comp. **גָּזַר**. Nor does **חָמַץ** to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. **חָמַץ** No. 4.) Jer. 21:3; Pro. 8:36, "he who sins against me, **חָמַץ** hurts (or does violence to) his own life." Job 21:27 **מְנַחֵם עַל־תַּחֲסוֹם** "counsels with which you wish to oppress me;" die **אָנע, wie ihr mich fästagen wollt.** **חָמַץ** to violate the law, Eze. 22:26; Zeph. 3:4.

(a) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, יָרַם בְּכַףּוֹ "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d}{dt} \right)$ and —

חָמָס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. **אִשׁ חָסִים** Ps. 18:49; Pro. 3:31 and **אִשׁ חָסִים** 2 Sa. 22:49; Ps. 140:2, 5, the violent man. **עַד חָקֵם** a witness of wrong, i. e. a false witness, Ex. 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, **חָקֵם** his wrong, i. e. the wrong which he causes, Ps. 7:17; **חָקֵם לִי** 58, 3, compare Eze. 12:19; of the latter are **חָקֵם** the wrong done to me, Gen. 16:5; **חָקֵם** Joel 4:19; also Jud. 9:24; Obad. 10; Hab. 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e. g. Cæs., Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i. e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. *part. inedit.*, p. 21.)

(2) *that which is gained by violence and wrong,*
Am. 3:10. ["Plural id., Pro. 4:17."]

חָמָה fut. חָמָה, inf. חָמָה TO BE SHARP, EAGER.
Used with regard—

(1) to taste, hence *to be sour*, of leavened bread, Ex. 12:39, of vinegar (חֶמֶץ), also *to be salted* (see חֶמֶץ). Arab. حَمَضَ, Syr. مَضَى. When used **with** reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour, such* as dazzles the eyes; especially used of 'a bright red. Part. pass. **יָרִיב** *splendid*, of the scarlet mantle of a ruler, Isa. 63: 1 [But it here means blood-stained; see the context, and Rev. 19: 15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, **χρῶμα δέξυ**, i. e. **κόκκινον, πορφύρει δέξυται, δέξυφγγη ρίδι**; see Bochart, Hieroz. i. p. 114; Simonis Arc. **formarum**, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word **מָחַ**, whence part. **מָחִי** violent Ps. 71:4; comp. **מָחִי** and **מָחִי** No. 2. (Æth. **ጠፀፀ**: to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see **HITHPAEL**.

HITHPAEL, *to be embittered*, i.e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence **הָמִין** and the following words.

חֶמֶץ m.—(1) *that which is leavened*, Ex. 12:15; 13:3, 7, etc.

(2) probably that which is gained by violence and wrong, i. q. **עָוָו** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חֶמֶץ m. *vinegar*, Num. 6:3; Ruth 2:14; Ps. 69:22. "Ομφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michælis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and we know that vinegar is the meaning in Ps. 69:22].

חמם—(1) TO GO ROUND, a kindred root to **חמם**. See HITHPAEL.

(2) to turn oneself round, to depart, Cant. 5:6. HITHPAEL, to wander about, see Kal, Jer. 31:22. Derivative **חמם**.

חמם—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I., II., VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמם** wine, **חמם** No. 1.

(2) to be red, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Psa. 75:9 (compare No. 1). Hence **חמם**, **חמם**, **חמם** N. 2.

(3) to swell up, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמם**, **חמם**, **חמם** a heap.

(4) denom. from **חמם** to daub with bitumen, Exod. 2:3.

Pass. of a gem. form **חמם** **חמם** to be made to boil (gâhren, brausen), used of the bowels when much troubled (comp. **חמם** No. 3, **חמם**), Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phœnicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

חמם m. **ἄσφαλτος**, bitumen, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of **lacus asphaltites**. (Tac. Hist. 5, 6. Strabo, xvi. page 763. *ibid.*, ii. 48; xix. 98. 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, *altes und neues Morgenland*, i. No. 24, 31.)

Gen. 11:3; 14:10; Ex. 2:3. Arab. **حمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἄσφαλτος διαφέρει ἢ ἰουδαϊκῇ τῆς λοιπῆς ἐστὶ δὲ καλὴ ἢ πορφυροειδῶς στίλβουσα** **Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ**.

חמם m. wine, so called from its fermenting, Deu. 32:14; Isa. 27:2. See the root **חמם** No. 1. (Arab. **خمير**, Syr. **خمير** id.)

חמם Chald. emph. **חמם** m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

חמם m.—(1) boiling, or foaming (cf waves), Hab. 3:15; compare **חמם** No. 1.

(2) clay (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—cement, mortar, Gen. 11:3; mire, Isaiah 10:6; Job 10:9; 30:19.

(3) a heap, a mound (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **כר**, which see.

חמם [*Amran*], pr. n., see **חמם**.

I. **חמם** an unused root, to be fat, whence **חמם** abdomen. Arabic **حَمِيش** fat, Kam. p. 826; but much more commonly with the letters transposed. **حَمِيش** fat, fatness, **حَمِيش** to be fat; also **حشم** to become fat after having been lean.

II. **חמם** a root nearly allied to the roots **חמם** and **חמם** i. q. Arabic **حَمِيش** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; **حَمِيش** brave, warlike, **حَمِيش** martial valour, comp. **حَمِيش** to be angry, **حَمِيش** to kindle with anger; all which words have a sense springing from that of sharpness, acrimony. Hence part. pass. plur. **חמם** (a word, the etymology of which has been long sought for), i. e. the eager, active, brave, ready prepared for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמם**, Josh.

1:13 (compare verse 12). Num. 32:30, 32. Aqu. ἐνωπλισμένοι. Symm. καθωπλισμένοι. Vulg. armati, and similarly Onk. Syr. Some have referred this word to חמח No. III; comparing חמיס i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two wings. Theod. πεμπταζόντες: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חמח constr. חמח f. and חמח m., the numeral FIVE. Arabic خمس, خمسة, in the other cognate languages חמח. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantiche*, *pandj*. Pers. پنج. Gr. πέντε (Æol. πέμπε), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (kénke), like πῶς, κῶς, λύκος, *lupus*, ἵππος, *equus*, ἔπομαι, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; five appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, five minor planets, five elements, and elemental powers were accounted sacred (compare the sacred πεντάς of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphanius i. p. 68, Colon.). [The fact of five having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חמשיס *fifty*, with suff. חמשיס, חמשיס thy fifty, his fifty, 1 Ki. 1:9—12. חמשיס a captain of fifty (soldiers), πεντηκόνταρχος, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חמח PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חמח m. a *fifth part* (from חמח five, like רבע a fourth part, from רבע, רבע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חמח m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חמח No. 1. (Syr. بطن 2 Sa. 3:27; 4:6, id.; Æth. ἡμῆ: womb; Talmud. חמח; ח and ז being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חמח see חמח.

חמח an unused root. Arab. حَمَّ to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence حَمِي and حَمُوت a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being حَمَّ to be hot; whence حَمِي for حَمِي. Either from חמח or from חמח is—

חמח m. Gen. 21:15, 19; constr. חמח verse 14 (but חמח Job 21:20; Hos. 7:5, is constr. from חמח heat), a *bottle*.

חמח ("defence," "citadel," from the root חמח, kindred to חמח a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes, on the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks Epiphania, by the Arabs by the ancient name حَمَّ: called more fully Am. 6:2, חמח רבה "Hamath the great," and חמח 2 Chron. 8:3. The Gentile noun is חמח Gen. 10:18. חמח 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi Palæstina, page 119, seq.; Burckhardt's Travels, i. page 249, 514, Germ. trans.

["חמח ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαοῦς, which he interprets by θαρμύ, B. J. 1, 3. The same prob. is—

חמח pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חח with suff. חחי m. (from the root חח).

(1) *grace, favour, good-will*.—(a) חח חח to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חח חח "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense חַנּוּן חַנּוּן Est. 2:15, 17.—(b) חַנּוּן חַנּוּן "to give some one favour with somebody." Ex. 3:21, וְנָתַתִּי אֶת־חַנּוּן הָעֶבֶת הַזֶּה בְּעֵינֵי מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, חַנּוּן חַנּוּן "the beautiful wild rose." Ps. 45:3 [?]; Eccl. 10:12. חַנּוּן חַנּוּן "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication*, *prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10.

חַנָּדָד (for חַדָּד "the favour of Hadad," see חַדָּד, [*Henadad*], pr. n. m. Ezr. 3:9; Neh. 3:18.

חָנָה fut. חָנָה, apoc. חָנָה—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are חָנָה, חָנָה. Arab. حَانَ to bend, to incline; metaph. to be inclined to any thing; compare חָנָה.) Jud. 19:9, חָנָה הַיּוֹם "behold the inclining of the day," the day already declining. Hence חָנָה a spear, from its flexibility.

(2) *to set oneself down*, to pitch one's tent, Gen. 26:17; *to encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּחָנּוֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by חָנָה to encamp against any person or city; hence *to besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by חָנָה Zec. 9:8; compare Ps. 34:8.

(3) *to inhabit*, Isa. 29:11.

Derivatives, חָנָה, חָנָה, חָנָה, pr. n. m.

חָנָה f. (from the root חָנָה)—(1) pl. חָנָה *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty*, *prayer*, like חָנָה No. 3. Job 19:17, וְחָנּוֹתִי לִבְנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חָנּוֹתִי (which some take for 1 pret. from חָנָה, although contradicted by the accent) for חָנּוֹתִי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

חָנָה ("il. ias-1," or "initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 18; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. חָנָה Nu. 26:5.

חָנָן ("gracious" ["whom God pities"]), [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חָנָן m. adj. *gracious*, *merciful*, *benignant*, Ps. 111:4; 112:4; from the root חָנָן.

חָנָה f. a stall, cell, dwelling (Chald. and Syr.

חָנָה, حَانَتْ a tradesman's stall, Gewölbe, Arabic حَانَتْ, حَانَتْ, so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the stalls (or vaults) "into the dungeon, and into the stalls (or vaults)" (die Gewölbe), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called חָנָה, compare Jer. 20:2, 3; 29:26; Gr. κύρω, from κύπτω; compare Arab. حَنْو the crooked wooden frame of a saddle.

חָנָה an unused root, i. q. חָנָה & חָנָה (which see; comp. Gr. ἀγγω, Lat. *ango*), to press upon, to make narrow; hence to suffocate, to strangle, and intrans. to be narrow. Two nouns are doubtless derived from this root, חָנָה and חָנָה.]

חָנָה TO SPICE OR SEASON, used in the sense—

(a) to embalm corpses, Gen. 50:2, 3, 26 (حَنْط I. II. id.).—(b) poet. the figs pices, i. e. fills its fruit with aromatic juice, to mature, Cant. 2:13. ["Arabic حَنْط to mature (fodder for camels), etc." See Thes.] Hence חָנָה ["also חָנָה, חָנָה"].

חנמים m. pl. *the embalming of corpses*; hence the time of embalming (according to the analogy of nouns which designate time, like **חנמים**, **חנמים**), Gen. 50:3.

חנמין m. pl. Chald. *whsat*, Ezr. 6:9; 7:22, i. q. Heb. **חנמים**, which see.

חנניאל ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

חניף m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חנף** No. 2, b. Arab. **حَنَّ** tried, proved; **حَنَفَ** experience, proof.

חנינה f. *grace, favour, mercy*, Jer. 16:13. Root **חנן**.

חנית pl. **חניתים** 2 Chron. 23:9; **חניתות** Isa. 2:4; Mic. 4:3, fem. a *spear*, so called from its flexibility (see **חנה** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

חנך—(1) "TO MAKE NARROW, and intrans. TO BE NARROW, *engt seyn*, i. q. **חנק**, **חנק**, which see. Hence **חך** for **חנך**, Arab. **حَنَك** jaws; compare **חנק** a neck, (from the kindred root **חנק**), & **חנק** to strangle.

(2) denom. from **חך**, **חנק** jaws, palate, properly *εμβύειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חנך** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **נשע** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَفَ** to understand. As to the meaning to perceive as ascribed to the Æth. **ሰሰሰ**: it does not rest upon sufficient authority; see Ludolfi Lex. Æth., page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חנך**, **חנף**, **חניף**, pr. n. **חנף** and—

חניכה f. *initiation (handselling)*, of a house; the altar, Numb. 7:11, a *dedicatory sacrifice*, verse 10, Ps. 30:11.

חניכה f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

חנם adv. (from **חן** with syllable **ם**— with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חנם** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. *gratis*, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חנם** *innocent blood*; Pro. 26:7; compare Lehrgeb. p. 827.

["**חנם** an unused and doubtful root, whence the two following words."]

חנמאל (perhaps i. q. **חנמאל**), [*Hanameel*], pr. n. m., Jer. 32:7, 9.

חנמל quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חור** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **نمل** ants, **نملة** an ant, with the letter **ח** prefixed; see **חנמל**, **חנמל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حاي**, etc.]

חנן fut. **יחנן** and like regular verbs **יחנן** Am. 5:15; the former with suffix **יחנני** Ps. 67:2; 123:2; **יחנני** Isa. 27:11; but with suffix 2 pers. **יחנך** for **יחנך** Gen. 43:29; Is. 30:19; inf. absol. **חנן** Isa. loc. cit., constr. with suff. **יחננך** Isa. 30:18, and **יחננה** Ps. 102:14.

(1) to be inclined towards (compare the kindred **חנך**), hence to be favourably inclined, to favour some one, to be gracious to, to pity. (Arab. **حَنَى** to feel desire, or commiseration towards any one; followed by **الى**, **الى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **יחנני**, **יחנני** (once **יחנני** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) to give some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 10:17 absol. Ps. 37:21, 26. As to Job 19:17, see **חנה** No. 2.

NIPHAL **יחנן** (of the form **יחנן** from the root **יחנן** **יחנן** from the root **יחנן**; see Lehrgeb. p. 371), to be

compassionated, to be an object of pity, Jer. 32:23; pass. o' Poel No. 2.

PIEL, to make acceptable (compare יָן, יָן), Pro.
86:95.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102: 15.

HOPHAL, to receive favour, to be favoured, i. q.
 in NYD Mitleid, Gnade finden, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by $\frac{1}{2}$ of pers., Est. 4:8; Job 19:16, 28; 1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and 2^d 1 Ki. 8:59; 9:3; 2 Chr. 6:34.

Derivatives (besides those immediately following),
חַז, חָזוּ, חֲזוּה, חִיזוּ, חֵזוּ, חֶזוּ, חְזוּ, חֻזוּ,
r.v. חֹזֵן, חֻזָּן, חֳזָנוּ [and חֲנֹךְ].

חַנּוּ Chald. *to have mercy on*, followed by acc.
inf. חַנּוּ, Dan. 4:24.

ITHRAEL, *to make supplication*, Dan. 6:12.

חַנָּן ("merciful" ["unless rather it be used as an abbreviation of חַנּוּן" whom Jehovah gave"]), [*Hanan*], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

חֲנָנֵאל ("which God gave"), [*Hananeel*], pr.n. of a tower of Jerusalem, Jer. 31:38; compare Zec. 14:10; Neh. 3:1; 12:39. [So called probably from its builder. Thes.]

חֲנָנִי ("favourable" [perhaps contracted from חֲנֻנִי; see Thes.]), [*Hananî*], pr.n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

חַנַּנְיָהּ [and יְהוֹ] ("whom Jehovah gave"), [*Hananiah*], Greek *Ἀνανίας*, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called Shadrach, Dan. 1:6, 7; also of others.

Ἥαν once Isa. 30:4 [*Hanes*], pr. n. of a city of middle Egypt, situated on an island to the west of the Nile; called by the Greeks Heracleopolis, *Ἡρακλέους πόλις*, Arabic *اهناس*, in Egyptian **nbc**, **nmc**, **ḫnmc**, formerly a royal city of Egypt; see Etienne Quatremère, *Mémoires sur l'Égypte*, t. i. p. 500, 501. Champollion, *L'Égypte sous les Pharaons*, i. p. 309, and my observations on Isa. loc. cit.

חֲנֻף fut. חֲנִיף — (1) TO BE PROFANED, POL-
LUTED, DEFILED, Ps. 106:38. Isa. 24 5.

(2) *to be profane, impious, Jer. 23:11.*

(3) Jer. 3:9, causat. like Hiphil, to *pollute*, *make profane*. (The origin uncertain.)

HIPHIL, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan. 11:32. Syriac **ܐܝܢܐ** unclean, a gentile, **ܐܝܢܐ** to turn aside from the true religion. Hence—

פְּלוֹאִי *profane, impious*, i. q. Arab. كَافِر Job 8: 13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἀνομος, παράνομος, twice ὑποκριτής.

חִנֵּף *m. impiety*, Isa. 32:6.

חִנְפָּה f. id. Jer. 23:15.

קָנָה unused in Kal; properly TO BE NARROW, *enge feyn*, of the same stock as קָנָה, קָנָה, קָנָה (קָנָה), and in the western languages, ἄγχι, ἀνάγκη, *ango*, *angustus*, *enge* (Zange, Zwang). Hence—

PIEL, *to strangle*, ἄγχα (würgen), πνίγω, used of
a lion, Nah. 2:13. (Arab. خنق, Æth. ጥፋ: Syr.
ܥܡܕ id.).


NIPHAL, to hang, or strangle oneself, 2 Sam. 17:
23. Hence נִפְּחָה.

חֲנַתְוֹן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulun, Josh. 19: 14.

קָהַר a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of **EAGER AND ARDENT DESIRE** by which any one is led, i. q. **קָהַר**, and then like **קָהַר**, it is applied—

(1) to love, desire towards any one (see Hithpael and **הסד** No. 1).

(2) to emulation, *envy* (Arab. حسد *to envy*, حسد *envy*), whence *odium* and *opprobrium* (see חסד No. 2, and Piel).

10. Syr.  id., in Targ. חָסַר for the Heb. חָסַר.

to reproach, ⁹مُحْتَمَلٌ envied, also, beloved, see Kal.

HITHPAEL, *to show one's self gracious*, Ps. 18:
36: comp. Kal No. 1.

Derivatives, besides the words which follow, are
תַּסִּידָה, תַּסִּיר.

חָסֵד ["in pause חֶסֶד"], with suff. חֶסֶדִי pl. חֶסֶדִים
const. חֶסֶדִי prop. *desire, ardour* (see the root),
whence—

(1) in a good sense, *zeal* towards any one, *love*.

kindness, specially — (a) of men amongst themselves, *benignity*, *benevolence*, as shown in mutual benefits; *mercy*, *pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἔλεος*); Job 6:14. The expression often occurs, *עָשָׂה חֶסֶד עִם* to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by *חַסְדֵּךְ* Zec. 7:9; על 1 Sa. 20:8; more fully, *עָשָׂה חֶסֶד וְאַמֶּת עִם* Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, *אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים* "I will act kindly towards him like unto God." ? *נָטָה חֶסֶד* to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, *עָלֵי הַמֶּלֶךְ חֶסֶד לִפְנֵי הַמֶּלֶךְ*, (God) turned kindness upon me before the king," and Dan. 1:9, *וַיִּתֵּן הָאֱלֹהִים אֶת־דָּנִיֵּאל לְחֶסֶד*, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. *חֲסִידִים* the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:5; 48:10, etc. It is often joined with *אַמֶּת* (see *אַמֶּת* No. 2) constant or abiding favour. The same expressions likewise occur as under letter a, as *עָשָׂה חֶסֶד עִם* Gen. 24:12, 14; followed by *לְ* Ex. 20:6; Deut. 5:10; *חֶסֶד וְאַמֶּת* 2 Sa. 2:6; 15:20. Pl. *חֲסִידִים* mercies or benefits (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, *חֲסִידֵי יְהוָה*, "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called *חֶסֶד* q. d. *bit-φιλῶ, liebe*. Ps. 144:2; Jon. 2:9. — Once, like its synonym *חֵן*, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal*, *ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסִידָה ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. *יִחָסֶה* and *יִחָסֶה*] properly TO FLEE (see the root *חָשָׂה*), specially TO take refuge, to flee some where for refuge, followed by *בְּ* of the place, as *בְּצֵל* under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; *בְּצֵל בְּנֵי* under the shadow of the wings of God, Ps. 57:2; 61:5; hence TO trust in some one, especially in God, followed by *בְּ*, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, *חָסָה בְּמוֹתוֹ צַדִּיק*, "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, *חֲסִידָה*, *חֲסִידָה*, and —

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 16:10.

חָסֹן adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root *חָסַן*.

חֲסוּת *refuge* [or "trust, confidence"], Isaiah 30:3; from the root *חָסָה*.

חָסִיד adj. (from the root *חָסָה*) — (1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. *חֲסִידֵי יְהוָה* the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; *חָסִיד לֹא* Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich *ظليم* *impious* bird, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, *חֲסִידָה* is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, *אִם אֶבְרָה* but (is her) wing and feather (also) *פִּיֹּסָה*?" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of locust; prop. that which eats away or devours (root *חָסַל*), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["*ἀκρίς*, and in 2 Ch.."] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρῦκειν*, to devour.

חָסִין adj. *strong, mighty*, Ps. 89:9. Root *חָסַן*.

חָסִיר Chald. adj. *wanting*, used of weight, too light, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to *חָסַר*, *חָסַר*, which see.) Hence *חָסִיל*.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, *חָסַם הָיָה אֶת־הַנְּחִירִים*, "this valley shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred, "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence חֶסֶן.

חֶסֶן—(1) TO BE STRONG, like Syr. and Chald. חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up, to lay up* in store. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

חֶסֶן Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

חֶסֶן Ch. emphat. חֶסֶן, *strength, power*, Dan. 2:37; 4:27.

חֶסֶן m. *riches*, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; *treasure, abundance*, Isa. 33:6, חֶסֶן "abundance of salvation." In the other member is חֶסֶן. (Ch. חֶסֶן *to possess*.)

חֶסֶף root unused in Kal, i. q. חֶסֶף TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶסֶף; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. حشفت, سحف.

Quadril. חֶסֶף part. pass. חֶסֶף Exodus 16:14, *something peeled off, scaled off*, i. e. like a scale. Hence—

חֶסֶף m. Chald. *earthenware, sherds, potter's ware*, Dan. 2:33, seq. Root חֶסֶף.

חֶסֶר fut. חֶסֶר plur. חֶסֶר ["TO DIMINISH, TO CUT SHORT"]—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab. خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, חֶסֶר "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by חֶסֶר of the thing, Ecc. 4:8.

HIPHAL—(1) causat. *to make to fail* (fehlen, man-
geln lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, חֶסֶר, חֶסֶר, and the following words.

חֶסֶר [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by חֶסֶר Ecc. 6:2. חֶסֶר in want of bread, 2 Sa. 3:29. חֶסֶר *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

חֶסֶר m. *want, penury*, Pro. 28:22; Job 30:3.

חֶסֶר m. id. Am. 4:6.

חֶסֶר [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶסֶר.

חֶסֶר m. *want*, Ecc. 1:15.

חֶסֶר adj. m. *pure*, in a moral sense, Job 33:9
Root חֶסֶר No. II.

חֶסֶר see חֶסֶר.

חֶסֶר prob. i. q. חֶסֶר and חֶסֶר No. I, TO COVER; whence PIEL, *to do secretly* ["i. e. to act per-
fidiously"], 2 Ki. 17:9.

חֶסֶר—(1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8. (Syr. حشا, Arab. حشا id.). Compare חֶסֶר No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL חֶסֶר *to be covered, protected*, followed by על like many other verbs of covering, Isa. 4:5, חֶסֶר "all glorious things shall be covered over (or protected)." LXX. σκεπασθησεται. Others take חֶסֶר in this place as a noun in the same sense, "over all the glory (is) a covering (or defence):" which seems more harsh; [perhaps not to every one, Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

חֶסֶר f. (from the root חֶסֶר No. I)—(1) properly, *a covering* (see חֶסֶר Pual); hence a bed with a canopy, a nuptial bed, Pimmeltett, Brauttett; compare חֶסֶר Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.

חפז fut. יִחְפֹּז "TO LEAP OR SPRING UP, kindred to חפז; תִּפֹּז; comp. חָפַז, אָזַר, נָפַז, חָפַז"—(1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفَز to thrust forward, to impel. A kindred root is חָפַר.) 2 Ki. 7: 15 (כחִיב); Job 40:23; to be in alarm, Ps. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נָגַחַל, Syr. حَوَّز to be in alarm, to cause to make haste [but see above].

NIPHAL—(1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence—

חפזון m. a hasty flight, Ex. 12:11; Deu. 16:3.

חפיים ("coverings"), [*Huppim*], pr. n. m.—(1) Gen. 46:21, otherwise called חִוּיִם.—(2) 1 Chr. 7:12, 15.

חפ an unused root. Arab. حَفَن to take with both hands, to fill both hands. Hence (unless he verb should rather be taken as a denominative)—

חפין, only in dual חֲפִינִים both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. حَفَن to cover, Arab. حَفَن. Hence by transposition πύγμα, fist.)

חפני (perhaps "pugilist," "fighter"), [*Hoph-ni*], pr. n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חפר** i. q. חָפַר TO COVER, followed by עַל (compare חָפַר), hence TO PROTECT, Deut. 33:12.

(Arab. حَف to cover with a garment. The signification of covering is founded in the syllable חָפ, as also in the cognates חָב, חָפ, עָפ, עָב, compare besides חָפַר and חָפַר the roots חָבַא and חָבַה to hide; חָפַר, חָפַר, חָפַר and חָפַר to cover, עָפַר Isaiah 31:5, חָפַר, חָפַר etc., also חָפַר, חָפַר, in which Nun and Lamed are inserted in the primary syllable, as in חָפַר, חָפַר etc.)

Derivatives, חָפַר, חָפַר.

II. **חפר** an unused root—(1) to rub off, to scrape off, to wipe off. (Arab. حَف to rub off.) (2) to wash off, to wash.

Derivatives, חָפַר, חָפַר.

חפץ fut. יִחְפֹּץ and יִחְפֹּץ—(1) i. q. Arabic حَفَضَ to bend, to curve. Job 40:17, יִחְפֹּץ וְיָבִי "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable.—(a) to do something; to will, to desire, absol. Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8; Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַצְתִּי צִדִּיק "I desire thy justification."—(b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by אֵל Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

חפץ m. (with Tzere impure), ["pl. constr. חָפְצִים, Ps. 35:27; 40:15; but חָפְצִיהֶם, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, אֲנִי חָפֵץ אִתָּה "if thou art willing," if it please thee. Mal. 3:1, אֲנִי חָפֵץ בְּאֵלֶיךָ "you wish for," delight in. נֶפֶשׁ חָפֵץ a willing mind, 1 Ch. 28:9.

חפצה m. with suff. חָפְצִי [pl. חָפְצִים]—(1) delight. 1 Sa. 15:22; Ps. 1:2; 16:3; 1 Ki. 10:13, חָפְצָה "every thing in which she delighted." דְּבַר חָפֵץ pleasant, acceptable words. Ecc. 12:10; 5:3, אֵין חָפֵץ "God has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חָפֶז). חָפְצִים precious stones, Isa. 54:12; plural חָפְצִים precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πᾶγμα. Ecc. 3:1, וְעַתָּה לְחָפְצָה "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, אַל תִּתְקַח עַל הַחָפֵץ "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חָפֵץ יְהוָה בְּיָדוֹ יִצְלַח "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حَفْ a thing, an affair, from حَف. i. q. חָפֵץ to will, desire.)

חפצי-בה ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr. n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חפר** fut. יִחְפֹּר, Arabic حَفَرَ—(1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יִחְפְּרוּ בְּעֵמֶק "they dig in the valley." Virg. Georg. 3:87, 88, 'cavat tellurem.' (In the Western languages this power is found in the same letters transposed in the roots γρῖ, γλῖ, as γρῖφω, γλῖφω; sCRiBo, sCaLPo, sCuLPo,

gabta.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חפר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2,3. As to Isa. 2:20, see חפר.

II. חפר fut. יחפר once in plur. יחפרו, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps kindred to חפר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פני Ps. 34:6; Job 11:18, וְחִפְרָה לְקִטָּה תִשָּׁכַח " (now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מן of the thing in which any one is disappointed, Isa. 1:29 (comp. בור).

HIPHIL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חפר see חפרה.

חפר ("pit," "well"), [Hepher], pr.n. —

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men — (a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2. — (b) of one of David's captains, 1 Ch. 11:36. — (3) 1 Ch. 4:6. Patron. No. 1. חפר Nu. 26:32.

חפרים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חפרע pr.n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρη (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρις).

חפרפרה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְרֵי מִינֵה i.e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְרֵי הַמִּינֵה to the mice, or rats, or moles. Compare חפר.

חפש

TO SEARCH FOR ["LXX. σάλλω, Psalm 76:7. Ch. and Sam. חפש, id. Kindred perhaps to חפר, the ח and ש being interchanged"]. Always in Kal metaph. TO SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, יִחְשְׁלוּ עֲלֵינוּ "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חפר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְשְׁשׁוּ רֵיחִי "and my spirit made diligent search."

PUAL — (1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וְיִחְשַׁפֵּשׁ בְּאַפְסֵי עֵינָיו "and he disguised himself, having a bandage over his eyes," 1 Kings 22:30. Job 30:18, תִּרְבֵּץ יִחְשַׁפֵּשׁ "by (its) great power my garment (i.e. skin) is changed," comp. verse 19.

חפש

m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חפש

pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence — (1) to spread out loose things on the ground (see חפש). Arabic خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חלש). Arabic خفش Med. E.). Hence חפש, חפשי.

(3) to set free, to liberate (a slave). Arab. حفس to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words —

חפש

m. a spreading out, once Ezek. 27:20, בְּגָדֵיךָ לְרִכְבָּה "cloths spread out for riding," see the root No. 1.

[“(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִיְהִים חִפְשִׁי “among the dead is my couch.” More commonly “among the dead I (am) laid prostrate,” comp. חפיתי in verse 5, also the root No. 2, and חפשיה.”]

חפשה

f. liberty, freedom, Lev. 19:20; see the verb No. 3.

חפשות & חפשי *f. infirmity, disease*, whence **חפשי** *nosocomium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

חפשי *adj.* (pr. from the subst. **חפש** = **חפש** with the *adj.* termination **י**) pl. **חפשים**—(1) *prostrate, infirm*, Ps. 88:6. [See **חפש**.]

(2) *free*, as opposed to a slave or captive, Job 3:19. **חפשי** *to set a slave free, to make him a freed man*, Deu. 15:12, 13, 18; **חפשי** *id.* Ex. 21:26, 27, **חפשי**, **חפשי** *to be set free* (see **חפשי**).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

חץ *m.* with suff. **חצי** pl. **חצים**.

(1) *an arrow*, from the root **חצץ**. **חצים** archers, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, **חציו יחצץ** “he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons *τραύματα ἐπιούρα*, flying wounds).

(3) **חץ הברזל** 1 Sa. 17:7 (כתיב) *is the iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found **חץ** wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that **חץ** can have the same meaning, and denote the wooden part of a spear.

חצב & חצב *fut. יחצב*—(1) *TO CUT, TO HEW OUT*, especially stones (compare **חטב**) Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. **חצב** *a stonecutter*, 2 Ki. 12:13; also *a woodcutter*, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire,” i. e. sends out divided flames of fire.

(2) *figuratively, to destroy, to slay*. Hos. 6:5, **חצבתי בנביאים** “I have hewed (them) by the prophets,” i. e. I have declared to them death and destruction. In the other member there is **הרגתיים**.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i. e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative **חצב**.

חצה *i. q.* **חצץ** (which see) *TO DIVIDE*, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, **חצה ימיהם** “let them not halve (or divide) their days (the days of their lives), i. e. let them not reach to half of their length of life. Followed by—

יגדו... יגדו *to divide and distribute between...and between*, Nu. 31:27, 42. Isa. 30:28, **יגדו יגדו** “(the river) shall divide (a man) unto the neck,” i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, **חצי**, **חצות**, **חצצה**, **חצית** and the pr. n. **יחצאל**, **יחצאל**.

חצור (“village,” “hamlet” [“fence, castle, i. q. Arab. حصار.”]), [*Hazor*], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

[**חצור הדרתה** (“new castle”), [*Hazor Haddattah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.”]

חצוצרה see **חצוצרה** *a trumpet*.

חצות [“*Inf. used as a noun.*”] only in constr. **חצות** *f. sing. middle*, from the root **חצה** to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

חצי & חצי constr. **חצי**, with suff. **חצי** *m.*

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, **חצינו** our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. **חץ** *an arrow*, from **חצה** in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

חצי המנוחות (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. **חצי המנוחות** verse 54.

I. **חציר** *i. q.* **חצר** prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. **בית**. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root **חצר** No. I.

II. **חציר** *m.*—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root **חצר** No. II.

[“**חצץ** an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. **حصن** to be strong, to be fortified.”]

חצץ Psalm 129:7, and **חצץ** Isai. 49:2, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَن, Æth. ሐፀኑ: id., whence denom. verb حَضَن to carry in the bosom. [In Thes. חָצַר arm, forearm; so called from strength (root חָצַר); — חָצַר id., also bosom where any thing is carried.]

חָצַר Chald. TO BE SHARP, hence TO BE HAESH, SEVERE, and (especially Pa. and Aph.) trans. to urge, to hasten.

Part. Aphel מְחַצֵּק severe or hasty (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַר TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic حَصَّ Conj. III. to divide one's share with another, حَصَّة a part, a portion. Talmud. to cut up,

to cut in pieces (whence חָצַר an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצַר, חָצַר, Chald. חָצַר. The primary syllable חָ has the power of cutting, dividing, or sharpening, in common with the cognates חָ (see חָר), חָר (see חָר), חָר, חָר, חָר (see the roots חָר, חָר, חָר), also חָר, חָר, חָר (see the roots חָר, חָר, חָר). Pro. 30:27, "the locusts have no king, חָרָה חָרָה and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצֵּם Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָר. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."] PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חָר and the following words.

חָר m. — (1) a small stone, gravel stone (from being broken up, made small), and collect. small stones, gravel, Prov. 20:17; Lam. 3:16.

(Syr. حصى, Arab. حصى.)

(2) i. q. חָר an arrow, poetically for lightning, Ps. 77:18.

חָרָה-חָרָה, חָרָה-חָרָה ("pruning of the palm"), [Hazon-tamar, Hazon-tamar], Gen. 14:7; 2 Ch. 20:2, pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called חָרָה. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חָרָה & חָרָה f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the חָרָה buccina or

horn, which was crooked like a horn. See Jos., Ant., iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָרָה, Arab. حَضَر to be present, Conj. X. to call together; hence the form חָרָה was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חָרָה a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חָרָה from חָרָה No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeitic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner حَضَرَة *hadâdera*. From this noun is derived the verb —

חָרָה to blow a trumpet, to trumpet. It occurs in part. מְחַצְרִים (חָרָה), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28; כְּחִיב where in חָרָה one חָרָה being rejected, it becomes מְחַצְרִים or מְחַצְרִים, part. Piel or Hiphil, by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְרִים, which appears to be a transcriptional error.

I. חָרָה an unused root. Arabic حَصَر, Æthiop. ሐረፈ: to surround to enclose with a wall, whence חָרָה an enclosure, defence, castle. Kindred roots are חָרָה, and those given under the words חָרָה and חָרָה. Hence חָרָה, חָרָה No. I, and pr. n. חָרָה.

II. חָרָה an unused root, i. q. حَضَر to be green, whence חָרָה grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρος, which, like חָרָה, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasturage; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. חָרָה (חָ) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, to blow with a trumpet; see חָרָה and חָרָה.]

חָרָה constr. חָרָה with suff. חָרָה, pl. חָרָה constr. חָרָה and חָרָה const. חָרָה comm. an enclosure, a place surrounded by a fence, specially —

(1) a court, an enclosure before a building, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. חצרו הפנימית the inner court, or court of the priests. 1 Ki. 6:36, חצרו הגדולה the great court, 1 Ki. 7:12.

(2) a village, hamlet, country village, such as are elsewhere called חצרות, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the moveable villages of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) חציר אדר ("the village of Addar"), [Hazar-addar], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אדר, Josh. 15:3.

(2) חציר גוד ("village of good fortune"), [Hazar-gaddah], in the southern part of the tribe of Judah, Josh. 15:27.

(3) חציר סוסים ("the village of horses"), [Hazar-susah, Hazar-susim], 1 Ch. 4:31, in the tribe of Simeon.

(4) חציר עינן ("the village of fountains"), [Hazar-Enan], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(5) חציר שועל ("the fox's village"), [Hazar-shual], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(6) חציר התיכון ("the middle village"), [Hazar-hatticon], Ezek. 47:16, on the borders of Auranitis.

(7) plur. חצרות [Hazeroth], a station of the Israelites in Arabia Petrea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

חציר see חציר.

חצרון ("enclosed," "surrounded by a wall"), [Hezron], pr. n.—(1) of a son of Reuben, Gen. 46:9; Exod. 6:14.—(2) of a son of Pharez, Gen. 46:12; Ruth. 4:18. Gr. Ἑρώμ, Mat. i. 3. Patron. is חצירי Nu. 26:6. [(3) of a town in the tribe of Judah, Josh. 15:3, 25.]

חצירי (id.), [Hezrai], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב 1 Ch. 11:37, חצרו.

חצרים Hazerim, pr. n. Deu. 2:23.]

חצרת מות ("the court of death"), [Hazar-maveth], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs حضرموت, Gen. 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

חציר (כ) Piel part. 2 Ch. 5:12; see חציר.]

חק see חק.

חק m. followed by Makk. חק, with suff. חקי, ba חק Lev. 10:13; חקים Ex. 5:14; plur. חקים constr. חקי and חקי Ezek. 20:18, properly that which is established or definite (from the root חקק No. 3), e.g. חקי that which is appointed for me, Job 23:14. Specially—

(a) an appointed portion of labour, a task, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) a defined limit, a bound, Job 26:10; Prov. 8:29. חק לללי without limit, Isa. 5:14; 24:5.

(c) an appointed time, Job 14:13; 28:26.

(d) an appointed law, a statute, an ordinance, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: a decree of God, Psa. 2:7; a custom observed as though it were a law, Jud. 11:39; right, privilege, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God]

חקה unused in Kal, i. q. חקק pr. TO CUT INTO (haden, hauen), to hack; hence to engrave, to carve (Pual, No. 1); to draw, to paint (Pual, No. 2; see חקק, No. 2); also, to hack up the ground (aufhacken); see Hithpael.

Pual part. מחקה—(1) something carved, engraved, 1 Ki. 6:35.

(2) drawn, painted, Eze. 8:10; comp. 23:14.

HITHPAEL, to dig up, to hack up the ground, aufhacken, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, חקקתי חקקתי "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

חקה f. from חק, that which is established or defined ["Sing. spoken always of a single law or ordinance; e.g. חקת הפסח "law, ordinance of the passover"]; specially—(a) law, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21 חקת עולם "an everlasting law."—(b) practice, custom, e.g. of the Gentiles, i. e. idolatry, 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חֲקוּפָא ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חֲקַן = חָפַן TO BEND ONE'S SELF.

חָקַן prop. TO CUT, TO CUT INTO, TO HACK, *hauen*, *einhauen*; compare the kindred roots, all of which are onomatopoeitic, חָקַק and חָקַקְתִּי to strike with a sword, *hauen*, then to stamp violently; also, to encounter violently; חָקַק and חָקַק id.; *haden*, to hack. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as לָקַק *leden* [to lick], חָקַק *tappen*, חָקַק *ballen*, חָקַק *tinnio*, חָקַק *schallen*, חָקַק to beat, to beat to powder, etc.; and in the geminate forms, חָקַק *gargarizavit*, חָקַק *pipiviti*, חָקַק *tintinnum edidit*, etc. Specially —

(1) to carve out a sepulchre, in a rock, Isaiah 22:16; to engrave letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. γράφειν, to delineate, to paint, Isa. 49:16; Eze. 23:14.

(3) to decree, to ordain (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; to determine, to appoint, to describe, Prov. 8:27, 29. Part. חָקַק poet. for חָקַק a judge, Jud. 5:9.

Pual part. חָקַק what is decreed, Pro. 31:5.

HOPHAL, fut. יִחָקַק for יִחָקַק (with the omission of Dag. forte) to engrave, to inscribe, Job 19:23.

POEL, i. q. Kal No. 3, to decree, Pro. 8:15. Part. חָקַק — (1) a law giver, Deut. 33:21; Isa. 33:22; a leader, Jud. 5:14. — (2) a sceptre, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חָקַק, חָקַק, [חָקַק], and —

חָקַק m. only in pl. const. חָקַק decrees, things determined, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חָקַק, verse 16).

חָקַק *Hukkuk*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חָקַק 1 Ch. 6:60.]

חָקַק fut. יִחָקַק (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַק, חָקַק, see חָקַק Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14, followed by acc. of perscr or thing, to explore, search out, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, וְדָל מִבְּרִין יִחָקְרֵנִי but a poor man who has understanding searches him." LXX. καταγνώσεται. Aqu. Theod. ἐξεχνίσει.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא יִחָקַר מִשְׁקַל הַנְּחֹשֶׁת "the weight of the brass could not be searched out," comp. חָקַר.

Hence חָקַר and —

חָקַר (1) searching, investigation, Job 34:24. חָקַר that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also deliberation, Jud. 5:16.

(2) that which is known by investigation, hidden, secret. Job 38:16, חָקַר תְּהוֹם, "the most secret recesses of the sea." Metaph. חָקַר אֱלֹהִים Job 11:7, i. q. τὰ βόθρα τοῦ Θεοῦ. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חָרַב m. only in plur. חָרִיב, noble, freeborn, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חָרִיב Ecc. 10:17. Root חָרַב No. 2.

חָרַב a hole, see חָרַב.

חָרַב see חָרַב.

[חָרַב חָרַב see חָרַב.]

חָרַב or חָרַב an unused root. Arabic حَرَبَ

to do one's easement, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חָרַב יָנִים, חָרַב יָנִים, and —

חָרַב m. plur. dung, excrements, Isa. 36:12. In the margin the more decent word חָרַב is found [as the חָרַב]; the vowels of which are subjoined to this.

חָרַב whence imp. חָרַב, and חָרַב future יִחָרַב — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from חָרַב, to be dry, to become dried, see Gen. 8:13, compare 14; also Isa. 19:5, where there is a gradation, וְיִחָרַב הָאֶרֶץ. Compare Reimarus, De Differentia Voc. Hebr. p. 64. (From the same stem is Gr. κάψω to become dry, κάμψος dry.)

(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חֶרֶב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words שָׁמַם and שָׁעַר.

(Arab. خرب *to be laid waste*, Conj. II. *to lay waste, to destroy*; cognate to which is حرب I. II. IV. *to wage war*.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste, towns, countries*, Ezekiel 19:7; Jud. 16:24; *to destroy a people*, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Eze. 4:15.

חֶרֶב adj. fem. חֶרְבָּה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרְבִּי, pl. חֶרְבוֹת, const. חֶרְבוֹת, f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶב, חֶרֶב, to be sharp, acrid, whence חֶרֶב *edge of a sword*"]. (Arab. حرب, Syr. سحر, whence Greek ἀσπη, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב *to smite with the edge of the sword; to kill with the sword*, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב חֶרֶב ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

Jebel Músa). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37, 39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*. town laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרְבָּה plur. חֶרְבוֹת, with art. חֶרְבוֹת const. חֶרְבוֹת f. ["(1) *dryness*, pl. *dry places*, Isa. 48:21."]

(2) *a desolation, a place laid waste, ruins*. Lev. 26:31, נָחֵמִי אֶת־עָרֵיכֶם חֶרְבָּה "I will lay your cities waste." חֶרְבוֹת לְבָנָה *to build up ruins or places laid waste*. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבְּנוֹת חֶרְבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhausen aufbauen. Synonymous with this is חֶרְבוֹת הָאֲדָמָה Isaiah 44:26. חֶרְבוֹת הָאֲדָמָה the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרְבָּה (for חֶרְבָּה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרְבוֹן plur. constr. חֶרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָה (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חֶרַג ἀπαξ λεγόμεν. Psalm 18:46, *to shake, to tremble*. Ch. חֶרַג fear, trembling. (The primary syllable is רַג, which equally with רַע denotes tremulous movements, see רַגַּע, רַגַּע). Loc. cit. חֶרַגוּ מִמְּקוֹרֵיהֶם "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خرج *to go out, translate shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרַגוּ.

חֶרֶגֶל an unused quadril. i. q. Arab. حرجل *to leap, to gallop as a horse, to spring as a locust*. It is formed from the triliteral חֶרַג *to tremble*, which is applied to leaping (see חֶרַג). By the omission of ר from this root another triliteral is formed, חֶרַגֶּל. Hence—

חרגל *m. a locust*, so called from its leaping (see the root, comp. *ἀρράς*, *ἀρράλαβος*, from *ἄρρειν*), with wings and fit for food, Lev. 11:22. (Arab. *حرجلة*, a troop of horses, also of locusts, *حرجوان*, *l* and *n* being interchanged, a kind of locust without wings).

חרד fut. *יִחְרַד*—(1) TO TREMBLE, TO BE FRIGHTENED. (The unused *יִחְרַד* prob. had the signification of terrifying, compare *אָרַע*, *ἀράσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by *ל* of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, *וַיִּחְרְדוּ אִישׁ אֶל אָחִיו*, "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by *אֶל* prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by *יִחְרַד* to follow any one trembling, 1 Sa. 13:7"].

(3) to come trembling, to hasten (compare *חָפַז* NIPHAL), followed by *מִן* from a place, Hos. 11:10, 11; *לִפְנֵי* to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. *חִירֹד*.

חָרִיד adj.—(1) trembling, fearful, afraid, Jud. 7:3; followed by *עַל*, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, *הַחֲרִידִים בְּמִצְוַת אֱלֹהֵינוּ*, "those who fear (or reverence) the commandment of our God," compare 9:4; Isa. 66:2, *חָרַד עָלַי דְּבָרִי*, "who reverences my words," followed by *אֶל* verse 5.

חֲרָדָה f. constr. *חֲרָדָה* plur. *חֲרָדוֹת*, Eze. 26:16.—

(1) terror, fear. Gen. 27:33, "and Isaac feared *הַחֲרָדָה* a great fear." A genitive after this word sometimes refers to the person who is feared, as, *הַחֲרָדָה* the fear of man, Prov. 29:25; sometimes to him who inspires fear, *הַחֲרָדָה* terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

חָרַב fut. *יִחְרַב* apoc. *יִחְרַב*.

(1) TO BURN, TO BE KINDLED, cogn. to *חָרַד*. Always spoken of anger, concerning which these expressions are used—(a) *חָרַב אָפוֹ*, Exod. 22:23; followed by *בְּ* against any one, Gen. 30:2; 44:18; Job 32:2, 3; 49:7; less often followed by *אֶל* Nu. 24:10; *עַל* Zec. 10:3—(b) without *אָפוֹ*, *חָרַב לוֹ*, "anger was kindled

to him," he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43.—(c) *חָרַב בְּעֵינָיו* "anger was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb *λυπέσθαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas *וָעַם* NIPHAL, and *עָצַב* HITHPAEL.

(2) to be angry, followed by *בְּ* Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root *חָרַד*]). part. *נִחְרָם* pl. i. q. Kal No. 2, to be angry, Isa. 41:11; 45:24; followed by *בְּ* against any one, Cant. 1:6 [but this should be referred to *חָרַד*].

HIPHAL *יִחְרַב* fut. *יִחְרַב*—(1) to make to burn, to kindle anger, Job 19:11; followed by *עַל*.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, *וַיִּחְרְבוּ הַחֲרִיבִים* "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. *יִחְרַב* (of the form *חִקְטַל*) to emulate, to rival, Jer. 22:15; followed by *אֶת* with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, *חֲרָב*, *חֲרִי*, *חֲרָה*.

[*חֲרָהִיָּה* (*Harhaiak*), according to other copies *חֲרָהִיָּה* ("who was dried up"), pr. n. of a man, Neh. 3:8.]

חֲרֹד ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. Jud. 7:1; Hence Gentil. *חֲרֹדִי* 2 Sa. 23:25.

חֲרָמִים m. pl. strings of pearls, or other gems, or coral, Cant. 1:10; from the root *חָרַב* which see. Syr. *ܚܪܡܝܢ* and Arab. *حَرَم* a necklace composed of gems or pearls.

חֲרָל m., Job 30:7; Zeph. 2:9; pl. *חֲרָלִים* Prov. 24:31, the nettle, so called from its burning, from the root *חָרַב* = *חָרַב*. Comp. *Ἀἰθέλη*: to singe, for *Ἀἰθέλη*. See Celsii Hierobot. t. ii. p. 165.

[*חֲרָמָפִּי* (contracted from *חָרַב אָפוֹ* flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

חָרָה m. (from the root *חָרַב*) heat, burning, and concr. of something burning, Ps. 58:10.

There is often found the phrase *חָרָה אָפוֹ* "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. *חָרָה* is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. *חָרָהִים*, Ps. 88:17.

[בית חרין see חרין]

חָרֵץ (*Kametz* pure, see *Amos* 1:3), part. pass. from the root **חָרַץ** to cut into, to sharpen.—(1) *cut in, dug*, hence *the ditch* of a fortified city, *Dan*. 9:25. (*Chald.* חָרֵץ.) Compare the root No. 1, *b*, where the verb **בָּרַח** can only be referred to חָרֵץ by zeugma.

(a) *sharpened* (see the root No. 2), hence as a poet. epith. for a *threshing wain*, an agricultural instrument used for rubbing out corn; more fully מֹרֵץ מִלֵּךְ a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. מֹרְצוֹת Amos 1:3. As to the form of this instrument, see מֹרֵץ.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4: 14, יוֹרֵד בְּקֶלֶד "in the valley of judgment," i. e. of punishment. LXX. ἐν τῇ κοιλίᾳ τῆς δίκης.

(4) poetically used for *gold*, Psa. 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see חָדָד No. 3), or else from its being eagerly desired by men (see חָדָד No. 4, b. Arab. حَرَص to be eager, to covet), or else perhaps for some other reason; [“properly that which is dug out”]. It seems to answer to the Gr. χρυσός.

חָרִיצִין (of a form which regularly receives dagesh, for חָרִיצִין)—(1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. חָרִיצִים Pro. 10:4; 12:24; 13:4; 21:5.

(2) [*Haruz*], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

חַרַּץ an unused root, cognate to **חַרַּץ** to *puncture*, hence to *perforate*, to *bore through*. Arab. **خَرَزَ** to perforate e.g. pearls or gems, in order to string them. Hence **חַרַּץ**.

["חֲרָהָם (*Harhas*), pr. n. m., 2 Ki. 22:14, written חֲרָה 2 Ch. 34:22."]

חֲרָר m. (from the root **חָרַר**)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. *ἰσθισμός*. Vulg. *ardor*.

(2) [*Harhur*], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

חָרַט an unused root. Syriac חֲרַץ *to cut in,*
to engrave, like the kindred root חָרַץ, חֲרִיץ, חֲרִישׁ,
χαράσσω, χαράττω. See more under the root חָרַד.
Hence חֲרִישׁ a graving tool or chisel, and Arab. حَرَطَ
to turn [as in a lathe]. [Hence חֲרִישׁ and חֲרִישׁ.]

קָרַט m.—(1) *a graving tool*, Ex. 32:4.

(a) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, בְּחֶזֶק אֲנִי־לֵךְ "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

חֲרָם m. only in plur. חֲרָמִים *sacred scribes*, skilled in the sacred writing (i.e. in the hieroglyphics), *ἱερογραμματεῖς*, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Ægypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3, 14, 15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from חָרַץ a style, and ח- formative (comp. חָרַץ from פָּרַח, חָרַץ from חָרַץ), or whether it be taken as a quadriliteral, formed from the trilaterals חָרַם and חָרַם to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. חָרַץ, מִשָּׁה, אֲבָרָה); thus, according to Jablonski (loc. cit., and Opusc. ed. de Water, i. p. 401) *ἱερογραμματεῖς* *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Ægypt., p. 366) *καρδοκιστής* i.e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from *خردمند chyredmand* (not *chardamand*), endowed with wisdom. Besides Jablonski and Rossius, see Michaëlis Suppl. p. 990; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

חֶרֶטְמִין Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

חַרַּי m. with the addition of **אֵף** *heat of anger*,
Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root **חָרָה**.

I. חָרִי *m. white bread*, made of fine flour, from the root חָרַר No. I. It occurs once, Gen. 40:16, חָרִי *Vulg. canistra farinæ*; LXX. *κavά χορδομίωv*. In the treatise of the Mishnah, Edaioth, iii. § 10, חָרִי is a kind of loaf or cake; Arab. *حواری* *white bread*, *white flour*.

II. חֹרִי ("a troglodyte," "cave-dweller," from חוֹר No. II, a hole, a cavern, and the termination יִ), [*Horite*], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Seir (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

חֲרִי יוֹגִים (from the root **חָרַא**), *doves' dung*, 2 Ki. 6:25 כְּחִיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb *Kali* is called *sparrows' dung* (حرو الصافر), and in the shops of the (hymnists [in Germany] *assa foetida* is called *Zeufelsbref*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is **דְּבִיּוֹגִים**, which see.

חָרִים m. pr. *something turned or carved* (from the root **חָרַם**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

חֲרִיף (Arabic خريف "autumnal showers," from חֲרִי autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יֹדֶה (also signifying autumnal showers).

חָרִץ (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*; τμήμα. 1 Sam. 17:18, עֲצֵצוֹת חֲרִיצֵי הַחֶלֶב, "ten cuttings of (thickened) milk (or of soft cheese)." LXX. τρυφαλίδες, i. e. according to Hesychius, τμήματα τοῦ ἀπαλοῦ τυροῦ. Vulg. *decem formellæ casei*. Arab. كرس (خ being changed into ك) soft cheese.

(2) *sharpened*, i. q. חָרִיץ No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

חֲרִישׁ (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀπορός, Gen. 45:6; Ex. 34:21.

חֲרִישִׁי adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

חָרַךְ a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to *BURN, TO SINGE* (like Chald. חָרַךְ and Arab. حرق), hence to *roast flesh*. Prov. loc. cit., לֹא יִחָרַךְ בְּסִיָּה צִידוֹ.

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. אִי־יִשׁ ר' לֹא יִחָרַךְ. LXX. οὐκ ἐκτερεύσει θήραν, pursues not prey. Chald. and Syr. יִחָרַךְ will take, will catch; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with חָרַךְ. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from חָרַךְ net-work, lattice. [To this Gesenius accedes in Thes.]

חָרַךְ Chald. *to burn, to singe*, i. q. Arab. حرق.

ITHPAEL, אִתְּחָרַךְ *to be singed*, Dan. 3:27.

חָרָכִים m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. δίκτυα. (Chaldee חָרָכִים a window.)

חָרַל see חָרַל [given as an unused root in Thes.].

חָרַם unused in Kal, properly to *SHUT UP* (comp. חָרַם a net, No. 1.)—

(1) specially *to shut in, to contract the nose* (comp. חָרַם). Hence part. חָרִים Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. *naso parvo*. Arab. خرم and خزم to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit to common use; to consecrate to God* (opp. to חָלַל). Arabic حرم to prohibit, especially to common use. II. to render sacred. IV. to devote.

حرم a sacred place, adytum, also women's apartment [*Haram*]. Ἀeth. ስረዓ: to account unlawful, ስረዓ: to forbid, to prohibit. See HIPHIL.

HIPHIL, חָרַם—(1) *to consecrate, to devote* (Ἀeth. ስረዓ: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **לְפִי חָרַם** Josh. 11:12; 1 Sa. 15:8. The phrase **חָרַם אֶחָד** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. חָרַם 1 Ki. 14:10; 21:21). Poetically, God himself is said to

devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, **וְהָיָה יְהוָה יִתְּנוּ לָשׁוֹן** **וְהָיָה יְהוָה יִתְּנוּ לָשׁוֹן** "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

הָרָם **הָרָם** to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 12:19; Lev. 27:29.

הָרָם ("devoted," "sacred"), [*Horem*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

הָרָם for **הָרָם** (i. q. **הָרָם** "flat-nosed"), [*Harim*], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

הָרָם, once **הָרָם** (Zec. 14:11), with suffix **הָרָם**, **הָרָם** pl. **הָרָם**.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. **אִישׁ חָרָם** a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

הָרָם ("a devoting," a place laid waste), [*Hor-mah*], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called **צִפְתָּ** Jud. 1:17.

הָרָם (i. q. **חרם**, prominent summit of a mountain; properly it seems the nose of a mountain; compare **חרם**, *Hermon*, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called *Jebel esh-Sheikh* (جبل الشيخ) and towards the south *Jebel el-Heish*; it consists of several mountains, and is therefore spoken of in the pl. **הָרָם** Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites **שִׁירִי**, by the Sidonians **שִׁירִי**; and they were also sometimes called **שִׁירִי**; but 1 Ch. 5:23, *Senir* and *Sirion* are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

הָרָם quadril. prob. compounded of **חרם** to cut off, and **חַרַּשׁ** to cut into. Hence—

הָרָם m. a sickle, reaping hook, Deut. 16:9; 13:26.

הָרָם (i. q. Arab. **أرض**) a place dried up, or parched

with the sun), [*Haran*], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. *Káppai*, *Carrae*, Arab. and Syr. **حاران**, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alfereg. p. 249; Schult. Ind Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

הָרָם ("two caverns," dual from **חור** = *Hor*), [*Horonaim*], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is **חור** Neh. 2:10, 19 **חור** page cxvii, B, is altogether a different place

הָרָם (perhaps for **חור** from **חור** to snore, and **נָפַח** to inhale, to pant), [*Harnepher*], pr. n. m. 1 Ch. 7:36.

חָרַשׁ & חָרַשׁ an unused root.

(1) i. q. **חרשׁ** and **חרשׁ** to scrape, to scratch and intrans. to be rough; **חָרַשׁ** a potsherd, so called from its being scratching, rough. Hence **חָרַשׁ** a sherd, and **חָרַשׁ**.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root **חָרַשׁ**. Hence **חָרַשׁ** the sun.

חָרַשׁ m. [in pause **חָרַשׁ**, root **חָרַשׁ**].—(1) the itch, Deut. 28:27; so called from scratching (*κράσσειν von tragen*).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with **חָרַשׁ** Jud. 14:18 (like **חָרַשׁ**, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that **חָרַשׁ** properly is the orb, or disc of the sun, die Sonnen-scheibe, from the idea of scraping or forming, as the Germ. *Scheibe* from the verb *schaben* (see Adelung h. v.).—**חָרַשׁ**, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (*Ἀχερίς*), Symm. (*πόλις ἡλίου*), Vulg. (*civitas solis*), Saadiah (*قرية حرس*), and is also confirmed by the Talmudists in Menachoth fol. 110A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere *בית נקלש*, what-
ever may be thought of the authenticity of the words,
עיר החרם יאמר לאחת. [Nothing but *conjecture* can
be opposed to their genuineness.] From the Arabic
usage حرس to defend, to preserve, it may be ren-
dered "one shall be called a city preserved," i. e. one
of those five cities shall be preserved. Whichever
rendering is preferred, this reading is better than the
other החרם עיר, concerning which see p. CCXXXII, B.

הַחֲרֹמֹת *f. a pottery, potters' workshop*, ὀψέρευν,
where earthen vessels are made (from חרש). Hence
שער החרמות the pottery gate, Jer. 19:2, a gate of
Jerusalem near the valley of Hinnom. ["See under
שער."] In חרמית there is חרם.

חָרַע an uncertain root ["Syr. Ethpaël to be
cunning"], see פתח חרע.

חָרַף fut. יַחְרֹף (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. خرف.)
With this accord the Lat. *carpo*, and (with a prefixed
sibilant) German *farp*, *scharf*. The primary syllable
חַר has also in other roots the signification of plucking
(*rapienti*), as חָרַף, חָרַף, חָרַף, see (חָרַף). Hence חָרַף,
חרף the time when fruits are plucked, autumn,
and from this—

(2) denom. to pass the autumn (and winter), to
winter, χειμάω. Isa. 18:6, וְכָל-בְּהֵמַת הָאָרֶץ עָלֶיךָ תִּחְרַף,
"and all the beasts of the field shall winter upon it,"
as rightly rendered by Chald., Jerome, Luth. Opp.
to קָץ to pass the summer (from קָץ). The Arabic
verb خرف has also many significations derived from
חרף and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach.
Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, לֹא-יִחְרַף
לִבִּי, "my heart (my conscience) shall not re-
proach me as to any day of my life;" i. e. I do not
repent of any day.

חָרַף — (1) i. e. Kal No. 3, to reproach, to
scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11;
102:9, etc.; followed by ל 2 Chr. 32:17; א 2 Sam.
23:9, חָרַף חָרַף Ps. 79:12; 89:52.

(2) followed by נָפַשׁ to scorn life, to count one's
life as of little worth, i. e. to expose one's life to
very great danger, especially in battle, παραβάλλε-
σθαι. Jud. 5:18, וְנָפְשׁוֹ לָמוּת, זְבֻלֹן, "Zebulun,
the people despised their life (and cast it away) unto
death." The Arabs make a similar use of the verbs
أهان, بذل, عرض, see my Comment on Isa. 53:12.
It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of
Him who laid down his life that he might take it
again.]

חָרַף, pass. of Piel No. 2, to be betrothed, speak-
ing of a woman; prop. abandoned, i. e. given up, or
delivered to a husband. Levit. 19:20, "a maid-
servant לְאִישׁ נְחֻרָתָהּ who is betrothed to a husband."
So in the Talmud חָרַף is i. q. אִרְסָה espoused.
There is a similar use made of the Arabic verbs
يذل, properly to esteem lightly, and then to
deliver a wife to a husband; see Schultensii Opp.
Min., p. 145, seq.

The derived nouns follow, with the exception of
חָרִיף.

חָרַף ("plucking"), [Hareph], pr. n. m., 1 Chr.
2:51.

חָרַף m. autumn, the season in which fruits are
gathered (see the root No. 1). Arabic خريف, see

Schultens on Job 29:4. It commonly includes also
the winter, and thus חָרַף וְחָרַף summer and autumn
make up the whole year, Gen. 8:22; Ps. 74:17; Zec.
14:8. חָרַף בֵּית חָרַף a winter house, Am. 3:15. Metaph.
used of mature age, manhood; compare Gr. ὑπέρμα
Pind. Isthm. ii. 8; Nem. v. 11; ὥρα, Plato. Legg. viii.
p. 415: auctumnus; Ovid. Met., xv. 200. Job 29:4,
בְּיָמֵי חָרַפִּי "in the days of my maturity," i. e. of my
manly vigour; ἡς ἀμῆς μου, the flower of my age.

[It may, I think, be questioned, whether חָרַף
really means winter as well as autumn; the phrase
חָרַף וְחָרַף will not prove it by any means; see Genesis
8:22. As to Pro. 20:4, it may signify "he will not
plow by reason of the autumn," i. e. the abundance
of autumn fruits. In Job 29:4, the metaphorical
use appears to arise from the autumn having been
regarded as the beginning, the prime of the year,
see Thes.]

חָרַף *f.* — (1) reproach, scorn, contempt—
(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12,
pass. Mic. 6:16, חָרַף עָמִי "the reproach of my
people," i. e. the reproach which the people cast upon
me—(b) which rests upon any one. Isa. 54:4, "the
reproach of widowhood," i. e. which rests on widows.
Joah. 5:9, "the reproach of Egypt," i. e. the stigma
resting on Israel from the time of their departure cut
of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is
despised, Neh. 2:17; Psalm 22:7; Joel 2:17, 18
Plural חָרַפֹּת Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.

חרץ fut. **יִחַרֵּץ** — (1) properly to CUT, to CUT INTO; kindred to **חַרַּשׁ** (LXX. sometimes render it *suréneuv*, Prov. 21:5; Isaiah 10:23; 28:22.) Hence **חַרְצֵץ** a slice. Specially — (a) to cut skin deep, to wound slightly. (Arabic **حَرَسَ** to cut the skin, **حَرَصَ** to wound skin deep, **حَرَصَة** such a wound on the head.) Part. **חָרֵץ** somewhat wounded, Levit. 22:22. — (b) to dig, see **חָרַץ** No. 1.

(a) to sharpen, to bring to a point (comp. Arab. **خَرَصَ** the point of a spear. Schult. on Prov. 21:5). Only occurring in the proverbial expression, Exodus 11:7, **לְכָל בְּנֵי יִשְׂרָאֵל לֹא יִחַרֵּץ בְּלִבָּהּ לָשׁוֹן** "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence **חָרֵץ** No. 2.

(3) This word is also figuratively used to decide, to determine. 1 Ki. 20:40, "this is thy sentence, **וְאַתָּה תִּחַרְצֵה** thou thyself hast decided it." Job 14:5, **אִם חָרְצִים יָמָיו** "seeing that his days are determined." Isaiah 10:22, **כָּלִיּוֹן חָרֵץ** "destruction is decreed." Compare NIPHAL, and **חָרַץ** No. 3.

(4) from the idea of sharpening; to be sharp, as applied to taste, to be sour, whence **חָרְצִים** sour grapes [or grape stones]; and also —

(5) to be eager, i. e. strenuous, active, diligent (Germ. **für** *fauert werden lassen*). Hence adj. **חָרֵץ** eager, which see; and once as a verb. 2 Sa. 5:24, **אָדָּהָתְךָ** "then be thou diligent," on the alert; i. e. hasten.

(Arab. **حَرَصَ** to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, **حَرَصَ** desire, pursuit.)

NIPHAL, part. **נִחְרָץ** construed **נִחְרָצָה** something determined, decreed, especially in the phrase **נִחְרָצָה וְנִחְרָצָה** "destruction, and that which is decreed;" *ἐν δαίμονι*, for the destruction decreed (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36. — Daniel 9:26, **נִחְרָצָה שְׁלֹמֹכֶת** ["a decree of desolations," i. e.] "the desolations decreed."

Derivative nouns **חָרֵץ** I. and II., **חָרִיץ**, **חָרְצִים**.

חָרַץ Chaldee, loin, the lower part of the back, round which the girdle was bound, i. q. Hebr. **חָרַץ**, **חָרַץ** and **ר** being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural **חָרְצִין** (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular **ܚܪܝܨ**

(Rish being omitted) is frequently used for the back (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis p. 316). So Dan. 5:6, **כִּסְיֵי הַחֲצָיוֹת** "the bands of his loins were loosed," i. e. the joints of his back, the vertebrae.

חָרַץ an unused quadril. root, i. q. Arab. **حَرَبَ** to bind a cord fast, comp. **حَصَمَ** and **حَظَبَ** Hence —

חָרַץ pl. **חָרְצוֹת** — (1) bands tightly fastened, Isa. 58:6.

(2) pangs, griefs, Ps. 73:4; comp. **חָרַץ** and **חָרַץ**.

חָרַץ only in pl. **חָרְצִים** sour or unripe grapes, compare the root **חָרַץ** No. 4; Nu. 6:4. Arab. Sam.

transp. **חָרַץ** id., **חָרַץ** food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

חָרַץ fut. **יִחַרֵּץ** TO GNASH with the teeth, an onomatopoeic root (Arab. **حَرَقَ** Syr. **ܚܪܥ** id., **ܚܪܥ** gnashing of teeth. With this accords the Gr. *κρίω*, Aor. *ἐκρίω*, of which the root is *KPI*). It occurs Job 16:9; and **חָרַץ** Ps. 35:16; 37:12; 112:10; Lam. 2:16.

חָרַץ (1) TO BURN. (Arab. **حَرَسَ** to be warm, to glow; Æth. **ሕረረ**; to be hot. The signification of burning is found in the stock **חָרַץ**, comp. **חָרַץ**, **חָרַץ**, **חָרַץ**, Lat. *areo, uro*, and Germ. *har, uro*, fire; *herb, harften*, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare **חָרַץ** (ḥar). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. **حَرِيْر** born of a noble race, to be free, to be freeborn, whence **חָרַץ**, Heb. **חָרַץ**, noble, freeborn, Syr. **ܚܪܝܨ** to set at liberty, **ܚܪܝܨ** free, freeborn. The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

NIPHAL **חָרַץ**, and **חָרַץ** (Psalm 69:4; 102:4, of the form **חָרַץ** from **חָרַץ** fut. **יִחַרֵּץ** (Ezek. 15:5), to be burned up, Jer. 6:29; Ezek. 15:5; 24:10; to be dried, Ps. 69:4. [Also trop. to burn

with anger, Cant. 1:6, נְהִירָדִי. See Thes. In Man. from חָרָה.]

PULCEL inf חָרָה to kindle (contention), Proverbs 26:21.

Derived nouns [חָרָה, חָרָה, חָרָה and—

חָרָה m. pl. parched, or sunburnt places, Jer. 17:6

חָרָה i. q. חָרָה which see. Hence—

חָרָה m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. חָרָה קֵלִי a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חָרָה stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרָה [fut. חָרָה and חָרָה]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרָה, חָרָה, חָרָה, which see. Syr. حَرْف is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרָה), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also חָרָה); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; καὶ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. חָרָה to plow (Arab. حَرث Eth. ሰረዘ: id., مَحْرَاث a plowman, a husbandman, مَحْرَاث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with פָּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עָלַי חָרְשׁוּ חֲרָשֵׁי חֲרָשֵׁי "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil rinadern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. חָרָה to be deaf (compare חָרָה deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. حَرْف, Med. E., Arab. خرس id., خرس dumb. The origin of this meaning lies in

cutting off, hacking, and חָרָה properly is blunted, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרָה as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרָה implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, וְאַתָּה יְיָ אֱלֹהֵי חָרָה "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by כֵּן in a pregnant sense, Psalm 28:1, אַל תִּחְרַשׁ מִמֶּנִּי "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרָה.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:18; Mic. 3:12.

HIPHAL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לְ to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by כֵּן to be silent from some one, i. e. to hear some one silently; followed by אֵל id., Isa. 41:1; to be silent about any thing (εἶναι ὑπὸ σιωπῆς), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתָּם תִּחְרָשׁוּ and you shall keep quiet," or be still. Followed by כֵּן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חָרָה, חָרָה, חָרָה.

חָרָה (of a form which takes dagesh, for חָרָה) constr. חָרָה (Exod. 28:11; Isa. 44:12, 13; compare חָרָה constr. חָרָה Eze. 26:10)—

(1) an engraver, of stones, Ex. 28:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרָה חָרָה an artificer of iron. Isa. 44:12, חָרָה חָרָה an artificer of wood, ih.

verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חרש משהו artificer of destruction, Eze. 21:36.

חרש (of the form חרש adj. pl. חרשים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חרש m.—(1) *work of an artificer*. Hence יַחְרֵשׁ the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. *ܚܪܫܐ*, compare *ܚܪܫܐ* Chaldee חרש a magician, an enchanter. Isa. 3:3; חרשים "oneskilled in artifices," i.e. in magic: there follows חרש a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 2:1.

(4) [*Heresh*], pr.n. of a man, 1 Ch. 9:15.

חרש m. pr. part. Kal of the verb חרש No. 1, 2, *cutting, fabricating*, hence *a cutting instrument, edged tool*. Gen. 4:22, חרש נחשת "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חרש m. *a thick wood*, ["either as being cut, or"] from the Chaldee verb חרש to be entangled, חרש a wood, חרש a thicket, compare Sam. 17:12, חרש a wood, Isaiah 17:9; Eze. 31:3. With ה parag. חרש 1 Sa. 23:16, which is also retained with a preposition. חרש verses 15, 18; pl. חרשים 2 Ch. 27:4.

חרש (Chaldee "enchanter," "magician"), [*Harsha*], pr.n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חרש f.—(1) *the working of wood, or stones*, Ex. 31:5; 35:33.

(2) חרש [Harosheth of the Gentiles], pr.n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חרת i. q. חרש No. 1, TO ENGRAVE, compare χαράσσω, χαράττω. It occurs once, Exod. 32:16. (Chald. חרת id.). [Hence in Thea.]—

חרת (prob. i. q. חרש "wood" ["a cutting, hence i. q. חרש"], [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חרש ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חרש m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חרש LXX. δύο ποίμνια αἰγῶν. Vulg. *duo parvi greges caprarum*. Abulwalid MS. gives it well تطيعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حنس to drive a flock." This word is only found defectively حنشا.]

חרש fut. יַחְרֵשׁ —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. *ܚܪܫܐ* id. A kindred root is *חַרַּשׁ*.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חרש שפתיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), אל תחשך keep not back (thy throat or mouth)." Followed by מן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i.e. to deny it to him; followed by מן of the person, and acc. of the thing, Gen. 39:9; 22:12; but verse 16 without מן of person.

(4) *to spare, to be sparing of*—(a) things (Germ. *sparen*). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. *schonen*). Isa. 14:6; 2 Ki. 5:20. Followed by ל to reserve for something (*für etwas aufsparen*), Job 38:23.

NIPHAL.—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חרש fut. יַחְרֵשׁ a kindred root to חרש (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab *حسف* and *سحف*). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חרש שקל "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חרש "with the buttocks uncovered." *To make a tree bare*, i. q. *to strip off its leaves*, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben abfchöpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic حَسْب is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from حَسَف to let down]).

Derivatives, חֶשֶׁב, חֶשֶׁב and pr. n. חֶשֶׁב.

[חֶשֶׁב s. חֶשֶׁב.]

חֶשֶׁב fut. חֶשֶׁב but חֶשֶׁב Ps. 40:18; חֶשֶׁב Ps. 35:20—(1) TO THINK, TO MEDITATE. (Arab.

حَسَب, Syr. حَسَب, Eth. ለሰበ and ለሰበ: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. حَسَب and اشَب, whence חֶשֶׁב a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. to *think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare חֶשֶׁב), Ex. 31:4; whence חֶשֶׁב an artificer, 2 Chron. 26:15; especially *polymiliarius*, a weaver of damask adorned with figures (different from חֶשֶׁב) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to *devise evil, to plot*, as חֶשֶׁב אֶנֶן Ps. 10:2; 21:12; 35:20; 36:5; 52:4; חֶשֶׁב רָעָה עַל Genesis 50:20; Mic. 2:3; Nah. 1:11; חֶשֶׁב מְחַשְׁבוֹת עַל (against some one), Jer. 11:19; 18:11, 18; followed by אֶל Jer. 49:20; 50:45; followed by a gerund, to *think, to purpose* to do something, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added לַע of the person).

(2) to *think, to take* to be so and so, followed by acc. and dat. (λογίζεσθαι τινα εἰς τι). Gen. 38:15, וַיַּחְשְׁבֶהָ לְזוֹנָה "and he thought her (or, took her for) a harlot." 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and 3 Job 19:11. Absol. to *make much account of, to esteem, to prize* (achten for hochachten). Isaiah 13:17, אֲשֶׁר לֹא יַחְשְׁבוּ "who do not regard silver." Isa. 33:8; 53:3; Mal. 3:16.

(3) to *impute* something to some one; followed by 3 of pers. and acc. of the thing; e.g. sin, Psalm 2:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL—(1) pass. of Piel No. 1, to *be computed, reckoned*, 2 Ki. 22:7; to *be accounted*, followed by 3, Josh. 13:3; 2 Sa. 4:2.

(2) pass. of Kal No. 2, to *be taken for*,—followed by an acc. Prov. 17:28, "even a fool while he is silent

חֶשֶׁב חֶשֶׁב is counted wise." Gen. 31:15; Isa. 40:15. Followed by 3 to *be reckoned equal* to some one, Job 18:3; 41:21; Hos. 8:12 (hence to *be like*, Isa. 5:28); followed by 3 id. 1 Ki. 10:21; Lam. 4:2; 3 Isa. 2:22, בְּמָה יִחְשַׁב הוּא "to what shall he be made equal," i.e. at how much is he to be estimated? followed by עַם Ps. 88:5.

(3) pass. of Kal No. 3, to *be imputed* to some one, followed by 3 Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL—(1) to *compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (εἰς τινα berechnen, ausrechnen) Lev. 25:27, 50, 52; 27:18, 23, אִם (אִם) to reckon with any, 2 Ki. 12:16.

(2) to *consider, to think upon* (beachten), Psalm 77:6; 119:59.

(3) to *think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. to *think out*, Prov. 16:9; in a bad sense, to *devise, to plot*, followed by עַל of pers. חֶשֶׁב מְחַשְׁבוֹת עַל Dan. 11:24; אֶל of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, to *be as though it were*—Jon. 1:4, "the ship was as though it would be broken."

HITHPAEL reflex. i. q. Niphal No. 1, to *reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. חֶשֶׁב, חֶשֶׁב.

חֶשֶׁב Ch. i. q. Heb. No. 2, to *reckon, to take for* any thing, followed by 3 Dan. 4:32.

חֶשֶׁב m. the girdle of the high priest, with which his אֶפֶסֶת was bound together, Ex. 29:5; Lev. 8:7; fully expressed חֶשֶׁב הָאֶפֶסֶת Ex. 28:27, 28; 39:20, 21; חֶשֶׁב אֶפֶסֶתוֹ Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

חֶשֶׁב־דָּנָה (for חֶשֶׁב דָּנָה "reason," "thought in judging," perhaps "wise judge"), [Hashbadana], pr. n. of a man, Neh. 8:4.

חֶשְׁבָּה ("estimated," for חֶשֶׁב with the Aramaean article [i. e. the emphatic termination]), [Hashubah], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

חֶשְׁבֹן m.—(1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. ratio.

(2) [Heshbon], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities

of Moab (Isaiah 15:4; Jer. 48:9). The *Ebonites* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syria, p. 11). It is now called حَسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֶשְׁבֹן plur. חֶשְׁבֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֶשֶׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 2 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֶשְׁבִּיהוּ חֶשְׁבִּיהוּ ("whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֶשְׁבָּה (i. q. the preceding, from which this seems to have originated, 'being changed into ב), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֶשְׁבִּנִיָּה (id.) [*Hashabniyah*], pr. n. m.—(1) Neh. 3:10.—(2) Neh. 9:5.

חֶשֶׁה fut. יִחְשֶׂה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under הָקָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by כִּן to turn oneself silently away from any one, Ps. 28:1. Compare חֶרֶשׁ No. 4.

HIPHIL הִחְשֵׂה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare הִחְרִישׁ, הִחְשִׁים), Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֶחֶשׁ [from חֶשׁ] Job 31:5, see Analyt. Ind.

חֶשֶׁב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֶשֶׁךְ Chald. *darkness*, Dan. 2:22. Root חֶשֶׁךְ.

חֶשְׁקִים see חֶשֶׁק.

חֶשֶׁךְ Chald.—(1) *to be needful*. (Syr. *ܡܫܝܬܐ* to be fit, useful.) Ezra 6:9; מַה-יֶּחֶשֶׁן "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֶשְׁחֹת f. *need*, what is needful, Ezr. 7:20.

חֶשְׁכָּה see חֶשֶׁךְ.

חֶשְׁשִׁים see חֶשֶׁשׁ.

חֶשֶׁךְ fut. יִחְשֶׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. *ܡܫܝܬܐ* id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIPHIL—(1) *to darken, to make dark*. Amos 5:8; יוֹם לִיָּהּ הִחְשִׁךְ "he makes the day dark (even unto) night;" followed by לְ 8:9. Metaphorically Job 38:2; מִי זֶה מְחַשְׁךְ עֲצָה וּנְוִי "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֶשֶׁךְ and the following words.]

חֶשֶׁךְ pl. חֶשְׁכִּים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldees חֶשְׁכָּה id.

חֶשֶׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֶשֶׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22; לֹא יֵאֱמִין שׁוֹב כְּנִי חֶשֶׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵוֶר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—[("d) *wickedness*, Prov. 2:13; comp. *τὸ σκότος*, John 3:19; also Rom. 13:12.]

חֶשְׁכָּה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֶשְׁכָּה Ps. 139:12. Plur. חֶשְׁכִּים Isa. 50:10.

חֶשְׁכָּה or חֶשְׁכָּה (with Tzere pure), constr. חֶשְׁכָּת (without dagesh lene), Ps. 18:12.

חֶשְׁכָּה f. id. *darkness*. Mic. 3:6; לְכֶם, חֶשְׁכָּה "and darkness shall surround you, so that ye shall not divine." Some copies have חֶשְׁכָּה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לִיָּהּ in the oth. r. clause

חָשַׁל unused in Kal i. q. שָׁחַל to prostrate, to
craken.

NIPHAL, part. **דַּלְּשָׁנִים** *the weakened, the wearied*,
Deu. 25:18.

כָּרַס Chald. *to make thin*, hence *to crush*, *to beat fine*, i. q. כָּרַס, Dan. 2:40. (Chald. and Talmud Jerus. *to hammer out*, *to beat out thin*, כָּרַס crushed barley. Syr. **ܕܪܫ** *to hammer out*.)

חָשַׁם an unused root. Arab. **حشم** — (1) *to be fat*, transposed **חָשַׁם**. — (2) *to have many servants* (prop. *to be rich, wealthy*). Hence **חֲשִׁמּוֹן**, **חֲשִׁמוֹה**, **חֲשִׁמוֹה** [חֲשִׁמוֹה], and —

חֲשִׁימִי ("rich," "wealthy." Arab. حاشيم having many servants), [*Hashumi*], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

חֲשֹׁם see **חֹשֶׁם**.

הֶשְׁמוֹן ("fatness," "fat soil"), [*Heshmon*],
pr. n. of a town in the tribe of Judah, Josh. 15:27.

הַשְׁמוֹנָה (id.) [*Hashmonah*], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

𐤎𐤑𐤕 m. *brass made smooth*, i.e. *polished*,
 Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii.
 page 877, seq.) to be compounded of 𐤑𐤕𐤕 for 𐤕𐤑𐤕
 brass, and Chald. 𐤎𐤕𐤕 gold, so that it would answer
 to *aurichalcum*; [if this word had been (as is sometimes
 supposed) from *aurum*, but it is in Greek *ορείχαλκος*,
 see Thes.], but the word 𐤎𐤕𐤕 seems to be of very
 uncertain authority. As in chap. 1:7, there occurs
 in the same connection 𐤎𐤕𐤕 𐤕𐤑𐤕 *smooth brass*, 𐤎𐤕𐤕
 must, I think, be explained as having the same sense;
 and be taken as from 𐤑𐤕𐤕 (𐤕 being rejected by aphæ-
 resis) and 𐤎, a syllable which is shewn to have not
 only the signification of softness, but also that of
smoothness and brightness, by many roots which com-
 mence with it, as 𐤕𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕, 𐤕𐤕𐤕
mulceo, mollis, and with a guttural prefixed 𐤕𐤕𐤕 (see
 𐤕𐤕𐤕). LXX. translate it *ἤλεκτρον*. Vulg. *electrum*,
 which words are not to be understood as used for
amber, but for a kind of metal of remarkable bright-
 ness compounded of gold and silver; see Pausan. v. 12;
 Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in
 dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar
 connection, occurs *χαλκαλίζανον*, which I would ex-
 plain *χαλκὸν λιπαρόν* = 𐤎𐤕𐤕.

דִּשְׁשָׁה m. pl. ἀπαξ λεγόμεν. Ps. 68:32, "those who are fat," i.e. rich, nobles; compare Arabic

חֲשִׁים, a great man with a large retinue. Well explained by the Hebrew interpreters, מְנַשִּׁים נְדוּלִים. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic خَشَم the nose, which may be applied to a prince, like أَنْف a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as خَشَم signifying nose, although حَشَام is a large-nosed man, خَشَم to break the cartilages of the nose. Compare under תַּרְבֵּם.

חֲשַׁן an unused root, i. q. Arab. حَسَن *to be fair*,
 Conj. II. IV. to adorn. (In the western languages,
 perhaps, there accord with this Goth. *scēinan*, Germ.
schēinen, whence *ston*, *schön*). Hence—

צִיָּה m. ornament, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully צִיָּה חֲסִידִים Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. צִיָּה. LXX. λογείον, Philo λόγιον, λογείον κρίσεως, Sir. 45:10.

חָשַׁק—(1) properly to JOIN TOGETHER (comp. **חָשַׁק** No. 1, 2), and intrans. (for **חָשַׁק**) to be joined together, to adhere, see **PIEL**. In **Kal** always metaphorically in the sense—

(a) to *cleave* to any one, i. e. to be attached with very great love, as though it were to *be joined* to any one, as Cic. ad Q. fratrem, iii. 1. Followed by Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to عشق to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, וְהִשְׁתָּה נֶפֶשׁ מִשְׁחַת בָּלִי "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, *to like to do something*,
 1 Ki. 9:19; 2 Ch. 8:6.

PIEL trans. of Kal No. 1, to join together, Exod.
38:28.

PUAL pass. of Piel *ibid.*, 27:17. Hence—

חֶשֶׁק suff. חֶשֶׁק m. *desire, delight*, 1 Ki. 9:1, 19.
Isa. 31:4, לַיְלַת חֶשֶׁק "the night of my pleasure."

חֲשִׁקִים *m. plur. joinings, i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended.*
Ex. 27:10, 11; 38:10, seq.

חֲשָׁקִים m. pl. *the spokes of a wheel*, by which the nave and the rim are joined, 1 Ki. 7:33.

חָשַׁר an unused root. Arabic حشر to gather together. Hence—

חֲשֵׁרָה or **חֲשֵׁרָה** constr. **חֲשֵׁרָה** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Psa. 18:12, there is חֲשֵׁרָה.

חֲשֵׁרִים masc. plur. *nave of a wheel* (Nabe des Rades), at which the spokes are gathered together, 1 Ki. 7:33.

חֲשֵׁשׁ an unused root. Arab. حش is to give hay for fodder, but this is a denominative from حشيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. חֲשֵׁשׁ, חֲשֵׁשׁ). Hence—

חֲשֵׁשׁ m. *dry grass, hay*. Isa. 5:24, חֲשֵׁשׁ לֶהֱבֶה "dry grass of flame," i. e. burning Isa. 33:11.

חַת (from חָתַת) with suff. חֲתָם (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

חַת ("fear," "terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called חַת Gen. 23:3, seq.; 25:10 (בְּנוֹת חַת 27:46); sometimes חֲתִי plur. חֲתִים, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. מְלֶכֶי חֲתִים 2 Kings 7:6, a name given to all the Canaanitish kings [?].

["Fem. חֲתִית Eze. 16:3, plur. חֲתִיּוֹת 1 Ki. 11:1, also בְּנוֹת חַת Gen. 27:46."]

חָתַת fut. יִחַתֵּה TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to חָתַף, whence by softening the third radical might be formed חָתַב and חָתַו). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, לְחַתּוֹת, "to take away fire from a hearth." Prov. 6:27; 25:22, pregn. const. חֲתָה עַל "for thou wilt take coals of fire (and heap them) on his head." See under the word חָתַל.—Hence חֲתָה fire-pan, censer [and מַחַת].

חֲתִית (from חָתַת) f. *terror, fear*, Gen. 35:5.

חֲתָל (from חָתַל) m. *a bandage for binding up a wound*, Eze. 30:21.

חֲתִיתִּים plur. **חֲתִיתִּים** adj. *timid, fearful*, Eze. 13:5. Root חָתַת

חֲתִי see חָת.

חֲתִית (from חָתַת) f. *terror, alarm*, Eze. 32:23 26. With suff. חֲתִיתִּים their alarm, i. e. that which they cause. Eze. 26:17.

חָתַךְ properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with חָק, חָקַשׁ), hence TO DECREE, TO DETERMINE.

NIPHAL pass. Dan. 9:24, "seventy weeks **חָתַךְ** עָלֶיךָ are determined (and shall come) upon thy people." Theodor. and Gr. Venet. συνεμύθησαν τέτταρα. LXX. ἐπιθήσαν.

חָתַל TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. ختل, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, חֲתָל [and the following words]—

חֲתָלָה f. *a bandage, a swaddling band*, Job 38:9.

חֲתָלִין ("a hiding-place," "a place wrapped up"), [*Hethlon*], pr. n. of a town situated in Syria of Damascus, Eze. 47:15; 48:1.

חָתַם fut. יִחַתֵּם—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as חָסַם, חָסַם, חָסַם. Arab. ختم id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Æthiopic root ስጠ: see Ludolph, p. 282. Construed absol. Jer. 32:10. 44; followed by פֶּ of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, חָתַם הַתּוֹרָה "seal up the oracle" [rather, the law]; also יָסַד Job 9:7 (compare יָסַד No. 3), and פֶּ Job 37:7, חָתַם יְהוָה "he seals up the hand of every man," i. e. restrains them from labour, hinders them from using their hands. Job 33:16, חָתַם יְהוָה properly "he seals up their instruction," i. e. instructs them privately. (In this sense it answers to the Arab. حتم

followed by ب to reveal to some one; see Schult. ad h. l.) Part. pass. חָתוּם sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. *ختم* to mark with a sign of conclusion, *finish*, to finish). Daniel 9:24, לחתם היום ויגדל "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, *to be sealed*, Est. 3:12; 8:8.

PIEL, *to shut* (see under Kal No. 1), followed by ל as though it were, to put a barrier, to set a lock on something. Job 24:16, יומם חֲסִים לָם "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHAL, i. q. Piel, once occurs, Lev. 15:3, חֲסִים אֶל מַעַל מִזִּבְחוֹ "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חֲסִים, חֲסִים.

חֲסִים Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֲסִים see חֲסִים *a seal*.

חֲסִים f. id. Gen. 38:25.

חֲסִים (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (αὐτογατρῆν). Hence part. Kal חֲסִים *a father-in-law, the wife's father* (a husband's father is called חָם), who gives his daughter in marriage. חֲסִים the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חֲסִים *a mother-in-law, wife's mother*. Deu. 27:23.

(2) to take in marriage, αὐτογατρῆν. Hence חֲסִים, חֲסִים.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by חֲסִים, with any one, Gen. 34:9; 1 Ki. 3:1; 7 Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; 2 Ch.

18:1. (Arab. *ختن* Conj. III. id., *ختن* a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; *ختان* circumcision, place of circumcision

ختن a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in חֲסִים) but also by *ختن* Conj. I. to provide a nuptial feast, or a feast at the circumcision of an infant, *ختن*, *ختان* a feast at a circumcision. The primary and genuine meaning may be *to cut off, to circumcise*, another trace of which is in *ختن* to diminish, *ختن* a cutting off (comp. the roots *חָסַן*, *חָסַן*, and others which begin with the syllable *חַס*); and then the word used for

the festival of circumcision was applied to that of a marriage." Thes.]

חֲסִים m. he who takes any one's daughter in marriage, Gr. *γαμβρός*, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother *חֲסִים bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb

ختن to contract affinity, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52. Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חֲסִים f. marriage, nuptials, Cant. 3:11.

חֲסִים i. q. חָסַף TO SEIZE, TO RAVIN, as a lion, Job 9:12. Hence—

חֲסִים m. prey, used poet. for חֲסִים *a robber* (like חֲסִים for חֲסִים 2 Sa. 12:4), Pro. 23:28.

חֲסִים fut. יִחַסֵּר TO BREAK OR DIG THROUGH a wall, followed by חֲסִים Eze. 8:8; 12:5, 7; with an acc. חֲסִים (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, אִם יִחַסְרוּ בְּשָׂאֵל "if they break through into Hades." Metaph. *to break through* the waves in rowing, *to row*. Absol. Jon. 1:13.

Derivative, חֲסִים.

חֲסִים—(1) prop. TO BREAK (kindred to other onomatopoeic roots, *בָּתַח*, *בָּתַח*, *בָּתַח*, see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as *שָׁרַח* Job

41:16; Arab. *كسر*, *فزع* Schult. Opp. Min. p. 93. As those who are seized with great terror or fear

strike their knees together as if they were broken, *ſie brechen zuſammen.*) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb *נָחַם*.

NIPHAL נִפְּחַל (which is identical in form with Piel and Niphal of the verb נָחַץ), fut. נִפְּחֵץ, pl. נִפְּחִיצוּ—(1) pass. of Kal No. 1, *to be broken*, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, *to be broken down with fear, to be confounded*. Often with the synonym יָרָא , as Deut. 31:8, $\text{לֹא תִירָא, לֹא תִחָת}$ "fear not, neither be confounded;" Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by לפני before the person, Jer. 1:17; Eze. 2:6; 3:9; לפני before the thing, for fear of which one flies (compare לפני No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

"and he feared my name," stood
in awe of it.

PIEL—(1) intrans. (but with an intensive power)
to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14.

HIPHIL הִפְחִיל, fut. הִפְחִיל, with suff. הִפְחִילִי, once הִפְחִילְתִּי, Hab. 2:17, for הִפְחִיל (see Lehrs. p. 369), rarely like regular verbs הִפְחִילְתִּי Jer. 49:37.—(1) *to break, to break to pieces*, Isa. 9:3.

(2) *to frighten, to put to shame*, Jer. 1:17; 49:37;
Job 31:34. (Arab. ⁶أخ¹ت *to be terrified, put to shame.*)

Derivatives, **חַת**, **חָתָה**, **חָתִית**, **חָתַחְתִּים**, **חָתַחְתָּה**, pr. n.
חַת, and —

חַתַּת m.—(1) *terror*, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

2

Tet, [*Teth*, LXX. in Lam. תֶּת, תֵּת], the ninth letter of the alphabet; as a numeral, *nine*; whence ט 9 + 6 is written instead of ה 15. The name of this letter ["is uncertain. It is commonly explained to mean"]

a serpent (Arab. ^sط ^u a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). ["Others make it *something rolled or twisted together*, תִּו from the root תָּוָה, Arab. ^sط ^u, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30." Ges. add.]

As to the pronunciation of this letter, **ϑ** is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from **ϛ** whether aspirated (th. *θ*) or smooth (t, *τ*): in the same manner as **π**, **κ** uttered at the back part of the palate towards the throat, differs in sound from **ϗ**, whether aspirated (ch, *χ*) or smooth (k, *κ*). The new opinion of Ewald, who holds **ϑ** to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek *θ*, which both in name (**Θ'**ϑ, *θηρα*) and its place in the alphabet agrees with **ϑ**, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature ($\eta=E$; $\pi=H$; $\psi=O$; $\kappa=A$).

(2) Ewald refers to the L , which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render u by τ : $\text{וְיָצֵא} \text{Saranac}$, $\text{וְיָצֵא} \text{Tw-βiac}$, $\text{וְיָצֵא} \text{Tapphalaioi}$; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek τ is always found ܬ , and for θ , ܠ , as Τιμόθεος ܬܝܡܘܬܝܘܫ , Τίτος ܬܝܬܘܫ .

To this letter there correspond in the Arabic alphabet ط and ظ, but more often the former; the latter, which is almost a silent, commonly answering to the Hebrew צ. Compare the roots طرد, ظفر, طعن.

It is changed—(a) with **ז**, see that letter.—(b) **ז**, as **חָזַק**, **חָזַק** to seize, **חָזַק**, **חָזַק** to kill, **חָזַק**, **חָזַק** to err.—(c) with **ז**, which see, page CLXXX, A.

טַאב Ch. TO BE GLAD, followed by **על** Dan. 6

24. Syr. ^אכּ id. See מלך No. 3.

[**טאָטאָ** see **טאָט** and also **טאָט**.]

טוב Chald. *good*, i. q. Hebr. טוב. Dan. 2:32; Est. 5:17; הן על־מלכא טוב "if it seem good to the king," i. e. if pleasing. Compare טוב Est. 1:19; 3:9.

טבאל in pause **קבאל** ("the goodness of God," or, "God is good." Syriac form for **טובאל** comp. **טבוליה**, **טבוליה**, [Tabeal, Tabeel], pr.n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezr. 4:7.

טבב an unused root. Syriac **ܬܒܒ** Aph. i. q. Hebr. **דבב** No. 2, also, in a good sense, to spread a good report. Hence **טבבת**.

טבולים m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבל** to dip, to which corresponds Arab. **طبل** to die. I prefer taking it from Æthiop. **ጠጠረ**: to twist round, to twist round with bands.

טבור m. *lofty place, summit*, from the root **קבר** i. q. **צבר**. Jud. 9:37, **יָרְדִים מֵעַם טְבוֹר הָאֵץ** (verse 36, **וְיָרְדִים הָרְאִי הַקָּדִים**) "they come down from the height of the land." Eze. 38:12, **יֹשְׁבֵי עַל-טְבוֹר הָאֵץ** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **טבור** **הָרִי יִשְׂרָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ṢṢṢ** Æth. **ṢṢṢ**: a mountain. LXX., Vulg., translate **טבור** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טביר** the navel.

טבח — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זבח** is used, which see. (Æth. **ጠጠረ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **אַבְטִיחִים**.)

(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **טבחת** and the following words —

טבח m. a slayer, hence —

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. **טבחי** 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **טבחי** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

טבח Chald. i. q. Heor. No. 2, an executioner hence one of the king's guard, Dan. 2:14.

טבח m. suff. **טבחיה** —

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **זבח** No. 1.

(3) [Tebah], pr.n. of a son of Nahor, Genesis 22:24.

טבחה f. a cook, 1 Sa. 8:13.

טבחה f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

טבחת [Tibhath], pr.n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **טבח**; see this latter word.

טבל fut. **יטבל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **א** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **שבע פעמים** **יטבל** **בִּירְדֵּן** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طبل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and —

טבליהו ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr.n. masc., 1 Chr. 26:11.

טבע — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טבעת** a seal.

(Kindred is **צבע**, **צבע** to dip into, to immerse, Æth.

ጠጠረ id., also **טבל**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. *deep*, *tief*; also *boufan*, *taufen*, *stippen*, Ital. *tuffare*. In Gr. *δύπω*, and by a softening of the labial, *δύω*, besides, with the letters transposed, *βαθύς*, *βυθός*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **א**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, **טבעו בָּאֵץ שְׁעֵרֶיהָ** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49,

וַיִּסְכַּד הָאֶבֶן בְּמִצְחֵו "and the stone sank (i.e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טָבַעַת plur. טָבַעוֹת constr. טָבַעַת f.

(1) a seal, a seal-ring, Gen. 41:42; Est. 3:10; see the root טָבַע No. 1.

(2) a ring of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טָבַעוֹת ("rings"), [Tabaoth], pr. n. m., Ezra 4:43.

טָבַר an unused root, prob. i. q. צָבַר to heap up, hence טָבַר which see.

טָבַרְמוֹן (for לְרִמּוֹן, "who pleases Rimmon" ["for רִמּוֹן טָבַר Rimmon is good"], as to רִמּוֹן the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טָבַת (perhaps i. q. حَبَّاتٌ "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טָבַת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τύβη (in la Croze Τώβη; in Cod. Vienn. Τήβη. Arabic طوبة), by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טָהוֹר adj., constr. טָהוֹר sometimes טָהָר Job 17:9; Prov. 22:11 [separated in Thes., see טָהָר], pure, specially—(a) clear, opp. to filthy (as to a garment), Zech. 3:5.—(b) unmixed, unalloyed, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, טָהוֹר, לֵב טָהוֹר "a pure heart;" Job 14:4.

Subst. purity, Pro. 22:11.

טָהָר fut. יִטְהַר.—(1) TO SHINE, TO BE BRIGHT, like the kindred roots צָהַר, נָהַר. ["Syr. ܬܗܪܐ noon, (ܬܗܪܐ id.)"] Hence טָהָר No. 1, טָהָר.

(2) to be, or to become clean, or pure—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טָמֵא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظهر to be manifest, to be conspicuous. Ethiop. ለጥህረ: to purify, to wash one's self in water.)

PIEL טָהַר, fut. יִטְהַר.—(1) to purify, to cleanse, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) to declare some one or something clean—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, to be cleansed ["part. fem."], Eze. 22:24. HITHPAEL הִטְהַר and הִטְהָרָה to cleanse one's self, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טָהָר.

טָהָר m.—(1) brightness, purity of the air, or heaven, Ex. 24:10.

(2) purification, Lev. 12:4, 6.

["טָהָר (with Cholem pure) constr. טָהָר i. q. טָהָר m. purity, Job 17:9; Pro. 22:11, 'ק."]

טָהָר m. splendour, brightness, majesty; compare the root No. 1. Ps. 89:45, הִשְׁבַּת מִטָּהָרו "thou hast made his brightness (or majesty) to cease." The verb הִשְׁבַּת with מִן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טָהָר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מִטְהָרו, from the common word טָהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Abel. Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that מִטְהָרו or מִטְהָרו (as it is found in some copies) would be for מִטְהָרו, from the noun טָהָר. [The pointing of this word varies in different copies. See De Rossi.]

טָהָר fem.—(1) purity of heart, 2 Ch. 30:19. (2) purification, cleansing, Lev. 13:35; 14:9. דְּמֵי טָהָר "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

טוב or **טוה** an unused root; prob. to be *miry*, clayey; whence Arabic **طاب** clay. [This root is rejected in Thes., see טובט.] Hence —

PILPEL **טמא** to take away clay (compare **טמא** to take away ashes, from **טמא**, as in the Talmud **טמא** and **טמא**, which latter may also be derived from **טמא** Isa. 14:23, **טמא** **השמד** "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, **טמא**.

טוב pret. טובי; (for the future, the form "טבר", from **טב** is used.)

(1) TO BE GOOD (Arab. **طاب** Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id.,"], compare **טב**, **טב**). Only used impersonally in the following phrases — (a) טוב **לי** it is good for me, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by **אני** id. 1 Sa. 20:12. Job 13:9, **טוב** **לי** it is well for you that. — As to the passage Job 10:3, see letter b. — (b) טוב **בְּעֵינַי** it is good in my eyes, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by **אני** 1 Chr. 13:2. Est. 1:19, **טוב** **לְמַלְכֵּנוּ** "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by **אני** Job 10:3, **טוב** **לִי** "does it please thee?" So Vulg. Ch.

(2) to be beautiful, pleasant, Numbers 24:5; Cant. 4:10.

(3) to be cheerful, merry (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHL **טב** — (1) to do well, to do something rightly, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) to do good to some one, to confer benefits, Eze. 36:11.

(3) to make fair, to adorn, Hos. 10:1.

(4) to make cheerful, Eccl. 11:9. **טב**, from **טב**, is more commonly used.

[Derivatives, the following words, and pr. n. **טב**, and **טבר**.]

טוב f. טובה adj. — (1) good, in various senses — (a) physically, as a good (i.e. fertile) land, Exod. 3:8; a good tree, 2 Ki. 3:19; good gold, i.e. pure, Gen. 2:12.

(b) **טוב**, good, kind, upright, Isa. 5:20; and

neutr. goodness, uprightness, kindness. **טוב** he acted well, he lived honestly, Ps. 34:15; 37:3; Eccl. 7:20. **טוב** **לְאִישׁ** to shew kindness to some one, Gen. 26:29. **טוב** **לְאִישׁ** to be kind towards some one, Lam. 3:25. **טוב** **עֵינָיו** a man of a kind eye, i.e. merciful, opp. to **רע**, Pro. 22:9, where see LXX. Vulg. **טוב** **לְאִישׁ** by **ἀνθρώπος**, wicked, evil, Prov. 18:5; 20:23. — Often used — (aa) of a good, i.e. a happy lot, compare No. 4. **טוב** **לִי** "it is well with me," Eccl. 8:12, 13. **טוב** **לָנוּ** that it may be well with us, or with them, Dent. 6:24; 10:13; Jer. 32:39 (properly for **טוב** **לִי**, as in **טוב** **לִי**), **טוב** **לִי** well for me! Psa. 119:71; Lam. 3:27. **טוב** in a good sense, for welfare (compare טובה), often in medial phrases, Psa. 119:122; Deut. 30:9. — (bb) **טוב** **בְּעֵינַי** good in the eyes of some one, what pleases some one, Nu. 24:1; Deu. 6:18. Gen. 16:6, **טוב** **לְאִישׁ** "do to her that which seems good to thee" = do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by **אני** Ecc. 2:26; and **אני** Job 10:3 [but see verb]; Deu. 23:17. — Adv. well, very good, 2 Sa. 3:13; Ru. 3:13, and subst. something good, that which is good, Job 7:7; placed as a genitive after a noun, as **טוב** **בְּרִכַּת** a blessing of good, for a good blessing, Pro. 24:25.

(2) goodly, fair, beautiful, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of **טובה** Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) pleasant, agreeable, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, **טוב** **הַטֹּב** sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. **טוב** **הַטֹּב** sweet calamus, Jer. 6:20.

(4) well off, prosperous, happy, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, **טוב־אִישׁ** "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. **ܬܘܒܝܬܐ** O the blessings of. — Often used for Heb. **טוב**, see Matt. 5:2, Pesh.)

(5) distinguished, great, excelling. Ps. 69:17, **טוב** **הַטֹּב** "for great is thy loving-kindness."

Ps. 109:21 (comp. Ru. 3:10). Syr. **ܬܘܒܝܬܐ** adv. very.

(6) cheerful, merry, Est. 8:17; 1 Kings 8:66; **טוב** **בְּלֵב** with a merry heart. Ecc. 9:7.

(7) [Tob], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. **Τούβιον**, LXX. Vat. **Τούβιον**, 1 Macc. 5:13.

טוב **אֲדֹנֵיהָ** [Tob-adonijah], pr. n. m. 2 Chr. 17:8.

טוב m. — (1) goodness. Ps. 119:66, **טוב** **הַטֹּב** "goodness of intelligence," good understanding;

the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *coner. that which is good, or best of any thing, i. e. the best part*, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods, i. e. wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19; אֲנִי אֶעֱבִיר בְּלִטְוִי, [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, "remember me, O my God, לְטוֹבָה for good," i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוביהו & טוביהו (i. q. טוב ליהוה "pleasing to Jehovah"), pr. n. *Tobiah*, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה (1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طار hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טוה, טוה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, *ténger, tingo*, tündfen.) Isaiah loc. cit. the pret. is טח for טח (as if from טח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טוה, טוה.

טוה an unused root, see טוה. ["Arab. نوط to collect." To this root in Thes. are referred טוה, טוה, and טוה.]

טוה pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תפילין, φαλακτῆρια, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוה, טוה a bracelet, a frontlet. This word is for טוה, like טוה for טוה for טוה, נלולת, Syr. ܬܦܝܠܝܢ, Lehrs. p. 869 Root טוה, which see; and not טוה, to which the signification of binding has been hastily attributed.)

טוה unused in Kal. Arab. طال Med. Waw, TU BE LONG.

HIPHAL הטיל *to throw down at length, to prostrate* (bet Länge lang hinwerfen, comp. Isai. 22:17); *to throw, to cast*, as a spear, 1 Sa. 18:11; 20:33; *to cast out* as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; *to send forth a wind*, Jon. 1:4.

HOPHAL, *to be prostrated*, Ps. 37:24; Job 41:1; *to be cast* as a lot, Prov. 16:33; *to be cast out*, Jer. 22:28.

PILPEL, טלל i. q. Hiphil, *to prostrate, to cast forth*, Isa. 22:17.

Derivative, טלל.

טוה an unused root. Arab. طاف Med. Waw, *to surround*.

Hence טוה bands, as if girdles.

טוה an unused root, like the kindred roots טוה, *to surround* (see Hartmann's Linguist. Einlei. p. 82). Hence טוה [טוה, טוה].

טוה m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (طوار a boundary, طوار a fence.)

(2) *a row, as of precious stones*. Ex. 28:17, seq.; 39:10, seq. ["Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things."]

טוה Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܬܘܪ id. ["Arab. طور"]

טוה TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

8:12. (Arabic طَل light rain, Æthiop. ጠል: dew.)
Root טל No. I.

טל Chald. id. Dan. 4:12.

טל TO PATCH, TO SEW UP. (Chald. טל id.)
Joshua 9:5, נָשָׂא נְעָלוֹת קִטְּלוֹת "patched up shoes."
[But this belongs to Pual.]

[Kal, pass.] Part. טל spotted, having large spots like patches on a garment (comp. Germ. Fleck, which signifies both a spot and a patch, i. q. slide, whence fliden). Gen. 30:32, seq.; Eze. 16:16.

[Pual part. Josh. 9:5; see above.]

טל see טל and טל.

טל an unused root, i. q. טל to be fresh, comp. Gr. θάλλω.
Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25.
(Arab. طال a young animal of any sort, especially a new born gazelle. Æth. ጠል: a kid, Syr. طال a boy, طلة a girl; [ταλιθα κουμι. Mark 5:41].

טל fem. a casting forth, Isa. 22:17. Root טל Pilp

טל i. q. טל, only in plur. masc. טל for טל (compare Lehrs. 575) young lambs, Isa. 40:11.

I. טל, Arab. طَل, Æth. ጠጥለ: to moisten gently, as the earth with dew or showers.
Hence טל dew.

II. טל i. q. טל No. III. Arab. طَل II. TO OVERSHADOW, hence to cover over.

PIEL טל to cover, especially with beams or planks (elsewhere קרה), Neh. 3:15. Compare Gen. 19:8, צל קורה.

PILPEL טל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טל to take shelter, Dan. 4:9.

טל an unused root. Aram. טל, Arab. ظلم, Æth. ጠለ: to oppress, to do wrong to. Hence—

טל ("oppression"), [Telem], pr. n. of a town in the tribe of Judah, Josh. 15:24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15:4, טל (young lambs). [(2) pr. n. m. Eze. 10:24.]

טל ("oppressed"), [Talmon], pr. n. m. Eze. 2:42; Neh. 7:45.

טל inf. טל (Lev. 15:32)—(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED (Syr. طل, which follows the analogy of guttural verbs, to pollute, طل polluted, comp. Lat. contaminare, attaminare, intaminare). Especially used of uncleanness in a Levitical sense both of persons and of animals (whose flesh was not to be eaten, see Lev. 11:1—31); also of things, as of buildings, vessels. Opp. to טל. Lev. 11:24, seq. Followed by טל to be unclean by any thing. Levit. 15:32; 18:20, 23. ["Also to defile oneself, followed by טל with any thing, Ps. 106:39; Eze. 22:4."]

NIPHAL טל part. plur. טל Eze. 20:30, 31, pass. of Piel, to pollute one's self, as a woman by adultery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom or idolatry, Hos. 5:3; 6:10. Followed by טל of the thing with which any one is defiled, as with idols. Eze. 20:43; 23:7, 30.

PIEL טל—(1) to pollute, to defile, Lev. 15:31, hence—(a) to profane a land with wickedness Lev. 18:28; 20:3; the temple, Ps. 79:1; the high places (קמחות) i. e. to destroy them, to take them away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman, or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. טל i. q. Niph. to pollute one's self, followed by טל (Lev. 11:43; 18:30) and ? (Lev. 11:24; 21:11) of the thing with which any one is polluted.

HOTHPAEL טל id. Deu. 24:4.

[Derivatives the following words.]

טל f. טל adj. impure, unclean—(a) in a Levitical sense as to persons, animals, and things, Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job 14:4. טל polluted of name, infamous, Eze. 22:5.

טל f. Mic. 2:10 [sometimes taken as inf. of verb], and—

טל f. uncleanness, pollution, Lev. 5:3; 7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch. 29:16. Plur. const. טל Lev. 16:19. [Used in Levitical and moral senses like the verb.]

מָטָה i. q. **מָטָה**; at least some of the forms of this verb follow the analogy of verbs **מָטָה**. So—

NIPHAL **מָטָה** Lev. 11:43, and Job 18:3, **מָטָה** **מָטָה** "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take **מָטָה** to be the same as **מָטָה**, **מָטָה** to be stopped up, i. e. to be stupid. Vulg. *sorduius*.

מָטָה (cogn. to **מָטָה**) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, to bury, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. **מָטָה** **מָטָה** Psalm 140:6; 142:4; **מָטָה** **מָטָה** Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. **מָטָה** **מָטָה** a hidden abortion, Job 3:16. Followed by **מָטָה** to hide for some one, to reserve for him. Job 20:26, **מָטָה** **מָטָה** **מָטָה** "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words **מָטָה** and **מָטָה**. Similar is Deut. 33:19, **מָטָה** **מָטָה** "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, **מָטָה** **מָטָה** "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, to hide one's self underground, Isa. 2:10.

HIPHAL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables **מָטָה**, **מָטָה**.]

Derivative **מָטָה**.

מָטָה an unused root, perhaps i. q. Arab. **مَضَى**

to twine, to weave, as a basket, whence **مِصْنَة** a basket. Hence **מָטָה**. [In Thes. this root is rejected, and the noun stands as a primitive.]

מָטָה [const. **מָטָה**] m. a basket. Deut. 26:2, 4. (Ch. **מָטָה** id.)

מָטָה unused in Kal. Aram. **מָטָה** to be soiled, to be dirtied.

PIEL, to dirty, to soil, Cant. 5:3.

מָטָה i. q. **מָטָה** TO GO ASTRAY, Aram. **מָטָה** and Arab. **مَطَى**.

HIPHAL, to lead astray, Eze. 13:10.

מָטָה—(1) TO TASTE (as in all the cognate languages)—(a) to try the flavour, Job 12:11.—

(b) to taste, to eat a little, 1 Sa. 14:24, 29, 43; Jon 3:7.—(c) to perceive by the taste or flavour, 2 Sa. 19:36. Metaph.

(2) to perceive mentally [or spiritually], Prov. 31:18. Psalm 34:9, **מָטָה** **מָטָה** "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and **מָטָה**.

מָטָה Ch. id.

PAEL, to give to taste, i. e. to eat, Daniel 4:22; 5:21.

מָטָה m.—(1) taste, flavour of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. taste for judgment, discernment, reason (as in Lat. *sapere*, *sapiens*, *sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. **מָטָה** **מָטָה** "a woman without discernment," Prov. 11:22. **מָטָה** **מָטָה** to change one's reason, i. e. to feign one's self mad, Psalm 34:1. **מָטָה** **מָטָה** who give an answer intelligently. Prov. 26:16.

(3) the sentence of a king; hence a royal decree, Jon. 3:7. See Chald.

מָטָה m. Ch. i. q. Heb. No. 3, a decree, mandate, Ezr. 6:14. More frequently used is—

מָטָה m. Chald.—(1) taste, flavour; specially, pleasant. Dan. 5:2, **מָטָה** **מָטָה** "in the taste of wine," i. e. in his cups, whilst drinking.

(2) intelligence, reason, Dan. 2:14. **מָטָה** **מָטָה** to give account, Dan. 6:3. **מָטָה** **מָטָה** to regard any thing, make account of it, Dan. 3:12.

(3) sentence, royal edict, Dan. 3:10, 12, 29. **מָטָה** **מָטָה** to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. **מָטָה** **מָטָה** holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

מָטָה TO PIERCE THROUGH with a sword. (Arab. **مَطَى** id., **مَطَى** pierced through, **مَطَى** stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

מָטָה TO LOAD beasts of burden, Gen. 45:17. (Aram. **מָטָה**, **מָטָה** to be laden. Arab. **مَطَى** VIII. to sit on a camel, **مَطَى** a loaded camel, **مَطَى** a camel's saddle. Compare **מָטָה**.)

מָטָה m. with suffix **מָטָה** collect. little children, boys and girls, so called from their brisk and trip-

ping gait (from the root טפח, compare עלל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, וְגִיחָם וְנָשִׂיהֶם וְבָנֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי הַטָּח "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

טפח unused in Kal. Syr. **ṭaḥḥ** to spread out. Cogn. **ṭaḥ**.

PIEL טפח—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from טפח No. 1, Lam. 2:22.

Derivatives, **טפח**, and the words immediately following.

טפח m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה טַפְחוֹת יָמַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Stragsteine), 1 Ki. 7:9. LXX. *τὰ γείσα*.

טפח m. i. q. טפח No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

טפחים m. plur. a verbal noun, from טפח No. 2, bearing in the arms, carrying children, Lam. 2:20.

טפל prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. *δόλον πάττειν*, *suere dolos*, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתִטֵּל עָלַי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. נִשְׁקָרָא "ye devise (and would add) upon him words of falsehood." (Arabic طغل to frame speech artfully, compare Gr. *πάττειν ἐπη*, whence *παψευδός*.)

טפסר m. Jer. 51:27, plur. טפסרים Nah. 3:17, a foreign word, a *satrap*, a governor of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lorebach and Bohlen (Syr. p. 90), *تابسر*, a military leader, and

this is better than what Ewald supposes (Heb. Gram. page 520), *تابسر* prince of height, from *تاب* and *سر* ["Bohlen, in his posthumous sheets, compares Sanscr *adhipac'ara*, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

טפ, Arabic **طَفَّ** and **نَفَّ** TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (*trippeln*), to walk with short steps, used of the walking of children (hence **טפ**), also of women loving display. It once occurs Isa. 3:16, וְהָלֹךְ וְהַלְכָהּ, where Luther follows the sense happily enough: *sic tritten cinher und schwängen*, i. e. to wag, to waddle, like Saad. **تجطرن**.

Ch. **טפ** **טפ** **טפ** (Arab. **طَفَّ** and **نَفَّ** to be quick, as a horse, to amble; see Schröder, *De Vest. Mulier.* page 127. Kindred words are *tappen*, *trappen*, and its diminutive *trippeln*.)

[Derivative, **טפ**.]

טפר Ch. pl. **טפרין** m. i. q. Hebr. **צפרן**—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

טפש TO BE FAT; metaph. to be inert, stupid; compare *παῦς*, Lat. *pinguis*. Ps. 119:70. (More frequently used in Chaldee.)

טפת ("a drop" = נטפה, root **טפ**), [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

טרד TO THRUST; Lat. *trudo* (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, **טרה** "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. **طَرَن** to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. **טרה** i. q. Conj. I.)

Hence pr. n. **טרה**.

טרה Ch. to thrust out, to drive out, to cast out. Dan. 4:22, 29, 30.

טרה an unused root, i. q. **טלה** to be fresh. Arab **طَرَوَ** and **طَرَى** id.; Æth. **ጥረድ**: raw, undrest. The primary idea is perhaps that of plucking off, so that **טרה** (**טרה**, **טרה**), may be i. q. **טרה**, which see, No. 1, 2. Hence **טרה**.

טרה (טרה) i. q. **טרה** not yet, Ru. 3:14 כתיב.

טרה unused in Kal. Arab. طرح Conj. I. IV.
 III. TO CAST DOWN, TO THROW.

HIPHL, Job 37:11, אֶת־עָרֵי יִשְׂרָאֵל "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Boltentruß). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare טרח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσσει.

טרה m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טַרְחָא labour, weariness, טַרְחָא to be wearied; Æth. ሰርሐ: id.)

טַרְחָא adj. f. טַרְחָא *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טרה.

טַרַּח an unused root, prob. i. q. טַרַּח to pluck off; compare טַרַּח to cut off. Hence—

טַרַּח pr. a cutting off, a part cut off (der Abchnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **בְּטַרַּח** prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטַרַּח אֶלֶךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לָרֶת בְּטַרַּח. Ibid. twice pleonast. לֹא בְּטַרַּח, comp. the Germ. *etw. er nicht kommt*. (The usage is similar of the particles **טַרַּח** and **לֹא** not yet, and **אֲזַי** then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **בְּטַרַּח** i. q. **בְּטַרַּח** properly from the beginning,

for *before the beginning*, Hag. 2:15. Compare **טַרַּח** in the phrase **טַרַּח אֶת־יְהוָה** Isa. 46:10.

(3) **בְּטַרַּח** (in acc.)—(a) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. **בְּטַרַּח** *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

טַרַּח fut. **טַרַּח**, once **טַרַּח** Gen. 49:27.—(1) TO PLUCK OFF (kindred to **טַרַּח**, **טַרַּח**, comp. Gr. *θρόπτω*), hence Arab. طَرَف to be fresh (frisch abgetrocknen), Heb. טַרַּח, טַרַּח No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, **טַרַּח אֶת־עַמִּי** "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHL, *to tear up food*, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

טַרַּח adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טַרַּח m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרַּח, Syr. **ܬܪܚܐ** id.)

(2) *an animal torn in pieces, the prey of a wild beast*. Job 4:11; 29:17; 38:39. **טַרַּח הַרְרֵי** "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

טַרַּח f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טַרַּח Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. *Tappaλaioi*.

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the *name* of this letter י' as well as the Heb. י' signifies *hand* (comp. י' pl. יָמִים from the unused י); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is **Yod** (י'), are in Arab. and Æth. י', as grammarians have shown (see Lehrg. § 105, A), as יָד, יָד, יָד:

etc. As to the relation of verbs פ with other roots, especially verbs ו and ע, see Lehrs. § 112, 2.

אב TO DESIRE, TO LONG, followed by ל. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܐܒܐ and the quadriliteral ܐܒܐ id. Kindred roots are אבא, אבה).

אבה TO BE SEEMLY, BECOMING, i. q. אבה, אבה (Ps. 33:1; Prov. 17:7). Impers. followed by ל to become some one. Jer. 10:7, אבה, קי לך "for it becometh thee." LXX. ed. Compl. σοι γὰρ πρέπει. (Syr. ܐܒܐ, suitable, seemly, followed by ܐ becoming, πρέπει.)

אבה see אב a river.

אבה ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

אבה (id.)—(1) 2 Ki. 25:23; contr. אבה Jer. 40:8; אבה Jer. 42:1.—(2) Eze. 8:11.

אבה ("whom he (sc. God) enlightens" from אבה), [Jair], pr. n. (Gr. Ιάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. אבה 2 Sa. 20:26; from No. 2.

I. **אבה** prop. אבה unused in Kal, TO BE FOOLISH, i. q. אבה which see. ["The primary idea appears to be that of perverseness, i. q. אבה."] NIPHAL אבה to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, אבה הברים "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. אבה Job 12:17; Isa. 44:25).

II. **אבה** unused in Kal, kindred to אבה, אבה, Arab. **أَبَا** TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL אבה to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, אבה לשבת "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, אבה "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, αὐθυδενως (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

אבה & **אבה** masc. A RIVER, an Egyptian word, in the Memphitic dialect אבה, in the Sahidic אבה (see Jablonskii Opuscul. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 10R (see Kosegarten, De Scriptura Vett. Egyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22: 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural אבה rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence אבה אבה, אבה Isa. 7:18; 19:6; 37:25.

אבה unused in Kal. Arabic يأس and transp. **أَبَسَ** to despair, to be cast down in spirit.

NIPHAL id., followed by מן to desist from any person or thing. 1 Sa. 27:1, אבה לבקשי עור "Saul will desist from me to seek me any more." Part. אבה void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. אבה, followed by ל to give over to despair Ecc. 2:20.

אבה (see the following word), [Josiah], pr. n. m., Zec. 6:10.

אבה pr. n. ("whom Jehovah heals," from the root אבה = אבה to heal, and אבה), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Iwsiac.

אבה [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אבה.

אבה unused in Kal.

PIEL, to exclaim, to cry out, Jud 5:28. (Aran. id.; specially used of joyful exclamations; found in the Targums for Hebr. אבה, אבה, Syr. also to blow a

trumpet, שֹׁחַב the sound of a trumpet. Arabic **أَب** id.; especially of a battle-cry or shout; comp. **יֹאבֵל**.

Hence **יֹאבֵל** pr. n.

יֹבֵל, m. *produce* of the earth, from the root **יָבַל**, like **יָבוּאָה** produce, from **בָּוֹא**. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, **יָבֹל בְּיָתוֹ** "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוֹם (a place trodden down, as a threshing floor, from the root **בָּוִם**, pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יְבוּסִי**, *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **יְבוּסִי** Jud. 19:11; Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **כַּשְׂדִּים** for Chaldaea.

יְבָרַךְ ("whom He (sc. God) chooses"), [*Ib-kar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יָבִין ("whom He (sc. God) considered"), [*Jabin*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1. —(2) Jud. 4:2; Ps. 83:10.

יָבֵשׁ see **יָבֵשׁ**.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وَبَلَ** to flow copiously, to rain, whence **وَبْل** a shower. Answering to this, is German *wallen*, whence *Welle*.) Hence **יָבֵל**, **יָבֵל**, **יָבֵל** a river, **בָּוִל** for **יָבֵל** shower, **קָבֹל** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יָבֵל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPHIL הִוְבִּיל (Syriac ܠܗܘܒܝܠ), causat. of No. 3, poetically for **יָבֵל**—

(1) to lead, to bring, e.g. persons, Psa. 66:11, 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יָבֹל**, **יָבֹל** produce, **יָבֹל** fertile or inhabited earth.

HOPHAL הִיבֵל—(1) to be brought, led, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

[**יָבַל** to rejoice, an onomatopoetic root, unused; hence **יָבֵל**, **יָבֵל** II.]

יָבַל Chald. i. q. Hebr.

APHEL הִיבֵל to carry, Ezr. 5:14; 6:5.

יָבַל, m.—(1) river, stream. **יָבֵל-יָבֵל** Isa. 30:25; 44:4. Root **יָבַל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יָבַל fem. **יָבֵלָה** adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *populus habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic **يَبْلَة**, *defluxus pilorum*.

יָבֵלָם (from **יָבַל** and **עָם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **יָבֵלָם**.

יָבֵם, m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יָבֵם PIEL to act as the levir, to perform his duty to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יָבֵמָה with suff. **יָבֵמָהּ**, f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. 'Ιαμνία, 1 Macc. 4:15, and 'Ιάμνεια, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. يَبْنَا *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יבניה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יבניה (id.), [*Ibnijah*], ibid.

יבץ, an unused root; Arab. وصى to shine.

Hence pr. n. יבצא.

יבֶּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called وادی زرقا *Wady Zūrka*, i.e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's *Travels in Syria*, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. يبرموك). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving יבֶּק from יבֶּקֶץ to empty, by a Chaldaism, for יבֶּק; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for יבֶּבֶק from the root יבֶּבֶק.

יבֶּרְכֶהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יבֶּשֶׁם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

יבֶּשׁ i. q. יבֶּשׁ fut. יבֶּשׁ, pl. יבֶּשׁ inf. constr. יבֶּשׁ, to BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, יבֶּשׁ כַּחֲרֹשׁ פֶּתִי "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. يَبَس id.) As to its difference from יָבֵשׁ to be dry, see under that word.

PIEL יבֶּשׁ to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where יבֶּשׁ is for יבֶּשׁ).

HIPHI'IL הוֹבִישׁ — (1) to dry, to make dry, Josh. 8:10; 4:23.

(2) intransit. to become dry, used of plants, fi vita,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12. "joy is dried up (i.e. has perished) from the children of men."

II. יבֶּשׁ HIPHI'IL הוֹבִישׁ, with a signification taken from that of בֹּשֶׁשׁ — (1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. בֹּשֶׁשׁ in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2.

(3) to do shameful things, to act basely, Hos. 2:7.

יבֶּשׁ adj. fem. יבֶּשָׁה — (1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n. — (a) of a town in Gilead, which also is written יבֶּשׁ 1 Sa. 11:1, 3, 5; Jud. 21:8. — (b) of a man, 2 Ki. 15:10, 13, 14.

יבֶּשׁ (an intensitive form) i. q. יבֶּשׁ, only in fem יבֶּשָׁה that which is dry, das Xrodene. יבֶּשָׁה on the dry, dry footed, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Ps. 66:6. So in Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23:15 (opp. ἡ θαλάσση), Sir. 37:3; Vorstius, *De Hebraismis N. Test.* ed. Fischer, cap. 2, § 2.

יבֶּשֶׁת f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. יבֶּשֶׁת Dan. 2:10.

יבֶּשֶׁת ("whom God will avenge"), [*Igeal*], pr. n. m. — (1) Num. 13:7. — (2) 1 Ch. 3:22. — (3) 2 Sam. 23:36.

יבֶּבֶשׁ i. q. נָבַב TO CUT ["spec."], TO FLOW. Part. pl. יוֹבְבִים *plowmen*, husbandmen, 2 Ki. 25:12 קרי: Jer. 52:16. Hence —

יבֶּבֶשׁ m. pl. יוֹבְבִים a field, Jer. 39:10.

יבֶּבֶת with ה parag. יבֶּבֶת ("lofty"), [*Jogbe-thah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יגְדִלְהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. יגָה unused in Kal, TO BE PAINED in mind. TO BE SAD. A kindred root is יָגַע.

PIEL יגָה to grieve, to make sad. Fut. יגָה Lam. 3:33. Compare יגָה Piel.

HIPHI'IL הוֹגֵה to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL נִגָּה (for נִגָּה), part. afflicted, grieved

sed, Lam. 1:4. Zeph. 3:18, נִגַּץ מִמֶּנִּי "grieved (and excluded) from the holy convocation."

Derivatives, נִגַּץ, נִגַּץ.

II. נִגַּץ i. q. הִנֵּה No. II. to be removed.

HIPHIL הִנֵּה to remove, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܠܥܝܠ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

נִגַּץ m. grief, sorrow, Gen. 42:38; 44:31; Ps. 13:3. Root נִגַּץ No. I.

נִגַּר ("lodging," deriv. of the fut. from נִגַּר), [Jagur], pr. n. of a town of the tribe of Judah, Josh. 15:21.

נִגַּץ m. adj. wearied, exhausted, Job 3:17. Root נִגַּץ.

נִגַּץ (from the root נִגַּץ) m.—(1) labour, toil, especially that which is wearisome, and thus grief (Job 39:11). Gen. 31:42, נִגַּץ פִּי "the labour of my hands."

(2) product of labour, hence work done, Job 10:3; more often riches, wealth. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; נִגַּץ מִן הַחֶמֶר what arises from agriculture, Ps. 78:46; 128:2. נִגַּץ פִּי Hag. 1:11, id.

נִגַּץ [def. נִגַּץ], f. labour, weariness. Ecc. 12:12.

נִגַּל ("led into exile"), [Jogla], pr. n. m. Nu. 34:22.

נִגַּץ an unused root. Arab. وَجَى to beat abroad, to pound, to press.

Hence נִגַּץ (for נִגַּץ, נִגַּץ) a wine-press, like *prelum* (qs. *premulum*) a *premo*. [This derivative is in Thes. referred to נִגַּץ, a preferable arrangement.]

נִגַּץ fut. נִגַּץ—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَى to be pained, compare נִגַּץ). Const.—(a) absol. Job 9:29, לָמָּה זֶה אֲנִי עֹשֶׂה "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23.—(b) followed by 3 of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) to be fatigued, wearied out, 2 Sa. 23:10; Isa. 40:31. Followed by 3 of the thing, Ps. 6:7, נִגַּץ בְּאִנְיָ "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with 3 of the person, Isa. 43:22, נִגַּץ בְּיָדֶיךָ "for thou art wearied of me, O Israel."

PIEL, to weary. Josh. 7:3; Ecc. 10:15.

HIPHIL, הִנֵּי to weary some one, to be wearisome to some one, followed by an accus. of the person and 3 of the thing. Isa. 43:23, הִנֵּי בְלִבְיָהּ "I have not wearied thee with incense" (which I might have demanded). Verse 24, הִנֵּי בְלִבְיָהּ "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, נִגַּץ, נִגַּץ, and the words which immediately follow.

נִגַּץ m. fruit of labour, what is earned by labour. Job 20:18.

נִגַּץ verbal adj. one who is wearied, tired, exhausted. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, נִגַּץ הַדְּבָרִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i.e. he is wearied who would declare all these things in words"].

נִגַּץ (the form actually occurring) see נִגַּץ.]

נִגַּץ an unused root. [Omitted in Thes. and the deriv. placed under נִגַּץ.] Æth. 𐩢𐩣𐩪: to cast, to throw, to stone; 𐩢𐩣𐩪: a hill, a heap of stones. Kindred to which is the Heb. נִגַּץ. Hence—

נִגַּץ m. Ch. a hill, a heap of stones. Gen. 31:47. (Syr. ܢܓܝܐ id.)

נִגַּץ 2 pers. נִגַּץ i. q. נִגַּץ No. 2, to fear, to be afraid of, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and נִגַּץ Deu. 9:19; 28:60. (Arab. وَجَى id.)

נִגַּץ part. or verbal adj. fearing, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

נִדָּ, const. נִדָּ with suff. נִדָּ, but נִדָּ, נִדָּ (for נִדָּ, נִדָּ), dual נִדָּ const. נִדָּ. Plur. נִדָּ; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root נִדָּ.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܢܕܐ, Arab. ندى id., Æth. 𐩢𐩣𐩪:). The principal phrases in which the proper signification of hand is retained are the following:—

(a) נִדָּ "my hand (is) with some one;" i.e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) נִדָּ "my hand is upon some one," i.e. against him (Gen. 16:12). I do violence an.

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh. 2:19. So יָד ה' used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 7:2; to avoid the ambiguity of this medial phrase there is added לְרַעָה Jud. 2:15. The following expressions are used only in a bad sense, כְּיָדוֹ (of God) Ex. 7:4; and כְּיָד יְהוָה Ruth 1:13; in a good sense we find, Isa. 25:10, הָיָה כְּיָדוֹ "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. הַיָּד ה' "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6; כְּיָדוֹ "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, הַיָּד ה' עָלָיו Ezr. 7:9; Neh. 2:8; also there is added לְכֹרֶךְ Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אֲשִׁיכָה יְדִי עָלֶיךָ, but in a bad, Am. 1:8, הָשִׁיבְתִּי יְדִי עַל עֲקָרֹן, "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεῖρ κυρίου ἐπὶ σε, καὶ ἔσθ' τυφλός κ. τ. λ.

(d) The phrase, *the hand of God is upon* (עַל) *any one*, is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֶל (for עַל) 1 Ki. 18:46. The same is עַל הַיָּד ה' Eze. 3:14 (compare Isa. 8:11) and נָתַתָּה עַל יְדִי Eze. 8:1 (compared with Eze. 11:5, where for יְדִי there is רִיחֵי). Thus may be understood Jer. 15:17, יְדִי "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(e) יָד to *give the hand*, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, הָנֵנוּ יְדִי לַיהוָה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also

belongs the gloss of Arabic Lexicographers, *יד*, security by pledge, rendering subjection, χείρωσις.) Similar is יָד תַּחַת לְיָד to subject oneself to any one, 1 Ch. 29:24.

(f) *the hand*, κατ' ἐξοχήν (יָד) is sometimes used (a) of *the hand of God* (like הַיָּד ה' for יְהוָה, שֵׁם יְהוָה). So Isa. 8:11, הָיָה כְּיָדוֹ for יְהוָה (comp. letter d) and Job 23:2, כְּיָדוֹ for יְהוָה (comp. letter d) and Job 23:2, אֶשֶׁר בִּי כְּיָדוֹ "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) of *the hand*, i. e. the aid of man, *human aid* Job 34:20, and יָד אֱמָסָא Dan. 8:25, without any human power. Chald. יָדָא Dan. 8:34, 45. Compare Lam. 4:6.

(g) יָד לְיָד from *hand to hand* (von hand zu hand), i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, יָד לְיָד לֹא יִנָּקָה רָע "through all generations the wicked shall not be unpunished;" 16:5. In Persian a similar phrase is used, دست بدست, Schult. Animadverss. ad Prov. loc. cit., and Syr. اَبْأَبْ حَابِلْ, one by one, one after another. To the same usage belongs the Arabic interpretation of يَد by succession.

(h) יָד לְפִי *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. دست بر دهان.

(i) שׁוּב יָד עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf zusammenschlagen, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָצָא, נָקַח, נָשָׂא, רָפָה, שָׁלַח, תָּמַד, תָּמַע, etc., and the adjectives רָם, הָנֵק.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(au) יָדִי (a) *in my hand*, often for *with me*, after verbs of carrying or leading, as, *to bring with one's self*. 1 Sa. 14:34, וַיִּגְשׁוּ כָל־הָעָם אִישׁ שׁוֹרֹו בְיָדוֹ "and all the people brought each one his ox with him." Jer. 38:10, הָנֵחַ בְּיָדֵךְ מִזֶּה תְּלָשִׁים אֲנָשִׁים "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry *with me*, hence it is applied to possession, like אָתָּה, עָם, Lat. penes. Ecc. 5:13, "he begets a son who has nothing" (comp. Gerr. geboren in der Hand haben, and Hebr. יָד מְצָאָה לְכָרִי the word מְצָאָה). Chald. Ezr. 7:25, "the wisdom of God which is in thy hand," i. e. which thou possessest.—(β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence יָדָא the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 20:2, יָבִיט יְשַׁעְיָהוּ. LXX. πρὸς Ἠσαΐαν, viz. being about to deliver a revelation to him.—(γ) *through my hand*, often for *through me*, *by means of me*, Nu. 15:23, "whatsoever God commanded you through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent יָדִי בְּנֵיהֶוָה." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. Act. 11:30; 15:23.—(δ) *at my hand*, i. e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χειρὶν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i. e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. *πρόχειρά ἐστι.*) 1 Sa. 21:14, "he feigned himself mad *בְּיָדָם* in their sight." Job 15:23, "he knows *יָדָהּ* יוֹם חֹשֶׁךְ *בְּיָדוֹ* that the day of darkness is ready at hand to him."

(bb) *בֵּין יָדַי* between the hands, on the breast, the front of the body, Zec. 13:6. Comp. *בֵּין עֵינַיִם* on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(cc) *בְּיָד* according to the hand, in the phrase *בְּיָד הַמֶּלֶךְ* according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i. e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately according to the power of the king; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) *מִיָּד* out of the hand, i. e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Psa. 49:16; 89:49; the flame, Isa. 47:14.

(ee) *עַל יָד* (a) upon the hand, or hands, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver *עַל יָד הַחֶרֶב* into the hands of the sword, Psa. 63:11; Jer. 18:21. But in the same sense is also said, *תַּחַת יָד* under any one's hands, Gen. 16:9; 41:35; Isa. 3:6.—(β) *עַל יָד* (Ezr. 1:8), more often *עַל יָד* on or at the hands of any one, i. e. some one taking the matter in hand, or under his guidance (an *der Hand jemandes*, *jes mandem zur Hand*). 1 Chr. 25:3, *עַל יָד אֲבִיהֶם* "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, *עַל יָד נָוִיר* "by the guidance of David;" i. e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began *עַל יָד קְלִי דָוִיד* according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacræ, p. 240. (Arab. *عَلَى يَدِهِ*, *عَلَى يَدَيْهِ* under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) *יָד* see No. 1, let. g, and No. 5.

Dual *יָדַי* a person's two hands, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. *יָדוֹת* artificial hands, or handles, also used of things which resemble handles.—(a) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see Lehrs. 540. (Arab. *يَد* handle, as of a hand-mill, or of an axe; Syriac plur. *ܝܕܝܬܐ* handles, hinges.) Comp. *יָדוֹת*.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). *יָד* with force, or power, Isa. 28:2; *יָד הַיְיָ* the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found *יָדֵיהֶם* their hands," i. e. have found themselves devoid of strength. (Vice versa Vit. Tim. i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, *יָד הַצָּבָא* "help is departed." (So Arab. *يد الصبا* the power of the east wind, *لا يد لك ب* thou hast no power in such a thing, Syr. *ܝܕܝܬܐ ܕܪܝܡܐ* the power of the Romans, Pers. *دست* power. As to the expression a long or a short hand, see under the word *קָצֵר*.)

(4) The hand being used for smiting with, hence a stroke. Job 20:22, *כָּל-יָד עָמַל תִּבְאֵנִי* "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual *יָדַי* properly both sides, especially in the phrase *יָדַי רַחֵב* broad of both

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

1:37 (Syr. *ܫܚܐ* shore). With prepositions, *לִיד* 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *בְּיָד* 1 Sa. 4:18; *אֶל יָד* 2 Sa. 14:30; 18:4; *יָד* Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *עַל יָד* Num. 34:3; Jud. 11:26;

by the *side of*, *near* (Syr. *ܠܝܢ* near). 1 Ch. 6:16, *אִשָּׁר הָעֲמִיד בְּיָדוֹ עַל יְהוֹשֻׁעַ בֵּית יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, *er stellte ihn an bey dem Gesänge*. See farther as to the particle *יָד* 1 Ch. No. 1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *אִישׁ עַל יָדוֹ* "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, *יָד הָיִיתָ* "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדָיִם לָנוּם* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *וְשִׁמְתִי הַיָּדוֹת בְּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *הַחֲמִישִׁית* the fifth part. Neh. 11:1. (Compare *פָּה*.) Also in the connection, Dan. 1:20, "and he found them *עָשָׂר יָדוֹת* על כל-הַמַּרְאָהִים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָד* (a hand being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וְזֵכֶר* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri *Diatribe de Monumentis Punicis* (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii *ad eadem Animadvers.* p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

יָד (Ch. emph. *יָדָא* Daniel 5:5, 24; with suff. *יָדִי*, *יָדְךָ*, *יָדָם*, Ezr. 5:8. Dual *יָדָי* Dan. 2:34, 45, i. q. II. *יָד* hand. *יָד מִן יָד* from the hand, i. e. the power after a verb of liberating (compare Heb. *מִיָּד*), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, aa.

יָדָא Ch. i. q. Heb. *יָדָה*.

APHIL, to praise (God). Part. *מְהוֹרָא* Dan. 2:23 contr. *מְהוֹרָא* Dan. 6:11.

יָדָלָה ("that which God has shown," for *יָדָלָהּ* with a Syriac inflexion from *יָדָל* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדָל* i. q. Arab. *يَدَال* and *يَدَال* to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

יָדָשׁ (perhaps "honied," compare *יָדָשׁ*), [*Id-bash*], pr. n. m. 1 Ch. 4:3.

I. *יָדָד* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדָדוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדָד* [an unused root], i. q. *יָדָד* to love. Arab.

יָדָד. Hence are *יָדָד* beloved, *יָדָדָה* dearly beloved, and the proper names *יָדָדָה*, *יָדָדָה*, [*יָדָד*].

[*יָדָדָה*] (the actually occurring form), see *יָדָדָה*.]

יָדָה TO THROW, TO CAST, i. q. *יָדָד* No. I.; kindred is *יָדָה*. *Æth.* *፬ደደ*: id. Imp. *יָדָה* Jer. 50:14. *PIEL*, i. q. *Kal*, to throw, as stones. Fut. *יָדָד* for *יָדָד* Lam. 3:53. Inf. *יָדָד* Zec. 2:4.

HIPHIL *יָדָדָה*, fut. *יָדָדָה*, sometimes *יָדָדָה* Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show or point out* with the hand extended; from the idea of the hand being *cast forth*, i. e. extended (see *Kal*; comp. *יָדָדָה* and *יָדָה*, *Kal* and *Hiphil*, to cast, and thence to shew by the extended hand). Arab. *يَدَى*, Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:12; and followed by *לָּ* (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *לָּ* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. *יָדָדָה* to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָדָה* id., Ps. 106:47; 122:4.

HITHPAEL *יָדָדָה* (*Vav* being taken in the place of *Yod*) i. q. *Hiphil*.

(1) *to confess*, prop. to confess *concerning one's self*, to chew one's self as guilty. *Æth.* *ለጥላዎረድ*: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. *vorwerfen*, from the idea of casting; *፬ደድ*: an accusation, *Verwurf*), Dan. 9 4

followed by an acc. of the thing, Levit. 5:5; 16:21; 16:40; עַל of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by לְ 2 Chr. 30:32.

Derived nouns, [יד], תּוֹדָה, הִידוּת, and the proper names יִדְּוֹתָן, יִדְּוָה, יִהוּדָה, and those which are secondarily derived from them, יְהוּד, יְהוּדִי, יְהוּדִי, יְהוּדִי, [also perhaps יְהוּדָה, יְהוּדָה].

יָדוּ (for יָדוּ, "loving," "given to love"), [*Iddo*], pr.n. m.—(1) 1 Chr. 27:21.—(2) Ezr. 10:43.

יָדוֹן ("a judge" ["or, 'whom God has judged'"]), [*Jadon*], pr.n. m. Neh. 3:7.

יָדוּעַ ("known"), [*Jaddua*], pr.n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יְדוּתָן, יְדוּתָן, & יְדוּתָן, 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יְדוּת, praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination תָּן), [*Jeduthun*], pr.n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יָדָו [Jadau], pr.n. Ezr. 10:43 קרי.

יָדִיד (from the root יָדָה No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יָדִיד יְהוָה, beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Psa. 84:2. Plur. יְדִידוֹת, charms. Psa. 45:1, יְשִׁיר יְדִידוֹת, "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝܕܝܕܐ beloved.)

יְדִידָה ("beloved"), [*Jedidah*], pr.n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוֹת, fem. *delight, that which is loved*, Jer. 12:7.

יְדִידִיָּה ("the delight ['friend'] of Jehovah"), [*Jedidiah*], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדִידִי ("whom Jehovah has shewn" ["who praises God"]), [*Jedaiah*], pr.n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִידִיָּעַ ("known by God"), [*Jediasel*], pr.n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִידָתָן, see יְדוּתָן.

יְדִידָפִי ("weeping"), [*Jidlaph*], pr.n. of a son of Nahor, Gen. 22:22.

יָדַע, fut. יֵדַע, once יִדַּע (see Lehrs. 389), inf. אֵד, constr. יָדַע, obviously corresponding to the (1) εἶδον, ὀίδα, to see; and hence, *to perceive, to acquire knowledge, to know, to be acquainted*. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Weisesein. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. εἶδω, ὀδω, ὀίδα, δαίω; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. to wit]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לֹא יָדְעָה מִהַ עֲשֶׂה לוֹ to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, וְלֹא יֵדְעוּ, "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, וְיָדַעְתָּ, "in the same connection elsewhere רָאָה Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11; Eccl. 6:5; Esth. 2:11. i. q. רָאָה שָׁלוֹם Gen. 37:14. Sometimes יָדַע, to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלֹא תִרְעוּ אִם לֹא הִשְׁמַעְתִּי, "have ye not seen? have ye not heard?" Ver. 28; 44:18, לֹא יֵדְעוּ, "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where יָדַע is applied to the eyes, just as הִשְׁמַעְתִּי to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עַל לָקַב Deut. 8:5. Followed by מִן of the thing through which any thing is understood, Gen. 15:8, מִכִּי אֵדַע "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. *tu ipse videbis, senties*). Hos. 9:7, יִרְאֶה יִשְׂרָאֵל "Israel shall see." Job 21:12, וְיִשְׁלַם אֵלָיו (God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah your God," 7:6, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e.g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) to know, to become acquainted with any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse. — (a) of a man; to know a woman, i. e. to lie with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and occidental; see Syr. عرف, Arab. رأى, Æth.

ἔλθοις: Greek γινώσκω, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. cognosco, Justin, v. 2; and thus Italian and French conoscere, connaître, although these have perhaps been borrowed from the phraseology of the Holy Scripture.) — (b) of a woman, ידעתי איש "to have lain with man," Genesis 19:8; Jud. 11:39; more fully ידעתי איש למשכב Num. 31:17. Compare Ovid., Heroid., vi. 133, "turpiter illa virum cognovit adultera virgo."

(4) to know, to be acquainted with any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. ידע בְּשֵׁם to know by name, Ex. 33:12, 17; ידע פְּנִים אֶל פְּנִים to know face to face, Deu. 34:10. Part. act. plur. ידעים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. ידוע known, followed by ? Deut. 1:13, "men ידועים לשבטיכם who are known to your tribes," without the dative, verse 15. Isaiah 53:3, ידוע חלי "known to sickness," i. e. bekannt, vertraut mit Krankheit, for the prose expression ידוע לחלי, according to others. known by sickness, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. معروف known, illustrious.)

(5) to know, to have a knowledge of any thing, with an acc. like ידע בְּיָדָה (see בְּיָדָה, to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. בְּ (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; אל Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sa. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לעשות that they do evil;" like the Germ. sie glauben nicht übel daran אֵין אֵין; by a finite verb, Job 32:22, ידעתי אֵין, לא

"I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. יָי Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know עָלָי who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, לֹא תִדְעֵי קִי as in Lat. si nescis, wenn du es nicht weißt; קִי is here redundant, as Job 5:27. Specially the phrases are to be noticed — (a) ידע "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully ידע מי ידע Est. 4:14, "who knows whether," i. q. Lat. nescio an, haud scio an, for fortasse (comp. אֵין B. 2). As to Pro. 24:22, see No. 6. — (b) ידע טוב וְעַל "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence ידע טוב וְעַל ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἶδα ἔκαστα, ἐσθλά τε καὶ χέρεια, παρὸς δὲ τε νήπιος ἦα.

(6) to foresee, to expect any thing. Ps. 35:8, "let destruction come upon him ידע לא not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לא ידעו (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them ولا يشعرون, not expecting it." Lokm. Fab. 28.) Cant. 6:12, לא ידעתי נָפְשִׁי עֲמָתִי, "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So ידע מי who foresees? i. e. no one knows, or foresees, for suddenly, unexpectedly, Pro. 24:22; parall. אֵין.

(7) Often used of the will, to turn the mind to something, to care for, to see about. Germ. nach etwas sehen. Gen. 39:6, לא ידע מאומה "he took care of none of his things;" Prov. 27:23, ידע Job 9:21 (opp. to אֵין). Job 34:4, ידעו בְּיָנֵינוּ כִּי טוֹב, "let us see to it amongst ourselves what is good?" i. e. let us attend to it, investigate. In the other hemistich נִבְחַרְהָ. Followed by בְּ Job 35:15, לא ידע בַּפֶּשַׁע "he does not regard iniquity." Specially used — (a) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by מִן Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, ידעתי לְמַעַן אֲשָׁר, "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Ps. 1:6. — (b) of men regarding or worshipping God Hos. 8:2; 13:4; Ps. 36:11; 9:11, ידעו שָׁקֵד, "those

who know (regard or worship) thy name." Job 18:21; לא ידע אל, "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. ידעם i. q. חכמים Job 34:2, Eccles. 9:11. Hence ידע wisdom, or knowledge, which see.

NIPHAL הוּדַע—(1) *to be, or to become known, of persons*, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ? of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21, וְלֹא הוּדַע בְּרִיכְאוֹ אֶל הַבְּבֹנָה, "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience, i. e. to be punished*, comp. Kal No. 2. Prov. 10:9, מַעֲשֵׂה דֹרְכָיו יוּדַע "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אַחֲרֵי הִוָּדַעְתִּי "after I was instructed." Well rendered by Luther, nachdem ich gewisset bin.

PIEL, causat. *to make to know, to shew anything to any one*; with two accusatives, Job 38:12.

PUAL, part. מִדְּעָ known, with suff. מִדְּעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. something known. Isa. 12:5 כְּחִיב.

POEL יוּדַע i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הוּדַעְתִּי instead of יוּדַעְתִּי?

HIPHAL הוּדַע (imp. הוּדַע)—(1) *to cause some one to know something, to shew something to some one*,—(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נוֹדִיעַ אֶתְכֶם דָּבָר "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, to teach any one by punishing, to punish. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments כִּסְּוּם אֶת אֲנָשֵׁי סוּכוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דִּישׁ). LXX. Vulg. ἡλόησεν, contrivit, from the Hebrew דָּשׁ, which seems to me more suitable to the context than the common reading.

HOPHAL הוּדַע *to be made known*. Lev. 4:23, 28. Part. מוּדַע Isa. 12:5 קִי

HITHPAEL הִתְהַדַּע *to make one's self known*, Gen. 45:1; *to reveal one's self*. Nu. 12:6; followed by אל.

Derivatives יוּדַע, דַּע, דַּעַת, דַּעַת, מוּדַע, מוּדַע, מוּדַע, מוּדַע, מוּדַע, and the pr. n. יוּדַע, יוּדַע, יוּדַע, יוּדַע.

יָדַע Ch. fut. יוּדַע Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. מוּדַע לְהוֹאֵל מְלִכָא be it known to the king. Ezer. 4:12, 13.

APHEL הוּדַע fut. הוּדַע, part. מוּדַע *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16. Derivative מוּדַע.

יָדַע ("wise"), [Jada], pr. n. m. 1 Ch. 2:28, 32.

יָדַעְיָה ("for whom Jehovah cares"), [Jedaiah], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יָדַעְנִי m. pl. יָדַעְנִים—(1) properly knowing, wise, hence a prophet, a wizard, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut. 18:11; 1 Sa. 28:3, 9 (comp. עֹלֵם prop. knowing, a magician, like the Germ. weiser Mann, fluge Grau, used of wizards uttering words to the deluded people.)

(2) a spirit of divination, a spirit of pythia with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אֹרַח.

יְהוָה Jah a word abbreviated from יְהוָה Jehovah, or rather from the more ancient pronunciation יְהוֹה or יְהוֹה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יְהוֹ (as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה) then by the omission of the unaccented ה, יְה, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as אֱלִיָּהוּ, and אֱלִיָּה, יִשְׁמְעֵאל, and יִשְׁמְעֵאל, and יִשְׁמְעֵאל, the final ה in these compounds being always without Mappik. יְהוֹ is principally used in certain customary phrases, as הַלְלֵי יְהוֹ "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, צִי יְהוֹ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ יְהוֹ "Jah is his name" (comp. 3 let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as אֲנִי יְהוֹ glory to Jehovah, Assam. Bibl. Orient. ii. 230; iii. 579.)

יָהַב, in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יָהַב, نَصَب, ٠١١٠) i. q. **יָתַן** TO GIVE, TO PLACE, once in pret. Psalm 55:23, **יָהַבְתָּ לִּי יְהוָה**, "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for **יָהַב לְךָ**. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see **יָהַבְתִּי** Josh. 15:19; compare Arab. **أعطى**, **ناول**, and **هب**, with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take **יָהַב** in this place as a subst. burden, grief.)

Found besides only in imper. **יָהַב** (Prov. 30:15); often with **ה** parag. **יָהַבְתָּ**, f. **יָהַבְתִּי** (Ruth 3:15) pl. **יָהַבְתֶּם** — (1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, **יָהַבְתָּ לָּם עֲצָה**, "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, **יָהַבְתָּ לָּם** "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go*.

Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. **هب** give, grant.) — As to **יָהַב** Hos. 4:18, see Analyt. Ind.

Derivative **יָהַבְתִּים**.

יָהַב (Dan. 3:28) imp. **יָהַב** Dan. 5:17; part. act. **יָהַבְתָּ**, pass. **יָהַבְתָּ**, pret. pass. **יָהַבְתָּ** Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from **יָתַן**, comp. Syr. **يَهَب**, fut. **يَهَبُ** from **يَهَبُ** = **יָתַן**. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16.

ITHPEAL, **יָהַבְתָּ** fut. **יָהַבְתָּ**, part. **יָהַבְתָּ** *to be given, or delivered*, Dan. 4:13; 7:25, etc.

יָהַב, a secondary verb, denom. from **יָהַב**.

HITHPAEL, **יָהַבְתָּ** pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in **קָשַׁת** from **קָשַׁת**, and from this again is formed **قَسَب**; **بَسَم** from **بَسَم**; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

"So Arab. **هَانَ** to become a Jew, from **هَو** for **يَهُود**. Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thea.]

יָהַבְתָּ (for **יָהַבְתָּ**, "whom Jehovah directs," from **יָהַבְתָּ**, [*Jahdai*], pr. n. m., 1 Ch. 9:47.

יָהוּ *Jehu*, pr. n. (perhaps i. q. **יָהוּוָה** ["for **הוּ** (יהוה)"] "Jehovah is He," like **יִשְׁנֵה** for **יִשְׁנֵה**). — (1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844 — 56, B. C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10. — (2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34. — (3) of others of little note.

יָהוֹאָז, masc. ("whom Jehovah holds fast"), [*Jehoahaz*], pr. n. — (1) of a king of Israel 856 — 840 B. C. the son of Jehu, 2 Ki. 13:1 — 9. — (2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31 — 35; 2 Ch. 36:1. This name is also spelled **יָהֹזָבָב**. LXX. *Iōaxác*.

יָהוֹאֵשׁ ("whom Jehovah gave," **יָהוּ** prob. from **יָהַב** to give), [*Jehoash*], pr. n. — (1) of a king of Judah 877 — 38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled **יָהֹאֵשׁ** [*Joash*], *ibid.*; 11:2; 12:20. — (2) of a king of Israel 840 — 25 B. C. the son of Jehoahaz, 2 Kings 13:10 — 25; also spelled contractedly **יָהֹאֵשׁ** *ibid.* verse 9. LXX. *Iōaxác*.

יְהוּדָה, Chald. i. q. **יְהוּדָה** *the land of Judah*, *Ju-dæa*. (Arab. **يهود**, **يهود** collectively the Jews.) Dan. 2:25, **יְהוּדָה** **יְהוּדָה** "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

[“(2) *Jehud*, a town of the Danites, Joshua 19:45.”]

יְהוּדָה (verbal from fut. Hoph. ‘praised,’ comp. Gen. 49:6), pr. n. *Judah*, borne by —

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (**בְּנֵי יְהוּדָה**), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. **יְהוּדָה** the mountain district of Judah; see **יָהוּ** p. cccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called **יִשְׂרָאֵל** or (especially in the prophets) **אֶרֶץ יְהוּדָה** the land of Judah, the kingdom of Judah, Isa. 19:17. **יְהוּדָה** the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. **יְהוּדָה** 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judæa) **יְהוּדָה** is fem., Psalm 114:2; where the people (the Jews) [or

tribe of Judah]) masc. Isa. 3:8; The same name was borne by—

(a) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהודי, pl. יהודים, sometimes יהודיים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודיה 1 Ch. 4:18.

(a) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודאים; emphat. יהודאים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f.—(1) f. Gent. n. יהודי adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(a) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה, Jehovah, pr. name of the supreme God (יהוה) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (יהוה), they were accustomed to substitute for it יהוה, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוה); prefixes, however, receive the same points as if they were followed by יהוה, thus ליהוה, ביהוה, מיהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (יהוה): the Samaritans have also followed a similar custom, so that for יהוה they pronounce יהוה (i. q. יהוה). Where the text has יהוה, in order that Adonai should not be twice repeated, the Jews read יהוה, and they write יהוה.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word. the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יעקב,

יהוה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ επικυλούμενον θεόν. Macrobi. Sat. i. 18. Hesych. v. Ὀξείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ [יהוה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronuntiatione nominis Jehovah, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronuntiation, and they have an additional ground for the opinion in the abbreviated forms יהוה and יהוה. Also those who consider that יהוה was the actual pronuntiation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהוה and יהוה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;"] would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see יהוה).

To this origin, allusion is made Exod. 3:14; יהוה יהוה, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos

12:6, יהוה זקרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, *ἐγώ εἰμι τὸ γεγονός καὶ ὃν καὶ ἐσόμενον*. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἐπιχώριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אלהים, אלהים (ὁ θεός, ὁ αὐτός), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as נאם יהוה, בנה אֶמֶר יהוה, רוח יהוה, עֶבֶר יהוה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אלהים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יהוה אלהים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אלהי ישראל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אלהי אֲבוֹתֵינוּ Deu. 1:21; 6:3; 27:3; יהוה אלהי אֲבוֹתֵינוּ Deu. 21:31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צבאות "Jehovah (the God) of the (heavenly) hosts," see צבא. (c) יהוה אֲדָנִי (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase יהוה לִפְנֵי see לִפְנֵי, under the word פָּנִים.

יהוהבד (whom Jehovah gave) [*Jehozabad*], pr. n. m.—(1) 1 Ch. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יהובד].

יהוחנן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 1 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יהוידע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judaea], 2 Ki. 11:4 [also contr. יידע].

יהויכין ("whom Jehovah has established"), [*Jehoiachin*, the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. ייכין Eze. 1:2; יכניה Est. 2:6; Jer. 27:20; 28:4; יבון יהו (for יהו) Jer. 24:1 כתיב; and קניה Jer. 22:24, 28; 37:1.

יהויקים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֲלִיָּים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהויריב and ייריב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωρίβ, 1 Mac. 2:1.

יהוכל (verbal of the fut. Hoph. from יכל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יכל 38:1.

יהונדב & יונדב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רבב.—(2) 2 Sa. 13:5, seq.

יהונתן & יונתן m. ("whom Jehovah gave," Gr. Θεοδωπος), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יהוסף i. q. יוסף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוסף.

יהועד ("whom Jehovah adorned"), [*Jehoaddah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יעד.

יהועדן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (כתיב נחבי); 2 Ch. 25:1.

יהוידק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Est. 3:2, 8; 5:2 [also יודק].

יְהוָה ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יֶרָם**.

יְהוֹשָׁבֶעַת ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare **יְהוֹשָׁבֶעַת**), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשָׁבֶעַת** in 2 Ch. 22:11.

יְהוֹשֻׁעַ & **יְהוֹשָׁפָט** m. ("whose help [salvation] is Jehovah," comp. **יְהוֹשֻׁעַ**, the German Götthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **נִּינְיָא** Num. 13:16 (see also **יְהוֹשֻׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשֻׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יָהִר *lofty, swelling, proud* (root **יָהִר**, which is akin, perhaps, to the noun **יָר** ["Arab. **يَعْبُر** a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **אֲתִיָּהִר** to be proud; **יְהִירָא**, pride.)

יְהִיבֵל ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יָהֵם m. a kind of *hard gem*, so called from the idea of striking (root **יָהֵם**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָסָפֵר**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

יָהֵץ an unused root. Arab. **وهض** to trample, to tread down. Hence—

יָהֵץ & **יָהֵץ** (i. q. **هضمة**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהִר see **יָהִר**.

יָהִר ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יָהִר ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יָהִר see **יָהִר**.

יָהִר ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, **יָהִר**; also the name of others.

יָהִר [*Joash*], pr. n.—(1) **יָהִר** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יָהִר [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יָהִר** Num. 26:24; 1 Ch. 7:1 קרי.

יָהִר (probably i. q. **يَاب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **يَب**, [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the *Ἰωβαίραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαίραι* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יָהִר comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet*, *trumpet signal*, like **יָהִר**, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

שָׁחַח, שָׁחַח): such in the Phœnicio-Shemitic languages are
 שָׁחַח, שָׁחַח, and with the radical Beth שָׁחַח, שָׁחַח;
 in Greek *ὀλολύζειν, ἀλαλάζειν, ἰάλεμος*, Lat. *ejulare*,
ululare, in the German dialects, the Swedish *iolen*
 (whence the festival of the ancient Scandinavians
 called *Iulfest*), Dutch *ioelen*, vulg. German *jobein*.
 In all these words the signification of the syllable
jöl, jobl, jodl, is that of *jo*, of *crying out*, as in the
 Germ. *juchēn, juchzen*, which is no other than to cry
 out, *io, juch*. Hence—

(1) *קַרְנֵי הַיְּבֵלִים* *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. *יְבֵלִים* Exodus 19:13; pl. *שׁוֹפְרוֹת יְבֵלִים* Josh. 6:6: with art. *שׁוֹפְרוֹת הַיְּבֵלִים* Josh. 6:4, 8, 13, "trumpets of Jubilee" (as to the plur. *יְבֵלִים* see note), i. e. with which a signal is sounded, *fermtrompeten*, plainly the same as *שׁוֹפֵר תְּרוּעָה* Lev. 25:9. Between *קַרְנֵי הַיְּבֵלִים* (*fermhorn*) and *שׁוֹפֵר הַיְּבֵלִים* there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — *בְּמִשְׁעֹה הַיְּבֵלִים* Ex. 19:13, and *בְּקֶרֶן הַיְּבֵלִים* Josh. 6:5, "as soon as a signal is sounded," which is elsewhere *בְּשׁוֹפְרוֹת חָמֶעֶ* compare Josh. 6:4, compared with Josh. 6:5. — The Chaldee Targumist and the Jewish doctors absurdly translate *יְבֵלִים* a ram, and *קַרְנֵי* a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Appar. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in שְׁפוֹרוֹת הַיּוֹבְלִים trumpets of soundings, where there might have been expected שִׁשִּׁי הַיּוֹבְלִי, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(a) the most frequent is to put the governing noun only in the pl., as נְבוֹרֵ הַיָּל, pl. חַלִּלִּים; נְבָרִי (נְ) the noun governed, or in the genitive is also made pl., as נְבָרֵי חַלִּילִים 1 Chron. 7:5; שְׁרֵי מִסֵּים for שְׁרֵי הַמִּסֵּים Ex. 1:11; נְגִי אֵלִים Ps. 29:2, for נְגִי אֵל; or even—(c) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in בֵּית אֲבוֹת paternal houses, for בֵּתֵי אָב (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter b).

(א) שָׁנַת הַיּוֹבֵל Lev. 25:13, 15, 31, 40, and ellipt. יוֹבֵל Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word שָׁנָה Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from the *sound of the trumpets* on the tenth day of the seventh month, by which it was

announced to the people (Lev. 25:9). This year was the fiftieth (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. ἔτος ἀφίσεως, ἀφαις. Luth. (following the Vulgate) ὁλλjahr.

יָבֵל m.—(I) *a river, a moist country, Jer.*
17:8. Root יָבֵל No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of *music*, Gen. 4: 21. Perhaps as an appellative *Jubal* signified *jubilum*, or the *sound* and noise of the trumpet and other instruments, *music*, (kindred with יָבֵב), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (*Mythologus*, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יוֹזָבָד ("whom Jehovah gave"), [*Jozabad*],
pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr.
8:33.—(3) Ezr. 10:22.

יִזְכָּר ("whom Jehovah has remembered"), [*Jozachar*], pr. n. of one of those who killed *Joash*, 2 Ki. 12:22; which in 2 Ch. 24:26 is written **יִזְרָר** (by a manifest [transcriptural] error).

יוֹחָא (perhaps contracted from יוֹחִיָּה whom Jehovah called back to life, compare מִיָּבֵה for מִיָּבֵהָ), [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יוֹחָנָן ("whom Jehovah bestowed"), pr. n. *Johanan*, see **יְהוֹחָנָן**. This name in its contracted form was borne by—(1) two of David's officers, 1Ch. 12:4, 12.—(2) a son of King Josiah, 1Ch. 3:15, all.

יִרְדָּע ("whom Jehovah cares for"), [*Jehoiada*, *Joiada*], pr. n.—(1) see יִרְדָּע יְהוָה.—(2) Neh. 3:6; 12:10.

יְהוֹיָכִן see יוֹיָכִן

יֹדְקִים ("whom Jehovah sets up"), [*Joiakim*],
pr. n. m. Neh. 12:10.

יֹזָרִיב [*Joiarib*]—(1) see **יְהוֹזָרָב**.—(2) **Neh.**
11:5.

יֹכֶבֶד ("whose glory is Jehovah"), [*Jocke-bed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יֹחֵל [Juchal], see יְהוֹכָל.

[“**י**” an unused root, apparently signifying *lead*, compare the kindred roots **יָמַן**, **יָחַן**, **יָחַץ**, **יָחַץ**; *ח*]

n being by degrees softened into (ה and י). "Three roots are thus found with the softer letter יום, ימים, ימים. Hence יום, ימים." Thees.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימי m —

(1) *the day*. (Syr. ܕܝܡܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יום and יל or יל appear to have originated by softening the guttural, from the roots יום to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. يحمى to be hot (as the day), and Gr. *laivw*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יומם Ps. 88:2 (see ימים, ימים). יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום ibid. 2:11). יום (properly *Tag* an *Tag*, see *q* letter B, No. 1); Neh. 8:18; יום יום 1 Sa. 18:10; יום יום 2 Ch. 24:11, *daily*.

The day of any one is specially—(a) in a good sense, *the festival day of any one*. Hos. 7:5, יום יום "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יום יום "the festival days of idols"; 2:2, יום יום "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום יום "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30. (Arabic ܕܝܡܐ times, sc. unfortunate). Hence—(c) day of battle and slaughter. Isa. 9:3, יום יום "the day of the defeat of Midian." Comp. "dies Alliensis, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *hēmera*, a day. See the phrases יום, יום, יום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed—(a) יום *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to הלילה), Neh. 4:16; Hos. 4:5, i. q. יום; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33. Also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is *on a certain day, at some time*, i. q. يوم, the force of the article being neglected).

(b) יום followed by inf. *in the day in which*, as Gen. 2:17, יום יום "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, יום יום "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) יום *by day, in the day time*, Jer. 36:30; "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *lately*, Jud. 13:10.

(d) יום *in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also יום *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(e) יום i. e. *to-day*, 1 Sa. 9:13; Neh. 5:11 (immediately); יום *at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when *q* has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) יום *from the time when*—Ex. 10:6; Deu. 9:24.

(g) יום — (a) *in all days*, every day, *daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לְכָל יוֹם every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν).—(β) *all the day*, Isa. 62:6 (parall. לְכָל יוֹם). Ps. 32:3; 35:28; 37:26; 38:7, 13. LXX. ἀσπν ρην ἡμέραν.—(γ) *in all time, perpetually* (ἀσπν, immerbar). Ps. 52:3, יום יום "the mercy of God (is exercised) continually." Pro. 21:26, יום יום "the wicked man covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, יום יום "a fire continually burning." There is often added יום Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose יום which see; the expression now under consideration is peculiar to poetry.

Dual יום *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, יום יום "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural יום (as if from the singular יום), in the Chaldee form יום Dan. 12:13; constr. יום, poetically יום Deut. 32:7; Ps. 90:15 (compare Aram. יום,

יָמִים. — (1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֻדִּים some days, i.e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. ⁶³أيام some days, some while, Syr. ⁶⁴بعض after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיְהִי יָמִים בְּמִשְׁכַּר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me שָׁנִים אוֹ זֶה יָמִים אוֹ נָה now for several (or many) days, or rather years." מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִיָּמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמִי שָׁנִי הַיּוֹם "the time (period) of the years of thy life." בְּיָמֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; שְׁלֹשָׁה יָמִים 2 Sam. 21:1; 1 Ki. 10:21, in the time, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. في أيام during the reign of king N.N.). Exod.

2:11, "it came to pass בְּיָמֵים הָהֵם at that time." בְּלֵילֵי יָמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is the *time of life, life time*. בְּיָמֵים אֲדָמָה advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יִדְבְּרוּ "let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i.e. let the old speak. בְּלֵילֵי יָמִים through all the time of life, Gen. 43:9; 44:32. מִיָּמִיךָ since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. יָמִיךָ to live long, to be long-lived, see אָרַךְ. Metaph. קָלִי יָמִי all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַתִּים יָמִים two years of time, שְׁנֵי שָׁנִים Zeit, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, zwei Jahre Zeit), חֹדֶשׁ יָמִים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; שְׁלֹשָׁה יָמִים 2 Ki. 15:13; 2 Ki. 15:13; יָמִים Dan. 10:2, 3. See as to this idiom, Lehrs. p. 667. (Similarly in Arab there is added زمان time, and in

Aethiopic ዕድል: days, just as in Hebrew, see Ascensio Jesaie ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a year, as in Syr. and Chaldee ⁶⁵ܝܡܝܢ signifies both *time* and a year; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see ⁶⁶בְּכֶרֶת). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יָבֵחַ הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִים yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. ⁶⁷שָׁנָה verse 7); 2:19. For ⁶⁸יָמִים על־שָׁנָה Isa. 32:10; there is found in Isa. 29:1 ⁶⁹שָׁנָה על־שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as ⁷⁰שָׁנִים plur. ⁷¹שָׁנִים). 2 Ch. 21:19, בְּשֵׁת צֵאת הַחֹדֶשׁ לַיָּמִים שְׁנֵים "at the end of two years." The interpretation of Amos 4:4 is doubtful, לְשָׁלֹשׁ יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יום m. Ch. i. q. Heb. a day. יוֹם יוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(a) יוֹמִין const. יוֹמִי, emphat. יוֹמִיָּא;—(b) const. יוֹמָת Ezr. 4:19 and—(c) as in Hebrew, const. יוֹמִי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, עָמָל יוֹמִיָּא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יּוֹמִים adv. (from יוֹם and the adverbial termination יּוֹמִי)—(1) *by day*. יּוֹמִים וְלַיְלָה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. בְּיוֹמִים Neh. 9:19, and—(b) it is put in the genit. יּוֹמִים יָרִי daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. ⁷²ܝܡܝܢ a day, ⁷³ܝܡܝܢ daily.)

יִי an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, being in a ferment, whence יִי clay and יִי wine, just like חֹמֶר mire, clay, and חֹמֶר wine, from חֹמֶר to boil up, to ferment. Cognate roots have been given under יוֹם.

יָוָן [Javan], pr. n.—(1) *Ionian*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece

this has been expressly remarked by Greek writers themselves (*Æschyl. Acharn. 504*, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܐܘܬܝܢ, ܐܘܬܝܢ, ܐܘܬܝܢ)

Greece; Arab. ܐܘܬܝܢ a Greek.) The patron. is ܐܘܬܝܢ. Hence ܐܘܬܝܢ sons of the Greeks, viz. Ἀχαιοί. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare ܐܘܬܝܢ ܐܘܬܝܢ *Jawan*, a city of Yemen, Kamûs.

ܐܘܬܝܢ m. const. ܐܘܬܝܢ *mire*, clay. Psalm 69:3; 40:3, ܐܘܬܝܢ *mire of clay*, comp. Dan. 2:41. Root ܐܘܬܝܢ.

ܐܘܬܝܢ see ܐܘܬܝܢ.

ܐܘܬܝܢ f. pl. ܐܘܬܝܢ — (1) *a dove*, Genesis 8:8, seq. ܐܘܬܝܢ my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, ܐܘܬܝܢ "thy eyes (are) doves," i.e. like to doves' eyes. Cant. 4:1. ܐܘܬܝܢ young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from ܐܘܬܝܢ, to be weak, gentle, and thus it would properly be, feeble and gentle bird.)

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another ܐܘܬܝܢ see under ܐܘܬܝܢ.

ܐܘܬܝܢ see ܐܘܬܝܢ No. 1.

ܐܘܬܝܢ m. Isa. 53:2, and ܐܘܬܝܢ f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *uóσxoc*, and *pullulare* is used of plants.

ܐܘܬܝܢ [*Jonathan*], — (1) see ܐܘܬܝܢ. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 2:32. — (b) Jer. 40:8 all.

ܐܘܬܝܢ m. *Joseph*, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) = ܐܘܬܝܢ *he takes away*, and — (b) fut. Hiph. apoc. from ܐܘܬܝܢ *he shall add*, which latter is confirmed by the Chaldaic form ܐܘܬܝܢ Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name ܐܘܬܝܢ and ܐܘܬܝܢ is used — (a) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same ܐܘܬܝܢ Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. ܐܘܬܝܢ No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14. — (c) Eze. 10:42.

ܐܘܬܝܢ ("whom Jehovah will increase"), [*Josephiah*], pr. n. m. Eze. 8:10.

ܐܘܬܝܢ (perhaps for ܐܘܬܝܢ "he helps" ["perhaps for ܐܘܬܝܢ Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

ܐܘܬܝܢ ("for whom Jehovah is witness"), [*Joel*], pr. n. m. Neh. 11:7.

ܐܘܬܝܢ ("whose help is Jehovah"), [*Jozer*], pr. n. m. 1 Ch. 12:6.

ܐܘܬܝܢ [*Joash*] (i. q. ܐܘܬܝܢ), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

ܐܘܬܝܢ see ܐܘܬܝܢ.

ܐܘܬܝܢ — (1) *a potter*, see ܐܘܬܝܢ. — (2) Zec. 11:13, ܐܘܬܝܢ (perhaps ܐܘܬܝܢ, i. q. ܐܘܬܝܢ *treasury* of the temple; formed by a change of letters according to the Aramaean pronunciation (as in ܐܘܬܝܢ, ܐܘܬܝܢ). The true interpretation was seen by the copyists, and also partially expressed; some having written ܐܘܬܝܢ, and others ܐܘܬܝܢ. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place: the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. 1]

ܐܘܬܝܢ (contr. from ܐܘܬܝܢ), [*Jokim*], pr. n. m. 1 Ch. 4:22.

ܐܘܬܝܢ [*Jorah*], pr. n. m. Eze. 2:18.]

ܐܘܬܝܢ m. — (1) part. act. Kal' of the root ܐܘܬܝܢ, *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see ܐܘܬܝܢ. [This should be ܐܘܬܝܢ; see above.]

ܐܘܬܝܢ (for ܐܘܬܝܢ "whom Jehovah teaches"), [*Jo-*], pr. n. m. 1 Ch. 5:13.

ܐܘܬܝܢ ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is ܐܘܬܝܢ.

ܐܘܬܝܢ ("whose love is returned") [*Jeshab-hesed*], pr. n. m. 1 Chr. 3:20.

יִשְׁבִּיה ("to whom Jehovah gives a dwelling"), [Josibiah], pr. n. m. 1 Ch. 4:35.

יִשְׁה [Joshah], pr. n. m. 1 Ch. 4:34.

יִשְׁה ("whom Jehovah raises up"), see the root יִשְׁה ["for יִשְׁה"], [Joshabiah], pr. n. m. 1 Ch. 11:46.

יֹתֵם ("Jehovah is upright"), [Jotham], pr. n. — (1) of a son of Gideon, Jud. 9:5, 7. — (2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יֹתֵר — (1) pr. part of the root יֹתֵר: remainder, hence gain, emolument. Ecc. 6:8.

(2) Adv. — (a) more, farther. (Chald. and Rabb.

יֹתֵר ["Syr. ܝܬܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12. — (b) too much, over. Eccl. 7:16. — (c) besides, like יֹתֵר Esther 6:6; יֹתֵר מִי besides me. שֵׁ יֹתֵר conj. inasmuch as. Ecc. 12:9; and inasmuch as Koheleth was wise."

יֹתֵר [only found defect. יֹתֵר, f. of the preceding word, that which is redundant, hanging over, specially הִיחֵרַת על־הַכֶּבֶד Ex. 29:13; Lev. 3:4; יֹתֵר Ex. 29:22 and יֹתֵר מִן הַכֶּבֶד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. λοβὸς τοῦ ἥπατος, Saad. ܝܬܪ id. and of the same origin as the Hebr. from יֹתֵר i. q. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. reticulum hepatis; according to which, some later writers understand omentum minus hepatico-gastricum; but this could hardly have been used in sacrifice, as being devoid of fat.

יֹזֵה an unused root. Arab. ٓوزى, to gather selves together. Hence—

יִזְיָא ("the assembly of God"), [Jeziel], pr. n. m. 1 Ch. 12:3.

יִזְיָה (contracted from יִזְיָה and יָה, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יִזְיָה, [Jeziah], pr. n. m. Ezr. 10:25.

יִזְיָה ("whom God moves," "to whom God gives life and motion"), [Jaziz], pr. n. m. 1 Ch. 27:31.

יִזְיָה ("whom God draws out," i.e. "will preserve," [Jeziah], pr. n. m. 1 Ch. 8:18, from the unused root יִזְיָה.

יִזְרָח with art. 1 Chr. 27:8, [Izrahite], stands for יִזְרָח.

יִזְרָח ("whom Jehovah brought to light," see the root יִזְרָח, No. 2), [Izrahiah], pr. n. m.—(1) 1 Ch. 7:3, see יִזְרָח. — (2) Neh. 12:42.

יִזְרָח a fictitious root, which some have adopted on account of the form יִזְרָח Gen. 11:6, which is from the root יִזְרָח, which see.

יִזְרָח an uncertain root, see יִזְרָח Hophal. [In Thea. Pu. part. is given under this word; see יִזְרָח]

יִזְרָח see יִזְרָח.

יִזְרָח an unused root, Arab. ٓزرع, to flow, to run (as water), Amhar. ፬ዛ: for ፬ዘ፬: to sweat. Hence—

יִזְרָח m. sweat, i. q. יִזְרָח, ἀπαλ ληγόμ. Eze. 44:18.

יִזְרָח & יִזְרָח ("that which God planted"), pr. n. [Jezree]. — (1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יִזְרָח Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יִזְרָח Jos. 17:16; Jud. 6:35 (afterwards called Ἐσδρήλωμ, now ܡܪܝܢ ܥܝܢ ܥܡܪ, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יִזְרָח Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of Jezreel (1:4), and he afterwards with his brother Lo-Ammi and his sister Lo-Ruhamah (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i.e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יִזְרָח יִזְרָח "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרָח in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of my people, and no

my people, must also be remembered.]—The Gentile noun is יְהוּדָאִי 1 Ki. 21:1, f. יְהוּדָאִי, יְהוּדָאִי 1 Sam. 27:3; 30:6.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4—(b) 1 Ch. 4:3.

[יְהוּבָה ('hidden,' i.e. 'protected,' verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יְהוּבָה.]

יָחַד, fut. יָחַד (cogn. יָחַד, יָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by 3 Gen. 49:6; followed by אֶת (אֶת) Isa. 14:20. (Arab.

وحد, and وحد.)

PIEL, to unite, to join together, Ps. 86:11. Hence יָחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד all together, all at once; Job 34:15, יָחַד קָל בָּשָׂר "all are alike flesh," i.e. mortal; Isa. 22:3, and then without לָּל id.; Job 3:18; 24:4; 38:7, בְּיָחַד בּוֹכְבִי בָּסָר "when all the morning stars sang together," Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד יִתְקַלְּמוּ "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַד, יָחַד, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לָּל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לָּל Job 24:17.

(4) i.q. mutually, with one another, e.g. יָחַד they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַד (for יָחַד "united," ["his union"]), [Jahdo], pr. n. m. 1 Ch. 5:14.

יָחַד (whom God makes glad, from the root יָחַד), [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחַד (whom Jehovah makes glad"), [from the root יָחַד], [Jedeiah], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יָחַד (whom God preserves alive," for

יָחַד, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחַד ("who looks to God" ["whom God watches over"]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַד ("who looks to Jehovah," ["whom Jehovah watches over"]), [Jahaziah], pr. n. m. Est. 10:15.

יָחַד (for יָחַד, יָחַד, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like יָחַד Ex. 33:3, for יָחַד), [Ezekiel, Jehezkiel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name 'Ιεζεκιλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחַד, יָחַד, 'Εζεχίας, Ezechias), Luther has imitated the Greek, &ετιελ.

יָחַד m. i. q. יָחַד, which see.

יָחַד [Hezekiah], pr. n. m. 2 Ch. 28:12

יָחַד ("whom God brings back," fut. Hiph. parag. from Ch. יָחַד to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַד.

יָחַד (probably for יָחַד "whom God preserves alive," ["God liveth," according to Simonis"]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַד 1 Chron. 26:21, 22.

יָחַד m. יָחַד f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַד Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַד only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. יָחַד.

יָחַד ('Jehovah lives'), [Jehiah], pr. n. m. 1 Ch. 15:24.

יָחַד m. expecting, waiting, hoping, Lam. 3:26 Root יָחַד.

יחל unused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

PIEL יחל. — (1) causat. to cause to hope for something; followed by אל Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by אל Isa. 51:5; Ps. 130:7; 131:3. There often occur לאלהים Ps. 31:25; 33:22; 69:4; " אל Ps. 130:7; 131:3.

HIPHI'ל הוֹחֵל i. q. Piel, to expect, to wait for, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

NIPHAL נוֹחֵל, fut. יִחַל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, יִחִיל, תוֹחֵלָה [and in Thes. the following pr. n.].

יחלאל (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahlee], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

יחם unused in pret. (in which tense there is used the form חם from חָם, compare טוב fut. יִטב, ייטב fut. יִיטע), fut. יחם 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחמו for יחמו Genesis 30:39; 3 plural masc. יחמנה (in the Chaldee and Arabic form for the common יחמנה, see Lehrgeb. p. 276) i. q. חם to be hot (Arabic وحם to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חם.] Impers. לוֹ יחם Ecc. 4:11; and לוֹ יחם 1 Ki. 1:1, to become hot. [See חם.]

Note. Above at חם I have followed the common arrangement, and referred the forms יחם, יחם to the root חם; however, let grammarians inquire, whether they should not all be referred to חם; compare the form יחם Hosea 7:7.

PIEL יחם i. q. חם to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7; ובהמא יחמני אמי "and in sin did my mother conceive me." יחמני for יחמני as אחרי אחרי Jud. 5:28.

Hence חמה for חמה.

יחמר Deut. 14:5; 1 Ki. 5:3. Arabic يحمر a kind of deer, of a reddish colour (see the root חמר

No. 2), with serrated horns, probably *ceruus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipzig edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יחמי (for יחמיה "whom Jehovah guards"), [Jahmai], pr. n. m. 1 Ch. 7:2.

יחף an unused root, to be barefoot. (Arab.

حفي id., Syr. حَفِيف unshod, [نَشَف] to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חפף No. II. Hence חفي is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יחף m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחזאל ("whom God allots"), [Jahzeel], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

יחר i. q. אחר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כחיר ויחר (read ויחרר). יחר, יחר is Hiph. in a Chaldee form from the root אחר.

יחש an unused root; see the following word.]

יחש m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, ספר היחש pedigree, genealogy (Chald. יחם is used in the Targums for Heb. מִשְׁפָּחָה and תּוֹלְדוֹת. Simonis also compares كَرِيم النحاس nature, origin; but this word properly signifies brass, i. q. נחשת and the phrase كَرِيم النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

HITHPAEL הִתְיַחֵשׁ to cause one's name to be recorded in genealogical tables, ἀπογράφειν, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. הִתְיַחֵשׁ is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 35:15, "the acts of Rehoboam— are recorded in the commentaries of Shemaiah— so that the particulars are related in the manner of a genealogical table."

יח (perhaps "union," contr. from יחדה) [Jahath], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יטב, i. q. טוב, only used in the fut. **יִטֵּב**, (once **יִטְבֵּי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. — (a) **יִטֵּב לִי** "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40. — (b) **יִיטֵב עֵינַי** "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לִפְנֵי** Est. 5:14; Neh. 2:5, 6; followed by ? Ps. 69:32.

(2) *to be merry, joyful*, of the mind (**לֵב**). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

HIPHIL **הִיטִיב** fut. **יִטֵּיב**, once **יִטֵּיב**.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, **הִיטִיבוּ בְּלֹא שֵׁךְ דְּבָרֵי** "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, **הִיטִיבְתָּ לְרֵאוֹת** "thou hast seen rightly." 1 Sa. 16:17, **מִיִּטִּיב לְלֵב** "who can play well," i. e. skilfully; without ? poetically Isa. 23:16. Inf. absol. **הִיטִיב** *in doing well*, or *rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. **הִיטִיב דְּרָכָיו** Jer. 2:33; 7:3; 5; **הִיטִיב ה' מַעֲלָלָיו** Jer. 35:15, *to act*, or *live, well*, or *honestly*, without accus. elliptically, Jerem. 4:22, **וְהִיטִיבוּ לָא יָדְעוּ** "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by **עַם** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. *zurechtmachen*

(Syr. **يَتَب**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **אֵל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **מִיִּטֵּב** [and **יִטְבְּתָהּ**].

יִטֵּב, fut. **יִטֵּב**. Chald. id., followed by **עַל** *to seem good* to any one. Ezr. 7:18

יִטְבְּתָהּ, ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יִטְבָּהּ** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יִטָּה & יִטָּה ("stretched out," or "inclined," verbal fut. Hoph. from **יָטַח**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16.

[Now *Yutta*, **יִטָּא** Rob. ii. 190.]

מִטָּה (prob. i. q. **מִיָּה** "an enclosure," "an encampment of Nomades," from the root **מָדָה** of the

form **יָמָה**), pr. n. *Jetûr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jedîr* (**جيدور**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münster in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafnise, 1824, 4to.

יִין const. **יִין**, once **יִין** Cant. 8:2; with suff. **יִינִי** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יִין**, unless it be deemed better to regard it as a primitive. (Arab. **وَيْن** collect. clusters be-

coming black, with the noun of unity **وَيْنة**, Æth. **ወይን**: a vineyard, wine, Greek *οἶνος*, Latin *vinum*, Armen.

גִּינִי *gini*). **בֵּית יִין** house of wine, Cant. 2:4, poet. for **בֵּית מִשְׁתֶּה** Est. 7:8, convivial room, and the words in the cited place, **הֵבִיאֵנִי אֶל בֵּית יִין** "he brought me to the house of wine," for he intoxicated me with love, *μεθύσκειμαι ἔρωτι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יָד 1 Sa. 4:13 **נִחַיָּב**, by a manifest error of transcribers, for **יָד** (a side), which is in the **קִרְיָה**.

יָכַח, unused in Kal, prob. i. q. **יָכַח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **وَجَّحَ** ["i. q. **وَضَح**"] IV. *to make clear, to demonstrate, to prove*, see HIPHIL.

HIPHIL **הוֹכִיחַ** — (1) *to argue, to shew, to prove* anything (*beweisen*). Job 13:15, **אֶל־פְּנֵי אֹהֲבִי** "yet my ways I will argue before him." I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (*verweisen*). Job 6:25, **מָה יוֹכִיחַ הוֹכֵם בְּךָ** "what does your reproof prove?" i. e. your censure. Job 13:10; 40:2, **מוֹכִיחַ אֱלֹהִים** "reprover of God." Gen. 21:23, **וְהוֹכִיחַ אֶבְרָהָם אֶת־אֱבִיקָדָר** "and Abraham reprov-
ed

Ahimelech;" also, more strongly, to *upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) to *correct* by punishment, to *punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Ps. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יסר.

(4) to *judge*, to *decide*, syn. שפט Isa. 11:3; followed by ? Isa. 2:4; also, to *do justice* to any one (like שפט, דין), 11:4; followed by בן: to *be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. to *adjudge for* any one, Gen. 24:14, 44.

(5) to *dispute*, to *altercate* with any one; prop. to argue down, to try to convince (compare שפט, נדון, and Niphal); followed by an accus. Job 22:4; followed by אל Job 13:3; followed by ? 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נוכח—(1) pass. of Hiph. No. 2, to *be argued down*, to *be convicted*. Gen. 20:16, וְנוכַחַתָּ "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. to *dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוּחַח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תוֹכַחַת, תוֹכַחָה.

יכיליה [Jecoliah], 2 Ch. 26:3 כחֵיב for יכיליה.

יָכַן ("whom God strengthens," "founds"), [Jachin], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָכִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יָכִינֻס Nu. 26:12.

יָכַל, rarely יָכֹל 2 Chron. 7:7; 32:14; fut. יִכָּל (properly, fut. Hophal, to *be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכִיב Jer. 38:1, is also spelled יָכֹל 37:3), pl. יִכָּלוּ, inf. const. יִכָּלֻךְ.

(1) TO BE ABLE, CAN. (A cognate root is כָּוַל to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen u), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, וְאֵיכָה אֶכָּל "how shall I be able to see," etc. Specially it is—(a) to *be able to bear* (comp. כָּוַל), Isa. 1:13; Psalm 101:5; more fully יָכַל לַעֲשֹׂת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(b) to *be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hcs. 8:5, חִלְּטוּ בְּלֹא אֱדָרְכָתִי לֹא יִכָּלוּ נָקִי (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(c) to *be able lawfully*, i. e. to *be lawful*, or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) to *be powerful*, to *prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by ? of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Ps. 13:5. With a dative of the thing, metaph. to *be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יִכָּבֵל, יִכָּלָה, יִכָּלָה.

יָכַל Ch. fut. יִכָּל Dan. 3:29; 5:16; and the Hebr. form יִכָּבֵל 2:10—(1) to *be able*, to *be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) to *prevail*, to *overcome*, followed by a dat. of pers. Dan 7:21.

יָכַלָּהּ & יָכַלָּהּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [Jecoliah, Jecholiah], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יָכַנָּהּ see יָכַנָּהּ.

יָלַד (Arabic يَلَد, Æth. ወለደ), 1 pers. יָלַדְתִּי, but with suff. יָלַדְתִּיךְ Ps. 2:7, יָלַדְתִּי Jer. 15:10; יָלַדְתִּי 2:27 (which some would take from יָלַד, without any need), inf. absol. יָלַד constr. לָרֶחַ (לָרֶחַ Isa. 37:3; Hos. 9:11); יָלַדְתָּ, once לָת 1 Sam. 4:19; with suff. יָלַדְתָּ, fut. יָלַד, part. יָלֵד, fem. יָלֵדָה and יָלַדְתָּ Gen. 16:11; Jud. 13:5, 7.

(1) to *bring forth*, to *bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also to *lay eggs*, as a bird, Jer. 17:11. Part. fem. יָלֵדָה one who brings forth, poetically for a mother, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative children is omitted by ellipsis; Genesis 6:4, וְיָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְיָלְדָה לָהּ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) to *beget*, as a father (like the Greek γενναι)

γενεαν, Lat. *parere*, used of either sex, whence of *πατέρες*, parentes), Gen. 4:18; 10:8, 13. Used of God, to *create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare כח No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. יח No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL נולד to be born. Gen. 4:18, *וַיֵּלֶד עֵנֹכַּח* "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *וַיֵּלֶד אֶת־יִצְחָק* "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נולד is doubled נולד.

PIEL ילד to aid a woman who brings forth, Ex. 1:16. Part. f. מילדת a midwife, Exod. 1:15; Gen. 35:17.

PUAL ילד and יולד Jud. 18:29; Ruth 4:17—(1) to be born, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *וַיֵּלֶד אֶת־שֵׁם* "and to Shem even to him was born," i. e. children were born.

(2) to be created, Ps. 90:2.

HIPHAL הוליד—(1) to cause a woman to bring forth (spoken of God), Isa. 66:9; to beget children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; to make (the earth) fruitful (as showers), Isa. 55:10.

(2) to beget, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically to beget wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) to create. Job 38:28, *מִי־הוֹלִיד אֶת־הַיֶּהוּא* "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence to be born. Inf. הולדת Gen. 40:20, and הולדת Eze 16:4, 5, birth. Genesis loc. cit., *יום הולדת פַּרְעֹה*, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, to declare one's self to be born, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is התייחד.

Derivative nouns, besides those which immediately follow, ילד, מולדת, תולדת, נולד, and pr. n. מוליד, מולדה, תולדה, מולדת.

ילד m. plur. constr. ילדי and ילדי (Isa. 57:4)—

(1) one born, a son, poetically i. q. ילד. Hence ילדי נכרים sons of strangers, poet. for strangers (compare ילד p. CXXV, B.), sons of wickedness, for the wicked, Isaiah 57:4. Used kar' *ikoxh*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. children, i. q. ילדים 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) a child, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, a young man, Gen. 4:23 (in the other hemistich *איש*). Ecc. 4:13; 1 Ki. 12:8 (opp. to ילד).

ילדה [pl. ילדות], f. a girl, Gen. 34:4; Joel 4:3; Zec. 8:5.

ילדות (denom. from ילד), f.—(1) youth, as a period of life, Ecc. 11:9, 10.

(2) youth, young men, Ps. 110:3.

ילוד verbal adj. born, i. q. ילוד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

ילון ("passing the night," "tarrying," from לון, [Jalon], pr. n. m. 1 Ch. 4:17.

יליד—(1) verbal adj. born, especially in the phrase ילד בית: "a slave) born in the house of his owner," *verna*, Arab. *نليد*, id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. a son; ילדי הענק the sons of Anak, Nu. 13:22, 28; ילדי הרפה; 2 Sam. 21:16, 18, the sons of Raphah, i. q. רפאים.

ילך, TO GO, TO WALK; see הלך.

ילל an onomatopoetic root, unused in Kal, ילל YELL, TO WAIL. See for similar words under ילל

page CCCXXXIX, B; also Arm. *לל* *lal*, Germ. *lullen*, Low Saxon, *lilauen*.

HIPHIL הִלִּיל, fut. הִלִּיל (Isa. 52:5), הִלִּיל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3, הִלִּיל שִׁירֹת הַקֵּל, "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so *לל* of the sound of war, Barhebr. p. 411, 413, Gr. *ἀλαλίζειν* of a joyful outcry, *Æschyl.* Septem ante Theb. 831; Agam. 281; and on the contrary *ἀλαλίζειν* for lamentation, Eurip. Phœn. 358. Also הִרִיעַ, הִרִיעַ, הִרִיעַ are used for outcry of either kind.—There seems to be a trace of the form *הולל* (compare *וול* and the noun *הולל*), Ps. 78:63, where for *הִלִּיל* the parallelism requires us to read *הולל* (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, *הולל* and —

לל, m. *yelling or howling* of wild beasts, Deu.

32:10; comp. Arab. *يَبَاب* *yelling*, for *خراب يباب* a desert where wild beasts yell (Willmet's Lex. Arab. a. v.), and Hebr. *אֵיִם*.

לל, const. state *לִלֵּל* f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לל, i. q. *ללע* [i. q. *ללע* Thes.], Arab. *لغى* to utter anything rashly (Syn. *لغى*), Pro. 20:25. In Arabic the verb *لغى* is used of rash oaths, Kor. Sur. ii, 225. As to the power of the syllable *לל* see under *לל*.

[Hence *הוללע* and *הוללע* in Thes.]

לל, an unused root. Arabic *للف* Conj. III. to adhere firmly. Hence—

לל f. a *scab*, an itching *scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. *λειχήν*, Vulg. *impetigo*.

לל, an unused root, i. q. *לק* to lick, to lap, to lick up, to browse upon, like cattle (comp. *לק* Nu. 29:4). Hence—

לל m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

לקום a bag, a purse, so called from collecting (root *לקם*), 1 Sa. 17:40

ים, const. *יָם*, more rarely *יַם*; with suff. *יָמָא* Jer 51:36; with *ה* parag. *יָמָה*; pl. *יָמִים* m.—

(1) THE SEA (Arab. *بَحْر*, Syr. *ܒܚܐ* and *ܒܚܐ* but the latter word is generally used for a lake; *Ægypt.* *IOU* id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare *ים* and *יָמִים*; [referred in Thes. to the unused root *יָמִים*]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. *ܒܚܐ*). So *יָם* the lake of Tiberias, Nu. 34:11; *יָם* Gen. 14:3 (the salt sea), *יָם* (sea of the desert) Deu. 4:49, *יָם* (eastern sea) Joel 2:20; Zec. 14:8, *יָם* *Asphaltites*, or the Dead Sea; *יָם* (the weedy sea, see *ים*) and *יָם* Isa. 11:15, the Red Sea; *יָם* the great sea, Nu. 34:6, 7, and *יָם* the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; *יָם* with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; *יָם* wealth of the sea, is the wealth of maritime and trans-marine nations (*יָם*) procured by sea voyages; Isa. 60:5, i. q. *יָם* Deu. 33:19; Job 7:12, *יָם* etc., i. e. am I untamed like the sea? Lam. 2:13, *יָם* "thy ruin is great like the sea." Plur. *יָמִים* seas, poet. for the sing., e. g. for the prose *יָם* Gen. 32:13; 41:49; poet. is said *יָם* Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically *יָם* the sea of brass was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of sea is also applied to—

(2) a great river, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. *بَحْر* and *بحر* compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) the west, the western quarter, from the Mediterranean sea being situated to the west of Palestine; *יָם* the west wind, Exod. 10:19; *יָם* the west side, Ex. 27:12; 38:12; *יָם* westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently *יָם*); *יָם* from the west, Gen. 12:8; *יָם* on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) *יָם* is joined with the north (*יָם*); and on this account some suppose it, at least in these places, to signify the south.

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

יִם, emphat. יָם Ch. the sea. Dan. 7:2, 3.

יָמָה, an unused root, which appears to have signified *heat, warmth*; kindred words are יָמִים, יָמִי, which itself follows the analogy of this root; יָמִי = יָמִי, יָמִי, to be hot (as the day). See under יָמִי. [Hence the three following words—]

יָמִי ("the day of God," יָמִי = יָמִי comp. יָמִי i. q. יָמִי i. q. יָמִי a man), [Jemuel], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמִי Nu. 26:12.

יָמִי pl. of the noun יָמִי, which see.

יָמִי id. see ibid.

יָמִי m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָמִי and יָמָה. In the Samaritan copy of the Pentateuch it is יָמִי Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמִי (i. q. יָמִי "dove"), [Jemimah], pr. n. of a daughter of Job, Job 42:14.

יָמִי subst.—(1) m. ["com. but mostly fem."] the *right side*, the right quarter. (Arab. يمين). When put in the genitive after other nouns it has the force of the adj. *right* (יָמִי). יָמִי הַיָּמִי the thigh of the right side, i. e. the right thigh; יָמִי הַיָּמִי the right eye, 1 Sa. 11:2; יָמִי הַיָּמִי Genesis 48:14; יָמִי הַיָּמִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. يمين, the right hand). Also—(a) on the right is יָמִי Job 30:12; יָמִי 1 Kings 7:39, 49; יָמִי (acc.) Job 23:9.—(b) on the right of any person or thing is יָמִי Neh. 8:4; Zec. 4:11; יָמִי 1 Sa. 23:24; יָמִי Ps. 109:31; Isaiah 53:12; יָמִי Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; יָמִי 2 Ki. 23:13; יָמִי 2 Sa. 24:5.

—(c) on or at the right (after verbs of motion) יָמִי Neh. 12:31; of some one יָמִי Psalm 110:1. יָמִי "sit thou at my right hand."—(d) towards the right is יָמִי 2 Sa. 2:19; Isa. 9:19; יָמִי Ezek. 1:10; יָמִי Gen. 13:9, and יָמִי 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, יָמִי to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—To stand on the right hand of any one is the same as to aid him, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said to sit on the right hand of a king, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָמִי the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָמִי, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, יָמִי "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) the southern quarter, the south, compare the remarks on יָמִי No. 2. 1 Sa. 23:19, יָמִי "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يمين, see pr. n. יָמִי Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [Jamin], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִי [Jaminites], Nu. 26:12.

יָמִי—(1) i. q. יָמִי right (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתיב.

(2) יָמִי and ellipt. יָמִי a Benjamite, Gentile noun from יָמִי see page cxxviii, B.

יָמִי & יָמִי ("whom he, sc. God, will fill up"), [Imla, Imlah], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

מִלְכִּי ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. 4:34.

יָמַם an unused root, see **יָמַח**. ["(1) . q. **יָמַם** and **יָמַח** to make a noise; hence **יָם** sea.

(2) i. q. **יָם**, **יָמַח** to be hot, whence **יָמַח** day, applied to love, whence **יָמַח** Thes.]

יָמַן unused in Kal; ["kindred to **יָמַן**"].
Hiphil **יָמַן** and **יָמַן** 2 Sam. 14:19, denom. from **יָמַן**.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. **יָמַן** No. II.

(2) to use the right hand. Part. **יָמַן** 1 Ch. 18:2.

Derived or cognate nouns, **יָמַן**, **יָמַי** No. 1, **יָמַי** and —

יָמַח ("prosperity," i. q. **יָמַח**), [*Jimna, Imma*], pr. n. of a son of Asher, Gen. 46:17 all.

יָמַי m. **יָמַי** f. adj. **יָמַי** (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from **יָמַן**, **יָמַי** the right side.

יָמַח ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

יָמַח unused in Kal, i. q. **יָמַח** to exchange. Hence —
Hiphil **יָמַח** to change, to exchange, Jer. 2:11.

Hithpael **יָמַח** to exchange oneself with any one, i. e. to change places with any one (compare Arab. **بدل** to change, to exchange, Conj. V. to take the place). Isa. 61:6 **יָמַח** "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as **יָמַח**.

יָמַח ("stubborn," from **יָמַח**), [*Imrah*], pr. n. m., 1 Ch. 7:36.

יָמַח i. q. **יָמַח**, unused in Kal.

Hiphil, Jud. 16:26 in **יָמַח**, כתיב **יָמַח** let me feel.

יָמַח fut. **יָמַח** — (1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to **יָמַח**, also to **יָמַח** etc."] Part. **יָמַח** Zeph. 3:1, **יָמַח** "the oppressing city." In other passages it is used as an epithet for a sword. **יָמַח** the oppressing or violent sword, Jer. 46:16; 50:16: and without

יָמַח probably id.; 25:38, **יָמַח** "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read **יָמַח**. Psalm 74:8, **יָמַח** "let us oppress (i. e. let us destroy) them all."

Hiphil **יָמַח** fut. **יָמַח** i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. **יָמַח** Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by **יָמַח** to cast out, from possession, Ezek. 46:18. (Chaldee Aph. **יָמַח** id.) Compare **יָמַח**.

יָמַח ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local **יָמַח** Josh. 16:6, 7.

יָמַח ("sleep"), Josh. 15:53 כתיב **יָמַח**, for which in **יָמַח** there is **יָמַח** ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָמַח an uncertain root, ["a spurious root"], whence the Hiphil **יָמַח** is commonly derived. But see for this form the root **יָמַח**.

יָמַח f. i. q. **יָמַח** a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root **יָמַח**, pass. form, but with active power. To this word corresponds Ch. **יָמַח**, Syr. **يَمَح** suckling.

יָמַח fut. **יָמַח** ["Ch. **יָמַח**, Syr. **يَمَح**] to suck, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, **יָמַח** "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. **יָמַח** — (a) suckling, Deu. 32:25; Ps. 8:3. — (b) a shoot, a sucker, see under the word **יָמַח**.

Hiphil **יָמַח** to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. **יָמַח**, with suffix **יָמַח** Ki. 11:2. Plural **יָמַח** Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, any thing sweet, Deu. 32:13.

Derivatives, **יָמַח**, **יָמַח**.

יָמַח m. and once **יָמַח** (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁךְ). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrbommel), *ardea Agami* (ber *Artemeteroget*), *grus vulgaris*; this opinion being in accordance with the etymology from נֶשֶׁךְ to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by חֲסִידָה, which is almost from the same root (חֲסִידָה = נֶשֶׁךְ).

יָסַד ["Inf. with prefix לִסֹּד Isa. 51:16; לִסֹּד (as if from a verb יָסַד), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. to *set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:7.

(2) Metaphorically to constitute, to establish, as laws. Psa. 119:152; Hab. 1:12, לְהוֹכִיחַ יִסְדָּתוֹ, "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט שִׁמְרוֹתָם. Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יִסְדָּה לְאִיִּים" Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL נִסְדָּה—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence סֹד for יָסֹד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِرْجَان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יָסַד—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לִסְדֵּר הַבֵּית אֲבָנֵי נֹחַ, "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסְדָּתָּהּ עָלַי, "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יִסְדָּה to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הִסְדָּה subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מִסְדָּר (with dag. forte euphon.) founded. Isai. 28:16, מִסְדָּר מִסְדָּר a founded foundation, i. e. firm, comp. חֲסִידָה מְחֻסָּה Ps. 64:7; חֲסִידָה מְחֻסָּה Ex. 12:9.

Derivatives besides those immediately following, יָסַד, מִסְדָּר, מִסְדָּר, מִסְדָּר, מִסְדָּר, מִסְדָּר [and pr. n. מִסְדָּרִים].

יָסַד m. foundation, metaph. beginning. Ezr. 7:9.

יָסֹד m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יָסֹדִים Mic. 1:6, and יָסֹדֹת Lam. 4:11. Metaph. used of princes (comp. שָׂחוֹת). Eze. 30:4.

יָסֹדָה f. foundation, Ps. 87:1.

יָסַד m. a corrector, a reprover, verbal subst. of the form נִבְדָּר from the root יָסַד. Job 40:2, הֲרִיב עִם־יָסַד "shall the reprover (of God contend) in contending with the Almighty?" הֲרִיב is inf. absol. from the root יָסַד used instead of the finite verb, compare Jud. 11:25, יִשְׂרָאֵל עִם־רִב where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יָסַד Junius and Tremell., as to the form רִיב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסַד m. drawing back, withdrawing, verbal fut. from סָדַר (as יָרִיב from רִיב). Jer. 17:13, כְּחִיב יִסְדֵּי, "those who depart from me," for יִסְדֵּי כְּחִיב, as יָסַד for יָסַד.

יָסַד an uncertain root, i. q. נָסַד to pour out, but intrans. to be poured (comp. שָׁם and יָסַם). Once found Ex. 30:32, יָסַד, "shall be poured." But perhaps the reading should be יָסַד. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from יִסְכָּה, [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכָּהּ ("whom Jehovah props up"), [*Is-machiah*], pr. n. m. 2 Ch. 31:13.

יִסְכָּה in Kal and Hiph. fut. יִסְכָּה, apoc. יִסְכָּה, conv. יִסְכָּה (fut. Kal unused), inf. הוֹסִיף; part. יֹסֵף for יִסְכָּה (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) *to add*, (Syr. and Chald. Aph. *ܐܘܫܬܐ*). Followed by an accus. of the thing added, and *וְ* of that to which it is added. Lev. 5:16, וְאֵת חֲמִישִׁיתוֹ, וְיֹסֵף עָלָיו "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by *וְ* 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, לֹא-תֹסֵף, עָלָיו וְלֹא תִקַּח מִכֶּנֶּה מִכֶּנֶּה "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) *to add* (something) to—, i. e. *to increase* any thing, comp. the Fr. *ajouter à*, and Lat. *detrudere (aliquid) de laudibus alic.* Followed by *וְ* Ps. 71:14, וְהוֹסַפְתִּי עַל-בְּרִיתִי הַזֶּה "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by *וְ* Eze. 23:14; followed by *וְ* Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, וְיֹסֵף יְהוָה אֶת-כָּל-אֲשֶׁר לֵאמֹר לְמַשְׁנֶה "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. *To increase* any thing to *any one* sometimes means i. q. *to give more, plentifully*. Ps. 120:3, מַה-יִתֶּן לְךָ וּמַה-יֹּסֵף לְךָ לִשְׁוֹן רֵמִיָּה "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere *to increase*, is i. q. *to surpass*. 2 Ch. 9:6, וְיִסְכָּה עַל הַשְׁמוּעָה "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) *To add to do anything*, followed by an inf. either naked or else with *וְ* prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) *to do again*, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, וְתִקַּח לָלֶחֶת "and she bare again." Gen. 8:10, 12; 18:29, וְיֹסֵף עוֹד לְדַבֵּר "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) *to do something afterwards, to come inue to do anything, to do it any longer*. Genesis 4 12, לֹא-תִתֶּן כֹּחַ לָךְ " (the earth) shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) *to do more*. Genesis 37:5, וְיֹסֵפוּ עוֹד, וְהָיָה אֹתוֹ "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34.— Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, וְעַיִן שֶׁנֶּקְמָתוֹ לֹא הוֹסִיף "the eye has seen him, but it shall not add," sc. הוֹסִיף i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before הוֹסִיף לֹא-הָיָה" (sc. לְהוֹיֵת) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied וְיֹסֵפוּ (sc. לְהַנְבִּיאַ) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יִסְכָּה there is sometimes written יִסְכָּה. Ex. 5:7; 1 Sa. 18:29; and on the contrary יִסְכָּה, יִסְכָּה Ps. 104:29; 2 Sam. 6:1, for יִסְכָּה from יִסְכָּה. For the imp. there occurs twice יִסְכָּה, but this is more correctly referred to the root יִסְכָּה.

NIPHAL יִסְכָּה—(1) *to be added*, followed by *וְ* Nu. 36:3, 4, reflect. *to join one's self*, Ex. 1:10.

(2) *to be increased*, sc. in wealth. Prov. 11:24. Part. נִסְכָּה Isa. 15:9, *additions, increases*, sc. of calamities, i. e. new calamities.

Derived pr. n. יִסְכָּה, יִסְכָּה, יִסְכָּה.

יִסְכָּה Ch. unused in Kal.

HOPHAL (as in Hebrew) הוֹסִיף *to be added*, Dan. 4:33.

יִסְכָּה rarely occurring in Kal, fut. יִסְכָּה Hos. 10:10; Isa. 8:11 [This passage is omitted in Thea.]; part. יִסְכָּה Pro. 9:7; Ps. 94:10. Elsewhere in—

PIEL יִסְכָּה, fut. יִסְכָּה, inf. also יִסְכָּה Lev. 26:18, שׁוֹר Ps. 118:18.

(1) *TO CORRECT* by blows or stripes, *TO CHASTISE*, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Eth. ገሠጋጋ: to correct, to reprove, to instruct; the palatal *ḡ* being changed into the harsher *ḡ*.)

(2) *to correct* by words; hence—(a) *to admonish, to exhort*, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, אֶף-לַיְלֹת יִסְרֹנִי בְּלִיּוֹתִי "also by night my reins admonish me," to praise God. Followed by *וְ* *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(b) *to instruct, to teach*. Isa

28:26, יְיָ יִלְמְדֵהוּ אֱלֹהֵי יִשְׂרָאֵל "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹדִיָּה, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. zuchtigen (from Zucht, züchten, erziehen), like the latter is Heb. לָמַד.

["HIFHIL i. q. Kal and Piel. Once אִסְיִיר Hos. 7:12."] NIPHAL לִקַּח to be corrected, to be admonished, to receive discipline, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—לִקַּח Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for לִקַּח. The common analogy is however preserved, if the word be written with other vowels, לִקַּח.

Derivatives, מִשְׁכָּר, מִשְׁכָּר, מִשְׁכָּר.

יָעַ, [pl. יָעִים] m. a shovel for taking away ashes, from the root יָעַ to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root יָעַ signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעַץ [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעַץ (he causes pains).

(2) of a town of the tribe of Judah, 1 Chr. 2:55.

יָעַד, fut. יָעִיד.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) to espouse, a wife or concubine, Ex. 21:8, 9. (Arab. عَد, to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיָּע to cause to know, to point out.)

NIPHAL נִיָּד.—(1) to meet with any one at an appointed place, to come with him to such a place; followed by עַד Ex. 25:32; 29:42, 43; 30:6, 36; followed by אֵל Nu. 10:4.

(2) recipr. to come together at an appointed time or place, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, to come together, Josh. 11:5; 1 Ki. 3:5; followed by אֵל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIFHIL הוֹדִיעַ to appoint any one to meet at a certain time or place, specially for judgment; to

summon to a court, to call on to plead. Job 9:19, מִי יוֹדִיעַנִי "who shall cite me?" Jer. 49:19, 50:44.

HOPHAL—(1) to be appointed, set, Jer. 24:1.

(2) to be turned, as the face, Eze. 21:21.

Derivatives, מִנְעָה, מִנְעָה, מִנְעָה, and pr. n. מִנְעָה.

יָעִד [Iddo], m. 2 Chron. 9:39 in קרי (for which יָעִד, pr. n. m.; elsewhere יָעִד, which see.

יָעַד, a root, ἀπαξ λεγόμεν. Isaiah 28:17, ["TO SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. عَى = عَسَى to gather, IV. to lay up; perhaps, to take away, to snatch away; whence عَى a shovel, and—

יָעִיאל & יָעִיאל (perhaps "treasure of God"), [Jeuel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעִין ("counsellor," part. fut. from עָיַן, [Jens], pr. n. m. 1 Ch. 8:10.

יָעִיר, pl. woods, i. q. יָעִיר, Eze. 34:25 כתיב.

יָעִישׁ (verbal, from fut. of the verb עָיַשׁ, "whom God hastens"), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעִישׁ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַז, unused in Kal, prob. i. q. יָעַז to be hard, firm, robust.

NIPHAL, Isa. 33:19, עָם נִיָּז "a hard (or obstinate) people;" or, as well rendered by Jerome, *impudens*. Symm. ἀναιδής.

יָעִיאל ("whom God comforts," from the root יָעַז to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעִיאל.

יָעִיָּה ("which Jehovah comforts"), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעִיר & יָעִיר ("which Jehovah aids"), [Jazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called Sār. As to the sea of Jazer (יָעִיר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek Ἰαζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. Ἰαζήρ.

עט a root, *εταξ λεγόμεν*. i. q. **עָטָה** TO CLOTHE, Isa. 61:10.

עֵט Chald. i. q. Hebr. **עֵץ** TO COUNSEL. Part. **עֵט** (for **עָט**), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, to consult together, Dan. 6:8.

Derivative, **עָטָה**.

יעִיאל [*Jeiel, Jehiel*], see **יעִיאל**. [Also used when not in כְּחַיִּים as 1 Ch. 5:7; 15:18, 21.]

יַעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי כְּחַיִּים there is **יַעִיר**. In the parallel place, 2 Sa. 21:19, there is instead of it **יַעֲרִי**, but **אֲרִיִּים** appears to be a spurious reading taken by mistake from the following **כְּנֹר אֲרִיִּים**.

יַעֲכֹן ("troubled," see **יַעֲכֹן**), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יעֵל, unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to **עָלָה**. (Arab. **عَلَّ**, to rise above. V. to ascend a mountain, to stand on the summit, **عَلَّ**, a noble, a prince.) Hence **יעֵל** ibex.

(2) to excel, to be useful, compare **יעֵל** in the compound word **קִלְעֵל**.

HIPHI'EL **הוֹעִיל**—(1) to be useful, to profit, to aid, absol. Pro. 10:2; 11:4; Jerem. 2:8, **אֲחֵרֵי לֹא-יוֹעִלוּ**, "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, **הִזְיִחוּ יוֹעִילִי** "they help my fall," with suff. **יוֹעִילִיךָ** Isa. 57:12.

(2) intrans. to be benefited, to receive help from any thing. Job 21:15, **כִּהֲנֹעִיל** "what should we be benefited (in this thing)?" 15:3, "words לֹא בָּם יוֹעִיל in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יעֵל m. pl. **יעֵלִים**; const. **יעֵלֵי**—(1) the ibex, perhaps also the chamois. Arab. **عَلَّ** and **عَلَّ**, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. **עֵלֵי הַרְעֵלִים** the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יעֵלָה—(1) f. of the preceding, the female ibex, or chamois. Pro. 5:19, **יָעֵלָה** "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially **أزكى من الوعل** more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [**יעֵלָה**].

יעֵלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יעֵן, an unused root. Syriac Ethpa. **لَحَنَ** to be greedy, voracious, **لَحَنَ** greedy, voracious. Hence probably **יעֵן** and **יעֵנָה** the ostrich, so called from its greediness.

יעֵן (for **יעֵנָה**) prop. subst. purpose, intent (from the root **עָנָה**, **עָנִי** to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. on account of, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., because, in that, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully **יעֵן אֲשֶׁר** Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely **יעֵן** Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. **יעֵן אֲשֶׁר** it is, that, Eze. 12:12. It is three times emphatically doubled **יעֵן יִבְיֵן** because and because, because that (binwil), Levit. 26:43; Eze. 13:10; and without the copulative **יעֵן יִבְיֵן** ibid. 36:3. Compare **יעֵן**.

יעֵן, an ostrich, so called from its greediness and gluttony; see the root **יעֵן**. Once found in plur. **יעֵנִים** Lam. 4:3 in קרי; and there it is used *επακοινως*, of the female ostrich, for **יעֵנָה**. LXX. *ὡς στρουθιον*. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

יעֵנָה f. of the preceding (as to the form compare **יעֵל** fem. **יעֵלָה**, not **יעֵלָה**), everywhere joined with **בִּתּוּ** **יעֵנָה** the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to **הַחֶמֶס** the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, **יעֵנֹת** is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex **نعامة** (a word which I judge kindred to the Hebrew), **بَيْتُ نَعَامَةٍ**. Others have badly rendered **יעֵנָה** an owl, from **עָנָה** to cry out (P)

in opposition to the context and the authority of the ancient interpreters.

יָעַן ["whom Jehovah answers"], [Jaana], pr. n. m., 1 Ch. 5:12.

יָעַץ fut. יָעִץ—(1) i. q. Arab. عَجَّ, to go swiftly, to run. See HOPHAL, and the derived nouns יָעָץ and תְּעָוֹת.

(2) to be fatigued, wearied out (compare יָעַץ), whether in running, Jerem. 2:24, לֹא יִיָּעֵפוּ מִבְּרָכָהּ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעָץ.]

HOPHAL, part. wearied. Daniel 9:21, מְעֵיף מִן הַשָּׁמַיִם "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take מְעֵיף from the root עָיַף, and translate it flying, but this is unsuitable to that which follows יָעַץ.

Derivatives, תְּעָוֹת and the following words.

יָעַף m. fatigued, wearied, tired, Isa. 40:29 ["of a people"]; 50:4.

יָעַף masc. a swift course, ["weariness, arising from swiftness of course"], Dan. 9:21.

יָעַץ fut. יָעִץ, for imp. there is twice יָעַץ (from the root עָיַץ) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully יָעַץ וְעָזַר 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יָעִץ subst. a counsellor, adviser, Prov. 11:14; 24:6; especially the counsellor, or minister of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יָעִיצִים chiefs, leaders, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Ps. 62:5, יָעִיצוּ לְהַרִּיץ מִשָּׁאוֹתָיו "they have decreed to cast (him) down from his height;" followed by אֵל against any one, Isa. 7:5; 19:17; 23:8; followed by אֵל Jer. 49:20. יָעִיצוּ וְעָזְמוּ to devise evil counsels, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, אֶעֱזֹר עֲלֶיךָ יְיָ, pregn. for עֵינִי אֶעֱזֹר וְאֶשְׁכַּח עֲלֶיךָ "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יָעִץ one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) 1. q. Arab. عَظَّ, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL נִיָּעַץ—(1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by אִלּוּ 1 Ch. 13:1; or אִלּוּ Isa. 40:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by אֵל 2 Ki. 6:8, לֹא אֶבְרָא "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעֲצִים "what do ye advise?"

HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, מְעָצָה, מְעָצָה.

יָעֹבֵץ ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. Jacob, the younger of the twin sons of Isaac; also called Israel (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25—50. יָעֹבֵץ the God of Jacob, i. e. Jehovah, Isaiah 2:3; Ps. 20:2. יָעֹבֵץ and simply יָעֹבֵץ the house or family of Jacob; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל compare יָעֹבֵץ. Used of the land of Israel, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יָעֹבֵץ [Jaakobah], (id.), pr. n., 1 Ch. 4:36.

יָעֹבֵץ see יָעֹבֵץ.

יָעַר an unused root, i. q. Arab. عَرَّ, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יָעַר [with suff. יָעִיר] masc.—(1) redundancy of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἀκτρον μέλι, mel acetum (Plin. N. H. xv. 11). Cant. 5:1; more fully יָעִיר הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this favus mellis, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, expressis mella liquata favis). It is rather i. q. נָפֶת צִנְפִּים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honey-comb (Honigzelle, Honigzelle), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schlein, saliva).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. ^{ܕܢܝܢ}) thicket of briers. Arab. ^{وعر} rugged place, whence the verb ^{وعر} to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood or forest*, Deu. 19:5; Josh. 17:15, 18. ^{בית היער} the house of the forest, Isa. 22:8; fully ^{בית היער} the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called ^{בית היער}, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. ^{בית היער} Ps. 132:6.

^{יערה}. [*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see ^{הוערה}.

^{יערה} see ^{יער} No. 1.

^{יערי ארנים} see ^{יעיר}.

^{יערשיה} ("whom Jehovah nourishes," from the unused root ^{ערש}, Syr. ^{ܕܢܝܢ} to fatten), [*Jare-siah*], pr. n. m., 1 Ch. 8:27.

^{יעשו} (abbreviated from ^{יעשה} "whom Jehovah made"), pr. n. masc., Ezra 10:37 כח"ב ^{יעשו קרי}. [*Jaasau*].

^{יעשאל} ("whom God made"), [*Jaasiel, Ja-siel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

^{יפריה} ("whom Jehovah frees"), [*Iphedeiah*], pr. n. m., 1 Ch. 8:25.

^{יפה} fut. ^{יפה}, ^{יפה} —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root ^{פא}, compare ^{פא} ^{פא} and ^{פא}. Hence ^{יפה} No. 1, and ^{פא} an illustrious deed, a miracle.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

^{פא}, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

^{פא}, with the two first radicals doubled ^{פא} *to be very beautiful*, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as ^{פא}, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters ^{פא} at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in *Thes. i.* p. 64; *Anecd. Orient. i.* 68.

^{פא}, *to adorn oneself* (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, ^{פא}, ^{פא}, and probably ^{פא}.

^{יפה} adj. m., constr. ^{יפה}; f. ^{יפה} constr. ^{יפה} —

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of ^{יפה} 1 Sa. 17:42; or ^{יפה} Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

^{יפה} adj. f., Jer. 45:20, *fairish*; from masc. ^{יפה} (of the form ^{יפה}, Lehrs. 497), the letter ^{יפה} quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

^{יפו} ("beauty"), [*Japho, Joppa*], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and ^{יפוא} Ezr. 3:7; pr. n. Gr. ^{Ἰόππη}, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jāfa* (يافا), and noted for its port. Relandi *Palestina*, p. 864.

^{יפה} i. q. ^{יפה}, ^{יפה} TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

^{יפה}, *to pant, to sigh deeply*, Jer. 4:31. Hence —

^{יפה} adj. *breathing out*; Ps. 27:12, ^{יפה} "and breathing out wickedness;" compare ^{יפה}.

^{יפה} Eze. 28:7, and ^{יפה} in pause ^{יפה}; with suff. ^{יפה}.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִי ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יִפְלֵט ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable **י**, Josh. 16:3.

יָפֶה (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָפֵעַ unused in Kal, to SHINE, TO BE BRIGHT, cognate root **יָפָה**.

HIPHI'ל **הוֹפִיעַ**.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like **הָאִיר**), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. **יָפִיעַ**, **יָפִיעַת** and—

יָפִיעָה fem. beauty, splendour of a city, Ezek. 28:7, 17.

יָפֶת, a spurious root, which some have invented on account of the noun **יָפֶתֶת**. But this comes from **יָפָה**.

יָפֶתֶת pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root **יָפָה**; see Gen. 9:27, LXX. *Iáphēth*.

יָפֶתֶח (prob. "whom, or what God sets free," see the root **יָפָה** Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek *Iēphtha*, *Iēphthē*, Vulg. *Jephthē*.

יָפֶתֶח-אל ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא pret. once without **א**: **יָצָא** Job 1:21; fut. **יָצָא**, imp. **יָצָא**, with **ה** parag. **יָצָאָה** Jud. 9:29; pl. once **יָצָאוּ** Cant. 3:11; inf. absol. **יָצָא**, const. **יָצָא**, part. **יָצֵא**, f. **יָצְאָה** for **יָצָאָה**, and without **א**: **יָצְאָה** Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (*Æth.* **ፈለ**; id. In Syriac and Chaldees the word which radically corresponds **יָצָא** to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things **יָצָא**, **יָצְאָה** as the Arabs do **يَخْرُجُ**).

Const. followed by **מִן** of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, **יָצָא מִן-אֶת-הָעִיר** "hi egressi erant urbem;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, **יָצָא הַשָּׂדֶה** "that which goes out from the field," its produce; Jerem. 10:20, **יָצְאֵנִי** "my children have gone out from me," i. e. have forsaken me; Am. 4:3, **יָצְאוּ מִן-הַנִּקְמָה** "go out through the breaches." Part. **יָצֵא** [**יָצְאָה**]; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs **יָצָא** Pro. 24:31; **יָצָא** Lam. 3:48; Am. 5:3, **יָצָא הָעִיר הַיִּצְאָה** "the city which poured forth thousands;" **יָצָא** is prefixed to the gate by which one goes out, Jud. 11:31; and **יָצָא** Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(b) merchants and sailors for purposes of trade, Deut. 33:18.—(c) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense **יָצָא חֵפְזִי** Ex. 21:5; and **יָצָא חֵפְזִי** verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(d) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, **יָצְאוּ מִמֶּנִּי מְלָכִים** "kings shall come forth from thee," shall be amongst thy descendants. More fully **יָצָא מִבֶּטֶן, מִבֶּרֶךְ** "to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(e) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, **יָצָא מֵאֵת-כָּל-אֵלֶּה** "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to **יָצָא** 1 Sa. 14:41).

It is applied to inanimate things. So—(f) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(g) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. **يَخْرُجُ** to shoot

ap, and the noun מַנְתָּן. — (h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מַנְתָּן מֵאֵן Isa. 41:18. It is used also — (i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11. — (k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Æthiopic). — (l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50. — (m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16; בְּצֵאת הַשָּׁנָה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

HIPHIL הִפְּיִיל causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—(a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by לָ; *to lay on a tribute*, 2 Ki. 15:20 (comp. Arab.

خراج tribute).—(c) causat. of Kal letter *l*, to *publish* a report, followed by *ל* of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; to *report* words, followed by *ל* of the pers. to whom they are brought, Neh. 6:19; to *promulgate* doctrine, Isa. 42:1, *וְיִצְאֵהוּ לְגוֹיִם* "he shall promulgate a law to the Gentiles" [far better literally, "he shall bring forth judgment to the Gentiles"]; Isa. 42:3.—(d) to *produce* as an artisan, Isa. 54:16.—(e) to *lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, to be brought forth, to be taken out,
'Eze. 38:8; 47:8.

Derivatives, מוֹצָא, מוֹצְאָה, תּוֹצְאוֹת, צִיּוּנַיִם,
צִיּוּנוֹת, צִיּוּן [and in Thes. צוּא].

~~NY~~ Ch. unused in Kal.

SHAPHEL שׂפֶּחַל and שׂפֶּחַ in the Targums is, *to bring something to an end, to finish.*

Hence in the Scripture נִצְּרָה *finished*, Ezz.6:15.

יָצַב, [unused in Kal] TO SET, TO PUT, TO PLACE, i. q. יָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (sich hinstellen, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, "and took his stand (for the fight) forty days." Job 33:5, followed by יָנִי? Ex. 8:16 and וַיַּעַן of pers. הָיָה: וַיַּעַן אֱלֹהִים used of the angels as presenting themselves before God, Gr. *παρουσῆναι*,

Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29
The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (šteḥn, bašteḥn), followed by יָמִינוֹ before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bešteḥn vor jem.), whether a victor before an enemy, followed by יָמִינוֹ Deu. 9:2; Job 41:2; יָמִינוֹ Deut. 7:24; 11:25; Josh. 1:5; 2 Ch. 20:6; or a just person before a judge, followed by יָמִינוֹ Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by ? of pers. Ps. 94:16.—Ex. 2:4, **אֲנִי עֹמֵד אֶת־אַבְרָהָם**, for **אֲנִי עֹמֵד**, see Lehrs. p. 386.

צב. Ch. unused in Pe. to be firm, sure.

PAEL, to speak that which is true, certain, Dan. 7:19; comp. 16. Hence adj. יָצִיב.

יָצַג, unused in Kal, but cogn. to the roots **יָצַב**, **יָצַע**, and **יָצַץ** Hiphil.

HIPHIL הִפִּיל (in the manner of verbs פִּל) pr. *to*
make to stand, hence—

(1) *to place, to set* (binstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; *things*, Gen. 30:38; Deu. 28:56. *Trop. to establish*, Am. 5:15, "establish right in 'the gate.'"

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15

HOPHAL **הִפְּחַל** pass. of Hiph. No. 3. Ex. 10:24.

יָצָדָר. (from the root **צָהַר** to shine, compare **וְהָרָה** No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12, Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with מִיִּתְּרֵם must, and it appears to differ from מִיִּתְּרֵם, as מִיִּתְּרֵם does from מִיִּתְּרֵם. *ons of oil*, i.e. anointed ones, Zec. 4:14. Hence denom. מִיִּתְּרֵם [see צֶהָר].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in ^h, Nu. 3:27.

[**צִי**: subst. see **צִי**, part. Paül.]

פִּתְּיָא. ("sporting," as if it were part. fut. from the root פִּתְּי, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. *Isaac* (LXX. *Ἰσαάκ*), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written פִּתְּיָא (Syr. *اِسْحَاف*), Arab. *اِسْحَاف* Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel i. q. *יִשְׂרָאֵל*.

יצר see צר No. 3.

יצר m. verbal adj. pass. (but of active signification), from the root צר; *gone forth, come out*, 2 Ch. 32:21.

יצר m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 9:45; 3:24. יצר adv. *certainly*, Dan. 2:8.

יצר TO SPREAD OUT. (Arab. نزع, *to place, to spread out*. Cognate roots are צב, יצב, יצק.) Part. pass. יצור subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צלעות) on three of the sides of the temple, five cubits in height one above another; יצור fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, ויבנו את היצור על בלי הבית חמש אמות קומתו.

HIPHAL, pass. יצר *to spread out, to spread under*. Ps. 139:8, ונציעה שאול "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תחתיד יצר רמה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative יציע.

יצר fut. יצק, pl. יצקו (once fut. E. יצק 1 Ki. 22:35 [in some copies], and there intransitive), imp. יצק 2 Ki. 4:41, and יצק Eze. 24:3; inf. יצקת.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יצק cast, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דבר קלשל יצק בו "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בצקת עפר למוצק "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, to *pour out*. Part. מוצק 2 Ki. 4:5 כתוב. HIPHAL הוציק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL הציק is *to place, to set*, i. q. הציץ (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוצק.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. מוצק *firm, fearless*, Job 11:15. Derivatives, מוצק, מוצקה [מוצקת], and—

יצקה f. *a casting* (of metals), 1 Ki. 7:24

I. יצר fut. יצור, יצור, also יצר Isa. 44:12 (so also Isa. 42:6; 49:8; ויצר which, in my Commentary, I have with others incorrectly derived from יצר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יצר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, ויצר עין "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with ברא. Part. יצר as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence כלי יצר a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word יצר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means the potter.]

(2) Followed by ל to form for any thing, to *destine* for any thing; Isa. 44:21, ליעבד לי "I have formed thee, that thou mayest be my servant," Isa. 42:6, ויצרתי לברית עם "I have formed thee, and made thee the author of a covenant of the people," Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יצר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יצר, יצרים.

[In Thes. this root is not divided into two parts.]

II. יצר i. q. צר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I (hrg. § 112)

Only found in fut. יָצַר, pl. יִצְרוּ Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לוֹ יָצַר it was narrow to him (in pret. לוֹ יָצַר, i. e. — (a) to be in distress, Judges 2:15; 10:9; Job 20:22. — (b) to be in perplexity, Gen. 32:8 (and so in f. לוֹ יָצַר 1 Sa. 30:6). — (c) to be grieved (er nahm es sich nahe), 2 Sam. 13:12.

יָצַר m. with suff. יִצְרוֹ. — (1) *frame, formation*; Ps. 103:14, יָדַע יִצְרָנוּ “for he knoweth our frame,” i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) *Metaph. a meditation, thought*, more fully לֵב יָצַר Gen. 8:21; 6:5; Deu. 31:21; יָצַר סִמּוּךְ “a firm mind,” a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [*Jezer*], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יָצָר Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יָצָר).

יָצָרִים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יָצַת only found in the fut. יִצֵּת; pl. in pause יִצְתוּ for יִצְתוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by פָּ Isa. 9:17.

(2) pass. to be set on fire, to be burned, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יָצַת. — (1) to be burned, to be destroyed by fire, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) to kindle (as anger), followed by פָּ against any one, 2 Ki. 22:13, 17.

HIPHIL הוֹצִיֵת 2 Sam. 14:30 כָּתִיב; elsewhere הִצִּיֵת i. q. No. 1, to set on fire, Jer. 51:30; with the addition of הִצִּיֵת אֵשׁ Josh. 8:19; Jer. 32:29; פָּ הִצִּיֵת to kindle a fire in any thing, Jer. 17:27; 21:14; followed by לָל Jer. 11:16.

יָקַב an unused root, to make hollow, like قَاب Med. Waw; whence قَب, a cave in a rock. Cognate roots are קָבַב to bore, קָבַב Ch. to make hollow, and others which are to be found under the root קָבַב.

יָקַב with suff. יִקְבֵּה (without dagesh lene), Deut. 15:14; 16:13; pl. const. יִקְבֵּה Zec. 14:10, m.

(1) the vat of the wine press, *υπολήμιον*, the reservoir into which the must squeezed out in the press

(יָקַב) flows, Joel 2:2, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) the wine press itself, Job 24:11; 2 Ki. 6:27.

יָקַבְצֵאל (“what God gathers”), [*Jekabzeel*], Neh. 11:25, and קָבְצֵאל [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יָקַד fut. יִקְדַּר Isa. 10:16, and יִקְדַּר Deu. 32:22, to BURN, TO SET ON FIRE, Isa. 65:5 (Arab. قَد, id., Syr. قَد). Part. pass. יָקֻד “that which is kindled,” i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוֹיָקַד to be kindled, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יָקֻד, יָקֻדָּה.

יָקַד Ch. id. Part. fem. יִקְדָּה and יִקְדָּה burning, Dan. 3:6, 11, 23, 26.

יָקַדָּה f. Ch. a burning, Dan. 7:11.

יָקַדְעָם (“burning of the people;” [In Thea. “possessed by the people, from the root יָקַדְעָם”]), [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יָקַד an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious. [Hence pr. n. יָקֻדָּה, יָקֻדָּה.]

יָקֻד (“pious”), [*Jakeh*], pr. n. m. Prov. 30:1; compare יָקֻדָּה.

יָקַה an unused root. Arab. وقى to obey. Hence—

יָקֻה fem. only const. st. יָקֻה (with Dagesh forte euphon.), obedience, submission, Gen. 49:10; Pro. 30:17.

יָקֻד m. a burning, Isa. 10:16.

יָקֻם m. whatever lives (in the earth), from the root קָם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יָקֻשׁ Hos. 9:8, and יָקֻשׁ Psal. 91:3; Prov. 6:5. Pl. יָקֻשִׁים Jer. 5:26, m. a fowler. Root יָקַשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יָקֻתִּיָּאל (perhaps, “the fear of God,” from the subst. יָקֻת, from the root יָקַה, of junction, and יָאֵל), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

יָקֻטן (“small”), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *Kahdn*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

קִי ("whom God sets up"), [*Jakim*], pr. n. m. — (1) 1 Ch. 8:19. — (2) 1 Ch. 24:12.

קִי adj. *dear*, Jer. 31:20. Root קִי.

קִי adj. Chald. — (1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

קִי (for קִי, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m. — (1) 1 Ch. 2:41. — (2) 1 Ch. 3:18.

קִי ("who gathers the people together," for קִי, [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

קִי ("gathered by the people," root קִי), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is קִי, of nearly the same signification.

קִי ("possessed by the people," for קִי, [*Jokneam*], pr. name of a town in the tribe of Zebulun, Josh. 12:22; 19:11; 21:34.

קִי only in fut. קִי i. q. קִי TO BE TORN OFF, TO BE TORN AWAY; hence —

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by קִי and קִי.

HIPHAL הִקִּי to hang upon a stake, to fix to a stake, a punishment by which the limbs were dislocated: [Perhaps simply to hang, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

קִי used only in fut. קִי, קִי, once קִי Gen. 9:14; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form קִי Hiphil, from קִי. (Arab. يقط id.)

קִי fut. קִי 2 Ki. 1:13; קִי Ps. 72:14, and קִי Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܩܝܬܐ, Arabic ٻَاقِر, id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by קִי and קִי to be precious or dear to any one, 1 Sa.

26:21, קִי נִשְׁאָר "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psal. 72:14; also, followed by קִי *to be highly estimated by any one* (compare קִי, קִי). Zec. 11:13, "a goodly price, קִי at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare קִי.

HIPHAL הִקִּי to make rare (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, קִי.

קִי m. קִי fem. adj. prop. *heavy*, see the verb; hence —

(1) *precious*. קִי collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. קִי 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, קִי "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psal. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. קִי by a Syriacism for קִי, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psal. 37:20, קִי "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, קִי in קִי, perhaps "with a quiet spirit," compared with Arab. ٻَاقِر, to be quiet, meek. In כחִיב it is קִי.

קִי m. (with Kametz impure). — (1) *preciousness, costliness*. קִי a precious vessel, Pro. 20:15. Concr. קִי whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

קִי m. Chald. — (1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

קִי (*yaktoth*) 1 pers. קִי i. q. קִי and קִי (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. קִי a fowler, 124:7. Followed by קִי of pers., Jer. 50:24; and more fully קִי to lay snares for, i. e. to plot against any one. (Fut. קִי Isa. 29:21, is from קִי.)

NIPHAL נִסְּךְ, *to be snared, to be taken in a snare*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically *to be snared, or seduced by avarice*, Deu. 7:25.

PUAL, part. מִסְּכִים for מִסְּכִים Ecc. 9:12.

Derivatives, יָסַן, מִסְּכִים, and—

יָסַן (''owler"), [*Jokshan*], pr.n. of the second son of Abraham and Keturah, ancestor of the Sabaeans and Dedanites, Gen. 25:2, 3.

יָסַן ("subdued by God," for יָסַן from the root יָסַן = יָסַן to serve), [*Joktheel*], pr.n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petraea, which he took, 2 Ki. 14:7.

יָסַן pret. pl. יָסַסְתֶּם Deut. 5:5, and יָסַסְתֶּם Josh. 4:14; fut. יָסַסְתָּ, יָסַסְתָּ, plur. יָסַסְתֶּם and יָסַסְתֶּם, 2 Ki. 17:28; imp. יָסַסְתָּ, plur. יָסַסְתֶּם, by a Syriacism for יָסַסְתָּ, Lehrs. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יָסַסְתָּ Josh. 22:25; with pref. לִי לִי לִי 1 Sam. 18:29; elsewhere fem. יָסַסְתָּ, prop. TO TREMBLE. For this root is softened from יָסַס to יָסַס, יָסַס to tremble, comp. יָסַס Aramaean יָסַס to sow, יָסַס and יָסַס to swallow greedily, חָבַס and חָבַס to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(a) absol. Gen. 3:10; 18:15. אֶל-יְהוָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also יָסַסְתָּ Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare יָסַס No. 2, a). — (c) followed by לְ to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ כִּפְּיָם, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by וְ and יָסַס with an inf. *to fear* (to hesitate) to do any thing. Genesis 19:30; יָסַס לְשָׁכְתָּ בְּצֶלֶר, "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (e) followed by לְ to fear lest any thing may be done, like *deidōm*, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially אֶת-יְהוָה — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as وحش Conj. III.

(3) *to tremble for joy*, like the synonym. יָסַס. Isa. 60:5, where the more correct copies have יָסַס, i. q. יָסַס, not יָסַס. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יָסַס is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִסְּךְ *to be feared*, Psa. 130:4. Part. נִסְּךְ δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נִסְּכֵי נִסְּכֵי *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us"], especially the deeds of God [*always*], Deu. 10:21; 2 Sam. 7:23; adv. in a wonderful manner, wonderfully, Ps. 65:6; 139:14 (like נִסְּכֵי).

PIEL יָסַס *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִסְּכִים.

יָסַס m. constr. יָסַס fem. יָסַס constr. יָסַס (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יָסַס I fear, Gen. 32:12; יָסַס thou fearest, Jud. 7:10; אֲנִי יָסַס we fear, 1 Sa. 23:3; יָסַס he does not fear, Ecc. 8:13. Followed by the case of the verb יָסַס יָסַס fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יָסַס religious, pious [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יָסַס f. — (1) prop. inf. of the verb יָסַס *to fear, to reverence*. Neh. 1:11, לְיָסַס אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, כִּי-יָסַס אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, יָסַס הָאֲנָשִׁים "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Hence יָסַס thy fear. Deu. 2:25; Isaiah 7:25, יָסַס יָסַס "fear of thorns and briars." Compare Eze. 1:18, יָסַס לָהֶם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאָה, reverence towards God, *piety*. Pro. 1:7, יִרְאָה, יְהוָה רִאשִׁית דָּעַח, Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יְהוָה Job 4:6; 15:4.

יִרְאָן ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאֵיהֶ ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

יִרְבֹּ Hosea 5:13; 10:6; commonly taken as a substantive, see under the root יִרְבֹּ an adverbial king].

יִרְבֵּעַל m. (contr. from יִרְבֵּעַל "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יִרְבֵּעַל [Jerubbael], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰερωβάαλ. Compare אִישׁ בִּשְׁתֵּי אֲשָׁמָל and אִישׁ בִּשְׁתֵּי אֲשָׁמָל.

יִרְבֵּעַם ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יִרְדֵּה fut. יִרְדֵּה, in pause יִרְדֵּה, imp. יִרְדֵּה, once יִרְדֵּה (Jud. 5:13), inf. absol. יִרְדֵּה (Gen. 43:20), const. יִרְדֵּה, with suff. יִרְדֵּה, once יִרְדֵּה Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. ([*"Æth. 0222:"*]) In Arabic the word which literally corresponds to this is وَرَد, to go for drink, for water, so used because one goes down to the spring: the word in common use is نَزَلَ. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2-Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the *sea coast* (יִרְדֵּה) Gen. 38: ; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֵל 2 Sa. 11:9, 10; Cant. 6:2; or is put in the accusative (יִרְדֵּה paragogic either added or omitted). Ps. 55:16, יִרְדֵּה שְׂאוֹל הַיָּם "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. יִרְדֵּה those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to let fall down. Lam. 3:48, יִרְדֵּה מַיִם מִיָּדַי "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic لَعِين

وَرَدْتُ الْبَكَاءَ, my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יִרְדֵּה בִּבְכִי " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare יִרְדֵּה, יִרְדֵּה), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHI'L to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (brought down, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20: and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.

37:26; 43:11, 22; to send down (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:22.

HOPHAL הִפְדָּה pass. of Hiph. Gen. 39:1; Isa. 4:11, seq.

Derivatives, the following nouns and מוֹרֵד.

יָרַד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. *Iapēd*, Luke 3:37.—(2) 1 Ch. 4:18.

יָרֵד in prose always with the art. הַיָּרֵד (as an appellative, river, so called from descending, flowing down; like the Germ. *fließen*, *fließen*, from the verb *fließen*, compare יָם a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10.

Arab. *el-Urdun*, and also now it is called *esh-Sherīah*, i. e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a Cicero, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַח inf. יָרַח, יָרַח, and יָרַח 2 Chron. 26:15, imp. יָרַח, fut. יָרַח [1 pers. pl. with suff. יָרַח].

(1) TO CAST, Ex. 15:4; e. g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרַח an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλειν, for to lay the foundations of a city; Syr. *ܝܪܚ* to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרַח which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare *פָּרַשׁ*), Hos. 6:3. Hence part. יָרַח the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יָרַח Ex. 19:13.

HIPHAL הִפְדָּה, fut. יָרַח, with Vav convers. יָרַח.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יָרַח 2 Ki. 13:17. Part. מוֹרֵד an archer, 1 Sam. 31:3. Written by an Aramæism in the manner of verbs *לָא*, 2 Sam. 11:24, "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵד i. q. יָרַח "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַח), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מוֹרֵד בְּאֶצְבָּעָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. *δεικνύω*, *ἀναπαίρω*), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 7 of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by 7 (prop. to teach or conform to something) 2 Ch. 6:27; or 7 (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, יָרַח, מוֹרֵד, תוֹרֵד [also יָרַח, יָרַח, יָרַח].

יָרַח *ἀπαξ λεγόμεν*, in my judgment, kindred to the roots יָרַח, יָרַח, pr. TO TREMBLE; hence to be frightened, like the Arabic *جَزَع*. Hence תָּרַח (2 Codd. תָּרַח), Isa. 44:8, i. q. תָּרַח. LXX. *μη̄ πλανᾷσθε*. All the other versions express the signification of fearing, as though it were the same as יָרַח.

יָרַח ("people," or "habitation of God," see יָרַח ["founded by God"]), [*Jerueh*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרַח (i. q. יָרַח "moon"), [*Jaroah*], pr. name, m. 1 Ch. 5:14.

יָרַח m. that which is green, Job 39:8. Root יָרַח.

יָרַח & יָרַח ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרַח (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יָרַח, anciently (Gen. 14:18) and poet. (Psal. 76:3) יָרַח pr. n. *Jerusalem* (Gr. *Ἱερουσαλήμ* and *Ἱεροσόλυμα*), a royal city of the Canaanites (Josh. 10:1, 5; 15:8) and from the time of David and onward the name

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that ירושלם stands for ירוש שלום the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in ירבעם for ירובם; besides the form ירוש with the meaning of possession (= ירושה) neither occurs separately nor yet in composition. I prefer regarding ירו as a segolate noun (of the form מרחו, i. q. Arabic ري men, and ירושם men or people of peace; or perhaps, house or habitation of peace; just as, on the contrary, בית and أهل are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, ירוחאל, which may be more suitably rendered house of God than people of God; and the same interpretation of this name is found in Saadiah, who translates مدينة دار السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name ירו from the root ירה, signifying foundation, and thus ירושלם the foundation of peace]. As to the latter of the compound parts of this name, some suppose שלם and שלים to be the dual of שקטה quiet, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ם in this word is originally radical, not servile; as shewn by the forms שלם, Arab. سلم, Chald. ירושלם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively ירושלם, it should be pronounced ירושלם the dwelling of peace: and at length the later writers regarded ם as an ancient form of the Dual, and on this account every where have read ירושלם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שחרון, Ch. שחרון, and hence as if it were a dual, שחרון; compare Lehrs. page 538.

ירושלם & ירושלם, Chald. id. Dan. 5:2; 6:11; Est. 4:8.

["ירח an unused root, probably (as noticed by Maurer), i. q. ירץ to be yellow; ח and פ being interchanged." Hence]—

ירח, m. THE MOON; a word prob. pr. nitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לפני ירח "before the moon," i. e. as long as the moon shall shine.

ירח m. (comp. Lehrs. p. 512, note 11); pl. ירחים const. ירחי.

(1) a month, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חרש, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [Jerah], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the Alilae, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been בני هلال children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be the coast of the moon (غيب القمر) and the mountain of the moon (جبل القمر), near Hadramaut; for ירח Gen. loc. cit. is joined with the country of Hadramaut.

ירח Chald. the moon [a month, so expressly corrected in Thes.], Ezr. 6:15.

ירחו Num. 22:1; also ירחו Josh. 2:1, 2, 3, and ירחו 1 Ki. 16:34; Jericho, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικου̇ς, xvi. 2, § 41, Arabic ريحا Rîha, see Relandi Palestina, p. 383, and 829, seq. (If the primary form be ירחו, it may be rendered city of the moon, from ירח and הוּ, as in the words עבד הוּ, שְׁלֵמָה, שְׁלֵמָה, ירחו, it signifies a fragrant place, from the root ריח.)

ירחם ("who is loved" ["who will find mercy"]), [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

נ:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

ירחמאל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 2:29.—(3) Jer. 36:26; From No. 1, there is patron. in יֶרְחָמֶלֶךְ [*Jerahmeelites*], 1 Sa. 27:10.

ירחא [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

ירט fut. יִרְט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic II. id. ⁵رط, a precipice, destruction). Job 16:11, ⁵עָלִי יָדַי וְרָשָׁעִים יִרְטֵנִי "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus impiorum me tradidit*, LXX. ἑπείψα. יִרְטֵנִי (to be marked with the line Metheg) for יִרְטֵנִי. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation הִרְעֵה (הִרְעֵה).

[PIEL, Job 16:11; see above.]

Derivative מִרְט [in Thes. referred to מִרְט].

יריאל ("people of God"=⁵יְרִיאוֹל ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:2.

יריב—(1) m. *an adversary*, from the root יָרִיב, Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see יָרִיב No. 1.—(b) Ezr. 8:16.

יריבאי (from יָרִיב with the adj. termination יֵי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יריהו & יריהו "people of Jehovah;" see יְרִיאוֹל ["either 'founded by God,' (or else,) i. q. יְרִיאוֹל 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

יריחו; see יִרְחֹ.

ירימות [*Jerimoth*]; see יִרְמֹת.

ירימות ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יריעה f. *a veil, curtain*, so called from tremulous motion (see the root יָרַע No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Sy. ⁵سَحْل the curtain of a tent, and the tent itself).

יריעות ("curtains"), [*Je' ioth*] pr. n. f. 1 Ch. 2:18.

ירך an unused root, perhaps of the same or similar meaning as the cognate root יָרַךְ *to be soft, tender*. Hence—

ירך const. יָרַךְ, with suff. יָרַכִי f. (Nu. 5:21); dual יָרַכִים.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. *μῆρος*. (Arab. ⁵رُكْ thigh, haunch, buttocks.) Wherein it differs from מִתְּנַיִם *the loins*, *os pubis*, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness מִתְּנַיִם וְעַד יָרְכֵם from the loins even to the thighs," and also from the general use of the word. For thus מִתְּנַיִם signifies the lower part of the back, יָרַךְ dual יָרַכִים the double thick and fleshy member extending from the bottom of the spine to the legs (שְׁלֵמִים) i. e. the two thighs with the buttocks. יָרַךְ הַיָּרֵךְ the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (עַל יָרַךְ) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 163; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (*Reuk*, *Rehinten*), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form יָרֵכָה is more used; [query, the existence of such a form, see Thes.]), it is—(a) *that part of the holy candlestick in which the shaft (קֶנֶה) divided into three branches*, Ex. 25:31; 37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual יָרַכִים *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

ירכה [יָרַכָה Thes.] f. i. q. יָרַךְ No. 2, *the hinder part, or side (of a country)*, Gen. 49:13. Compare שָׁמָּה.

Dual יָרַכְתִּים constr. יָרַכְתִּי, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) *in the interior area, the parts farthest in, the extremities, inmost recesses*, as of a house,

Ps. 128:3, of a *snip*, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:3 Hence יִרְכָּתִי the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יִרְכָּתִי הַרְאֲפָרִים "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יִרְכָּתִי צִמּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתִי אֶרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הָאָרֶץ הַזֹּאת).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרָם, an unused root, probably i. q. יָרַם and אָרַם *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmûk, יַרְמוֹק Rob. ii. 344.]

יִרְמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמִיָּוֶת 14:30. —(5) 25:22; for יִרְמִיָּוֶת verse 4. —(6) Ezra 10:29 כְּחִיב קְרִי, כְּחִיב קְרִי.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמִיָּהוּ & יִרְמִיָּהוּ (יְהוָה יִרְמִיָּהוּ) probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), *Jeremiah*. LXX. *Iepepias*, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרַע, —(1) properly *TO TREMBLE*. (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד). Once, thus, in the verb, Isaiah 15:4, נִפְשִׁי יִרָעָה "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic رَيع, رَيع. In the same sense in Hebrew יָרַע is commonly used, which is formed from this root, the letter y being somewhat softened. Compare also יָרַע).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרַע (the other forms, as pret. רָע, Hiphil רָעַע are from רָעַע, from which also the fut. itself of יִרַע may be taken, as יָרַע from קָרַע, יָרַע from קָלַל; but comp. pret. מָנוּב fut. יִמָּנֵב). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed — (a) יִרַע לִי it will be ill for me, will go ill, Psa. 106:32. — (b) וַיִּרַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה נְדִילָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרַע בְּעֵינַי הָיָה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרַע לְקַבֵּד, "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּא ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרֵק, —(1) *TO SPIT*, i. q. רָקַץ. (Ch. רָקַץ, *Æth.* 𐩨𐩣𐩪𐩥 id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַץ.

II. יִרֵק, an unused root; *to be green*, as an herb, a plant. Arab. رَقِيَ, to come into leaf, as a tree. IV. *to shoot forth*; both ideas arising from that of *verdure*. Hence the following words [also יִרֵק].

יִרֵק masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. הַיִּרְקָה a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֶרְצַת יִרְקָה a portion of vegetables, Pro. 15:17. (Syr. ܝܪܩܐ, ܝܪܩܐ herb.)

יִרֵק m. *greenness*. כָּל-יִרְקָה אֵצֶב all greenness of herb, Gen. 1:30; 9:3. יִרְקָה רִשְׁאָה greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקִי m. *χλωρότης, ὠχροτης*—

(1) of persons, *palleness of face*; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يَرْقَان id.)

יִרְקָעָם ("paleness of the people?"), *Jorksam*, pr. n. of a town of Judaea, 1 Ch. 2:44.]

Gen. 34:7; 49:7. **יִשְׂרָאֵל** 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and **יִשְׂרָאֵל**. f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically **יִשְׂרָאֵל** is sometimes used of those really worthy of the name of Israelites (*ἀληθῶς Ἰσραηλίται*, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ; also lovingly, as elsewhere **יִשְׂרָאֵל** (which see). Hos. 8:2, **יִשְׂרָאֵל** יָדַעְתִּיךָ, "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called מְלָכֵי יִשְׂרָאֵל, while David's posterity, who ruled Judah and Benjamin, were called מְלָכֵי יְהוּדָה. Other names of the ten tribes were אֲחֵרִים (which see), taken from the more powerful tribe, and שְׂכֵמֹן (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed **שקל ישראל**): whence it is, that in the Chronicles **ישראל** is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is **יִשְׂרָאֵל** 2 Sam. 17:25; fem. **יִשְׂרָאֵלִית** Lev. 24:10. *Israelite*.

[יִשְׂרָאֵל, pr. n. m. 1 Ch. 25:14, see יִשְׂ.]

יִשָּׂשכָר [*Issachar*], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (**בְּנֵי יִשָּׂשכָר**) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like **יִרְשָׁלַם**, **יְהוֹרָה**, etc., see Simonis, *Analys. Lect. Masoreth.* in Pref.), takes the vowels belonging to a continual **קִרְיָכָר** (bought with wages or price, see Gen. 30:16). The more full reading in חֲבִיב may be read in two ways, either **יִשָּׂשכָר** *he is wages*, or **יִשָּׂכָר** (for **יִשָּׂא** **יִשָּׂכָר**) *he brings wages*, or *brinat den Eohn*.

𐤁 followed by a Makkaph, 𐤁, —(1) prop. subst.

esse, being, existence (see *הָיָה*); whence *that which is present, ready*; *οὐσία*, wealth (compare *עֲשִׂיּוֹת*). So prob. Prov. 8:21, *לְהִנְחִיל אֹהֲבָי* "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. ܐܝܢ), ܐܝܢܐ , which see, id.; Arab. اين). Opposed to ܐܝܢ , ܐܝܢܐ , there is not).

Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, יהוה במקום הזה "Jehovah is in this place." 2 Ki. 10:15, אמת "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. אשר יהיו שם *there are those who, there will be those who* (Syr. ? ܐܝܢ), Neh. 5:2, 3, 4. יהיו שם *there is to me, I have*, Genesis 43:7; 44:20; hence כל אשר יהיה לו *whatsoever he had*, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer 5:1. Ecc. 1:10, **יֵשׁ דָּבָר שֵׁיאוֹר** "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, **יֵשׁ סִתְחֶשֶׁר** "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, **יֵשׁ אִשׁ יְהִיָּה** "there was, when there was," etc., i. e. there was sometimes, like Ch. **אֵת דְּהוּ**.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as **אתָּ** thou art, Jud. 6:36; **אַתָּה** ye are, Gen. 24:49; **הוא** he is, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, **הָיָה מְחַיֶּה** אם "if thou sav-est." Gen. 24:42, 49.

יָשַׁב, fut. יֵשֵׁב, inf. abs. יֹשֵׁב (1 Sa. 20:5), constr. יָשֻׁבָּה, with suff. יָשֻׁבָּי, imp. יֵשֶׁב.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by ך of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, וַתֵּשֶׁב לָהּ "and she sat down." Also, *to be seated, to be sitting*, followed by ך (Gen. 19:1; 2 Sa. 7:1); לַל (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, יָשָׁב הַרְבִּי"א "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 123:5, בְּיָשֻׁבֵם לִפְנֵי הַמִּשְׁפָּט "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. יִתְב, יָתַב id. Arab. verb يَتْب, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit

White; but this sense is found in the substantives **יָשָׁב**, a sitting down, habitations, places, **יָשָׁב**, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psal. 9:8; 55:20. Hence, Isa. 10:13, **יֹשְׁבֵי** "those who sit on (thrones)," i. e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by **יָשָׁב** Jer. 3:2. Comp. Gr. **λόχος**, ambush; **λογέω**, **λογίζω**, to lie in ambush, from **λέγω**, to sit down; **σιθ** legen, and Arabic **وَسَّ**, (see above).—(c) of an army, which sits down in a place, and holds possession of it (*einen Ort besetzt haben*), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13.—(e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by **עִם** is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and **עִם**, **הִלָּךְ עִם**.—As to the phrase, "to sit at the king's right hand," see above, page CCCL, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, **יָשָׁב אֶת־הַטֵּנִים** "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, **יָשָׁב לְכֵם פֹּה** "remain here." Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, **וְיָשָׁב בְּאַיְתָן** "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by **אֶת** Deut. 17:14, and **עַל** of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, **יָשָׁב תְּהִלֹּת יִשְׂרָאֵל** "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. **יֹשֵׁב** *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But **יָשָׁב** followed by an accus. is also to dwell near, by anything, to be neighbour (comp. **יָשָׁב**). **יֹשְׁבֵי** those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, **יָשָׁב אֶת־הָאָדָם** "those who dwell in tents and amongst flocks."

(4) *pass. to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner **יָשָׁב** and Greek **παίω**, **πατερῶ**, signify both *to inhabit* and *to be inhabited*.

NIPHAL **יָשָׁב** *to be inhabited*, Exod. 16:35, and often in other places.

PIEL **יָשָׁב** *to place, to make to sit down*, Ezek. 25:4.

HIPHAL **הִשְׁבִּי**—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by **אֶת** of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i. e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. **ወሰነ**: Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, **יָשָׁב** (for **יֹשְׁבֵי**), **יָשָׁב**, **יָשָׁב**, and the pr. names which follow.

יָשָׁב בְּשֵׁכֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages **יָשָׁב עַם**.

יָשָׁב אָב ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יָשָׁב ("praising"), [*Ishbak*], pr. n. m. 1 Ch. 4:17.

יָשָׁב נֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 **יָשָׁב נֹב**, **יָשָׁב נֹב** ("my seat is at Nob"), [*Ishbi-benob*].

יָשָׁב לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יָשָׁב עַם l. *Yashov'am*, like **יָשָׁב עַם** ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יָשָׁב ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יָשָׁב קָשָׁה ("a seat in a hard place"), [*Jashbekashah*], pr. n. m. 1 Ch. 25:4, 24.

יָשָׁה, a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun **יָשָׁה** *esse, being*, and **יָשָׁה** *a setting upright (aid), uprightness, truth*. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. **هستن**, Latin *esse*.) Kindred in signification is **פָּנָה** to stand, whence **כָּאן** *to be*. Other traces of this root are found in the pr. names **יָשָׁה**, **יָשָׁה**.

יָשָׁב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. **יָשָׁב** Nu. loc. cit.

יָשָׁה ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

ישן (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישן (whom Jehovah casts down), [*Jeshohaiak*], pr. n. m. 1 Ch. 4:36.

ישן [*Jeshua*], a contracted form of the pr. n. ישוע, used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יהושע No. 2, Exr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

[“(4) a city of Judah, Neh. 11:26.”]

ישן f. with ה parag. poet. ישן, Ps. 3:3; 80:3 (from the root ישן).

(1) Verbal adj. f. that which is delivered, safe, Isa. 26:1, 18.

(2) Subst.—(a) deliverance, help; ישן יהוה, “aid vouchsafed by God,” Ex. 14:13.—(b) welfare, Job 30:15.—(c) victory, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

ישן, an unused root. Arab. transp. وحش to be void, empty, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحش, fasting, having taken no food. Hence—

ישן m. found once Micah 6:14; hunger, prop. emptiness of stomach.

ישן only found in HIFHEL הושיט TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. اشمى, اشمى id.)

ישן (perhaps “wealthy,” see ישן No. 1). pr. n. Jesse, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies ישן 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); the stem of Jesse, Isa. 11:1; poet. used of the family of David, and the root, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, “I am the root and offspring of David;” root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. Ἰεσσαί.

ישן (“whom Jehovah lends”), [*Ishijah, Ishaiak*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

ישן (id.), [*Jesaiak*], pr. n. m. 1 Ch. 12:6

ישן m. a waste, a desert, Ps. 68:8; 78:40; 106:14. Root ישן.

ישן pl. f. desolations, destruction, Psalm 55:16 כחב. Root ישן; compare pr. n. of the town ישן p. cxvii, B.

ישן m. an old man, properly hoary, (from the root ישן); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this قسيس, قسيس, the letter י being changed into the hardest of the palatals (see under the letter כ).

ישן (“descended from an old man”), [*shishak*], pr. n. m. 1 Ch. 5:14.

ישן i. q. שם TO BE LAID WASTE, DESOLATED. Hence fut. שם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שם itself, like שם from שם, see Hebrew Grammar § 66, note 3); plur. שם Eze. 6:6.

Derived nouns, ישן, ישן, and—

ישן (“wasteness”), [*Ishma*], pr. n. m. 1 Ch. 4:3.

ישן (“whom God hears”), [*Ishmael*], pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. ישן 1 Chron. 2:17; 27:30; pl. ישן. Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

ישן (“whom Jehovah hears”), [*Ismailah*], pr. n. m. 1 Ch. 12:4. A different person is ישן 1 Ch. 27:19.

ישן (for ישן, “whom Jehovah keeps”), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

ישן & ישן fut. ישן, inf. ישן, Ecc. 5:11, pr. TO BE LAQUID, WEARY (שלא, müde sein), hence—

(1) of persons, to fall asleep, Gen. 2:21; 41:5; Ps. 4:9; to sleep, to be sleeping, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, شلمم; سن the beginning of sleep. As to sleep

itself, they commonly use the verb *נָם*, which on the contrary is used in Hebrew of slumbering, see *נָם*. Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence *ἀνθρωπομόρφως*, Psalm 44:24, “why sleepest thou, O Jehovah?” Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, *יָשָׁן מָנוּחַ עֲלֵי*, Jer. 51:39, 57, and *יָשָׁן מָנוּחַ* Pa. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare *נָבֵל נָהָלָה*. So adj. *יָשָׁן*, and—

NIPHAL *יָשָׁן*—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, *יָשָׁן*, *יָשָׁן* and those which follow immediately.

יָשָׁן m. *יָשָׁן* f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. *firne*), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשָׁן f. *יָשָׁן* Pl. const. *יָשָׁן* Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, *יָשָׁן אִמְתָּךְ* “thy handmaid was sleeping.” Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is *יָשָׁן*.

יָשָׁן (“old”), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשָׁע unused in Kal, Arab. *يَسَعَ*, TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to *יָשָׁן*. See Jauhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare *רָחֹב*, *רָחֹב*), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. *צָרָה*, *צָרָה*). Hence—

HIPIL *יָשָׁע* fut. *יָשָׁע*, the *יָשָׁע* rarely retained *יָשָׁע*, Ps. 116:6, apoc. *יָשָׁע*, *יָשָׁע*.

(1) *to set free, to preserve*, followed by *מִן* Ps. 7:2; 34:7 44:8; *יָשָׁע* Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and } Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is l. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, *הִשְׁעָה לִּי יָדִי* “my own hand has helped me,” [saved me] or, *הִשְׁעָה לִּי זְרָעִי* “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, *יָדָךְ לְךָ* “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. *יָדָךְ* and *יָדִי* 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) *to be freed, preserved*, followed by *מִן* Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not saved in the alleged passage?] Deu. 33:29. Part. *נִשְׁעַר* *conqueror*, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, *יָשָׁע*, *יָשָׁע*, and the pr. n. *יָשָׁע*, *יָשָׁע*, *יָשָׁע*, [also *יָשָׁע* and *יָשָׁע*].

יָשָׁע & *יָשָׁע* with suff. *יָשָׁע*, *יָשָׁע* Ps. 85:8.

(1) *deliverance, aid, [salvation]*, Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, *יָשָׁע אֶת-מִשְׁחָה* “to deliver thine anointed.” *יָשָׁעִי* *אֱלֹהֵי* God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יָשָׁע (“salutary”), [*Ishi*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יְשַׁעְיָהוּ (“the salvation of Jehovah”), *Isaiah*, [*Jeshaiah*], LXX. *Ἠσαΐας*, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

- ישעיה** (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—
(4) Neh. 11:7.

["**ישף**, an unused root, kindred to the roots **שפף** to make smooth, and **שפף** to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

ישפה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. **يشم**, **يشف**, also **يشب**, id.) If an etymology is to be sought in Hebrew, it may be from the root **שפף** to be smooth [but see **שפף** above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps "bald," from **שפה**), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. **ישר** (once **ישר** 1 Sa. 6:12).

(1) i. q. **ישר** (kindred roots are **ישר**, **ישר** TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, **ישרו** **ישרו** prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, **ישר** **ישר** to be straight in my eyes, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare **ישר** Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, **ישר** **ישר** "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) to make a way straight, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. **ישר** **ישר** to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by **ל** for any one.

PUAL, pass. of Piel No. 3. Part. **ישר** **ישר** gold made even, spread out, 1 Ki. 6:35.

HIPHIL **ישר** and **ישר** (Ps. 5:9; Isa. 45:2 **ישר**—(1) to make a way straight. Ellipt. Pro. 4:25, "let thy eyelids **ישר** **ישר** make straight (sc. a way) before thee," i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, **ישר**, **ישר**, pr. n. **ישר** and those which immediately follow.

ישר adj. f. **ישרה**—(1) straight. Eze. 1:7, 23; Job 33:27, **ישרה** **ישרה** "I have made the straight crooked;" I have acted perversely. Figuratively **ישר** **ישר** that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did **ישר** **ישר** what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, **ישר** **ישר** "that which is pleasing to God." Followed by **ישר** id., Pro. 14:12; 16:25. Often used of persons—(a) upright, righteous, Job 1:1, 8; Ps. 11:7. More fully expressed **ישר** **ישר** Ps. 7:11, and **ישר** **ישר** 37:14. **ישר**, kar' **ישר**, are the Jews, Daniel 11:17. **ישר** [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that **ישר** is also used of military valour, the title of that book might not be ill rendered the book of valour; comp. the name of the celebrated Arabic anthology, called **يسر** i. e. valour.) Neutr. **ישר** uprightness, integrity, Ps. 37:37; 111:8.—(b) just, true, of God, and the word of God, Deu. 32:4; Ps. 33:4; 119:137.

(2) even, used of a way, Jer. 31:9; hence **ישרה** **ישרה** an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. **ישר** **ישר** ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic **يسر** to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

ישר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

ישר m.—(1) straightness, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) what is right, what ought to be done, that which is just and meet. Prov. 11:24, "who withholdeth **ישר** **ישר** more than is just and meet." With suffix **ישר** what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; uprightness, integrity, often with the addition of **ישר**, **ישר**, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יִשְׂרָאֵלָה, ("right before God"), [*Jesharelah*], dr. n. m. 1 Ch. 25:14.

יִשְׂרָה or **יִשְׂרָה**, constr. **יִשְׂרָה** f. i. q. **יִשְׂרָה** *uprightness, integrity*, 1 Ki. 3:6.

יִשְׂרֹן, m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that **יִשְׂרֹן** was a diminutive of the name **יִשְׂרָאֵל**, used among the people and in common life for the fuller form **יִשְׂרָאֵלִין** (as to the syllable **ן** added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Grüß* for *Griedrich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root **יִשְׂרָה**; compare **יִשְׂרָה**, Nu. 23:10. So Gr. Venet. *Ἰσραηλίσκος*. Others regard **יִשְׂרֹן** as a diminutive from **יִשְׂרָה** (as if **יִשְׂרָה**), as though *rectulus, justulus* [the righteous little people], *daß liebe, fromme Böldchen* (Aqu., Symm., Theod. *εὐθὺς*); but the passage in Isaiah appears to hinder this, where it stands for **יִשְׂרָאֵל**, parall. **יִשְׂרָאֵל**: [Yet this was Gesenius' corrected judgment].

יִשְׂשִׁי, an unused root; cogn. to **יִשְׂשִׁי** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **יִשְׂשִׁי**.

Hence **יִשְׂשִׁי**, pr. n. **יִשְׂשִׁי**, and—

יִשְׂשִׁי, m. an old man, prop. hoary, 2 Ch. 36:17.

יִת Chald. i. q. Heb. **יִת**, the mark of the acc. With pron. **יִתְּהֶן** them, Dan. 3:12.

יָתַב, Chald. i. q. Heb. **יָשַׁב**—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) to dwell, Ezr. 4:17.

APHEL **הִיָּתַב** to cause to dwell, Ezr. 4:10.

יָתַר, an unused root. Arabic **يَتَد** and **يُتَد** to make firm, to fix firmly. Hence—

יָתַר, const. **יָתַר**, plur. **יָתָרוֹת**, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) a pin, a nail, which is fixed into a wall, Eze. 15:3; Isa. lo. cit.; specially a pin of a tent, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. To drive in a pin or nail, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense **יָתַר** is used Ezr. 9:8; comp. **יָתַר** verse 9, and the roots **יָתַר**, **יָתַר**. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called **פִּנְיָר** or corner stone, on whom the state is builded.

(2) a spade, paddle, Deu. 23:14. **יָתַרְיָאֵרֶן** Jud. 16:14, a weaver's spatha. [In Thesaur. this last passage is not put under this head.]

יָתוֹם, m. an orphan, from the root **יָתַם**, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יָתַר, m. (from the root **יָתַר**, of the form **יָתַר**), searching out; meton. that which is found by searching, Job 39:8.

יָתַח, an unused root. Arab. **يَتَح** to beat with a club, **يَتَح** a club. Hence **יָתַח** a club, which see.

יָתִיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:49 [Perhaps *Attir*, **عَتِير** Rob. ii. 194.]

יָתִיר Ch.—(1) adj. very great, excellent, pre-eminent, Dan. 2:31; 5:12, 14.

(2) f. **יָתִירָה** adv. abundantly, very, Dan. 3:22; 7:7, 19.

יָתֵלָה ("height," "lofty place," root **יָתַל**), [*Jethlah*], pr. name of a town of the Danites, Josh. 19:42.

יָתַם, an unused root. Arabic **يَتَم** and **يَتَم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of silence, so that it is kindred to the roots **יָתַם**, **יָתַם**. Hence **יָתוֹם** an orphan.—**יָתַם** Ps. 19:14, is from **יָתַם** see Analyt. Ind.

יָתָמָה ("bereavedness"), [*Itmah*], pr. n. m. 1 Ch. 11:46.

יָתַן, an unused root, i. q. **יָתַן** to be constant, perennial, used of water (comp. **יָתַן**); hence to be firm, stable.

Derivative, **יָתָן**.

יָתַנִּיאל ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

יִתְּנָה. ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יִתֵּן. — (1) pr. TO BE REDUNDANT (überflüssig sein, περισσεύειν), see יָתַר No. 1, and יָתַר; hence—

(2) to abound (überflüssig sein, περισσεύειν).

(3) to be over and above, to be left (übrig sein).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. יִתֵּן that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV. A.

HIPHAL הוֹתִיר — (1) to cause some one to abound with something; followed by an acc. of pers. and Ꝕ of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתִיר בְּנֵי הַמָּוֶת "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr. ܐܬܝܪ Pe. and Aph.). Gen. 49:4, אַל תִּוָּתֵר "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren].

NIPHAL נִוָּתֵר — (1) to be left, to be let to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נִוָּתֵר, fem. נִוָּתֶרֶת rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֲנִי נִוָּתֵרִי שֵׁם אֲצֵל מִלְכֵי פָּרֶס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יוֹתֵר, יוֹתֶרֶת, יוֹתֵרִי, and those which immediately follow.

יֵתֶר with suff. יֵתֶרֶם m. — (1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. نتر, id. a bow string, harp string), Jud. 16, 7, seq. Specially — (a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, נִשְׁעוּ יֵתֶרֶם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12). — (b)

of the string of a bow, Ps. 11:2 — (c) of a cord used as a bridle; Job 30:11 כְּחֵיב יֵתֶרֶם פִּתְחָה "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; קרי יֵתֶרֶם they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; יֵתֶרֶם abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; יֵתֶר הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יֵתֶר דְּבָרַי שִׁי the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יֵתֶר הָאֵרֶבֶת "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. יוֹתֵר 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m. — (a) Jud. 8:20. — (b) 1 Ch. 2:32. — (c) 1 Ch. 4:17. — (d) 1 Ch. 7:38, for which there is יֵתֶרֶם verse 37. — (e) the father-in-law of Moses, elsewhere called יֵתֶרֶם Ex. 4:18. — (f) 1 Kings 2:5, for which there is יֵתֶרֶם 2 Sam. 17:25. Patron. יֵתֶרֶם 2 Sa. 23:38.

יֵתֶרֶת i. q. יֵתֶר No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. יֵתֶר No. 2.]

יֵתֶרֶם (i. q. יֵתֶרֶם), [*Jethro*], pr. n. of the father-in-law of Moses; compare יֵתֶר and חֶבֶב; Exod. 3:1; 4:18.

יֵתֶרֶם m. — (1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac ܐܬܝܪ gain"].

(2) pre-eminence, followed by בָּן Ecc. 2:13.

יֵתֶרֶן [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

יֵתֶרֶת; see יוֹתֶרֶת.]

יֵתֶרֶם ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יֵתֶת (according to Simonis for יֵתֶת "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

ב

Caph, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (כָּף) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the pa'atal letters,

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ו, as וָשׁ and וָשׂ (compare also וָשׁ and וָשׂ an old man).—(b) with the harder palatal פ; see וָפֶה and וָפֶק; וָפֶה and וָפֶק; וָפֶה and וָפֶק; and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלָד, חָלָד a mole; חָבָר the river Chebar; חָרִיץ cheese; חָרִיץ a young lion, חָרִיץ and חָרִיץ to surround.

ך, before monosyllables and barytones often כ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֶם, כָּהֶם (with the other pers. pronouns there is put כָּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵל for אֵלֶּה and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כ as having sprung from כֵּן properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſchaffen), like *ὡς* from the relative *ὅς*, also *ὅσον, οὗ* adv. from the relatives *ὅσος, οὗτος*; *ut, uti*, from *ut*. If this etymology be adopted the power of the word would be properly relative, and the signification A, 2 must stand first.)

(1) demonst. pron. *thus, so, in this manner*, Gr. *ὧς*. Hence repeated כ...כ as...so; *how...thus*; when two things are compared with each other (old Germ. *so...so*, for the common *wie...wie*). Lev. 7:7, כְּחַטֹּאת *“as the sin-offering, so the trespass-offering,”* Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὡς...ὡς*; Gen. 44:18, כְּפָרְעָה *“so art thou, as Pharaoh,”* Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, *“all the congregation shall stone him (something) like a human form,”* (etwas) wie eine Menschengeſtalt. Deut. 18:4, *how great, so great, quantus, tantus; qualis, talis* (*ὅσος, τόσος οὗτος...τοῦτος*); Josh. 14:11, כְּבָחִי *“as great as my strength was then, so great is my strength now,”* 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὡς...ὡς*, Il. i. 512. More fully expressed כֵּן...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כֵּן...כֵּן Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere אָדָּה Ru. 3:18); Ecc. 11:5, *“as thou dost not know what is the course of the*

wind, וְכַעֲצָמִים בְּבֶטֶן מֵלֶחָה and how the bones (grow) in the pregnant womb, so,” etc.

(3) indefinitely, *in some way, some measure* (*in nigermaßen*), hence, when numbers, or measure of space or time are expressed in round numbers—*about*, Gr. *ὡς (ὡς πενήκοντα), ὥσει, ὅσον*; German *ungefähr, etwa*. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ *“about four hundred men.”* Ex. 19:37; Ruth 2:17, כְּאַיִשָּׁה *“about an ephah of barley.”* Nu. 11:31, כְּדֶרֶךְ יוֹם *“about one day’s journey.”* Ruth 1:4, כְּעֶשְׂרִים שָׁנִים *“about ten years.”*—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, בְּחֻצוֹת הַלַּיְלָה *“about midnight.”* Ex. 9:18, בְּעֵת מָחָר *“to-morrow about this time.”* Dan. 9:21, בְּעֵת מִנְחַת עֶרֶב *“about the time of the evening sacrifice.”* (In these examples כ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, *“thy teeth (are) like a flock of sheep.”* Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, *“for Gibeon was a great city, like one of the royal cities,”* i. e. *“as great as one of those cities,”*); or of time (Job 10:5; Ps. 89:37, כְּכֶסֶד שֶׁשֶׁשׁ *“his throne shall stand like the sun,”* i. e. *as long as the sun shall shine*; compare Ps. 72:17); or of lot (compare כֵּן to experience the same as—p. CCXXII, A, and כֵּן under the word כֵּן); often used in such a manner that what is called a third comparison is added, Job 34:7, *“who is like Job, (who) drinketh iniquity like water?”* Specially should be noted—(a) A substantive with כ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּמִצָּה אֶדָּם *“(an appearance) like the appearance of a man, (something) like a human form,”* (etwas) wie eine Menschengeſtalt. Deut. 4:32, *“has there been anything like this great thing?”* Gen. 41:38, הֲנִמְצָא כָמוֹ אִישׁ *“can we find (a man) like this man?”* such a man. So כְּמִצָּה, כְּמִצָּה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, כִּי שָׁמַע בְּאוֹתַי כִּי רָאָה כְּמִצָּה *“who has heard such a thing, who has seen such things?”* Job 16:2; also כְּמִצָּה (what) *is like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כְּזוֹ וְכִזּוֹ *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כְּזוֹת וְכִזּוֹת id. 2 Sam. 17:15.—(b) כ may be added pleonastically to verbs of similitude, כְּכִשְׁלִי like the Germ. *ähnlich* *wie jem.*—

(c) As to the article being frequently put after כִּי denoting comparison, see above, ה' art. 2, c, p. CCXII, A.

(2) according to, after, secundum (kará), denoting agreement with some rule, standard, or model. Gen. 1:26, כְּדִמּוּתֵנוּ "according to our likeness." 4:17, "and he called the name of the city $\text{כְּנוֹחַ$ "after the name of his son Enoch." Joshua 6:15, $\text{כְּפִשְׁפֹּשֶׁת הַזֶּה}$ "after this manner." 2 Ki. 1:17, כְּדָבָר הַזֶּה "according to the word of the Lord." 1 Sa. 13:14, כְּלִבּוֹ הָאִישׁ "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah כְּצִדְקָתוֹ "according to his righteousness," i.e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare כִּי according to the hand of, i.e. bounty, under כִּי let. cc. Also in this signification in the apodosis there follows כִּי . Gen. 6:22, $\text{כִּי עָשָׂה כִּן אֱלֹהִים אֹתוֹ הַיּוֹם הַהוּא}$.

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. *um*, in the phrase *um drei Uhr*, which, not only means about three o'clock, but also three o'clock itself. So כִּי stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore *to be so in a very high degree*. (Caph veritatis was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive*.) The Greeks and Romans use in this sense the particles $\omega\varsigma$, $\delta\sigma\sigma\upsilon$, *quam* prefixed to the superlative, $\omega\varsigma$ $\beta\acute{\epsilon}\lambda\tau\iota\sigma\tau\omicron\varsigma$, $\omega\varsigma$ $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$, $\delta\sigma\sigma\upsilon$ $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$, *quam excellentissimus, quam celerrime*, but also, more rarely to the positive, $\omega\varsigma$ $\acute{\alpha}\lambda\eta\theta\omega\varsigma$, Germ. *wie* (nur irgend möglich) *was er*, *so wahr als möglich*, $\omega\varsigma$ $\mu\eta\mu\omicron\nu\iota\kappa\omicron\varsigma$ \acute{o} $\text{K}\acute{\upsilon}\rho\omicron\varsigma$ (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *lutissimè*, Cic. Verr. vi. 25 (see Passow, under the words $\omega\varsigma$, $\delta\sigma\sigma\upsilon$, Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form. — (a) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2, $\text{כִּי הוּא אִישׁ אֱמֻת וְיָרָא אֶת־הָאֱלֹהִים בְּרָבִים}$ "for he was a man faithful to the highest degree (fo

treu als möglich) and fearing God more than many." 1 Sa. 10:27, $\text{וַיְהִי כְּמִתְרִישׁ}$ "he was so quiet," er benahm sich ganz ruhig. Num. 11:1, $\text{וַיְהִי הָעָם כְּמִתְאָנְנִים רַע}$ "and the people were so complaining of evil," wie Leute nur thun können, die ein großes Unglück bejammern, i.e. complained most bitterly, Hos. 11:4. — (b) it is prefixed to adverbs כְּמַעַט how very little ($\delta\sigma\sigma\upsilon$ $\acute{o}\lambda\gamma\omicron\varsigma$), Pro. 10:20; אֶרְבֵּי כְּמַעַט a remainder so small, Isa. 1:9; in like manner כְּרָנֵעַ Ps. 73:19; כְּמַעַט רָנֵעַ Isa. 26:20, how very speedily. — (c) to substantives Isa. 1:7, $\text{שִׁמְמָה כְּמַהֲרַת עֲרִים}$ "a desolation such as ever was wrought by enemies," wie nur irgend Greinde verheeren können. It is once thus prefixed to the subject. Lam. 1:20, $\text{מַחֲרִיב כְּבִית הָרֶב}$ "without, the sword destroys; within, the pestilence;" i.e. the pestilence destroys with the utmost virulence. Compare Eze 7:15, where there is a similar expression without כִּי intensive. Some other examples which I would not bring under this head, are, Job 24:14, $\text{וַיִּבְלֵלָה יְהִי}$ "and by night he is as a thief," he acts the thief. Ex. 22:24, $\text{לֹא תִהְיֶה לוֹ כְּנִשְׂאָה}$ "thou shalt not be to him as an usurer." Isa. 13:6, $\text{כְּשֶׁר מֵשָׁעֵר יָבוֹא}$ "as a storm cometh from the Almighty," i.e. suddenly, as tempests usually rise. The letter כ is radical in כְּמִרְדִּי Job 3:5.

(5) כִּי prefixed to an inf. is — (a) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (als ob); Isa. 10:15, $\text{כְּהִנִּיף שִׁבְטְךָ אֶת־מִרְיָטוֹ}$ "as if (indeed) a staff should take up him who lifts it up." — (b) *as = often, when, as soon as*, like the Gr. $\omega\varsigma$ for $\epsilon\pi\epsilon\iota$ (Passow v. $\omega\varsigma$ B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18, $\text{וַיִּשְׁעֹב... כְּהִרְיֵמִי קוֹלִי}$ "as I lifted up my voice..." (so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10, $\text{וַיָּבֹאוּ אֲרֹן אֱלֹהִים וַיִּשְׁעִי}$ "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense; Gen. 44:30, $\text{אִלְּךָ כְּבֹאֵי וְהָיָה כְּרֵאֲתוֹ... וְהָיִידוּ}$ "and it will be as (if, when) I go to my father... and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20, $\text{קָצֵר הַמִּצֵּעַ מִהַשְׁתָּרֵץ}$ "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

כִּי is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1, כִּי חֲזָקָתוֹ "as his strength increased;" Isa. 23:5, כְּשִׁמְעוּ צֹר "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29, $\text{וַיִּהְיֶה כְּמֹשִׁיב יָדוֹ}$ "as he drew back his hand;" Gen. 40:10.

(C) **נֶאֱשַׁר** is also rarely a conj. i. q. **נֶאֱשַׁר** so that it is prefixed to a whole sentence; Isa. 8:23, **נֶאֱשַׁר הָאֶרֶץ** "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **נֶאֱשַׁר** **נֶאֱשַׁר**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **נֶאֱשַׁר** or **כִּי** (which, by ellipsis, may also be omitted) see Lehrs. p. 636, Hebr. Gramm. § 102, 1; comp. as to the above example, Ewald, Hebr. Gramm. p. 614.

As to the ellipsis of the prefix **נֶאֱשַׁר** after **כִּי**, which many have unnecessarily laid down, see my remarks, Hebr. Gramm. ed. 10, § 116, note.

נֶאֱשַׁר Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1. **נֶאֱשַׁר** Hebr. **נֶאֱשַׁר** *as if this, i.e. so, thus*, Jer. 10:11; Ezr. 5:7; *such*, Dan. 2:10. **נֶאֱשַׁר** = **נֶאֱשַׁר** *as, when*, see **נֶאֱשַׁר**.

נֶאֱשַׁר (Aram. **נֶאֱשַׁר**, **נֶאֱשַׁר** pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence—(a) *according as, as much as*. Gen. 34:12, "and I will give **נֶאֱשַׁר** **נֶאֱשַׁר** **נֶאֱשַׁר** *as much as ye shall ask from me;*" 1 Sa. 2:16. —(b) *according to what manner*, i. q. *as, like as*, i. q. **נֶאֱשַׁר** A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, **נֶאֱשַׁר** **נֶאֱשַׁר** **נֶאֱשַׁר** *as God had commanded him;*" Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, "they flee **נֶאֱשַׁר** **נֶאֱשַׁר** *as they fled formerly*"); —(c) *because* (bemengmäss daß). Num. 27:14, **נֶאֱשַׁר** **נֶאֱשַׁר** **נֶאֱשַׁר** *"because ye have rebelled against me;"* 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix **נֶאֱשַׁר** in such phrases as **נֶאֱשַׁר** corresponds with this. Very often **נֶאֱשַׁר**... **נֶאֱשַׁר** answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis **נֶאֱשַׁר**... **נֶאֱשַׁר**... **נֶאֱשַׁר**, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare **נֶאֱשַׁר** Conj. No. 4); Job 10:19, **נֶאֱשַׁר** **נֶאֱשַׁר** **נֶאֱשַׁר** *"I should be as though I had not been;"* Zec. 10:6.

(3) *as, so as, of time*, i. q. **נֶאֱשַׁר** prefixed to infinitives, Germ. *wie, forwie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19, **נֶאֱשַׁר** **נֶאֱשַׁר** *"and when he drew near to the camp."* Gen. 29:10; 1 Sam. 8:6; Exodus 7:11; Est. 4:16, **נֶאֱשַׁר** **נֶאֱשַׁר** *"when I shall perish, I perish,"* wenn ich zu Grunde gegangen bin, so bin ich es, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4:17, "when (if) **נֶאֱשַׁר** **נֶאֱשַׁר** *thou shalt go to the house of God."* 5:3, "when thou shalt vow a vow."

נֶאֱשַׁר or **נֶאֱשַׁר** (see Syr. and Arab.) fut. **נֶאֱשַׁר** TO HAVE PAIN, TO BE SORE, Gen. 34:25; figuratively applied to a sorrowing soul, Pro. 14:13; Ps. 69:30; Job 14:22; pain is attributed to a corpse, followed by **נֶאֱשַׁר** of cause. (Syr. **נֶאֱשַׁר** *to be in pain, to be sorrowful*. Arab. **نَيْب** *to be sorrowful*).

HIPIL — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) *to afflict, i.e. to mar, to destroy*. 2 Kings 3:19, **נֶאֱשַׁר** **נֶאֱשַׁר** **נֶאֱשַׁר** *"and ye shall mar every good piece of land with stones"* cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. *ἀφαιώσκει*. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers **נֶאֱשַׁר** to be put by a Syriacism for **נֶאֱשַׁר** from the root

נֶאֱשַׁר Syriac **ܢܚܐ** to harm, which, however, it is not necessary to suppose.)

Derived nouns, **נֶאֱשַׁר** and —

נֶאֱשַׁר m. (Tzere impure) constr. **נֶאֱשַׁר** (Isa. 65:14), *pain of body*, Job 2:13; 16:6; and *sorrow of mind* (with the addition of **נֶאֱשַׁר**), Isa. loc. cit. (Germ. *Schmerz*).

נֶאֱשַׁר unused in Kal, properly TO REBUKE, TO REBUKE, like the Syr. **ܢܚܐ**, hence *to become fearful, faint-hearted, to be sad*, compare **נֶאֱשַׁר** **נֶאֱשַׁר**

to be faint-hearted, Arabic **نَحَا** to be sad, **نَحَا** faint-hearted, **نَحَا** to terrify, *to restrain*, intrans. Med. E. to be fearful, faint-hearted.

HIPIL, *to make sad, faint-hearted, to afflict*, with the addition of **נֶאֱשַׁר** Eze. 13:22.

NIPHAL — (1) *to be rebuked*, followed by **נֶאֱשַׁר** *to be cast out, expelled*. Job 30:8, **נֶאֱשַׁר** **נֶאֱשַׁר** *"they are cast out of the land."* (Dagesh euphon. in Caph.) [In Thes. this passage is referred to **נֶאֱשַׁר**, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence —

נֶאֱשַׁר m. *sad, unhappy*. Plur. **נֶאֱשַׁר** Ps. 10:20 קרי. But the **נֶאֱשַׁר** is preferable, see **נֶאֱשַׁר**.

[**נֶאֱשַׁר** see **נֶאֱשַׁר**.]

נבב an unused root, see **נבב**; see also **נבב**

Hiph'l. [“Arabic **كَبَّ**, **Æth.** **ከበበ**: to roll up, round, **ከበበ**: globe, **ሥርዓ** a ball.”] [Derivatives, **נבב**, and pr.n. **נבב**.]

נבב & **נבב** (Jud. 20:34) fut. **נבב**.

(1) TO BE HEAVY (**Æthiop.** **ከበበ**: id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity [“and so in **ሥርዓ** to be indignant, angry”]). Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr. **βαρύς**, Germ. **gerichtig**), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **לֹא נִבְּרָ עָלַי** “lest we should be burdensome to thee;” compare 14:26. **נִבְּרָ יָד** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρεια** **χείρας**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **על** 1 Sa. 5:6. Job 23:2; **נִבְּרָ עַל אֶמְתִּי** “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **נ** letter *f*. (In Arabic also verbs of weight, such as **كَبَر** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwermüßigkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **נָשָׂה**). In like manner verbs of fatness are applied to indolence; compare **נָשָׂה**, **חֶלֶב**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **ל** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23; **נִבְּרָ לֹא כְבֹדִי לֹא כְבֹדִי** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18 Isa. 58:13.

HIPHL—(1) to make heavy, e. g. a yoke, 1 Ki. 19:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עָלָה** sc. **עָלָה** laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְּרָ** a glorious name, Deut. 28:58 Pl. **נִבְּרָו** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **ב** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24; **מַעְיָנוֹת נִבְּרָ מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **נִבְּרָ אֶרֶץ** “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

נבב const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. eine **schwere** Menge; Lat. **graves pavorum greges**. Varr.); **נבב** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (**ære gravis**), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**brütend**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4; **נבב** “(a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. the liver (Arab. **كبد**, **كبد**, **كبد**), as being the heaviest of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לְאֶרֶץ נִבְּרָ** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

נְבֻדָּה adjective, everywhere fem. נְבֻדָּה for נְבֻדָּה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- נָבֵד**—(1) *heaviness* (of a weight), Prov. 27:3.
(2) *vehemence*, e. g. of fire, Isa. 30:27.
(3) *multitude*, Nah. 3:3.
(4) *heaviness*, i. e. grievousness of war, Isa. 21:15.
נְבֻדָּה f. *heaviness, difficulty*, Ex. 14:25.

נָבָה TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. **نَبَا** to cover a fire with ashes, not quite to extinguish, but **نَبَا** is to be extinguished. The primary idea is that of covering over, hiding, compare **נָבָה**, **נָבָה**. To this answers the Gr. *σβίω*.)

PIEL, to *extinguish, put out*, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, **לֹא תִכְבֶּה אֶת־נֵר יִשְׂרָאֵל** "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see **נָבָה**, page CLXVII, B.

נְבֻדָּה m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Ps. 19:2; 79:9; 96:8. And thus, **נְבֻדָּה יִשְׂרָאֵל** Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*, **מִלְךְ הַנְּבֻדָּה** the king of majesty, of glory, used of God, Ps. 24:7, 8, 9 [The person of the Son]; **כִּסֵּא נְבֻדָּה** a throne of glory, 1 Sa. 2:8; **נְבֻדָּה הַלְבָנוֹן** the glory of Lebanon, i. e. its wood, Isa. 35:2; 60:13; comp. 10:18; **נְבֻדָּה יְהוָה** (LXX. *δόξα Κυρίου*), i. e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. **יִחְיֶה** (if it be not i. q. **קֶבֶד** prop. *the liver*, and figuratively applied to the soul, as elsewhere **לֵב**), Ps. 16:9; 57:9; 108:2. Const. with fem. (like its synonym **נֶפֶשׁ**). Gen. 49:6, **נְבֻדָּה אֶל־תָּחֵד בְּדוֹרֵי אֲשֵׁמָה** "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

נְבֻדָּה see **נְבֻדָּה**.

נָבֹל [*Cabu*], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says *μεθερμηνεύόμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει*: but this meaning can scarcely rest on etymological grounds, and perhaps **נָבֹל** is the same as **נָבֹל** bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl **نابول** see Rosenmüller. *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

נָבֹן ("bond," from the root **נָבֹן** [In Thes. "cake, from **נָבֹן**]), [*Cabbon*], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as **נָבֹן** 1 Ch. 2:49.

נָבֹן m. adj.

(1) *great, large* (Arab. **كبير**). **מַיִם נְבִירִים** great waters, Isa. 17:12; 28:2; **נְבִיר יָמִים** very old, Job 15:10. (Arab. **شيخ كبير** a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root **נָבֹן** No. 2.

נָבִיר m. a plaited mattress, from the root **נָבִיר** No. 1. 1 Sam. 19:13, 16, **נָבִיר עֲזִים** "a mattress made of woven goats' hair."

נָבַל an unused root, Ch. [Talm.], Syr., Arab. to *tie, to bind, to tie firmly*; kindred to the root **נָבַל** and **נָבַל**; also **נָבַר**, **נָבַר**, **נָבַר**. Hence the quadriliteral **נָבַל** which see; also pr. n. **נָבִיל** and—

נָבַל pl. const. **נָבִילִי** m. *a fetter*, Psalm 105:18; 149:8. (Arab. and Syr. id.).

נָבַן an unused root, Talmud, to *bind, to bind together*, i. q. **נָבַל**, Syr. to *gird*. Hence the pr. n. **נָבִין** [in Thes. from **נָבַן**], **מִכְבְּנִי**, **מִכְבְּנִי**.

נָבַשׁ pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. to **נָבַשׁ**; as to the syllable **נב**, which is primary in this root, see under **נָבַשׁ** p. CVIII, A), hence to *wash garments* by treading on them when under water. It differs from **נָבַשׁ** to wash (the *בִּיבִין*), as the Gr. *λούειν* differs from *πλύνειν*. In Kal it only occurs in Part. **נָבִישׁ** Isa. 7:3; 36:2, *a washer of garments, a fuller*, Gr. *πλυντήρ, καθαρεύς*, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Sch. tzen, Trituræ et Fulloniæ Antiquitates, Lips. 1763, 8.

PIEL נבם and נבם — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. נבם i. q. נבם Mal. 3:2.

(2) M. taph. to *purge* the soul from sin, Psal. 51:4, 9; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. נבם Lev. 13:55, 56.

נבע an unused root, like the cogn. נבע and נבע to be *high*, specially with a round form as a tumour, cup, head. Hence נבע helmet.

נבר unused in Kal — (1) pr. to BIND TOGETHER, to PLAIT, to BRAID, i. q. נבל and the roots therewith compared (also נבר No. II). Hence נבר plaited mattress, נבר sieve, נבר coarse cloth, נבר net work. Like many other words of twisting, plaiting, binding (נבר, נבר, נבר), it is applied to *strength* and *magnitude*. Hence —

(2) to be *great*, to be *much*, also to be *long*, *continual*, see נבר, נבר. (Arabic كبر to be great, powerful, كبر to grow up, to be advanced in years,

Syr. نبر to increase, to grow up, Æth. ከብረ: to be glorious, illustrious.)

HIPHL, to make *much*, to multiply, Job 35:16. Part. נבר subst. (of the form נבר) abundance, with ל prefixed, נבר i. q. נבר plentifully, much. Job 36:31.

Derived nouns, see, under Kal No. 1, also נבר and those which immediately follow.

נבר pr. subst. *length* of space, *continuance* of time (see the root, No. 2). Hence —

(1) [Chebar], pr. n. of a river in Mesopotamia, also called נבר (which see), Greek and Latin Chaboras. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac (نحو), while on the other hand נבר (نحو) agrees with the Arabic. Although each form affords a suitable etymology (נבר joining together, and נבר length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. *already*, *long ago*, *formerly*, *now* (longt). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. نبر long ago already).

נבר f. a sieve. Am. 9:9. Root נבר No. 1.

נבר [only in const. נבר] f. pr. *length* (from נבר No. 2), hence of a certain *measure of distance*, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. נבר, נבר, נבר; Ch. נבר

a long time, specially a year, נבר, נבר, a short time, specially an hour; Germ. Xder Sand, ein Xaas Wein, Lat. pondo, whence Xfund). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, ἰσπύδριμος, which is either stadium (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (شوط الفرس) i. e. a distance such as a horse can go without being overworked; about three parasangs (eine Station), see Koehler ad Abulf. Syriam, p. 27.

נבש [an unused root], pr. i. q. נבש and נבם to subdue, force, specially to have coition, to beget offspring (see נבש No. 3). Arab. كبس and transp. subegit puellam. Hence —

נבש [pl. נבשים] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added נבש the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. נבש Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (نكبش a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is —

נבשה 2 Sa. 12:3, and נבשה Lev. 14:10. Nu. 6:14 [pl. נבשות, const. נבשות] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed, נבשה is found, but the former is undoubtedly the original form.

נבש fut. יבש — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root נבש. Zec. 9:15, יבשו אבגיקלע "they shall tread with their feet the stones of the sling," i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, יבשו עונותינו "he treads down our iniquities," i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of

beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. **נָדָה**.

(3) *to force a woman*, Est. 7:8. (Arab. **كَبَسَ**.)

PIEL, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11 כְּחִיב."]

NIPHAL—(1) *pass. of Kal No. 2*, Nu. 32:22, 29; Josh. 18:1.

(2) *pass. of No. 3*; Neh. 5:5, at the end. Hence—

נָבֵשׁ m. *a stool for the feet*, 2 Ch. 9:18. Syriac **ܢܒܫܐ** id. ["Chald. **ܢܒܝܫ**."]

נָבֵשׁ masc. *a furnace*; according to Kimchi *a lime kiln, or a furnace for smelting metal*, differing from **תִּנּוּר** an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. **نَبَسَ** to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

נֶבֶר fem. (1 Ki. 17:16) plur. **נְבִירִים** m. (Jud. 7:16; 1 Ki. 18:34), ["Sancrit *ghada*, Slav. *Kad*"], *κάδος*, *cadus*, *a bucket, a pail*, a vessel both for drawing (see the root **נָדָה** No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

נָבַר Chald. Pael *to lie, to tell lies*, i. q. Heb. **נָבָה**. Hence—

נֶבֶר f. **נְבִירָה** Chald. adj. *lying*, Dan. 2:9.

נָדָה an unused root; prop. i. q. **נָתַת** *to beat, to pound*; hence—

(1) *to strike fire*, whence **נִירֹד** a spark, and **נִירֹדֶה** a sparkling gem, a ruby.

(2) *to labour heavily, toilsomely*, like smiths comp. *cudo*; specially *to draw water from a well*.

Hence is **נָדָה**. (Arab. **كَد** to pound, to labour toilsomely, to draw from a well, **كَيْد** a striking fire: ["compare Æth. **ክደረ**."].)

נָדָה see **נָדָה**.

נָדָה see **נָדָה**.

נֶבֶר m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root **נָדָה** No. 1. Arab. **كَذَكَة** extreme redness (Chald. **ܢܒܪܝܬܐ**, Ex. 39:11, id.).

נָדָה an unused root. Arab. **كَدَر** and **كَدَّر** (cogn. **نָדָה**).—(1) *to be turbid, troubled*.

(2) *to be disturbed*, as life by adverse circumstance and calamities (compare **נָעַר**). By another metaphor in Hebrew it is applied to warlike disturbances, see **נִירֹדֶה**.

נָדָה [Chedorlaomer] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from

נָדָה i. q. **נָדָה** a handful, and **נָדָה** sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."]

נָדָה constr. from **נָדָה** (like **נָדָה** from **נָדָה**, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i. q. **נָדָה**, Arab. **كَذَا** i. e.

(1) *so, thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase **נָדָה אֵמַר**, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. **נָדָה אֵמַר יְהוָה**, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix *in this manner* (like **נָדָה** for **נָדָה**), and put twice *in this manner...in that manner*, 1 Ki. 22:20.

(2) When applied to place, *hither; here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here, there; hither, thither*, Nu. 11:31. **נָדָה** *hitherto, hitherto*, Gen. 22:5. **נָדָה** *hither, and thither*, Ex. 2:12.

(3) Used of time, *now hitherto*, Ex. 7:16; Josh. 17:14. **נָדָה וְעַדְכָּה** till now and till then, *biß dann und dann*, i. e. *in the meanwhile*; 1 Ki. 18:45.

נָדָה Ch. i. q. **נָדָה** No. 3, Dan. 7:28. **נָדָה** *hitherto*.

נָדָה (Cogn. roots **נָדָה** and **נָדָה**) fut. **נָדָה**.—(1) *TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind*, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7.

PIEL **נָדָה** and **נָדָה**.—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble, timid*, to be cast down in mind, Ex. 21:12; comp. Isa. 61:3.

(2) *to chide, to restrain* any one; 1 Sam. 3:13, **נָדָה** "and (that) he did not chide them;" i. e. restrain them. Compare **נָדָה**. Hence—

נָדָה adj. only used in f. **נָדָה** *failing, weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1 Sa. 3:2; 11.

faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von mattweißer Farbe; of a spirit broken down, Isa. 61:3.

כָּהֵן f. *healing, mitigation*, Nah. 3:19.

כָּהֵל Ch. TO BE ABLE, (kindred to כָּל, comp. as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by ל with inf. Dan. 2:26; 4:15; 5:8, 15.

כָּהֵן unused in Kal. Arab. كَهَنَ and كَهَنَ Conj. I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ a prophet, a soothsayer, often used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

כָּהֵן מִן יְהוָה עֹמֵד בְּאֵמֶן בְּאֵמֶן בְּאֵמֶן he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb., inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr.

כָּהֵן to be rich, opulent, כָּהֵן rich, abundant, כָּהֵן riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL כָּהֵן—(1) to be or become a priest, Deu. 10:6. (Syr. כָּהֵן.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, כָּהֵן כָּהֵן "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

כָּהֵן [pl. כָּהֵנִים], m. a priest (Syr. Chald. כָּהֵן, Ethiop. כָּהֵן id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often, כָּהֵן הָרֹאשׁ 2 Ch. 19:11; 24:11; 26:20, and כָּהֵן הָרֹאשׁ Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called כָּהֵן הַמִּשְׁחָה the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that כָּהֵן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָכָר a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנֵי דָוִד כְּהֵנִים הָיוּ; 1 Chr. 18:17, וַיִּבְנֵי דָוִד הָרֹאשִׁים לְדָוִד הָיוּ "and the sons of David (were) the chief about the king," i. e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

כָּהֵן emphat. st. כָּהֵן, pl. כָּהֵנִים, Ch. i. q. Heb. כָּהֵן a priest, Ezr. 7:12, 16, 21.

כָּהֵן f. *priesthood, the office or function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

כָּוֶן pl. כָּוִי, Chald. a window, Dan. 6:11. Syr.

כָּוֶן Arab. كَوْ id., and كَوْ an aperture in a wall. From the root כָּוֶן No. II.

כָּוֶן ἀκαὶ λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Æthiopia. Some understand by it Coben, a port of Æthiopia, or Cobium, a town near the Mareotis; perhaps it should be written כָּוֶן Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated أهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for כָּוֶן a prima manu has כָּוֶן.

כָּוֶן (Milra) Ezek. 27:10, in pause כָּוֶן 38:5 const. כָּוֶן (Milél) 1 Sa. 17:5; Isa. 59:17, pl. כָּוֶיִם 2 Ch. 46:4; 2 Chron. 26:14, m. a helmet; twice כָּוֶן (Milra) Eze. 23:24, const. כָּוֶן (Milél) 1 Sa. 17:38 Root כָּוֶן. In this word there is a singular confusion of the segolate and penacutic form כָּוֶן with the acute כָּוֶן, which may be thus explained. Properly

each of these words was a segolate, of the form **פֶּלַעַל** (like the Arabic **قَبْعَة** a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. **קִוְרֵשׁ** Dan. 11:30, **שׁוֹרֶה** 2 Sa. 18:9, Syr. **ܫܘܪܗ**), had such force in this word, that it was retained even in the pl. **בִּוְרָעִים** (for **בְּרָעִים**, or **בְּרָעִים** *kōvaim*), as if from the singular **בִּוְרָע**, of the form **עֹלָת**. Hence it was that such a form (**בִּוְרָע**) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare **בְּרָהֵר** constr. **בְּרָהֵר**). A longer and secondary form is found in Syr. **ܡܚܚܐ**. Intermediate forms, which fluctuate between the two, are **בִּוְרָע** Eze. 27:10, **קִוְרָע** 23:24.

בָּרַח unused in Kal.—(I) TO BURN; Gr. *καίω* (*kaíō*); Arab. **كوى**; Syriac **ܥܠܐ** to burn in, to brand, to mark by burning, see **בָּרַח** No. II, **מִבְּרָח**, **בְּרָח**, **בָּרַח**, **בָּרַח**, **בָּרַח**, also **בָּרַח**, appear to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. **בָּרַח** a window, Arabic **كوة** an aperture, **كوة** a window. I formerly derived this from **בָּרַח** to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, **كوى** to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.
[Derivatives, **בָּרַח**, **מִבְּרָח**, **בְּרָח**.]

בֹּחַ *migh*, Dan. 11:6, see **בָּח**.

בָּרַח fem. a burning, a burnt part of the body, Ex. 21:25. Root **בָּרַח**.

בֹּכֵב [conet. **בֹּכֵב**], m. a star, Gen. 37:9; Psal.

8.4. (Arabic **كوكب**, Syr. **ܡܚܚܐ**, Ethiop. **ከፍተኛ**: and **ከፍተኛ**: id.; whence denom. verb **כֹּכַב** to sparkle like a star. The root is **כֹּכַב**,

Arab. **كَبَّ**, *Ātān*. **כֹּכַב** to roll up in a ball; whence **בֹּכֵב**, and **כ** being softened **בֹּכֵב** prop. a globe, a ball; compare **בֹּכֵב**.) Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. **كوكب**, often in Hariri.

בָּרַח TO MEASURE (like the Syr., Chald., Arab **كَل** for **كَيْل**). In Kal it occurs once, Isa. 40:12.

PILPEL **בָּרַח**—(1) to take in, to hold, to contain; prop. used of a vessel (in *fid* *halten, messen*). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (*aushalten*), Mal. 3:2; Pro. 18:14; Jer. 20:9.—(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. **בָּרַח** to be provided with food, 1 Kings 20:27.

HIPHL **בָּרַח**.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, **מִבְּרָח** “containing much.”

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

בָּרַח an unused root. Arab. **كَم** Conj. II. to heap up, **كومة** a heap, like the Hebr. **בָּרַח**, which see. This root belongs to the very widely extended family of stocks **כָּמַר**, **עָמַר**, **אָמַר**, concerning which see below on the root **עָמַר**.

בָּרַח (of the form **עֹנֵב**), a globe, little ball of gold (from the root **כָּמַר** to make globular), perhaps collectively *globules*, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

בָּרַח unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHL, and the noun **בָּרַח**. A secondary root is the Arab. and Æth. **كَانَ**, **ኣኣ**: to exist, to be. As to **בָּרַח** Job 31:15; see Analyt. Ind.

PILEL **בָּרַח**.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. **בָּרַח** absol. (*gieten*), followed by **ל** of the mark, Ps. 21:13. Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4),
to turn one's mind to any thing, to have in one's
mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. 113.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, to be prepared, Ezek.
28:13.

HIFHIL פִּיחִל i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by ? 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by ל of pers. (against any one), Ps. 7:14; *to set the face*, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(a) לִּהְיוֹת הַדָּבָר לְפָנָיו *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezer. 7:10; and without לְפָנָיו 1 Chron. 28:3, הִכְיוֹנֹתִי לִבְנוֹת, “I have purposed to build,” Jud. 12:6.—(b) לִּהְיוֹת הַדָּבָר לְפָנָיו *to apply the mind*, 1 Sa. 23:22; followed by ל of pers. (for to care for) 2 Ch. 29:36.—(c) לִּהְיוֹת הַדָּבָר לְפָנָיו *to direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without לִּהְיוֹת הַדָּבָר לְפָנָיו Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. — *As to the Inf. absol.* לָמַד (for לִמַּד), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נִבְּחָן Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἡμαρ, σταθερά μεσημβρία, Arab. قايمة النهار; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לִבָּם לֹא נִבְּחָן עִשׂוֹ “their heart was not sincere towards him.” Part. f. נִבְּחָן *that which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; רִיחַ נִבְּחָן a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, **בְּזֶן הַדָּבָר מֵעַם**;
הַחֲלָמִים "the thing is certainly decreed of God."—

(d) *to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—(e) *to be sure, certain*, אֲשֶׁר כִּלְכִּיל certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיָה נָכוֹן, "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by ׀ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by ׀ of the thing, *to be ready for anything*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְלֹעַ נָכוֹן, "I am near falling."

HITHPAEL הִתְחַבֵּן, once Proverbs 24:3; elsewhere הִבֵּן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, מְכוּנָה, מִכּוֹן, פֵּיץ, בֶּזֶן, אֲבוֹן, בֶּן
and the pr.n. יְהוֹלִבֵּן, פְּגִיחָה, יִקְנִיחָה, יִבִּין.

כִּנְיָ 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, קִינְיָ. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כִּיב m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek κανών, χανών, χαβών, a word adopted from the Phœnicio-Shemitic. It is from the root כִּיב, Piel כִּיב (Ch. כִּיב) *to prepare*; not, as some have supposed, from חִיב, like the Greek πόπανον, πέμμα, from πέπτω *to cook, bake*; for this root has the signification of *burning, branding, not cooking*.

כּוֹס pl. כּוֹסוֹת f. (Jer. 25:15)—(1) *a cup*. Syr
 ܕܡܝܬܐ, Chald. ܕܡܝܬܐ, ܕܡܝܬܐ, [“ Sam. ܕܡܝܬܐ and
 ܕܡܝܬܐ”], Arab. كاس, كاس, كوز, *a cup full of*
 wine. As to the etymology I have no doubt that
 the true origin was seen by Leberecht, a very skilful
 young Oriental scholar, who of late [1832] made
 the observation, that כּוֹס appeared to him to be con-
 tracted from כּוֹס, כּוֹס, *a receptacle, a vessel, a*
cup, like כּוֹס *a purse* from כּוֹס, according to the
 analogy of the nouns כּוֹס for כּוֹס, כּוֹס for כּוֹס,
 compare also כּוֹס. Genesis 40:11, 13, 21; 2 Sa.
 12:3; Psalm 23:5. Psalm 116:13, כּוֹס יְשׁוּעָה
 “I will take the cup of salvation,” i. e. I will pour
 out the cup of thanksgiving to Jehovah, because of
 aid vouchsafed. In the prophets, Jehovah is some-
 times represented as making the nations drink a cup
 of intoxicating wine (כּוֹס הַתְּרַעְלָה), so that they rush
 reeling into destruction. Isa. 51:17, 22; Jer. 25:15;

49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כור a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כרה, אכר, קר, נר. Compare Arab. كور a digging in the earth, and in the Indo-Germanic languages, Sanscr. *k'húr*, to cleave, to dig. Hence כרה μάχαιρα, a sword, so called from its piercing, קר executioner, also מכרה, מכנה a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, וְנָלִי וְנָלִי כְּאֵרִי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כְּאֵרִי is ὡς ὁ λέων, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such idea is comprised in what goes before.]

However, all the ancient interpreters have taken כְּאֵרִי as a verb, and this may be defended, if we regard כְּאֵרִי a participle of Kal, formed in the Chaldee manner (קִים part. קָיִם) and plural, for כְּאֵרִים (like כְּנִי Ps. 45:9, for כְּנִים); although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare

קלל and Arab. حَز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. σπυξαν (the verb which they use elsewhere for קרה, נר). Vulg. *foderunt*. Syr. دَحَس.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinzerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare كَار I. V. to fold round a head-dress, كور a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ησχυναν, *they disfigured*, i. e. they stained with blood, prob. ascribing to the root קר the signification of the Aramaean קר.—Farther, that כְּאֵרִי was commonly regarded as a verb is shown by the reading of two MSS. כְּאֵרִי (כְּאֵרִי) for כְּרִי.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כְּאֵרִי in this passage, does not mean, *as a lion*; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of *to pierce*; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9), expressly disclaim the meaning of "as a lion." 3rd, Ben Chain states that, in the best MSS., he found a ק and כ on the word כְּאֵרִי. 4th, כְּאֵרִי is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כְּאֵרִי as a participle pl., or whether we read כְּאֵרִי pret. of the verb; the latter is apparently preferable. We may either take it from כור with א inserted, or from a kindred root כאר (compare ארם and רים). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David [the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. **כִּיר** or **כִּיר** an unused root, prob. i. q. **יָר** to be hot, to boil (gābren), hence to cook. Hence **כִּירִים** frying pan, **כִּיר** basin, and—

כִּיר m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كُور**, Syr. **ܚܕܝܢ** id.)

כִּיר עֶשֶׂן ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere **עֶשֶׂן**, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

כִּיר i. q. **לִר** which see.

כִּוֶּשׂ pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Aithiopia*, *Aithiopes*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard **כִּוֶּשִׁים** as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from **כִּוֶּשׂ** and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

כִּוְשִׁי m.—(1) Gent. n. from **כִּוֶּשׂ** No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. **כִּוְשִׁים** 2 Chr. 21:16; Dan. 11:43; and **כִּוְשִׁיִּים**, Am. 9:7, fen. **כִּוְשִׁית** Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

כִּוְשָׁן [*Cushan*], f. Hao. 3:7, i. q. **כִּוֶּשׂ**, No. 1.

כִּוְשָׁן רִשְׁעִים ("most malicious," (or wicked) "*Æthiopian*?" [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

כִּוְשָׁרָה f. *prosperity*, pl. (comp. **כִּוְשָׁרָה**, **כִּוְשָׁרָה**) Ps. 68:7. Root **כִּוְשָׁר** No. 2.

כִּוְשָׁה 2 Ki. 17:30, and **כִּוְשָׁה** verse 24. pr. n. *Cuthah*, *Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, **כִּוְשִׁים**. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia: others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8. § 6; xii. 5. § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

כִּוְשָׁתָה; see **כִּוְשָׁתָה**.

כָּזַב in Kal part. **כָּזֵב** Ps. 116:11; of more frequent occurrence in—

PIEL **כָּזַב** TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by **לְ** to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by **אֶת** id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. **כָּזַב**.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except **כָּזַבְתִּי**, **כָּזַבְתָּ**.

כָּזָב m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Ez. 13:6.

כִּזְבָּא ("lying"), [*Chozeba*], pr. n. of a place. 1 Ch. 4:22, which appears to be the same as **כִּזְבִּי**, which see.

כִּזְבִּי ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

כִּזְזִיב [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere **כִּזְזִיב**.

כָּרַר an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simonis, is altogether wanting in Arabic), to break with vio-

lence, to rout an enemy, med. Kesra, to be angry, followed by علی; compare Syriac ܠܥܠ, bold, daring. (Kindred roots are ܠܥܠ; ܠܥܠ; ܠܥܠ.) Hence ܠܥܠ, ܠܥܠ, ܠܥܠ.

ܠܥܠ rarely ܠܥܠ Dan. 11:6, with suff. ܠܥܠ (from the root ܠܥܠ; which see).

(1) *strength, power, might*—(a) of men, Jud. 16:6, 30; Job 26:2, ܠܥܠ ܠܥܠ “to him who is devoid of strength.” Ps. 103:20 i. q. elsewhere ܠܥܠ ܠܥܠ.—(b) of animals, Job 39:11.—(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of *violence*, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, ܠܥܠ ܠܥܠ “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) *the ability, power* of doing any thing, followed by a gerund. Dan. 1:4.

(3) *substance, wealth, riches* (compare ܠܥܠ No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i. p. 1069.

ܠܥܠ unused in Kal; kindred root ܠܥܠ, prob. TO DENY, TO DISOWN, i. q. Æth. ܠܥܠ and Arab. ܠܥܠ.

[“This root, like ܠܥܠ and ܠܥܠ, appears to have had the signification of *covering, covering over*; and this idea was partly transferred to that of *denying* (in ܠܥܠ, ܠܥܠ), and partly to that of *smearing over* (in ܠܥܠ).” Thes.]

PIEL ܠܥܠ (1) *to deny, to disown*, followed by an accus. Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ܠܥܠ (Ps. 40:11) or ܠܥܠ of pers. *to conceal from any one*, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHIŁ ܠܥܠ.—(1) *to hide*, Job 20:12

(2) *to cut off, to destroy*, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words *from the earth*, Ex. 9:15.

ܠܥܠ an unused root, having, as I consider, the same meaning as Syriac ܠܥܠ *to pant*, Germ. *frühen* ‘compare the roots of similar sound, which also are

onomatopoeitic, ܠܥܠ, ܠܥܠ, ܠܥܠ; hence, *to exert or exert strength*, whence ܠܥܠ *strength, power*. I consider the Arab. ܠܥܠ to overcome in battle, as a secondary root, formed from the Hebr. ܠܥܠ.

ܠܥܠ i. q. Arab. ܠܥܠ TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps *to blacken*, as if with charcoal, so that it would be kindred to ܠܥܠ charcoal. For the *paint* of the Hebrew women (elsewhere called ܠܥܠ, Gr. στίμι) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

ܠܥܠ (kindred to ܠܥܠ)—(1) prob. TO LIE (see PIEL).

(2) *to fail*, used of the body (compare ܠܥܠ Isa. 58:11). Ps. 109:24, ܠܥܠ ܠܥܠ “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare ܠܥܠ.

PIEL ܠܥܠ.—(1) *to deny*, Gen. 18:15; Josh. 7:11; followed by ܠܥܠ of pers. and thing, *to disavow* any thing, Lev. 5:21, 22; Job 8:18, ܠܥܠ ܠܥܠ to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, ܠܥܠ ܠܥܠ “lest I be full and deny (God).”

(2) *to lie*, Levit. 19:11; Hos. 4:2; followed by ܠܥܠ 1 Ki. 13:18, ܠܥܠ ܠܥܠ “he lied to him.”

(3) *to deceive* (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. *spem mentita seges, fundus mendax*.

(4) *to feign, to flatter*, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; ܠܥܠ ܠܥܠ Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

ܠܥܠ—(1) *falsehood, fraud, deception*, Nah. 3:1; Hos. 12:1.

(2) *leanness*, Job 16:8; see the verb in Kal; and—

ܠܥܠ m. (for ܠܥܠ, ܠܥܠ, of the form ܠܥܠ), *lying*, Isa. 30:9.

ܠܥܠ—(A) prop. relative pron. i. q. ܠܥܠ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanscr. relat. *jas, já, jat* (softened for *gas*, etc.); interrog. *kas, ká, kim*; Latin *qui, quæ, quod*; Pers. *کي, که*, and even Chinese *tshè*, he, and *tchè*, who; the correlatives of these words are the demonstr. *הי, הי*, Gr. *ὁ, ἡ, τὸ*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *זו, זו* (*die*); interrogatives *מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی, و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *hweo*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *אֲדָמָה* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲדָמָה*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *אֲדָמָה*. An equally probable instance is Gen. 4:25, *הָרָגוּ*, Vulg. *quem occidit Kain* (LXX. *ὃν ἀπέκτεινε Kain*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *הָיָה* who wast rejected" (LXX. *μεμισσημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *יָבֵל*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *אֲשֶׁר*. Just like *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes —

(B) *A relative conjunction.*—(1) THAT (Germ. daß, sprung from the demonstr. *das* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אשר*, and fully *אשר אשר* (see *אשר* B, No. 1); Gen. 1:10, *וַיֵּרָא אֱלֹהִים בִּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹן*, "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering. Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. כִּי טוֹב *it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and כִּי יָהִי which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (et trug sich das zu, daß), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) הֲיִנּוּ *num verum est quod? is (it so) that?* (French *est-ce que?*) for *num? whether?* Job 6:22, הֲיִנּוּ אָמַרְתִּי “is (it) that I said?” 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare הִנּוּ No. 1, b), *nonne verum est quod, is it not true that* (French *n'est-ce pas que*), i. q. *nonne?* Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, הֵעָם הָאֵלֶּם כִּי אֲנִי “(it is) true that you are the people.” So כִּי הִבֵּהד *behold that*, does not differ from the simple הִבֵּהד Ps. 128:4; הִלֵּל id.; 1 Sam. 10:1; כִּי אֵף also that (see אֵף); כִּי אֲפָם only that (see אֲפָם). In all these phrases כִּי may in Latin [or English] be omitted; and this is always done—(c) when כִּי is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. ܝ (see a number of examples in Agrelli Otiola Syr. p. 19): Gen. 29:33, ܝ ܝܫܥܝܐ ܕܝܗܘܒ “and she said, Jehovah has heard,” prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as כִּי יְהִי “by the life of God (I declare) that,” 1 Sa. 20:3; 25:34; 26:16; 29:6; הִנְיָה 2 Sa. 2:27; הִנְיָה Job 27:2; הִנְיָה Isa. 49:18; כִּי יִשְׁעָה לִי אֱלֹהִים וְלֹא יוֹסִיף 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.

(2) *so that, that*, used of consecution and effect (compare Arab. *فَـ* in the sense of *that* final, *in order that*). Job 6:11, *מָה־כְּחִי בִּי אֵיחָל* "what is my strength that I should hope?" Isa. 36:5, *עַל מִי, בְּטַחָהּ בִּי מְדַרְבָּהּ* "upon whom dost thou so trust, that thou shouldest rebel?" Isai. 29:16, *כִּי יֵאמַר מַעֲשֵׂהוּ לַעֲשֹׂהוּ וְנֹר* so that the work may say of the workman, he hath not made me." Ex. 3:11, *כִּי אֶמְרֶה אֶל פַּרְעֹה,* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hse. 1:6, "I will

great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. . . . בִּי הִקְיָה וְיִבְשׁ יִבְשׁ" "for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and *therefore* they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places בִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive . . . 16. for (בִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not . . . 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γὰρ, Herm. ad Viger, p. 846, ed. 3, and as to *enim* Ramshorn's Lat. Gram. § 191, i. And בִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, יָנֹכַח מִפְּנֵי לֹא יִנְיָ מִפְּנֵי לֹא nicht aus dem Boden freimt ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? יָדַעְתָּ בִּי for thou knowest," du weißt es ja. Job 38:5. 1 Ki. 18:27, אֱלֹהִים הוּא בִּי "for he (Baal) is a god."

From the causal power there arises — (6) its varied use in *adversative* sentences. For often — (a) after a negation, it is i. q. *sed*, *but* (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan . . . 4. תִּלְךָ . . . אֶל אֶרֶץ בִּי but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אֲמַלֵּא.) Gen. 45:8, "you have not sent me hither, but (בִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא בִי בְּרֹחוֹב לָלֵךְ "we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psal. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אִם בִּי B, 1. Once for אִם בִּי B, 2. 1 Sa. 27:1. "nothing is well for me, אִם בִּי unless that I flee." LXX. *ἐὰν μὴ*. — (b) On a similar principle is the use of בִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

tum ingenuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedaemoniis relinqueret, quam acceperat servientem," for "*Minime vero, nam*—;" Germ. nein son- bern, nein denn; oder nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (בִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" id. fährte dich ja, etc. Psal. 44:21—23, "if we have forgotten God . . . would not God search this out. 23. but on the contrary, (בִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי אֲפֹהּ but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psal. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs — (c) without any previous negation, like ἀλλὰ γὰρ, *enimvero*, but truly, yet; aber ja, aber freylich. (Comp. אִם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, יִדְבָּשׁ יִדְבָּשׁ לֶצֶחַ אֲדָשׁ בִּי לֹא yet it is not threshed hard;" aber man bricht ihn freylich nicht stark. Isa. 8:23, לֹא בִי מוֹנֶה לְאִשָּׁר מוֹנֶה לֹא "nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel. — (d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3. — Also — (e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam*, *although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, הוּא בִי הוּא בִי although it was near (prop. for this was near): for (בִּי) he said," etc. Psal. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which בִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as וְיָ בִי and בִּי on account of, because; וְיָ בִי until that, until; בִּי וְיָ for the reason that, because; see Lehrgr. 637.

In the expression בִּי עַל the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for אֲשֶׁר עַל on account that, because, like עַל בִּי Job 34:27, for אֲשֶׁר עַל בִּי. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take בִּי in its own proper causal power, separating it in such cases from the following עַל בִּי; in other passages, he would take the compound phrase unitedly, as signifying *on this account*

What.] A similar transposition occurs in לָמָן for לָמָן; *inde* (for *de—in*); מִיָּבֶר and מִיָּבֶר; מִיָּבֶר, Syr. מִיָּבֶר; אִם קִי for אִם קִי (see אִם קִי letter C, No. 2), and in Gr. *ὄρι τι* for *τι ὄρι*. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered for *therefore*. See Sal. b. Melech on Gen. 18:5, כִּי עַל כֵּן כְּמוֹ עַל אִשֶּׁר, יִבֹּן כָּל בִּי עַל כֵּן שְׂבַמְכֶם.

A remarkable example of the various significations of 'פ is found in Josh. 17:18, "Thou shalt not have one lot only, but ('פ) thou shalt have the mountain, since ('פ) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for ('פ) thou must drive out the Canaanite, because ('פ) they have chariots of iron, and because ('פ) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

פִּי אָם is used—(A) so that **אָם** may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if*, **דאַס, ווען.** 1Sa. 20:9, “God **וְהָיָה כַּמָּלָה הָרַעָה לְךָ פִּי אָם יֵלֶע אֲרָעָה בִּי קֹלְתָהּ הָרַעָה לְךָ פִּי אָם יֵלֶע אֲרָעָה בִּי**” *that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee.* Here, after the parenthetic sentence, the other words are adjoined with ׀ copulative. In other cases **פִּי** itself is repeated, Jer. 26:15, “know ye, **כִּי אֱמַתִּים, פִּי אָם יִשְׁחָט אוֹתִי בִּי דָם נָקִי וְנָרִי**” *that if ye slay me, ye will bring upon yourselves innocent blood;* Germ. *ihr sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u. f. w.*

(2) *that since*, that inasmuch as (compare **D**
No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (sondern, wenn), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (sontern menn), after a negation. Ps. 1:1, “blessed is the man who walketh not... (if he walk not...). 2. *but if* his delight is in the law;” and simply *but* (sontern), i. q. ‘פ No. 6. Gen. 32:29, “thou shalt no more be called Jacob, but (אך פ) Israel.” 1 Sa. 8:19, “nay, but (אך פ) a king shall be over us.” Psal. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. ‘פ No. 6, b). 2 Sa. 13:33, “let not the king take it to heart, because they say that all the king’s sons are dead; (not so) but (אך פ) Amnon only is dead.”

(2) *unless* (außer wenn), also after a negation: (Germ. *sondern*, formerly was also i. q. *nisi*, *unless*).—(a) followed by a verb, Gen. 32:27, "I will not let thee go, unless (אִם כִּי) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (אִם כִּי) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:15, "who is blind (i.e. no one is to be called blind): אִם עֶבְרִי except my servant?"

(3) without a previous negation; *but*, Germ. *aber*, Gen. 40:14, וְנִזְכָּרְתִּי וְנָא “but remember me when it shall be well with thee;” Num. 24:22. Some have denied this sense of אֲנִי, but it is clear that it is also found in the simple אֲנִי (see No. 6, c); and it is not to be wondered at, as also the Germ. *sondern* was formerly used without a negation, see Frisch’s Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. *ʔ* B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. י of time (No. 3); *when, if*, Ex. 22: 23, "if (אם) thou afflictest him (the orphan), וְאָמַרְתָּ אֵלַי וְאֶשְׁמַע וְאֶשְׁמַע אֵלַי, and if he shall cry to me, I will hearken to him." With this agrees the old Germ. *wenn* daß for *wenn*, prop. *wenn* (if) *daß*, and אם י appears to me to be transposed for י אם *if* (it be) *that*.

(3) i. q. '7 causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן on this account that, dicavit, see י, letter B, No. 7.

II. כִּי subst. ḥp. λεγ. Isa. 3:24, contr. from כִּי, from the root כִּיָּ (compare כִּי from כִּיָּ, כִּי from the root כִּיָּ) *a mark branded, or burnt in.* Arab. كَعَى id., from the root كَعَى.

כִּד an unused root. Arab. **كاد** Med. Ye, *use deceit*, prop., I believe, *to ensnare*, so that it is cognate to the verbs **אָכַר**, **אָנַר**, and others, with which it is compared under that root. Hence **כִּיד** ^{sc-}deceit, snares; also destruction, ruin, war. So the Hebr.—

כִּיד *m. destruction, calamity, Job 21:20. See also כִּידוֹן.*

תִּיבָּ m. ἀπαξ λεγόμεν. Job 41:11, *a spark*, from the root תִּבָּ, which see. (Arab. كيد *a striking of fire*.)

כירון m.—(1) *a dart, javelin* (different from **כיר** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Job. 8:18, 26; Jer. 6:23; 50:48. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from **כיר** destruction, war; so that it would be a weapon of war (compare **כרב** sword, and **כרב** war). It might also be from the root **כיר** or **כיר** in the sense of invading, breaking in; compare **כיר** No. 2.

(2) [*Chiden*], pr. n. of a place near Jerusalem. **כיר** (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, **כיר** (prepared threshing floor).

כירור m. *warlike disturbance, military tumult*, Job 15:24, from the root **כיר**, which see. Vulg. *prælium*. Syr. *war*.

כיר ἀπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q.

Arab. **كبر** i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), ["prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. **כיר** **כיר** **כיר** (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ἱμῶν, Παῖφᾶν τοὺς τύπους αὐτῶν, so that it is clear that the Hebr. **כיר** is expressed in Greek by Παῖφᾶν Compl. Πομφᾶ, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that Παῖφᾶν was an Egyptian name for Saturn (see Kircheri Ling. Ægypt. restit. p. 49; Jablonskii Opuscul. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplem. p. 1225, sq.). Others give this word the signification of *statue, or image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

כיר and **כיר** pl. **כיר** 2 Chron. 4:6, and **כיר** 1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (Pfanne, Feuerpfanne), a fire pan, so called from boiling or roasting (see **כיר** No. 2); **כיר** eine Feuerpfanne, ein Feuerbeden, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold, or platform*, 2 Chron. 6:13. (This is rendered a *round scaffold* by Simonis, Winer, and others, on the ground of the idea of roundness in the root **כיר**, which, however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, אָרְפוֹ הָמֵשׁ אֲמֹתָ הָחֹבּוֹ.)

כיר Isa. 32:5, and **כיר** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for **כיר**, from the root **כיר**, Syr. **ܟܝܪܐ** id. The form **כיר** for **כיר** is used by the prophet, in order to allude to the following **כיר**.

כיר pl. f., Ps. 74:6, *mauls, or axes*, from the root **כיר** which see. (Chald. **ܟܝܪܐ** a club; Syriac **ܟܝܪܐ** a maul, an axe, a mattock.)

כיר f. pr. *a heap, cluster* (from the root **כיר** which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and

other lesser ones closely grouped; Arab. **كبر** (plenty, multitude), more fully عقد الشريا the bundle of the

Pleiades; Syr. and Hebr. **ܟܝܪܐ**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image "hast thou fastened together the bands of the Pleiades?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

כיר m. contr. from **כיר** from the root **כיר**, like **כיר** (which see), and **כיר** *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence **כיר**, Prov. 16:11.

["(2) *a cup*, i. q. **כיר** Prov. 23:31, **כיר**"]

כיר only in dual **כיר**, Levit. 11:35, *a cooking vessel, or pot*, so called from the idea of cooking (see the root **כיר** No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare **כיר**, LXX. **χυτροπόδες**.

כיר ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root **כיר** to be straight [see Thes.].

כיר (Milél ["except Exod. 12:11."]) contr. from **כיר** so and so, i. q. **כיר** **כיר** (being for **כיר** like **כיר** for **כיר**), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence **כיר** how? (The Aramæans, rejecting the final **כיר**, have **כיר** so, and on this account some suppose that **כיר** is from **כיר** with

¶ *parag.* Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

פָּרָה f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), cstr. פָּרָה pr. *a circle, globe*, for פָּרָה from the root פָּרָה Pl. פָּרָה. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κυκλος*; comp. פָּרָה.) Specially—

(1) *a circumjacent tract of country*, *der Umkreis*, Neh. 12:28; פָּרָה הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows down into the Red Sea; *kar' êchoh* פָּרָה הַיַּרְדֵּן, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. *ἡ περιχωρος τοῦ Ἰορδάνου*, Matt. 3:5; now called *الوادي el Ghôr*.

(2) פָּרָה a *cake, a round loaf*, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. פָּרָהֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. *ܚܒܢܐ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, פָּרָה וְהָבָה a talent of gold; 1 Kings 9:14; 10:10, 14. Dual פָּרָהִים two talents, 2 Ki. 5:23; פָּרָהִים two talents of silver, *ibid.*; where פָּרָהִים holds as it were a middle place between the absolute state פָּרָהִים and the const. פָּרָהִי, which could not be used without taking away the numeral distinction. Pl. פָּרָהִים const. פָּרָהִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

פָּרָה pl. פָּרָהִים Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּל (Jer. 33:8 כְּחַיִּיב), followed by Mak-kaph מִלְּךָ m. prop. subst. *the whole, totality*, *das Ganze, die Gesamtheit*, from the root כָּל to complete.

(Arabic *كل*, Syriac *ܟܠ* id. ["Sam. 2:2, Æthiop. *ከላ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; פָּרָה הָאֵרֶץ the whole earth, all

the earth, Genesis 1:19; 11:1; פָּרָה הָעָם the whole people, Genesis 19:4; פָּרָה הַצֹּאן the whole flock, Genesis 31:8; פָּרָה הָאֵיל the whole ram, Exodus 29:18; פָּרָה הַיּוֹם the whole day (see יוֹם, letter *g, β*); פָּרָה הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; פָּרָה אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; פָּרָה עָמִי all my people, Gen. 41:40; וּבְכָל־לִבְכֶּם Deu. 4:29; 2 Sa. 9:9; Gen. 2:2; פָּרָה יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. פָּרָהְךָ, פָּרָהְךָ all of thee, Isa. 14:29, 31; 22:1; פָּרָהוֹ all of him, Gen. 25:25; פָּרָה is rarely placed after in the genitive (in the same manner as the phrase הָרַק הַקָּדָשׁ and the like) as פָּרָה הַצֹּאן the whole vision, Isa. 29:11; more often with a suffix, as פָּרָה יִשְׂרָאֵל prop. *Israel, it the whole*, 2 Sa. 2:9; פָּרָה מִצְרַיִם for פָּרָהִים Eze. 29:2; פָּרָה Job 34:13. (As to a similar use of the Arabic

words *كل* and *جميع* see De Sacy, Gramm. Arabe ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); פָּרָה הָעָם all peoples, Isa. 2:2; 25:7; פָּרָה הַלַּיְלֹת all nights, Isa. 21:8; פָּרָה הַרְשָׁעִים all the wicked, Psalm 145:20; פָּרָה הַנִּפְלָאִים all those who fall, Ps. 145:14; פָּרָה יְמֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; פָּרָה יְמֵי לֵוִי all the Levites, Exod. 32:26; פָּרָה יְמֵי חַיֵּיךָ all thy wondrous works, Ps. 9:2. But however, poetically, without art. פָּרָה יְמֵיךָ Isa. 13:7; פָּרָה יְמֵי חַיֵּיךָ Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. פָּרָהֵנוּ all of us, Gen. 42:11; פָּרָהֵכֶם all of you, Deut. 1:22; פָּרָהֵם all of them, they all, Isa. 14:10, 18; 31:3; f. פָּרָהֵם Gen. 42:36; פָּרָהֵם 1 Ki. 7:37. Also followed by a relative, Gen. 6:2, פָּרָהֵם "all (the virgins) whom they chose;" Gen. 7:22, פָּרָהֵם "all in whose nostrils was the breath of life;" Gen. 39:5, פָּרָהֵם "whatsoever he had," and ellipt. פָּרָהֵם "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. פָּרָהֵם in all ages, Ps. 45:18, פָּרָהֵם Est. 2:11.—(b) followed by a collective singular always having the article, as פָּרָה הָאָדָם Gen. 7:21; Jud. 16:17; פָּרָהֵם all animals, Gen. 8:1; פָּרָהֵם they all, Isa. 1:23; פָּרָהֵם all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e.g. פָּרָהֵם every year, Est. 9:21; פָּרָהֵם every mouth, Isa. 9:16; פָּרָהֵם every house, Isaiah

14:10; **כָּל פְּנֵים** every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; **כָּל עֲדָתוֹ** all splendour, every thing splendid, Isaiah 4:5; **כָּל נֶאֱמָה** whatever is high, Isa. 2:12. Here also belongs **כָּל אָדָם** every man, Job 21:33; 37:7; Ps. 39:6; and **כָּל בָּשָׂר** all flesh, all that is of flesh, *πάσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. **כָּל** *omnes*, *all*, Isaiah 30:5; **כָּל הַדְּבָרִים** they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. **כָּל** *all* (men); Genesis 16:12, **כָּל יְדוֹ** “his hand against all men;” Eccl. 9:2, **כָּל הַכֹּהֵן** “to all it shal be, as to all,” the same lot awaits all; Job 24:24, **כָּל הַיָּמִים** “they melt away, like all the rest they are carried away” (where **כָּל** is put for the fuller **כָּל הַיָּמִים** Jud. 16:17); also *all things*; Ecc. 1:2, **כָּל הָקָל** “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as **כָּל דָּבָר** anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:9; Nu. 35:22; Eze. 15:3; hence with a negation, **לֹא** and **אֵין**, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, **לֹא יִבָּלֵם** “nor is any god of any people able to save his people.” Ex. 12:16, **לֹא יַעֲשֶׂה** “not any work shall be done,” i. e. no work shall be done. Prov. 12:21, **לֹא יֵאָזֵן** “there shall no evil happen to the righteous.” Ecc. 1:9, **אֵין דְּבָר** “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, **כָּל הַיָּמִים** (where **כָּל** has the article) “when he dies he does not take away all this,” *im Tode nimmt er das Alles nicht mit sich*; and also in those passages where **כָּל** is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, **כָּל הָעָם** “the whole people did not taste food.” Nu. 23:13, **כָּל הָרְאָה** “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, *Biel* for *Bielerten*, Gram. § 106, 4). **כָּל עֵץ** trees of every kind, Levit. 19:23; **כָּל מִדְּבָר** saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, **כָּל הָקָל** “altogether vanity is every man,” *ganz eitel, lauter Eitelkeit*, i. q. **הָקָל**.—(b) other adverbs, especially in the

later Hebrew. **כָּל עֲמֻתָּהּ** *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; **כָּל עוֹר** altogether in the same period of time, eben so lange, ganz so lange, Job 27:3. Comp. Lehrs. p. 626.

Note. When **כָּל** stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. **כָּל הַנְּשִׂמָה** Ps. 150:6; rarely with **כָּל** as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—**כָּל** is found separated from its genitive, Hos. 14:3, **כָּל הָאֵשׁ**.

כָּל followed by Makk. **כָּל** Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. **כָּל מַלְכוּתָהּ** the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. **כָּלָהֶן** all of them, Dan. 2:38; 7:19. Absol. in emphat. st. **כָּלָא** (*Milél*, in the Syriac manner) i. q. Hebr. **כָּל** *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, **כָּלָא** “breaking to pieces all things;” Dan. 4:9, **כָּלָא** “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramaean manner, in which particles heaped upon one another weakly are so commonly used); in the phrases **כָּל כָּל** altogether on that account, **כָּל כָּל** wholly because, for the simple *because* (see **כָּל**).

כָּלָא—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by **כִּן** from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by **כִּן** of pers. *to withhold something from some one, to prohibit in respect to anything*, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. **כָּלָא**, *ἄλλω*, *ἄλλω*).

to prohibit, Arab. **كَلَمَ** to guard, **كَلَمَ** to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίσις, κλαίς, κλωίς, κλαύω*; in the signification of prohibiting: *κωλύω, κολούω, κολάζω*. Compare also *celo, occulo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb **כָּלָה**, which see; as **כָּלָה** 1 Sa. 25:33, **כָּלָה** 1 Sa. 6:10, **כָּלָה** Gen. 23:6, and **כָּלָה** Ps. 119:101. On the other hand, **כָּלָה** Dan. 9:24, inf. Piel is for **כָּלָה** or **כָּלָה** (Lehrs. page 418).

Derivatives, מְכַלֵּא, מְכַלֵּא, and—

כָּלֵא m. with suff. בְּלֵאוֹ Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully בְּיַת הַכֶּלֶא, בְּיַת הַכֶּלֶא 2 Ki. 17:4; 25:27, pl. בְּיַתֵּי הַכֶּלֶאִים Isa. 42:22.

כְּלֵאב (perhaps for בְּלֵא, “whom the father (i. e. creator) has perfected”), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

כְּלֵאִים dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i. e. diverse, things. (Arab. كَلَا both, see De Sacy, Gram. Arabe ii. page 122; and Jauhari, as quoted by him on Hariri Cons. page 87; Æthiop. ብልል: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כָּלֵב an unused root.—(I) onomatopoeitic, prop. imitating the sound of *striking, beating* (like the kindred root כָּלַף, which see), klappen, klopfen, figuratively applied to the *barking* of dogs (just as it is said in Germ. der Hund schlägt an, klaffen, French clafir, clabauder, Swedish glaffa, to bark. Hence כָּלֵב a dog.

(II) i. q. כָּלַב to plait, to braid, in the Western languages, with the letters transposed, πλέω, *plico*, *plecto*, *flecto*, flechten. Hence כָּלֵב II. is not given in Thes.].

כָּלֵב ([“perhaps ‘dog,’ i. e. כָּלֵב”], i. q. כָּלַב “rabid?”), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. כָּלֵבִי 1 Sa. 25:3.—(2) 1 Ch. 2:18, 19, for which there is כָּלֵבִי ver. 9.—(3) 1 Ch. 2:50.

[“כָּלֵב אֶפְרַתָּה” [*Caleb-ephratah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.”]

כָּלֵב, plur. כָּלֵבִים, const. כָּלֵבִי m. *a dog*, so called from barking, as if, *barker*, see כָּלֵב No. 1. (Arab.

كَلْب, Syr. كَلْب idem. Secondary roots, taking their signification from the nature of dogs, are כָּלַב to be rabid, to persecute one's enemies; also, כָּלַב to be rabid. In the East, troops of fierce half-starved dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 58:17, 21. As a dog is

also an unclean and despised animal, so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. κύων, Germ. *Gestopf*, and *hundsfott*, i. e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (κύεα, Apoc. 22:15), Deu. 23:19; elsewhere כָּלֵבִים.

כָּלֵה—(1) TO BE COMPLETED, FINISHED. (Kindred roots כָּלַל and כָּלַל q. d. abschließen), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, וְשָׁקַט עֲבָדָיו יִכְלֶה, “and the rod of his anger shall be prepared;” followed by כָּלֵה, כָּלֵה of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, אִם כָּלֵה בְצִיר “when the vintage is ended,” 32:10; 10:25, וְכָלֵה אַעֲשֶׂה “and the indignation (period of indignation) shall be past,” 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, “my eyes waste away with tears.” Of frequent occurrence is the phrase כָּלֵה נַפְשִׁי Ps. 84:3, כָּלֵה רֵחִי Ps. 143:7, כָּלֵה עֵינִי Ps. 69:4, Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. חָסַם), *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11.—In fut. once כָּלֵה 1 Ki. 17:14 in the manner of verbs כָּלַל.

PIEL כָּלֵה—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare evil* for any one, Prov. 16:30.

(2) *to come to an end*, i. e. *to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, הָיָה טָרָם בְּקֵה לְדַבֵּר “he had not yet done speaking,” had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by כָּלֵה; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, עַד כָּלֵה 2 Ki. 13:17, 19, and עַד לְכָלֵה 2 Ch. 31:1, even unto destruction; *to make to pine away*, to cause to languish. Job 31:16; 1 Sa. 2:33; Lev. 26:16; to cause to vanish, Ps. 78:33; 90:9.—For inf. Piel כָּלֵה there is כָּלֵה, in the manner of verbs כָּלַל.

PUAL **קָלָה** and **קָלָה** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, **קָלָה**, and the proper names **קָלָה**, **קָלָה**.

קָלָה adj. f. **קָלָה** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

קָלָה fem.—(1) completion, perfection; hence adv. **קָלָה** 2 Ch. 12:12; Eze. 13:13, and **קָלָה** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **קָלָה** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **קָלָה**, Jer. 30:11, and **קָלָה** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

קָלָה fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **קָלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **ܩܠܗ** pl. **ܩܠܗ** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **קָלָה**.

קָלָה m. prison, i. q. **קָלָה** Jer. 37:4; 52:31 קרי **קָלָה**. In כתיב there is **קָלָה**.

קָלָה m. wicker-work, woven of twigs or rods, from the root **קָלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **ܩܠܗ** id., and the same word is also adopted in Greek, **κλωβός, κλουβός, κλωβός**, a cage, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [Chelub].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

קָלָה see **קָלָה** No. 2.

קָלָה **קָלָה** **קָלָה** [Chelluh], pr. n. m. Ezr. 10:35.

קָלָה f. pl. denom. from **קָלָה**; the state, or condition of a bride before her marriage, Brautstand, Jer. 2:2.

קָלָה an unused root, to which interpreters have assigned various meanings. However I have no doubt but that it signifies the same as **קָלָה** to be completed, finished (compare **קָלָה** and **קָלָה** and the examples given below on the root **קָלָה**). Hence—

קָלָה m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; “what can the strength of their hands profit me **קָלָה** **קָלָה** in whom completion is perished,” who cannot complete any thing. LXX. **ἐπ’ αὐτοὺς ἀπώλετο συντέλεια**. **קָלָה** (אָשׁ). Hence—

(2) poetically used of old age, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. **كَلِم** to have an austere countenance, and **كَلِم** to draw up and contract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **תָּבוֹא בְּקָלָה אֵלַי קָדָר** “thou shalt go to the grave in old age,” as if **קָלָה** טובָה. As to the word with which I, together with others, formerly compared this, “Syr. **ܩܠܗ** soundness, health;” it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barabhlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is “perhaps mature old age.”]

(3) [Calah], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **קָלָה**, which see. (Compare **קָדָר** and **קָדָר**.) Gen. 10:11. See Michaëlis, Supplem. p. 767.

קָלָה m. in pause **קָלָה** pl. **קָלָה** (from the lost sing. **קָלָה**) const. **קָלָה** properly whatever is made, completed, or prepared, from the root **קָלָה**, a word of very general import, like the Germ. **zeug** from **zeugen**, i. e. to complete = **τεύχειν**, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **קָלָה** **קָלָה** **קָלָה** vessels of gold, of silver (**Silberzeug**). Ex. 3:22; 11:2. **קָלָה** **קָלָה** Ezr. 1:7, and **קָלָה** **קָלָה** Isa. 52:11, the vessels of the temple. **קָלָה** **קָלָה** vessels of wandering, outfit for exile (**Wanderzeug**), Jer. 46:19.

(2) clothing (**zeug**), ornaments. **קָלָה** **קָלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (**Schiffzeug**). Isa. 18:2.

(4) an implement, a tool (**Werkzeug**). **קָלָה** **קָלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **קָלָה** **קָלָה** pleon. instrument of a psaltery, Psalm 71:22. Metaph. **קָלָה** **קָלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **קָלָה** **קָלָה** “(as to) the deceiver his instruments are evil,” i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (**Waffzeug**), Gen. 27:3; more fully, **קָלָה** **קָלָה** [קָלָה] Jud. 18:11, 16. **קָלָה** **קָלָה** deadly weapons, Psalm 7:14. **קָלָה** **קָלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **קָלָה** **קָלָה** an armoury (**Waffenhaus**). Isa. 39:2.

קָלָה see **קָלָה**.

קָלָה m. a prison. Jer. 37:4; 52:31, **קָלָה**. Root **קָלָה**.

כליה only in plur. כליה const. כליה f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 6:13. חלב כליה אילים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, כתיב כליה (God) tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, כליה קליה "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. כליה, Arab.

כליה rarely and inaccurately כליה id. Schultens supposed the reins to be so called, because of their being *double*; compare כליה (which is unsuitable because כליה signifies rather things diverse in kind, and in Arabic this word is used in sing. dual and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why כליה should not be simply the fem. of the noun כלי and thus signify properly *instrument, vessel* (Gefäß), just as physicians call the veins and arteries, vessels.

כליה const. כליה m.—(1) *destruction, consumption*, Isa. 10:22.

(2) *pinning, wasting away.* פניני פניני pinning of the eyes, i. e. languishing itself, Deu. 28:65. See כליה No. 3.

כליה ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

כליה m. [כליה] (from the root כלל)—(1) adj. *perfect, complete*, especially of perfect beauty. Eze. 28:12, כליה יפה of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. *the whole, the totality.* Jud. 20:40, כליה העיר the whole city. Ex. 28:31, כליה תכלת the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עולה *a whole burnt offering, a sacrifice* of which *the whole* is burned, Deut. 33:10; Psalm 51:21.

(4) adv. *altogether.* Isa. 2:18; Lev. 6:15.

כליה (perhaps "sustenance," from כלל to sustain, Pilpel of the verb כלל) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כליה (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כליה, which see.) Hence כללי, כללי, מכללי, מכללי.

(2) *to put a crown upon, to crown* (Arab. كل Conj. II. Ethiop. ለለ: Syr. Pa. id). Hence כללי, כללי.

כללי Chald. whence Shaph. כללי to finish, to perfect, Ezra 5:11; 6:14; Pass. כללי, Ezra 4:13. Chap. 4:12, in כתיב there is כללי, by omission of the letter ת.

כללי ("completion"), [Chelal], pr. n. m., Ezr. 10:30.

כללי unused in Kal, pr. TO WOUND; like the Arab. כל Conj. I. II.; comp. Sansc. klam, to be exhausted, fatigued, whence perhaps is the Lat. calumnia. A similar figurative use is certainly found in Hebrew, ["like many other words implying, to pierce, to prick, to cut, such as כלל, כלל, כלל"].

HIFHL כללי and כללי (1 Sa. 25:7).

(1) *to reproach*, pr. to hurt some one, 1 Sam. 20:34.

(2) *to treat shamefully, to injure*, 1 Sa. 25:7; Jud. 18:7.

(3) *to put any one to shame*, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym כלל Hi. הוביש; comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) *to be hurt, injured*, 1 Sa. 25:15.

(2) *to be made ashamed* (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) *to be insulted, disgraced*, 2 Sam. 10:5; 1 Chron. 19:5.

(2) *to be put to shame*, beschämt dastehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also to be ashamed, i. q. בוש, Num. 12:14; followed by כי of cause, Eze. 16:27, 54; followed by כי, Ps. 69:7.

Derivatives כללי, כללי.

כללי [Chilmad], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phœnicio-Shemitic), or of the situation of the place.

כללי f. shame, reproach, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. כללי כללי to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. כללי — Isa. 50:6.

כללי f. id., Jer. 23:40.

כלנה Gen. 10:10; **כלנה** Amos 6:2; and **כלנו** Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Ctesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, *Phaleg*. iv. 18; Michaëlis, *Spicileg.* i. p. 228. (The origin of this foreign word does not appear.) [See also **כלנה**.]

כלף a root unused as a verb, onomatopoeist. imitating the sound of *beating*, or *striking*; compare Gr. *κολάπτω* (whence *κόλαφος*, *colaphus*; Ital. *colpo*; French, *coup*); Germ. *Klopfen*, *klappen*; Engl. *to clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. *κάλη*, Germ. *Galopp*); sometimes to hewing, or scraping (**כלף**, Gr. *καλύφω*, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (**כלב** to bark, *ber hūnb fāhlt an*). Derivative noun is **כללפה**, Gr. *πέλεκυς*, hatchet.

כלה TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. **كَلَمَ** to become dark, used of the eye, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore *to become pale*, which is applied to longing; comp. **קָסַף**. With this accords Sanscr. *kam*, to desire; Pers. **کام** desire; comp. also the Greek *κάμω*, *κάμνω*.

Derivative, pr. n. **קָמָה**.

קָמָה see **קָמָה**.

כָּמָה ("languishing," "longing"), [*Chim-lam*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (**כָּמָה**); also **כָּמָה** 2 Sa. 19:41.

כָּמוֹ (when followed by nouns and before grave suffixes, **כָּמוֹכָם**, **כָּמוֹנִי** like me, as I, **כָּמוֹךְ**, **כָּמוֹהוּ**, **כָּמוֹהוּ** a separable particle, especially poet. for the prose **כָּ**, i. q. **כָּמָה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὥς*, *ita*, *sic*, *thus*, *so*. So in the difficult passage, Ps. 73:15, "if I should say **כָּמוֹ** אֶסְפָּרָה I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take **כָּ** in this passage as a suffix, **כָּמוֹ**, but then **כָּמוֹ** would be the reading.) When repeated *as...so*; *such...so*; Jud. 8:18 **כָּמוֹךְ כָּמוֹךְ** *such as thou (art) so (were) they*; and on the contrary *so...as*; *so...such*, 1 Ki. 22:4, **כָּמוֹנִי כָּמוֹךְ**, *so (am) I, as thou (art)*.

(B) A preposition marking similitude, *as*, *such*

as, like, Gr. *ὥς*. **כָּמוֹנִי** a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths **כָּמוֹ** אֶבֶן like a stone;" Job 6:15; Ps. 58:9; Job 10:22, **כָּמוֹ** אֶבֶן 'a land of darkness, like the darkness of night,' *so es finster ist, wie stockfinstere Nacht*. — Hag. 2:3, **כָּמוֹהוּ כָּמוֹהוּ** "is not (a temple) like this (i. e. such a temple) as nothing in your eyes?" **כָּמוֹ אֵלֶּה** " (words) like these" (i. e. such words), Job 12:3; **כָּמוֹהוּ** " (such) as he," Ex. 9:18.

(C) Conj. i. q. **כָּמוֹ**, prefixed to an entire sentence — (1) *like as*. Isa. 41:25, **כָּמוֹ יוֹצֵר יְרֵמְיָהוּ** "like as the potter treadeth clay."

(2) *as, of time, = when, afterwards, as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, **כָּמוֹ** הָיָה עֹלָה "as (as soon as) the morning arose;" Isa. 26:18, **כָּמוֹ** יָצֵאתָ רֵיחַ "when we brought forth, it was wind."

To this correspond in the cognate languages **كَمَا**

Ch. **כָּמָה**, Syr. **كَمَا**; from which forms an opinion may be formed as to the signification of the syllable **כָּמוֹ**. This then is i. q. **כָּמָה** indef. *what, whatever something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any (such) thing*; letter C, *like (that) which*.

כָּמוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root **כָּמַשׁ**, which see; hence **עַם כָּמוֹשׁ** people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. *Χαμώς*. Vulg. *Chamos*.

כָּמוֹ an unused root. Arab. **كَمَر** to make globular, whence **כָּמוֹ**, which see.

כָּמוֹ an unused root. Syr. and Arab. — (1) *to hide away, to lay up*; whence **כָּמוֹנִים**, treasures, ["Arab. **كَمِنَ**, **كَمِنَ** id."]

(2) Syr. also, to season, especially with salt (properly, to lay up in salt); hence —

כָּמֶן m. *cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. **كَمُون** ["Ch. **כָּמוֹנָא**, Syriac **כָּמוֹנָא**, *Æth. ክሙን*], Gr. *κῦμινον*. Isa. 28:25, 27.

כָּמוֹ *ἀπαλὲς γόμῃ*. Deu. 32:34, TO LAY UP; perhaps the same as **כָּמָה**, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **כָּמוֹכָם**.

I. **כָּמַר** a root unused in Kal; kindred to the root **חָמַר** (compare **חָמַם**, **חָמָה**).

(1) TO GROW HOT, TO BECOME WARM, TO GLOW; see Niphal No. 1 (Talmud **כּוֹמַר**, a warming).

(2) to be burned, scorched (see Niphal No. 2); hence to be black, dark, obscure, like the Syriac **ܚܡܐ** to be sad, sorrowful. Aphel, to go about in black, i. e. mourning. Compare **כָּמַר**, **כְּמָרִים**.

NIPHAL—(1) to be warm, to glow, used of love towards any one; followed by **עַל** 1 Ki. 3:26, and **אֵל** Gen. 43:30; to be moved, spoken of pity, Hos. 11:8.

(2) to be scorched; Lam. 5:10, "our skin is scorched as in an oven from the burning heat of the famine."

II. **כָּמַר** i. q. **כָּבַר** TO PLAIT, TO BRAID; whence **מְכַמֵּר**, **מְכַמֵּרֶת**, a net.

כָּמַר only in pl. **כְּמָרִים** idolatrous priests, 2 Ki.

23:5; Hos. 10:5; Zeph. 1:4. Syr. **ܚܡܐ** used of any priest whatever; but Syriac words relating to divine worship are in Hebrew restricted to the worship of idols; see Gesch. der Heb. Sprache, p. 58. If the etymology of this word be inquired for, **כָּמַר**, **כְּמָרִים** is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning;

hence, an ascetic, a priest. Compare **ܐܚܡܐ** **ܐܚܡܐ** sad, mournful; hence, an ascetic, a monk, an ecclesiastic. See my Comment. on Isa. 22:12; 38:15.

כְּמָרִים pl. m. *obscurations*, from the root **כָּמַר** 1, 2, of the form **כְּמָרִים**, except the Chirik in the first syllable, as in **כְּמָרִים**. Found once in Job 3:5, **יַבְעֲתָהּ** "let the darknesses terrify it" (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities. [Some of] the ancient interpreters [Aqu., Vulg., Syr., Targ.] regarded **כ** as a prefix to the substantive **כְּמָרִים**, according to which opinion it should be interpreted *the greatest bitternesses*, i. e. calamities which could befall a day (see as to **כ** intensive, p. CCCLXXIX, A); but the former view of the word suits the context by far the best.

כָּמַשׁ an unused root, prob. i. q. **כָּבַשׁ** to subdue (**כ** and **ב** being exchanged), whence **ܚܡܐ** incubus, nightmare; Arab. **كاسوس** grape husks, so called from their having been trampled on. Hence Hebr. **כָּמַשׁ** and **כְּמָשׁ** [?].

כָּמַת an unused root, prob. i. q. **כָּמַת** to lay up Hence **מְכַמֵּת** pr. n.

I. **כָּן**—(A) prop. part. act. from **כָּן** *pright, erect*; metaph. *upright, honest* (German *aufrecht, rechtschaffen*); plur. **כָּנִים** Gen. 42:11, 19, 31; Isa. 16:6, **כָּנִים** *non rectum*, i. e. vanity, folly.

(B) Adv.—(1) *rightly, well*; 2 Kings 7:9, **כָּן** *לאֵנֹחַנוּ עֲשִׂים* "we do not well," or rightly; Ex. 10:29, **כָּן** *דִּבַּרְתָּ* "thou hast well spoken," Nu. 27:7; 36:5; Ecc. 8:10.

(2) *so, thus*; Gr. **ὥς, οὕτως** (prop. rightly, according to some standard, Germ. *recht so, gerade so, also*; although Gusset, Danz, and others maintain **כָּן** *so, to* be another word contracted from **כָּהֵן** *like those things*, in the same manner as **כָּהֵן** from **כָּהֵן**; but compare **כָּהֵן**); followed by Makkaph **כָּן** Job 5:27; Josh. 2:21; Proverbs 23:7. Genesis 1:7, **כָּן** "and it was so," as God had commanded; verses 9, 11; Gen. 29:26, **כָּן** *בְּמַלְכֵּנוּ* "it is not customary to be so done amongst us," Psalm 1:4, **כָּן** *לֹא יִשְׁעִים* "not so the wicked;" 1 Ki. 20:40, **כָּן** *אִתָּה הִרְצִיתָ* "so (this) is thy judgment, thou hast thyself decided;" 1 Sam. 23:17, "also Saul my father **כָּן** *יָדַע* knoweth so," i. e. knoweth this, *weiss es so*, nicht anders (where it is by no means needful to render **כָּן** by a demonstrative pronoun); Jer. 5:31, **כָּן** *אֶהְיֶה* "my people loveth (it) thus," *liebt es so*; Pro. 28:2, "if men are prudent and wise **כָּן** *אֶהְיֶה* thus (so, dann) is the state of long continuance. (In this example **כָּן** approaches very nearly in power to the sign of apodosis; compare *οὕτως*, Matthiæ Gr. Gramm. p. 822.) Often as answering to each other **כָּן**... **כָּן** *as... so* (see **כָּן** A, 1); **כָּן**... **כָּן** (see **כָּן** No. 1); more rarely inverted **כָּן**... **כָּן** *so...as*, Gen. 18:5; 2 Sam. 5:25; **כָּן**... **כָּן** Ex. 10:14. Elsewhere **כָּן** is omitted in the protasis, Isa. 55:9 (comp. verses 10, 11); Jud. 5:15.

This adverb of quality is also variously rendered, according as it belongs to quality, quantity, or time.—(a) if to quality, it is *so, such, so constituted*: Job 9:35, **כָּן** *אֲנִי עֹמֵד* *non ego sic sum* (as often in Terence) *apud me*, i. e. I am not so constituted with myself, I am not at heart; 1 Ki. 10:12, **כָּן** *אֲנִי* "never afterwards did there come any such sandal trees;" also *so very* (so *sehr*), Nahum 1:12, **כָּן** *אֲנִי* "although they be secure and so very many" (Germ. *so sehr viele, doch so viele*). In Latin in like manner there is the negative expression, *non ita multi*, nicht so sehr viele.—(b) when referring to quantity and abundance, it is *so many* (soviel); Ex. 10:14, **כָּן** *אֲרָבָה* "so many locusts as these were;" Jud. 21:14, **כָּן** *וְלֹא מִצָּאוּ לָהֶם* "and there were"

not found so many (women as they needed)," *nicht soviel als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12; יִמֵּי כִּרְיָתָהּ, "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2; קָרָא לָהֶם בְּן הַלְכָּה כְּמִנְיָהֶם, "(as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by בְּ of time (sobald als); 1 Sa. 9:13; בְּבֹאֲכֶם בֶּן יִמְצְאוֹן אֹתוֹ, "asyeenter...immediately ye will find him;" comp. Gr. ὡς...ὡς, Eurip. Phœniss. 1437; Il. i. 512; xiv. 294; poet. more strongly without בְּ; Ps. 49 6, רָאָה הָאֱלֹהִים בְּכִי הָאִשָּׁה "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12; לְמַעַן יִתֵּן בֶּן הַדָּוָה, "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. אֲדָא, אֲדָא it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; אֲדָא בְּנֵי לְנֹעַם.

With prepositions—(a) אַחֲרֵיכֶן, אַחֲרֵיכֶן *after that* things have *so* occurred, i. e. *afterwards*, see אַחֲרֵיכֶן.

(b) בְּכֵן prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, then, so.)

(c) לְכֵן—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered לְכֵן בְּלֹאֲרֵיב עֵין וְנִי "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other לְכֵן—יֵשׁ—כֵּן because...therefore, Isaiah 8:6, 7; לְכֵן—יֵשׁ—כֵּן 29:13, 14; once it is לְכֵן אֲשֶׁר or *this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare לְכֵן אֲשֶׁר for לְכֵן אֲשֶׁר).—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. darum doch, und darum doch, aber darum doch, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare אֲדָא). So, when preceded by אֲדָא in protasis, Jer. 5:2, "although (אֲדָא) they say, as God liveth, nevertheless (לְכֵן) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 30:2, Zophar thus begins, לְכֵן שִׁעְשִׁיעַ לִּי בִּלְבָבִי "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. لَكِنْ, لَكِنْ however, nevertheless, which has undoubtedly sprung from the Hebrew לְכֵן. This adversative לְכֵן is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from לָא = לֹא and בְּ; this opinion might be defended on the authority of the LXX. interpreters, who twice render it οὐχ οὐτως, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write لَكِنْ (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle לְכֵן which see.

(d) לְכֵן—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 30:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for לְכֵן אֲשֶׁר *on account that, because that* (compare לְכֵן אֲשֶׁר Isa. 26:14, לְכֵן אֲשֶׁר p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men... לְכֵן בְּרִכְךָ אֱלֹהִים because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) עַד כֵּן *as yet, hitherto*, Neh. 2:16.

II. כֵּן with suff. כֵּנִי, כֵּנִי from the root כֵּן No. 2. i. q. בֵּן.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, כֵּן in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, כֵּן.

(2) *base, pedestal*, (Stelle, Fußgestelle); 1 Ki. 7:31, כֵּן in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek μερόδμη, ιεροδόμη (Il. i. 434), ιερωνίδη (Od. xii. 51); in Lat. modius, Isa. 33:23.

III. כֵּן once in sing., Isa. 51:6 (where the old interpreters very weakly render כֵּן *as so*, i. e. *in the same manner*; I render it *like a gnat*); plur. כֵּנִים Exod. 8:18; Psa. 105:31; LXX. σκνίπες; Vulg. sciniphes, a species of gnats; very troublesome on account of their stinging; found in the marshy

districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Oedmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כֶּן No. 2]; the gnats may indeed be so called from the idea of covering (root כֶּן No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek *κνῶω*, *κνίθω*, *κνίπος*, *κνίψ*, and with a prefixed sibilant (as found in the LXX.), *σκνίψ*, *σκνίψες*, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כֶּן for a louse; this is, however, approved by Bochart (Hieroz. tom. ii. p. 572, seq.); compare כֶּן.

[כֶּן so, found also in the Chal. text, Dan. 2:24, 25.]

כֶּן unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כֶּן—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכֶן יִשְׂרָאֵל "and he kindly speaks to Israel" [addresses by that name]; Isa. 45:4, וְכֶן יִשְׂרָאֵל "I have (gently) called thee, though thou hast not known me."

(2) to flatter. Job 32:21, 22.

Hence subst. כֶּן.

כֶּן ἀπαξ λεγόμεν. Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כֶּן (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare כֶּן for כֶּן.

כֶּן Ps. 80:16; see כֶּן f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

כֶּן see כֶּן.

כֶּן Ch. see כֶּן.

כֶּן m. pl. כֶּנִּים Eze. 26:13, 1 Ki. 10:12, Gr. *κινύρα*, *κινύρα*, *cithara*, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (A. t. vii. 1, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כֶּן.)

כֶּן [Coniah], pr. n.; see כֶּן.

כֶּן i. q. gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כֶּן, as the Samaritan copy has כֶּן. Compare Lehrs. p. 517.

כֶּן adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כֶּן and כֶּן, often in the Talmud used for כֶּן, the letter כֶּן being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כֶּן (read כֶּן), and 5:4 כֶּן (as it has been said). In like manner, Syr. ܠܐ ܠܐܘܬܐ to wit, is contracted from ܠܐ ܠܐܘܬܐ as if thou wouldst say.

כֶּן (I.) i. q. כֶּן TO COVER, TO PROTECT, TO

DEFEND (compare כֶּן, Imper. with כֶּן parag. כֶּן protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כֶּן Dan. 11:7). [See כֶּן.]

[Derivatives, כֶּן 2 and 3, כֶּן, כֶּן.]

[Also perhaps to nip, to pinch, Gr. κνῶω, etc.; hence כֶּן. See Thes.]

(II.) i. q. כֶּן. See כֶּן No. II.—From No. II. is—

כֶּן ("protector"), [Chenani], pr. n. m. Neh 9:4.

כֶּן ("whom Jehovah defends" ["has set up"]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

כֶּן (id.) [Chenaniah], pr. n. m. 1 Ch. 15. 22; 26:29, for which there is, 15:27, כֶּן.

כֶּן—(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 22:2

["(3) *to hide*, see Hithp. and deriv. מְכַסֵּים."] (3)

(Aram. כְּנַס to collect, to gather together. Arab.

כִּנְס id., also, to lay up, elsewhere כִּנְס. Cognate to this are the transposed roots נָכַס; whence נֶכֶס treasure, and כִּבֵּן; whence מִכְבָּנוֹת stores: also, by a softening of letters, נָכַן.)

PIEL, i. q. Kal No. 2, *to gather together* persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, *to hide oneself away, to wrap oneself up*. Isa. 28:20, וְהִסְתַּכְּהָ צָרָה כְּהִתְכַּבֵּם "and the covering is too narrow for one to wrap himself in." Compare B 5.

Hence כְּנָסִים ["כֹּסִים, בֹּסִים"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόνυ, γυν (in γυναικείν), genu, stnie; ["Sanskrit. ganu"] γωνία, ἰγνύα, hollow of the knee; Aram. כָּנַע, לָכַע to bow down, and, with the third radical hardened, kniden, einkniden. In Hebrew it is—

(1) *to fold, or lay together*, zusammenbiegen, zusammenlegen; hence *to collect, to bind together* bundles (see כָּנַע), compare Arab. كَنَعَ to draw together, to be drawn together, Conj. I., V., VII.

(2) *to be low, depressed*, used of land (see כָּנַע), *to be depressed in spirit* (כָּנַע Ithpeal, and כָּנַע Conj. I., IV., id).

HIPHIL כָּנַע to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַע—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger, followed by לִפְנֵי, מִפְּנֵי, and מִלִּפְנֵי. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כָּנָעָה or כָּנָעָה [with suff. כָּנָעָה], ἀπαξ λεγόμεν. Jer. 10:17, *package, bundle*, Päckchen, Bündel, so called from *folding together* (see the root), and *binding together*. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנַע pr. name—(1) *Canaan*, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the *Canaanites* (Ex. 15:15, fully כְּנָעִי Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. *the depressed, low, region* (from the root כָּנַע, with the addition of י, as in אֶתְנָן), opp. to the loftier country אֶרֶץ (see כָּנַעִי No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כְּנַעִי upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Pœni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "*Interrogati rustici nostri*," i. e. *Hipponenses*, "*quid sint? punice respondentes Chanani, corrupta scilicet, ut in talibus solet, und littera, quid aliud respondent, quam Chananaei?*"—(c) Philistia, Zeph. 2:5, אֶרֶץ פְּלִשְׁתִּים כָּנַעִי—the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כָּנַעִי a *Canaanite*, Hos. 12:8; hence any *merchant*. Isaiah 23:8, כָּנַעִי "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כְּנַעֲנָה (fem. of the preceding), [*Chenaanah*], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כְּנַעֲנִי f. כְּנַעֲנִית 1 Ch. 2:3, pl. כְּנַעֲנִים Gent. noun.

(1) *a Canaanite, the Canaanites*, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנַע No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֶרֶץ which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) *Canaanite* is applied to any *merchant*, Job 40:30; Prov. 31:24; just as כְּנַעֲנִי Chaldean, is applied to an astrologer.

כָּנַף [unused in Kal], i. q. Arabic كَفَّ to COVER, TO COVER OVER; whence כָּנָף a covering, a wing. (Comp. the root עָנָף.)

NIPHAL, *to cover over oneself, to hide oneself away*, Isa. 30:20, לֹא יִכְנְפוּ עוֹד מְלֻמֵּי "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more

troubled by pers. cutors. So Abulwalid, and Yarchi; see my Comment. Hence—

כנף f.—(1) *a wing*, so called from its covering. **כנף** **כנף** Pro. 1:17, and **כנף** **כנף** Ecc. 10:20, that which has a wing, poet. used of a bird. **כנף** **כנף** at **כנף** **כנף**, birds of all kinds, Gen. 7:14. Poet. there are used, **כנף** **כנף** the wings of the wind, Psa. 18:11; 104:3; **כנף** **כנף** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. Ps. 17:8, **כנף** **כנף** “hide me under the shadow of thy wings.” Psa. 36:8; 57:2; 61:5; 63:8; 91:4; Ruth 2:12. (Compare Arab. **كنف** and **جناح**, Schult. on Job, 47:2; Gr. **πτερυξ**, Grot. on Matt. 23:37.) *Wings* are also spoken of as applied to armies (as in Latin and English), Isa. 8:8; comp. **כנפים**.

(2) *edge, extremity*—(a) of a garment, the skirt, **כנף** **כנף**, fully **כנף** **כנף** the skirts of a mantle, 1 Sa. 24:5, 12; Num. 15:38; Deut. 22:12; also without the name of the garment, Zech. 8:23, **כנף** **כנף** “the skirt (of a mantle) of a man who is a Jew.” Eze. 5:3; Hag. 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deu. 23:1, **כנף** **כנף** “neither shall he uncover his father’s coverlet;” i. e. he shall not violate his father’s bed. Deut. 27:20; comp. Eze. 16:8. Ru. 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. Theoc. Idyll. xviii. 19, and **ἐπισκιάζων**, Luke 1:35[?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). Isa. 24:16, **כנף** **כנף** “the extremity of the earth.” Especially in pl. Job 37:3; 38:13, **כנפים** **כנפים** “the extremities of the earth;” and Isa. 11:12. Eze. 7:2, **כנפים** **כנפים** “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit of the temple*, Dan. 9:27; comp. **πτερύγιον τοῦ ἱεροῦ**, Matt. 4:5.

Dual **כנפים** const. **כנפים** fem. pr. *a pair of wings*; hence often used for the pl. **כנפים** **כנפים** six wings, Isa. 6:2; **כנפים** **כנפים** four wings, Eze. 1:6; 10:21. Pl. const. **כנפים** m. used of the skirts of a garment, Deu. 22:12; and of the extremity of the earth (see No. 2, a, b).

כנף an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. Germ. **ſchnarren** (ſnarren); **כנף** a harp, so called from its stridulous sound. Kindred are the Gr. **κινύω**, Germ. **wimmern**,

used of a querulous, mournful sound; whence the Gr. **κινύρα**; also, **γίγγρος**, **γίγγρα**, **γίγγρας**; Latin **gingrina**, i. e. a pipe which gives a stridulous and mournful sound; and **gingritus** (**ſeſſnatter**), cackling of geese.

כנף Deu. 3:17; **כנף** 1 Ki. 15:20; **כנף** Josh. 11:2 (prob. i. q. **כנף** “a harp”), [**Chinneroth**, **Cin-neroth**, **Cinnereth**], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כנף** **כנף** Num. 34:11. In the times of the New Test. this sea [or lake] was called **כנף** **כנף**.

כנף Ch. TO GATHER TOGETHER, i. q. Hebr. **כנף**. Inf. Dan. 3:2.

ITHPAEL, to gather selves together, Dan. 3:3, 27.

כנף unused in sing.; plur. **כנפים** Ezr. 4:7; prop. *cognomen* (from the root **כנף**, which see); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; **כנף**, **כנף**, **כנף**, **כנף** in office. The form **כנף** is for **כנף**, **כנף**, and the plural is formed in the same manner as **כנפים** from **כנף**; see **Lehrg.** p. 607. To this answers Syriac **כנף**, plur. **כנפים** i. e. **כנפים**, **כנפים**. As to the feminine form of nouns of office, see **Lehrg.** p. 468.

כנף Ch. id.; plur. **כנפים** const. and with suff. **כנפים** Ezr. 4:9, 17, 23; 5:3, 6; 6:6, 13.

כנף m. **ἀπ. λεγόμεν.** a suspected reading, Ex. 17:16. It is commonly taken to be the same as **כנף** a throne, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**כנף**), almost demand that we should read **כנף** a standard. [Let the reader judge for himself of this necessity.]

כנף an unused root, i. q. **כנף** to cover; whence **כנף**.

כנף Prov. 7:20, and **כנף** Psalm 81:4, the full moon; Syr. **כנף** according to Isa Bar Ali (concerning whom see Pref. to smaller Hebr. Germ. Lex. p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by Bar-hebræus and Ephraim Syrus. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then covered with light (from the root **כנף**, **כנף**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

כסא twice **כסא** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסא**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **הַמְּלִיכָה** 2 Sa. 7:13; **בֵּית הַמִּשְׁפָּט** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كُرْسِي**,

Aram. **ܟܪܝܐ** id., the letter **ר** being inserted before the letter which had been doubled, *rs* for *ss*; see below under the letter **ר**. In the root itself the Samaritans have for **כסא**, **כסא**.)

כסר Chald. a Chaldean; elsewhere **כסר**, Ezra 5:12.

כסה TO COVER, TO COVER OVER; kindred roots **כסא** and **כסח**. (Syr. **ܟܣܐ** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

PIEL כסה.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**, as if *eine Decke machen über etwas*; Nu. 16:33, **וַתִּכְסֵם עֲלֵיהֶם הָאֵרֶץ** "and the earth covered them," prop. covered over them; Job 21:26, **וַתִּכְסֵם עֲלֵיהֶם** "and the worms cover them;" 2 Chron. 5:8; followed by **?** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **?** of the covering; Levit. 17:13, **וַיִּכְסֵהוּ בַּדָּם** "and he shall cover it (the blood) with dust;" Nu. 4:5, 8, 11.—(b) followed by two acc. Ezek. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **?** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** "whose sin is covered," i. e. forgiven; compare **כסה** **אל** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵם שָׂק** "and he clothed himself with sackcloth." (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:12; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵם** "and (because) he hath (not) covered

the darkness from my sight," has not set me free from calamities.

PUAL כסה and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **?** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **וַיִּכְסֵם הַרְרִים** "the mountains were covered with its shadow." Pro. 24:31.

NIPHAL, Jer. 51:42; Eze. 24:8.

HITHPAEL, to cover over oneself; followed by **?** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **כסות**), **כסות**, **כסות**.

כסה i. q. **כסה**; which see.

כסות Isa. 5:25; see **כסות**.

כסוי m. const. **כסוי** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

כסות f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zudrücken*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 30:16, **הִנֵּה הוּא לְךָ כֶּסֶת** "behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men." The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμη**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμημα**. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, *behold this is to thee a veil of the eyes*, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

כסה TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כסיל m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, 33;

often with the additional idea of impiety, compare the synonyms חָזָק, חָזָק and the opp. חָלָה.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call جبار, i.e. the giant. They seem

to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abulwalid understands it to be سهيل i.e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. קסילים Isa. 13:10, as if it were, the *Orions*, or the giants of the heaven, i.e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כסילות f. *folly*. Prov. 9:13.

כסל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence קסל *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. קסל), *firmness, boldness*, whence קסל *confidence*; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كسل *to be languid, inert*); also applied to that which is nearly allied to these, *folly* (compare קסל, קסל, and on the contrary compare words signifying strength applied to *virtue*, as חיל). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb קסל); also in the derivatives קסיל a fool, foolish, קסילות, קסל *folly*.

כסל m.—(1) *loin, flank*, Job 15:27. Plural קסלים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψοίαι, ψοίαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ בְּעִצָּה עָלָיו כָּסֶל "and (because) he made (i.e. produced) fat upon his loins," fattened himself, γαστριζούλος. Hence the *bowels, the inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

כסלה f.—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כסלו m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Græc. Χασελεῦ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כסלון ("confidence," "hope"), [*Chesalon*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called חר-ערים Josh. 15:10.

כסלון (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כסלות ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כסלות-תבור ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תבור Josh. 19:22; 1 Ch. 6:62. [Probably the same place as קסלות.]

כסלחים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), the *Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. נסמא i. q. נסמא a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כסם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are כס and others beginning with כס, see חס. Hence—

כסמת f. Ex. 9:32; Isai. 28:25, pl. כסמים Ezech. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adorum, spelt*, (*triticum spelta*, Linn.), Gr. ζῆτα, ἀλυσά. Germ. Spelt, Dinkel, Arab. كرسنة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כסם ["prop.—(1) TO DIVIDE OUT, TO DIVIDE TO DISTRIBUTE (kindred to the verb קצץ, and to other roots beginning with קצ, כס, חס); w. n. כסם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, כסף, כסף, כסף.

כסף fut. יכסף.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كسف and خسف to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כסף silver; hence—

(2) to desire anything, followed by ל of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see חת and Talmud. להלבין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, הנוי לא נכסף “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

כסף suff. כספי m.—(1) silver, so called from its pale colour (like the Gr. ἀργυρος, from ἀργός, white, and on the other hand כסף gold, from its tawny colour, comp. צהב). Gen. 23:15, ארבע מאות שקל כסף “four hundred shekels of silver;” more often, however without the word שקל, e.g. אלה כסף “a thousand (shekels) of silver,” Gen. 20:16; עשרים כסף “twenty (shekels) of silver,” Gen. 37:28; Deut. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוא כספו “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

כסף Ch. id. silver, emphat. st. כסף Dan. 2:35; 5:2, 4, 23.

כספיה Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

כסית pl. f. כסיות cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כסף. The letter ה, although not radical, and here marking the feminine gender, is also preserved in the pl. as in חלף, חלף, compare Lehrg. p. 474.

כסף Isa. 59:18; see על No. 8.

כסף adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כן so and now (see כן Neh. 8:16), this more lengthened

form has sprung, just like Sam. כן, from the Hebrew כן. Hence כן עד hitherto. Ezr. 5:16.

כסף fem. of the preceding, adv. Chald. so, thus, i. q. כן, found but in one phrase, כסף Ezr. 4:10, 11; 7:12, and contr. כסף Ezr. 4:17, and so (forth), et cetera.

כעס fut. יכעס.—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:42; followed by ל of pers., 2 Ch. 16:10.

PIEL כעס to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPHIL כעס.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate. provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כעס אלהי 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אשר הכעסת “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

כעס m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, נקטת מרונים ונקטת “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. נקטת angers [provocations]; 2 Ki. 23:26.

כעש m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כעש see כעש.]

כה f. with suff. that which is curved, or hollow, from כה.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כה), [Arabic كَف, Syriac ܟܬܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) כה מן out of the hand of any one, often after verbs of freeing, like כה 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, ואני חייב בכה “I put my life in my hand,” i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῇ ψυχῇ ἔχω; and the Danes say of a man whose

life is in danger, *ut gaue med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) **קָמַם בְּכַפִּי** *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) **הִקְהָה בָּהּ**, **תִּקְחֵה בָּהּ** *to clap the hands*, see under the respective verbs.

Dual **כַּפַּי** with suff. **כַּפַּיְךָ**, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. **כַּפּוֹת** *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. **דִּלּוֹת** *the handles of a bolt*, Cant. 5:5.

(2) followed by **רֶגֶל** *the sole of the foot*, Deut. 2:5; 11:24; 28:65; **מְנוּחַ לְבַרְיֶיךָ** "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. **כַּפּוֹת** *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by **פָּעַל**, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. **כַּפּוֹת** Ex. 25:29; Num. 7:84, 86. Hence **כַּפֵּי־הַקֶּלַע**, the hollow of a sling; 1 Sa. 25:29. **כַּפֵּי־הֵיָךְ**, the socket of the hip or thigh; Gen. 32:26, 33.

(4) **כַּפּוֹת הַמִּקְרִים** Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see **כָּפָה**).

כָּה m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. **כַּהַן**, whence, in New Test. *Kephac* i. q. *Pieros*.)

כָּפָה TO BEND, TO BOW, TO DEPRESS [kindred **כָּפַף**], hence TO TAME, TO SUBDUCE; Chald. and Talmud. **כַּפָּא** to bow down, to depress, to overcome, to turn away; Arab. **كَفَا** to turn away, to turn aside; Prov. 21:14, **מִתֵּן בְּסֵתֶר יִכְפֶּה אֵף** "a gift in secret tameth wrath;" LXX. *ἀναρπείει ὀργάς*; and so the Syriac version. On the other hand, Sym. *σβίσει ὀργήν*; Vulg. *extinguit iras*; comp. **כָּבַח** to extinguish.

כָּפָה f.—(1) *palm, palm-branch*, i. q. **כָּף** No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, **כָּפָה וְאַמְנוֹן** *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כָּפָה m.—(1) *a cup*, probably such a one as was covered with a lid, from the root **כָּפַר** 1 Chron. 28:17; Est. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16 Job 38:29.

כָּפָה ἄπ. λεγόμεν. Hab. 2:11, *a cross-beam*, fr. n. the root **כָּפַס**; Syr. **ܕܚܒܐ** to joint together, to connect; LXX. *κάνθαρος*, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "*lignum, quod ad continendos parietes in medicæ structuræ ponitur vulgo ἱμάντωσις* (cf. Sir. 12:18)."

כָּפִיר m.—(1) *a young lion*, already weaned and having begun to ravin; (**נֹהַר** is the *whelp* of a lion). See Eze. 19:2, 3, "(the lioness) brought up one of her whelps (**אֶחָד מִנִּזְרֵיהָ**), he became a young lion (**כָּפִיר**), he learned to ravin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, **כָּפִיר נָוִים** "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13, compare Nah. 2:14. (To this answers **غُفْر** and **غُفْر** a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root **כָּפַר** No. 3; Arab. **لَفِر** to be hairy, shaggy; comp. **لَفِر**.)

(2) "i. q. **כָּפָר**. Neh. 6:2, *a village*."

כִּפְרִיה (i. q. **כָּפָר** a village), [*Chephira*], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

כָּפַל ["*Æth. ከገለ*: to divide equally, to distribute; whence **ክፋል**: part, portion; Arab. **كَنْل** portion, equal part; and Dual **كَنْلَيْن**."] TO FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. **כַּפַּל** to double, to roll up; Syr. Ethpe. **ܕܡܠܝܐ** to be doubled, folded together. In the western languages, by transposition, there answer to this *πλέκο, plico*.)

NIPHAL, *to be doubled, or repeated*, Eze. 21:19.

Hence **מִכְפָּלָה** and—

כָּפַל m. *a doubling*. Job 41:5, **קָפַל רֶסֶן** "the doubling of his jaws," i. e. *his jaw armed with a double row of teeth*.

DUAL—(1) pr. *two folds, foldings*. Job 11:6, **כִּי בְּכָפַלִּים חֵן־וִשְׁיָהּ** "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO PINE, from hunger and thirst ["Arab. **كَفَن** to roll up," see Thes.]; once used of a vine

wanting water, followed by על; Eze. 17:7, "behold this vine, עלה קנהה ששקה עליו thirsting, extended her roots to him" (Syr. to thirst, followed by ל to thirst after something, to desire it; Arab. to want, to suffer want.) Hence—

כפר m. *hunger, penury*, Job 5:22; 30:3.

כפר an unused root; see כפר [see Thes.].

כפר TO BEND, TO BOW DOWN. (This stock is widely extended, together with its cognates, in the Phœnicio-Shemitic and western languages, both in the signification of *bending*, and also in the kindred one of *being hollow*, or *arched*; see the roots קפה, קב, קב.)

No. 1. קו hollow, and קב, קב to hollow, to vault; קב to dig out; קב to bore out; and compare the Gr. κάμνω, κάμνω, γνάμνω, also κύνω, κύβη, κύμβη, Lacon. κύββα, cask; Persian کتن to bend over, کو hollow, a cavern; Lat. *cubo, cumbo*, also *cavus*; old Germ. *caff* = *tippen*, *umtippen*, in the sense of folding.) Isa. 58:5; Intrans. *to bend oneself*, Ps. 57:7. Part. קפופים those who are bowed down, Ps. 145:14; 146:8.

NIPHAL, *to submit oneself* to any one, Mic. 6:6; followed by ל (Aram. id.).

Derived nouns כפר, כפר.

כפר prop. TO COVER, TO COVER OVER, whence כפר and כפר a covering. Arabic كثر fut. I. and غفر to cover. Specially—

(a) *to cover over, to overspread* with anything, as with pitch, *to pitch*, Gen. 6:14; compare כפר No. 2, and Pu.

(3) covered with hair, *to be hairy, shaggy*, see כפר.

(4) *to cover sins*, i. e. to pardon; compare כפר No. 4, and כפר. Arab. كثر II. to expiate a crime, كثر to pardon.

PIEL כפר fut. יכפר—(1) *to cover*, i. e. *to pardon sin* (comp. כפר); followed by acc. Ps. 65:4; 78:38; followed by על (like other verbs of covering), Jer. 18:23; Psa. 79:9; followed by ל Deut. 21:8; also followed by ל Eze. 16:63, and על of pers. (compare יכפר Ps. 3:4). 2 Chron. 30:18.

(a) causat. *to obtain forgiveness*.—(a) *to expiate* an offence, followed by an acc. Dan. 9:24; Eze. 45:30; followed by על Lev. 5:26; followed by על Ex. 32:30; followed by ל Levit. 4:26; Num. 6:11.—(b) *to make expiation for an offender to*

free him from charge; followed by על of pers., Ex. 30:10; Lev. 4:30; followed by על Lev. 16:6, 11, 24; Ezek. 45:17; followed by ל Levit. 17:11; to inanimate things which were accounted to be defiled; followed by an acc., Lev. 16:33; followed by על Lev. 16:18. Examples of full construction are, Lev. 5:18, ויכפר עליו הכהן על שגגתו "and the priest shall make atonement for him, on account of his sins;" and, 4:26, ויכפר עליו הכהן מהחטאתו "and the priest shall make atonement for him from his sin."—(c) *to appease* any one who has been injured, or is angry; with an acc. of pers., Gen. 32:21; Prov. 16:14; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47:11. The sacrifice by which the expiation is made, is put with ל prefixed, 2 Sa. 21:3; Num. 5:8.

PUAL.—(1) *to be covered*, i. e. *obliterated*; prop. used of letters which were covered and deleted by drawing the style over them; Isa. 28:18, יכפר בריתכם "your covenant shall be obliterated," i. e. abolished; a phrase derived from written agreements.

(Aram. כפר, כפר to smear over, to abolish.)

(2) Pass. of Piel 2, a, *to be expiated*; of sin, Isa. 6:7; 22:14; 27:9.

(3) Pass. of Piel 2, b, *to be freed from charge*, (of a guilty person), *to receive pardon*, Exod. 29:33. Nu. 35:33.

HITHPAEL, fut. יכפר 1 Sa. 3:14, and—

NITHPAEL, יכפר Deu. 21:8, *to be expiated*, of sin.

The derived nouns immediately follow, except כפר, and pr. n. כפר.

כפר [pl. כפרים], a village, a hamlet, so called because of its affording shelter, or covering to the inhabitants, Cant. 7:12; 1 Ch. 27:25; Neh. 6:2 [this is כפר not כפר]. Arab. كثر id.

כפר העמוני ("village of the Ammonites"), [Chephar-haamonai], pr. n. of a town of the Benjamites, Josh. 18:24. In ינה קרי ק'.

כפר m.—(1) i. q. כפר a village, hamlet, 1 Sa. 6:18.

(2) pitch, so called from its being overspread, or overlaid; compare the root No. 2, Gen. 6:14. (Aram. כפר and Arab. كثر id.)

(3) cypress, Gr. κύπρος, a shrub, or small tree, with whitish odoriferous flowers, growing in clusters; Arab. حنا, حنا, Lawsonia inermis, Linn., so called in Hebrew, as has been well suggested by Joh. Simonis from a powder being made of its leaves with

which, when mixed with water, women in the East *near over* their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֶשְׁכֵּל הַכֶּפֶר a bunch of cypress; pl. נִפְרִים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation, or redemption*; Exod. 21:30; 30:12, כֶּפֶר נַפְשׁוֹ "the redemption-price of his life;" Isa. 43:3, כֶּפֶר "the price at which thou wast redeemed."

נִפְרִים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יוֹם הַנִּפְרִים the day of atonement, Lev. 23:27; 25:9.

נִפְרֶת fem. *a covering*, from the root נִפַּר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; הַבֵּית הַנִּפְרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium*; Luther, *Unabestuhlt*) [English *mercy-seat*], as though it were from the signification of *propitiation*; see נִפַּר No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

נִפֵּשׁ prob. i. q. נִבֵּשׁ, כִּסֵּס I, IV., *to cover over* with any thing.

HIPHIL, Lam. 3:16, הִכְפִּישֵׁנִי בְּאַפֵּר "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (נִכְשַׁח בְּאַפֵּר Ber. Rabba, §75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. ἐψώμισέ με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

נִפֵּת Chald. *to tie, to bind*; pret. PEIL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

נִפְתָּוֹר a quadrilateral, which appears to me to be compounded of the trilaterals נִפַּר to cover, and נִתָּר to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, Σαύλην-Καπίτῆλ, Knauf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαυροῦτης, Vulg. *spherula*; Josephus (Ant. iii. 6, §7)

renders it by pomegranates; compare Syr. حَبَلُ بَلْبَل blossom of the pomegranate.

(2) [Caphtor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. נִפְתָּרִים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words נִפְתָּרִים וְכַנְזִים by comparison with the other passages, seem as if they should stand after נִפְתָּרִים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called קִרְתִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called קִרְתִּי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplemm. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כֶּר plur. כֶּרִים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כָּרַר, Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. حَصْبَحَة fattened; Ch. פִּטְסִים fat. Collect. Isa. 16:1, שְׁלַחְכֶם מִלְּאֵל אֶרֶץ "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, לִבְשׁוּ קֶרִים הַצֵּאן "the pastures are clothed (adorned) with flocks."—(b) *a battering ram*, Gr. κριός, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَبش Eze. 4:2; 21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture*; Hesych. Κάρα... πρόβατον. Κάρα... ἰωνες τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κάρος... βόσκημα. Compare Bochar, Hieroz. i. 429.)

(2) כֶּר הַנֶּמֶל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding*. [jolting] motion, or like *currus à currendo* (comp. אֶפְרַיִם). Arab. كَمْر and كَمُور, also كَر id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כָּר prop. *piercing through, a piercer*; hence *an executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. קִרְתִּי. It occurs three times in pl. כָּרִי

(for **כרוב** Lehg. p. 525), 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכְרִי וְהַרְצִים** executioners and runners, and 2 Sam. 20:23 in כחיב, of king David's guards, **הַכְרִי וְהַפְלִי**, [Root כר.]

כר m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חֶקֶר**. (The Arameans commonly use **חֶקֶר** for the Hebrew **כֶּסֶל**.) The Hellenists also adopted *κόπος*. The origin of this word is in its round form, and **כר** appears properly to signify a round vessel. See the root **כָּרַר**.

כָּרַא Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpaël, Dan. 7:15, **אֶתְכַרֵּר רִיחִי** "my spirit was grieved."

כָּרַב a doubtful root, see **כָּרַב**. **כָּרְבֵל** quadrilateral, i. q. **קָבֵל**, **קָבֵל** (which see), TO GIRD, TO PUT ON, the letter **ר** being inserted. See Lehg. p. 864. Pass. **מְכַרְבֵּל** girded, clad, 1 Ch. 15:27; hence—

כָּרְבֵא Ch. f. a cloak. Dan. 3:21.

I. **כָּרַה** TO DIG (Ch. **כָּרַא** and Arab. **كرا** to dig the earth. Kindred roots are **כָּרַר** No. 1, **אָכַר**, also **כָּרַר** and **כָּרַר**; e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בְּלִיעַל פֶּה פָּרַה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תְּכַרֵּי עֲלֵירֵי־עֵינֶיךָ**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יָכְרוּ עָלָיו חֲבֵרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרִיתָ לִּי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי קָלִיתָ לִּי**, "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases *jemandem den Staar stecken*, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; *jemandem die Zunge lösen*.

[“NIPHAL pass. of Kal, Ps. 94:13.”]
Derived nouns, **כָּרְהָ** No. 1, **מְכַרְהָ**.
II. **כָּרַה**—(1) TO BUY, i. q. **קָנָה**, **קָנָה**. Deu. 2:6;

Hos. 3:2. (Arab. **كرا** I, III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **وكر** to make a feast, especially on the completion of a building, also **قرا** to entertain as a guest, **قرا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, *zu denen man einkaufen muß*.)

I. **כָּרַה** or **כָּרַה** f. pl. const. **כָּרַת**, pits, cisterns, root **כָּרַה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹת כָּרַת רֹעִים וְנִדְרוֹת צֹאן**, "cisterns and folds for flocks." In the word **כָּרַת** allusion is made to **כָּרַתִּים**, verse 5.

II. **כָּרַה** f. feasts, banquets, from the root **כָּרַה** No. II. (2). 2 Ki. 6:23.

כָּרֻב pl. **כָּרֻבִּים** m.—(1) Cherub, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיֵּרָבַע עַל**, "and he rode upon a cherub, and did fly." Ps. 18:11, **יֹשֵׁב הַכְרֻבִּים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr. **ܟܪܒܐ** powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כָּרַב**, by a transposition of letters, stands for **רכב** and **כָּרַב** as if **כָּרַב** divine steed (Ps. 18:11); compare Arab. **كرب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vet.

Persarum, p. 263) **כְּרוּב** is 1. q. **כְּרֹב** (comp. **כְּרֹב** = **קְרֹב**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **כְּרוּבִים** are the same as the **γρύφες** (*Gryphen*) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought in the Pers. **گريفتن** (*greifen*) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. *Cherub*. [Other conjectures are given in Thes.]
(a) [*Cherub*], pr. n. m. Ezr. 2:59; Neh. 7:61.

כְּרוֹז m. Ch. emphat. **כְּרוֹזָא** a herald, Dan. 3:4 (Syr. **ܟܪܘܙܐ**); from the root—

כְּרוֹ Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. **ܟܪܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. *krus*, to cry out; Zend. *khresid*, one crying out, a herald; Pers.

گريشدن to cry out; Greek *κηρύσσω*, also *κρίω*, *κράζω*; Germ. *kreischen*, *kreißen*; Engl. *to cry*; compare **כְּרֹא**. Amongst the Arab Christians **كز** is to preach, for *κηρύσσειν*.)

כְּרִי 2 Ki. 11:4, 19; see **כְּרִי**.

כְּרִית ("separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

כְּרִיתוֹת and **כְּרִיתָת** f. a cutting off from marriage, a divorce; **כְּרִיתָת** Deut. 24:1, 3; Isaiah 50:1; **כְּרִיתָתִים** Jer. 3:8, a bill of divorce. Root **כְּרַת**.

כְּרֹךְ an unused root; Syriac **ܟܪܟܐ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **כָּרַךְ**, to surround, (whence **כְּרֹךְ** circuit, circle), formed by the rejection of one radical; compare **כְּרֹךְ** a chain, from **כְּרֹךְ** (Hebr. Gramm. p. 73).

Hence **כְּרֹךְ** a mantle; Syriac **ܟܪܟܐ** a fortress; compare **כְּרֹךְ**, and—

כְּרֹכֵב an unused quadrilateral; Zab. to surround, compounded of **כְּרֹךְ** to surround, and **כָּבַב** (which see) to roll together. Hence—

כְּרֹכֵב m. with suff. **כְּרֹכְבוֹ** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

כְּרֹכֵם m. *curcuma, crocus Indicus* ["the *crocus*, whether the Indian or the common"], Cant. 4:14; LXX. *κρόκος*. (Ch. **כְּרֹכֵם**, **כְּרֹכֵם** *crocus*, **כְּרֹכֵם** to dye a *crocus* colour; Arabic **كركم** id.; Sanscrit *kankom* and *kunkuma*; Armen. *khekhrym*.)

כְּרֹכֵםִישׁ ["fortress of Chemosh"], [*Carchemish, Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek *Καρχησιον*; Latin *Carcusium*; Arab. **قَرْيَسِيَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded of **כְּרֹךְ**, Syr. **ܟܪܟܐ** a fortress, and some proper name **יִישׁ**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **יִישׁ** i. q. **יִישׁ** pr. n. of an idol.]

כְּרֹכֵם [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کركس** eagle. ["Compare Sanscrit *karkaza*, severe, Benfey."]]

כְּרֹכְרוֹת f. dromedaries or swift camels [Isa. 66:20], (compare Herod. iii. 103, *αἱ γὰρ σφὶ κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι*), so called from their *leaping* or *bounding* [jolting] motion; (root **כְּרַר**, Piel **כְּרַר** to dance), their pace being sometimes quickened by musical instruments [?]. See Bochart Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

כְּרֹם an unused root. Arab. **كرم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كرم** good and fertile ground; **كروم** land producing fine plants. Hence—

כְּרֹם m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **כְּרֹמִים** pl. **כְּרֹמִי**, **כְּרֹמִי**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **כְּרֹם** an olive yard, Jud. 15:5. **כְּרֹם** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **כְּרֹם** a garden of

wine [but the reading is *כרמי* *qār*, Am. 5:11. A vineyard is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 57:2, Jer. 12:10, compare Matt. 20:1, seq.; 21:28; Luke 20:9. (Arab. *كرم* *id.*) Hence the denomi- native—

כרם m. (like *כרע* from *כרע*) a vinedresser, Joel 1:11; Isa. 61:5.

כרמי ("a vinedresser"), [*Carmi*], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for *כרמי*), Num. 26:6.

כרמיל m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. *כרמי*, which see; in the more ancient, *כרמיל* Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. *کرم* *kerm*; Sanscr. *krimi*, a worm; and *آل* bright red; compare Armen. *karmir*; Arab. *قرمز* *coccus*, worm, *قرمز* *coccus*; Germ. *cramoisi*, *carmefin* [Engl. crimson]. In like manner from *vermiculus* is derived the French *vermeil* [English vermillion.]

כרמל (from the noun *כרם* with the addition of the termination *el*, which appears to me to have a diminutive force; see p. cccxxi, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, *מקום איכות פירות ושרות תבואה*), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest;" Isa. 32:15, 16; Jer. 2:7, "I brought you forth *כרמל* into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. *כרמל* Ki. 19:23; used of Lebanon, *כרמל* "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand *כרמל* Lev. 2:14, i. e. *grits*, *corns*, *polenta*, *early grain*; and thus by an ellipse of a common word, *כרמל* Levit. 23:14; 2 Ki. 4:42. In both the passages in Leviticus *כרמל* are offered on the altar with bread of the first fruits,

with which it is also joined, *כי* loc. cit.; and perhaps we may understand *grits*, *polenta* (*ἀλφειά*), made from the fresh and early grain by rubbing out and skinning (*frische Weizen-und Gerstengrütze*), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, *א שבלת רכה ולחה* fresh and tender ear of corn (not a green ear).

(3) [*Carmel*], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. *הכרמל* Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully *הר הכרמל* (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. *ראשך עליו ככרמל* "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palästina, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now *el Kirmel* [*کرمل* *Kurmul*. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palästina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is *כרמלי* 1 Sa. 30:5; 2 Sa. 23:35; fem. *כרמלית* 1 Sa. 27:3.

כרן [*Cheran*], pr. n. m. Gen. 36:26. (Arabic *كرن* i. q. *כרן* a harp.)

כרסא Chald. a throne, tribunal, i. q. Heb. *בית דין* (the double *s* being changed into *rs*, see the letter ר), Dan. 5:20; with suff. *כרסאיה* Dan. 7:9; pl. *כרסאין* ibid.

כרסם quadril. derived from Piel of the verb *כרס*, which see, for *כרסם* (see *כרסא*, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Ps. 80:14. (Arabic *كرس* to cut off, to corrode, to depasture, to gnaw, to devour; Chald. *כרסם* to devour, depasture, as a locust.)

כרע TO BEND, TO BOW, used intrans. of the knee, *שׁיח beugen* (vom Knie). (A kindred root is *כנע*, which see. ["Samar. *כנע* to lie down."] Just as from *כנע* is *כנעיה* leg, so from *כרע* is *כרעיה* crus, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, *כרע*, to be bowed down through age, or while at prayer.) Hence Isa. 45:23; *תקדעו כל כרעיה* "every knee shall bow." Hence used of a man, *תקדעו אל פניו* to bow

upon one's knees, Jud. 7:5, 6, 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—*To bend one's knees*, or *to fall upon one's knees*, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *השתחויה*, Ps. 95:6. Followed by *ל* of pers. Est. 3:2, 5; Isa. 45:23; *לפני* Psal. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נפל*. Job 4:4, *נפלים* *נפלים* “falling (failing, or bowing) knees.” Psal. 20:9, *נפלים* *נפלים* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9, *נרעו* *נרעו* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in *Æthiopia*, where women bring forth kneeling, see Ludolf Hist. *Æthiop.* i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, *נרעו* *נרעו* “and they bowed themselves with their faces to the ground.” Hence *נרעו על אשה* *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

HIPIHL—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40; 78:31.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35. Hence—

נרעים dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter-Schenkel, das Wadentein, vom Knie abwärts*), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كراع*), Lev. 11:21.

נרעם fine, white linen, or cotton cloth, Est. 1:10; Arab. *كرنس*, Pers. *كرباس*, Gr. *άρπασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

נרר a root not used in Kal.—(1) prop. to GO, or MOVE IN A CIRCLE, compare the kindred but softer roots *נלל* and *חול*. Hence *נר* prop. a round vessel, i. q. *נל*, *נל*.

(2) *to dance* (comp. *חול* No. 1; Gr. with a prefixed sibilant, *σκαίρω*), *to exult, to leap* (see *נר* a lamb, so called from its leaping); also, *to run*, whence *נר* No. 2, a camel's saddle (comp. *curro, currus, carrus, currum*; Engl. *to carry*).

PIEL *נרר* to dance, 2 Sam. 6:14, 16, i. q. *נרר* in the parallel place, 1 Chron. 15:29. Hence *נררות* dromedaries, from their bounding motion.

From *נרר* in the first signification of *going round*, is derived the secondary triliteral *נרר* to surround, and the noun *נרר* for *נרר* a circle, a circuit.

נרש an unused root, *to bend, to bow oneself*, i. q. the kindred *נרס*. Hence—

נרש the belly, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *נחון* from the root *נחן*, Jerem. 51:34; (Aram. *כרש* i. q. *נרש*, Arabic *كش* the ventricle of ruminating animals, *كرشا* a woman with a large belly.)

נרש pr. n. Cyrus, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called the sun by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κύρος, κύρος, κύριος*), and rightly so; for it is the Zend. *khoro, hur, ahurō*; Pers. *خور, دور* (compare Sanscr. *śrj*, *śrj*, and the word most frequently used, *śrja*); *נרש* is a termination added, as in *נרש*.—As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name *נרש* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *נרש* uprightness), it is needless to do more than mention it.

נרשנא [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *كارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

נרת fut. *נרת*.—(1) TO CUT, TO CUT OFF, as part of a garment [“comp. Sanscr. *Krit*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; *to cut down* trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *נרת* *העצים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *נרת* Levit. 22:24; more fully *נרת* *נרת* Deut. 23:2, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *נרת* *נרת*; Gr. *ὅρκια τέμνειν, τέμνειν σπονδάς*, *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 18; comp.

Bochart, Hieroz. t. i. lib 2, cap 35; Danzii Interpres, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*. Commonly construed followed by עִם (אִת) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by לְ—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1. לְעֵינַי בְּרִית בָּרַתִּי "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 31:7; Isa. 55:3; 61:8; Jer. 32:40. —(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָתָה בְּרִיתוֹ לָנוּ בְּרִית, "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2. —(c) where any thing is *vowed* to God. Ezr. 10:3, וְעַתָּה נִבְרַת בְּרִית, וְנָתַתָּה לָנוּ בְּרִית, "now then let us vow to our God to put away all the wives;" hence בְּרִית דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, וְנִבְרַת לְךָ מִמֶּנּוּ, "and thou hast joined with thee (some) of them in covenant;" Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אֶמְנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psa. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִכְרַתָּה הַנֶּפֶשׁ הַזֹּאת מִעַמִּיהָ "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; עֲמֹם, עֲמֻם Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מִיִּשְׂרָאֵל Exod. 12:19; and simpl. נִכְרַתָּה הַנֶּפֶשׁ הַזֹּאת Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא-יִכָּרֵת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא-יִכָּרֵת מִמֶּנּוּ עֶבֶד "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתֹתָ divorce.

(5) *to be consumed* as food, Num. 11:33.

PUAL בָּרַת and בְּרַת *to be cut off, or down*, Jud. 6:28. Eze. 16:4.

HIPHIL—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא-תִכָּרֵת אֶת-חַסְדְּךָ מִעַם בֵּיתִי "that thou withdraw not thy mercy from my house."

HOPHAL הִכָּרַת *to be cut off* from something, followed by מִן Joel 1:9.

The derived nouns immediately follow, except בְּרִיתָה, בְּרִית.

בְּרִיתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root בָּרַת No. 1, 1 Sa. 5:4), only found in the phrase וְהַבְּרִיתִי וְהַפְּלָתִי 2 Sa. 8:18; 15:18; 20:7, נָגַד (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare בָּרַי, בָּרַח, אֶנְרֵת, אֶנְרֵת). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 3:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that בְּרִיתִי signifies that island; see that word. Others suppose בְּרִיתִי to be so called from בָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word פְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

בָּשָׂב [pl. בָּשָׂבִים] m. and בָּשָׂבָה f. by a transposition of letters, i. q. בָּבָשׁ, בָּבָשָׁה (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

כָּשָׂר an unused root. Arab. كَشَد to cut in, gain.

כָּשָׂר [Chesed], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the

Chaldeans (נשרים) may be derived from him. Compare אֲרֻכְיָדָר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

נשרים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called נשרי בבל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. נשרים Isa. 47:1. Their country is called נשרים Chaldæa, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. נשרים f. (as in Latin *Bruttii, Samnites*, for their country), Jer. 50:10; 51:24, 35. נשרים into Chaldæa, Ezekiel 16:29; 23:16. In a wider sense, the name of Chaldæa also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence נשרים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بدية الشام), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, *Emendationen zum A. T.* p. 41, seq. As to the form *Χαλδαῖος, Chaldæus*, perhaps both this and the Heb. נשרי may be formed from a more ancient form נשרי which is still preserved in the name; the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

נשרי emph. נשרים pl. נשרים Ch. —(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

נשרי *παρὰ λεγόμεν.* Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كشي Conj. I. and V. to be filled with food (Kamûs, p. 31).

נשרי m. *an axe, a hatchet*, so called from cut-

ting down (נשר), Ps. 74:6. (Chald. id. Jer. 46:21 Targ.)

נשר (once fut. ינשר Prov. 4:16 elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms נער and ננע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word נל to totter, pr. in the ancles, to waddle, from the quadrilateral נל an ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as נט, נוט, כנע, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence נשר means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2; נשרו ונפלו "they tottered and fell." Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24; נשרו כנעם "my knees totter through fasting;" compare Isaiah 35:3; Neh. 4:4. Part. נשר *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by נ of the thing against which one stumbles, Lev. 26:37; Nah. 3:3. NIPHAL נשר fut. ינשר i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 נחם and—

HIPIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, נשרי, נשרי, נשרי and—

נשרי m. *a fall*, Prov. 16:18.

נשרי unused in Kal. Syr. Ethpaël, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λατρεύειν), Phil. 1:4 (for Gr. δύνανται ποιεῖν). Like many Syriac words relating to worship (e. g. נשרי, נשרי, נשרי, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL נשרי *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. נשרי, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan 2:2; Mal. 3:5. Fem. נשרי Exod. 22:17. LXX

φαρμακός, φαρμακείσθαι. Vulg. *maleficus, maleficus artibus inservire.*

Hence pr. n. אֲכַשֵּׁי, and the words which immediately follow.

כְּשֵׁף only found in pl. קְשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

אֲכַשֵּׁי *an enchanter*, Jer. 27:9.

כָּשַׁר fut. יִכָּשֵׁר.—(1) TO BE RIGHT, like the cognate roots אָשַׁר, יָשַׁר; followed by לְפָנַי Est. 8:5, וְכָשַׁר לְפָנַי הַמֶּלֶךְ “and (if) it be right before the king,” i. e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed*; hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

הִפְחִיל, *to cause to prosper*, Ecc. 10:10.

Hence בִּישָׁר, בִּישָׁרָה, and—

כִּשְׁוֹן m. Syr. كَشْوَن.—(1) *success, prosperity*, Ecc. 2:21; 4:4. See בִּישָׁרָה.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב TO WRITE. (Arab., Syr., Ch. id. [“Æth. ቀጥብ: book, letter”].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by לְ Deut. 6:9; 11:20; Jer. 36:2; Eze. 2:10, and כָּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, לִיהוָה pr. “he fills his hand with letters (er beschrift seine Hand) in honour of Jehovah;” compare Ex. 32:15; Eze. 2:10. כָּתַב לְכָרֶם to write a letter to any one, 2 Sam. 11:14; followed by לְ of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by לְ Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Eze. 4:7, אֲרָמִית “written in Aramaean letters.” Specially it is—(a) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(b) *to describe*, Jos. 18:4, 6, 8.—(c) *to inscribe, to put down in a list, men, citizens, or soldiers*, Ps. 87:6, יְהוָה יִסְפָּר בְּכֹתֹב עַמִּים “Jehovah will count as he writes down the peoples;” Isa. 4:3, כָּל־הַכֹּתֹב לְחַיִּים “whosoever is written down for life;” compare Jer. 22:30; Ps. 69:29.—(d) *to write a sentence, i. e. to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

Piel i. q. Kal let. d, Isa. 10:1

Hence כְּתָב and the words immediately following

כְּתָב m. (with kametz impure) i. q. Syr. كُتِبَ

Arab. كتاب a word used in the later Hebrew for the more ancient סֵפֶר.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכָתֹב “and he said in writing,” i. e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Eze. 2:62; Neh. 7:64.

כְּתָב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Eze. 6:18; 7:22, לֹא כְתָב “without prescription,” i. e. at will, as much as is wanted.

כָּתַב fut. יִכְתֹּב Ch. *to write*, Dan. 5:5; 6:26; 7:1.

כְּתָבָה fem. *writing, [mark]*, Levit. 19:28; see עֲקֵצָה.

כִּתִּיִּים and כִּתְיִים Gent. n.; plur. *Kittim*, or *Chittim*, i. e.—(1) *Citienses* or *Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, Κίττιον, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscriptt. Gr. vol. i. p. 523 [See also Gesenii Monumm. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אִישׁ כִּתִּי בֶן חֲדָשׁ אֲשַׁכְתִּי i. e. אִישׁ כִּתִּי (son of the new moon—a Citian man).

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea in general, especially the Northern Greece, and the islands and shores of the Ægean sea*; (in the same manner as אֲשִׁי, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιεύς βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῆ, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χίθιμος δὲ ἑξέτιμα τῇ νῆσον ἔσχεν· Κύπρος αὐτῇ νῦν καλεῖται. καὶ ἅπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλεῖω τῶν παρὰ θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μίλα τῶν ἐν Κύπρῳ πολέων ισχύουσα τῇν προσηγορίαν φυλάττει. Κίτιος γὰρ ὑπὸ τῶν ἑλλάνων

σάντων αὐτὴν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται. Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

בְּתִית m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **בָּתַח**.

בָּתַל an unused root; Arab. **كَتَلَ** to press into one; whence **كَتَمَ** a compact mass of clay. Hence—

בְּתֹל m. [with suff. **בְּתֹלִי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

בְּתֹל Chald. id. Dan. 5:5; plur. **בְּתֹלִים** (like **בְּרִי**, **בְּרִיָּה**), Ezr. 5:8.

בְּתֹלִישׁ (prob. contr. from **בְּתֹל** = **בְּתֹלִי** and **יִשׁ**), [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

בָּתַם unused in Kal.—(1) i. q. **כָּתַם** TO HIDE AWAY, TO LAY UP; see **בָּתַם**.

(II) to be soiled, stained; Syriac Pael **ܬܡܐ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **בָּתַח**, by a change of the letters **ח** and **ב**; see **בָּתַח**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

בָּתָם m. a poetical word, gold; prop. that which is hidden away in treasuries, that which is precious (comp. **בָּתָם** and **בָּתָם**; Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

בָּתַן an unused root, perhaps i. q. **בָּתַם** No. I, and Æthiopic **በጥፎ**: to cover, to cover over, **ተጥፎ**: to clothe oneself, **ጥፎ**: a tunic, a vest. Hence—

בְּתֹנֶת (only in absol. state) and **בְּתֹנֶת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **בְּתֹנֶתִי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ankles (see **בְּתֹנֶת**).

(The etymology is uncertain. Arab. **كَتَنَ**, Chald.

ܕܬܢ, **ܕܬܢ**, **ܕܬܢ**; Syr. **ܕܬܢ** is flax, linen; compare

كُتْن, **كُتْن**, **كُتْن** cotton, cotton cloth, Germ. Gotton, Ga-

tun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **בְּתֹנֶת** from the idea of covering, and clothing; see the root **בָּתַח**.) Plur. **בְּתֹנֶתִים** Exod. 28:40; 29:8; 40:14; and **בְּתֹנֶתִים** Ex. 39:27; const. **בְּתֹנֶתִים** Gen. 3:21; Ex. 39:27; with suff. **בְּתֹנֶתִי** Lev. 10:5.

בָּתַךְ [Derived in Thes. from the unused root **בָּתַךְ**, const. **בָּתַךְ** f.—(1) THE SHOULDER; as to the difference of this from **בָּתַךְ**, see that word. (Arab.

كَتَف, **كَتَف** id.; whence is formed the denomina-

tive verb **كَتَفَ** to wound in the shoulder, etc.) On the shoulder (**בָּתַךְ** **עַל** Isa. 46:7; 49:22; **בָּתַךְ** Nu. 7:9) burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **בָּתַךְ** **סִמְרָת** “and they gave a revolting shoulder,” i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **בֵּין בָּתַיִם** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, “(Benjamin) shall dwell between his shoulders (Jehovah’s),” i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, “they shall fly upon the shoulder of the Philistine;” they shall attack their borders, an image taken from birds of prey.

Plur. **בְּתֹמֹת**, const. **בְּתֹמֹת**, with suff. **בְּתֹמֹתִי** (both fem.).—(1) the shoulder pieces of the high priest’s dress (**אֶפֶסֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

בָּתַר unused in Kal; prop. TO SURROUND, i. q. **בָּתַר**, see a long series of connected roots under the word **בָּתַר**.

PIEL—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.

(2) *to wait*, as in Syriac and Chaldee, prob. from the idea of going round; comp. חול No. 7, and חול Job 36:2.

HIPHAL—(1) i. q. PIEL No. 1, in a hostile sense, Hab. 1:4; but in a good sense, Psa. 142:8, followed by פ.

(2) *to put on as a crown, to crown oneself with anything* (see פתח). Prov. 14:18, פתח יתח "the prudent are crowned with knowledge."

Hence פתח, and—

פתח m. the diadem of a Persian king, Est. 6:8; of a queen, Est. 1:11; 2:17; Gr. κίραρις, κίδαρις, Curt. iii. 3.

פתח plur. פתחות f. a capital, the head of a column, 1 Ki. 7:16, seq.; 2 Ch. 4:12.

פתח TO POUND, TO BRAY (in a mortar), [So Chald.]; cogn. פתח; Germ. quetschen. Prov. 27:22. Syr. to strike, to fight.

Derivative, פתח a mortar.

פתח fut. יפתח—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4:10. (With this agree *quatio, percutio*; kindred root פתח to hammer.)

(2) *to beat in pieces, to break*, e. g. a vessel, Isa. 30:14. Part. pass. פתוח crushed, i. e. castrated by bruising the testicles, Lev. 22:24.

(3) *to break down*, i. e. to rout an enemy, Psal. 89:24.

PIEL פתח i. q. Kal No. 1; Isa. 2:4, No. 2; 2 Ki. 18:4; 2 Chr. 34:7, No. 3, *to break down* the earth, i. e. to lay it waste, Zec. 11:6.

PUAL pass. *to beat or dash selves upon*. 2 Ch. 15:6, "they dash nation against nation, city against city;" speaking of a war in which all is mutual discord.

HIPHAL fut. יפתח *to rout* (an enemy), i. q. Kal No. 3, Num. 14:45; Deut. 1:44.

HOPHAL, fut. יפתח *to be beaten to pieces*, used of the images of idols, Mic. 1:7; Metaph. of persons, Job 4:20; Jer. 46:5.

Hence פתח, פתח.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (למד) has the same meaning as למד an ox goad, the form of which this letter has on the Phœnician monuments; thus, ל, ל.

It is interchanged—(1) with the other liquid consonants or semi-vowels as—(a) with ל, e. g. לחל and לחל to burn, לחל Chald. לחל, לחל a sheath, לחל and לחל a chamber, a cell; לחל, Syr. לחל to give; in all these examples n appears to be the primitive sound; and on the other hand, ψαλτήριον, Chald.

לחל, Arab. صم etc. where n has sprung

from l. Compare λιβον, βέντιστος, for λιβον, βέλτιστος; also the great number of examples from the Arabic, collected by Ev. Scheid, in Diss. Lugd., p. 953.—(b) with ר, commonly in such a manner that ר, as the harder letter, is softened into ל; this is more especially found in later books and dialects, e. g. שרשר a chain, Chald. and Arab. سلسله, and even سلسله palaces, by a softer pronunciation, Isaiiah 13:22; and שרשר and שרשר Chald.

lo! Arab. لب midst (compare λείριον, *lilium*); but on the other hand, elsewhere the exchange is made by ר being hardened into r, e. g. שרשר, שרשר, שרשר.

לחל a widow, pr. n. סלכה, Arab. صرخت; Sam. ארצא godhead; see also the play of words, in לחל and לחל Mic. 1:13.—(c) more rarely with

ס, as לחל, Arab. جمجمة the skull.

(2) sometimes with ר, as לחל Chald. לחל and לחל to go away, depart (which see); compare, besides the examples there cited, 'Οδυσσεύς, *Ulysses*, odor, and oleo, δαίρη, Lat. *levir*, etc.

Quadriliterals are sometimes formed from triliterals—(a) by inserting ל after the first radical, as לחל to glow.—(b) by adding ל at the end, a form which may perhaps, in Phœnicio-Shemitic, as well as in Greek, Latin, and German (see Matthiae, Greek Gram. § 102; Ramshorn, Lat. Gram. p. 236, 257), have been used in a diminutive sense; see לחל (bupreln), לחל (Gártchen), לחל (Anódetei), לחל (Anódetei, cup of a flower).

ל before monosyllables and barytone dissyllables, as לחל, לחל (comp. Lgb. 628), with suff. לחל; לחל, לחל in pause; לחל; לחל; לחל; לחל poet. לחל, לחל, לחל (Arab. ل, Æth. ل, Syr. ل), a prefixed preposition, abbreviated from לחל, to which it is, to a considerable extent, synonymous; but with this difference, that לחל is more frequently used in a proper

and physical sense; ל in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach, an* (εἰς) *hin, zu, gen*; Gr. *εἰς*. *πρὸς* with acc.; hence קָרַב followed by ל and ל to draw near to some one, לָמָּצָא ל to attain to anything, לָמָּצָא followed by ל and ל Isa. 60:4, 5, 13; לָמָּצָא ל to sin against any one; very frequently used of the turning of the heart or mind to something, as לָמָּצָא ל to be well disposed towards any one, לָמָּצָא ל קָנָה to wait for any one (barren, auf jem.); also after verbs of listening (see הִשְׁמָע, הִשְׁמָע, desiring (see פָּקַד), good will (Ex. 20:6), etc.

(2) *to, even to*; fully לָמָּצָא, as לָמָּצָא ל even to satiety, Eze. 39:19. לָמָּצָא ל prop. interval...even to, i. e. between this and that, (page CXIV, B). לָמָּצָא ל of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לָמָּצָא ל לָמָּצָא ל "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הִנֵּה הַבַּיִת "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, לָמָּצָא ל הִנֵּה הַבַּיִת "for even a dog when living is better than a lion when dead;" even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. *εἰς* *μυρίους*, *πρὸς* *μυρίους*; Germ. *an* *hundert*, 2 Ch. 5:12, לָמָּצָא ל לָמָּצָא ל "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *εἰς, into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לָמָּצָא ל (into) a king;" also, לָמָּצָא ל to become (to be changed) *into* something, *zu etwas werden*. Gen. 2:7, לָמָּצָא ל לָמָּצָא ל "and man became a living soul" (comp. Job No. 2, a); and without the verb substantive, Job 13:12, לָמָּצָא ל לָמָּצָא ל "your bulwarks (are become) bulwarks of clay." Lam. 4:3, לָמָּצָא ל לָמָּצָא ל "the daughter of my people (is become, or is) cruel." Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see לָמָּצָא ל), of pardoning (לָמָּצָא ל), of consulting (לָמָּצָא ל), of sending (לָמָּצָא ל), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incomodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see לָמָּצָא ל, לָמָּצָא ל), of fleeing (לָמָּצָא ל), especially in the imperative and future, see Lehrs p. 736; poet. also to other verbs, as לָמָּצָא ל לָמָּצָא ל *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, לָמָּצָא ל לָמָּצָא ל, etc.

(b) *the dative of the possessor*, as לָמָּצָא ל לָמָּצָא ל (see under these verbs), there is to me, I have, לָמָּצָא ל there is not to me, I have not (see לָמָּצָא ל), לָמָּצָא ל there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:18 לָמָּצָא ל לָמָּצָא ל the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, Hebr. Gram. § 308, 2, which Winer repeating, Sim. Lex. p. 509, by some oversight writes without the article לָמָּצָא ל).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לָמָּצָא ל לָמָּצָא ל "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לָמָּצָא ל לָמָּצָא ל "to this (towards such things) my heart trembles," *solchem gittert mein Herz* for *büch solches*; Isa. 19:22, לָמָּצָא ל לָמָּצָא ל "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, *dem Winte geschieht es*, for *auf den Wint*, in Folge und Kraft des Wintes, der Macht des Wintes gleichsam weisend. It is thus put—(aa) after passive verbs, לָמָּצָא ל לָמָּצָא ל, let there be done of (by) you, Ex. 12:16; לָמָּצָא ל לָמָּצָא ל it was heard by Sannballat, Neh. 6:1; לָמָּצָא ל לָמָּצָא ל invited by her, Est. 5:12—(bb) after neuter verbs which have a passive power, as לָמָּצָא ל לָמָּצָא ל to be done by some one, Isa. 19:15; לָמָּצָא ל לָמָּצָא ל to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed of the author*, and is also used in Arabic), מְזַמֵּר לָמָּצָא ל a psalm of David, Ps. 3:1; 4:1, and לָמָּצָא ל לָמָּצָא ל Ps. 24:1; and without the nominative לָמָּצָא ל of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לָמָּצָא ל לָמָּצָא ל struck by the Sidonians, by Tyre, Gr. *Σιδωνίων, Τύρον*.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, לָמָּצָא ל לָמָּצָא ל "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply לָמָּצָא ל, compare rather Ps. 128:6); Job 33:6, לָמָּצָא ל לָמָּצָא ל "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, לָמָּצָא ל לָמָּצָא ל "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לָמָּצָא ל לָמָּצָא ל

"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, מִשְׁפָּט לְאֱלֹהֵי יַעֲקֹב "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was עִיר וְדֹלָה a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page L, A); 1 Ki. 10:1 שָׁמַע שְׁלֹמֹה לְשָׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, לַיהוָה הִישָׁנָה "by Jehovah (is) victory;" Jud. 7:18, לַיהוָה וּלְגִדְעֹן "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, הִקָּה לְפִי חֶרֶב to smite with the edge of the sword (see פָּה); רָאָה לְעֵינָי to see with the eyes, Eze. 12:12; Ps. 12:5, לְלִשְׁנֵינוּ נִגְבִּיר "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b*, *d*, *cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, ל stands as the *sign of the genitive* (compare as to the dative in Greek when put by what is called σχημα Κολοφώνιον for the genitive, e.g. ἡ κεφαλὴ τοῦ ἀνθρώπου, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many *genitives* depend on one *nominative*, as דְּבַר הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the chronicles of the kings of Israel, 1 Ki. 15:31; מִשְׁנַן עֶשֶׂר שָׁנִים לְשִׁבְתָּ אֲבִירָם Gen. 15:3, compare Ruth 2:3; or where the *nominative* has an *epithet* adjoined, as אֲחִיר לְאַחֲמִירָה 1 Sa. 22:20 (in both these kinds of examples the *construct state* would be unsuitable, see Lehrs. p. 673).—(b) after *numerals*, Gen. 7:11, "in the six hundredth year נֶחֱמָה of the life of Noah;" and so רִאשֹׁן לְכָל the first of all, 2 Sa. 19:21, אֶחָד לָהֶם one of them; Eze. 1:6.—(c) as a *genitive marking material*, Lev. 13:48; Ezr. 1:11, and—(d) where *adverbs* with the addition of ל are put before *substantives*, and have the force of *prepositions*, as קָבִיב (*adv.*), קָבִיב לְ (*prep.*); מִתַּחַת (*adv.*); מִתַּחַת לְ (*prep.*); מִתַּחַת לְ, מִתַּחַת לְ, מִתַּחַת לְ, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used ל, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldean, Syriac, and Æthiopic), e.g. לָקַח לְ Jer. 40:2; אָכַל לְ Lament. 4:5; הָרַג לְ Job 5:2, compare 1 Ch. 16:37; 25:1; Ps. 135:11. Once ל is even prefixed to a whole sentence, which stands as an *accusative*, Isa. 8:1, "and write thereon with a common stylus לְמַחֲרָה this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that ל is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winet (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. sc. belonged, are to be reckoned those that follow, den ὁδόνων Ἰσάαχαρ (gehörten). In that very difficult passage, 1 Ch. 3:2, הַשְּׁלִישִׁי לְאַבְשָׁלֹם "the third was Absalom," by comparison with 2 Samuel 3:3, הַשְּׁלִישִׁי אֲבִישָׁלֹם the 3 may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4), and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding אֲבִישָׁלֹם to be the *accusative* of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in Beziehung, Hinsicht auf, in Ansehung, an, expressed in Greek by the preposition *εἰς*, and by a dative (Matthæ, Gr. § 404), in Latin by an *ablative*. 1 Kings 10:23, "Solomon was greater than all the kings of the earth לְעֵצָה as to riches and wisdom." Job 32:4, "for they were greater לְיָמִים as to days," in age. Psalm 12:7, "silver צִרְיֹה לְאָרֶץ purified in the workshop, as to earth," i.e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, וְלְשָׁרִים לְמִשְׁפָּט יָשִׁי "and as to princes let them rule justly." Ps. 16:3, לְקִדְשִׁים "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. لام العلة Lam causal). So לָמָּה *quare?* wherefore? why? Gr. *εἰς τί; πρὸς τί;* Germ. *wozu?* and לָכֵן, לָהֵן, therefore, Gen. 4:23, "I have slain a man לְפָצְעִי because of a wound inflicted on me, וְהָיָה לְחַבְרָתִי and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly לְמַעַן). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of

saying. Gen. 20:13, אָמַר לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאֵלֵי יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְבַּר עִוְלָה "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) לְנַפְשֵׁיכֶם on behalf of your lives," i. e. for the security of your life. So לָקָחָם to fight for any one; לְהַעֲרִיץ to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינֵהוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשְׁנֵהוּ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19, לְצֶדֶק according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, הִקְשִׁיחַ בְּנִיָּהּ לֵאלֹהִים "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, לְמַלְכָּהּ מַעֲרִידָהּ "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim...was planted in a pleasant meadow לְצֶדֶק like Tyre" (pr. as if he were Tyre); יָצָא לְחֻקִּישׁ he went out (from bondage) free; which is also expressed without לְ, יָצָא חֲפָשִׁי.

(B) More rarely לְ is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare *ל* letter B), like the Gr. *ἐν*, *ἐν* for *ἐν*, and the Germ. *zu* for *in*, as, e. g. *zu* *beirgig*; as לְיָד at one's side; לְיָמִין at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפִי מִדְּבָר "at the entrance of the city," Prov. 8:3; לְחוּף יָמִים by the sea shore, Gen. 49:13; לְעֵינַי at the eyes, i. e. before the eyes, in the sight of any one, לְפָנַי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לְ for the common בְּ, e. g. לְחוּץ Ps. 41:7, and לְחוּצָה 2 Ch. 32:5, i. q. בְּחוּץ without, outside; לְמִצְפָּה Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לְשִׁמְחָה in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) *to time*, and is spoken—(a) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common בְּבֹקֶר; לְאוֹר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:21; Ps. 90:6; Ecc. 11:6, for the common בְּעֶרֶב, לְעֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֵת בֹּא הַשֶּׁשֶׁשׁ at the time of sunset, Jos. 10:27, and conjointly לְעֶרֶב וּלְבֹקֶר 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done: לְשִׁלְשַׁת הַיָּמִים within three days, Ezr. 10:8; לְשָׁלֹשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτὸν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. *in* (nach) noch sieben Tagen; Am. 4:4, לְשִׁלְשַׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשְׁנָתַיִם יָמִים "after two years," 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, בֹּקֶר, ready for the morning; Prov. 7:20, "he will come home קָמָא לַיּוֹם by the day of the full moon (to the festival)," Germ. *zum* *Heile*.

(3) of the *condition or state in which* any one is, as לְיָד in separation, i. e. separately; לְבֶטַח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרִקְמֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לְ prefixed (as לְעֵשׂוֹת) is rendered in Latin—(1) *ad faciendum*, *to do*, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open," עַתָּה לְלָדַת "a time to bring forth," Ecc. 3:2; לְעוֹף קֶרֶב near to fly (thither), Gen. 19:20; also *something to be done*, *faciendum*: לְעֵשׂוֹת what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, *for doing*, לְהֵיָּהּ to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. לְהֵיָּהּ לְהַשִּׁיעַנִי "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, *of doing*, Num. 1:1, "in the second year לְצֵאתָם of their going out," i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to, until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of, because* (see A, 6), Isa. 30:2.

(7) *in that, while, when* (one might do), לְאָמַר in that he said; לְפָנוֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֵשׂוֹת when he makes, Job 28:25 (for which there is בְּעֵשׂוֹת, verse 26).

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, לְבָנוֹת Germ. *zu*

törten auf zu bauen; Deut. 3:24, הָחֵלֵת לְהַרְאוֹת "thou hast begun to shew." In such cases לָא may be omitted, e. g. הָרָאָה followed by a bare infinitive, Am. 7:8; 8:2; with לָא prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבָה, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, אָמַן, and the like.

Once לָא appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. لِي for لِي, and Ch. ל lett. B), for *that*; thus, 1 Ki. 6:19, where the common reading הָיָה may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking הָיָה as a doubled infinitive, as in 1 Ki. 17:14.

לָא Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הָיָה Dan. 2:20, הָיָה מְבָרָךְ "blessed be;" Dan. 4:22, "amongst the beasts of the field הָיָה מְדַבֵּר let thy dwelling be;" Dan. 2:29, הָיָה דִּי מָה "what shall come to pass" (unless here הָיָה be put for the fuller הָיָה לְהָיוֹת).

לָא ["and לָא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לָא, לָא (compare לָא, לָא, לָא),

Aram. and Arab. لَآ, لَآ, لَآ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike לָא, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לָא הָעָלֹב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לָא תִּגְנוֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from לָא, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is לָא), although this use is denied by Winer (Sim. Lex. p. 514), [Doubted by Ges. in Thes.] Ex. 28:32, לָא יִפְרָץ "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 3-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לָא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from לָא No. 4), for לָא *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לָא תִּשְׁמַר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לָא *without*; 1 Ch. 2:30, "and Seled died לָא בְּנִים without children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לָא דֶּרֶךְ without a way, Job 12:24; לָא אִישׁ without men, devoid of men, Job 38:26.

(4) It is, i. q. לָא *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לָא תָּקִיד impious, Psalm 43:1; לָא עָוִי infirm, Prov. 30:25.—(b) to substantives, as לָא אֱלֹהִים as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לָא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לָא אֱלֹהִים used of God as not to be compared with mortals, Isa. 31:8. As to the phrase לָא לָא, see under לָא No. 3. Some ascribe to לָא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לָא אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָא, לָא Dan. 4:32.

With prefixes—

(A) לָא.—(1) A preposition of various significations, according to the various uses of the particle לָא.—(a) *not in* (a certain time); compare לָא of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, לָא עַתִּידָהָ "beyond the time of her uncleanness;" also *before* (i. q. בְּפָנֶיךָ); Job 15:32, לָא יוֹמָא "before his time;" compare above לָא for בְּפָנֶיךָ No. 4.—(b) *not for* (some price); compare לָא of price, letter B, 9, Isa. 35:1; Ps. 44:13; and thus לָא Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, לָא לֵב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense לָא is used, as לָא בְּיָד without hand (of man), Job 34:20; לָא בְּכֶסֶף not with

silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac **ל**, without).—(d) *not through*; compare **ל** of instrument and cause, letter C, No. 2; Job 30:28, "I go blacken **ל** **ל** not (blackened) by the sun." In some instances **ל** is also concisely used for **ל**; Isa. 55:2, **ל** **ל** "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over **ל** **ל** according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so *that not*, Lam. 4:14, **ל** **ל** "so that (men) could not touch their garments."

(B) **ל** *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus **ל** is often simply an affirmation, almost i. q. **ל**, *lo!* 1 Sam. 20:37, **ל** **ל** "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich **ל**). Hence the author of the Chronicles, instead of **ל** in the books of Kings, has often used **ל**, e. g. 2 Ki. 15:36, **ל** **ל** "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render **ל** by *ἰδοὺ*, Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic **ל** is commonly used for **ל**, and in the same sense in Arabic **لَا**, see Lehrg. p. 834.

(C) **ל**.—(1) *without*; once 2 Ch. 15:3, *so that he have not*.

(2) *as if not*; see **ל** A, 9. Elsewhere it is for **ל**; Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography **ל** is sometimes written for **ל** to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times **ל** is written for **ל**, 1 Sam. 2:16; 20:2; Job 6:21[?] but several of these examples are uncertain.

Note 2. Some suppose the particles **ל** and **ל** to be compounded of **ל** and **ל**, but **ל** in these is the prefixed preposition; see p. ccciii, A, and below **ל**.

ל, once **ל** (Dan. 4:32 כח ב), i. q. Hebr. **ל**.

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14; **ל** *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

ל *"without pasture"*, [*Lo-debar*], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5, **ל**.

ל *"not my people"*, [*Lo-ammi*], the symbolic name of a son of Hosea, Hos. 1:9.

ל *"not having obtained mercy"*, [*Lo-ruhamah*], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

ל an unused root. Arab. **لَب** Med Waw, *to thirst*; cognate to **ל** to burn; whence the noun **ל** which see.

ל (cogn. to **ל**)—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee, **ל** thou faintest;" followed by **ל** with inf. *to labour in vain*, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4, **ל** **ל** "they labour to act perversely," especially "to labour in vain;" Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by **ל** Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL **ל**—(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives, **ל** and—

ל *"wearied"* pr. n. *Leah*, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

ל i. q. **ל** and **ל** TO WRAP ROUND, TO MUFFLE, 2 Sa. 19:5 (with this accord Sanscr. *lud*; Gr. *λάθω*, *λανθάνω*; Lat. *lateo*). **ל** Job 15:11; see under **ל**.

ל adv. *gently*, see **ל**.

ל i. q. **ל** part. Kal of the root **ל** which see.

ל an unused root; Arabic **لَفَّ** Crnj. 17

Æthiopic ለለከ: to depute, to send a messenger; ሰለከ: (to be sent) to wait upon, to minister; ለለከ: minister, servant. (Kindred roots are ለከ, ለ, and Lat. *legavit*.)

Derivatives, ለከ, [ፈከ], ለከ, ለከ, ለከ, ለከ, pr. n. ለከ].

ለ ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

ለ an unused root, perhaps denoting the same as ለ, ለ. (Arab. ل is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.]). Hence—

ለ suff. ለ, ለ Isa. 51:4; plur. ለ m. —(1) *a people, a nation*, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμαῖωτα of Ptolemy.

[ጸ; see ጸ].

ל followed by Makk. -ל, with suff. ל, ל pl. ל; and (what is the same)—

ל constr. ל, suff. ל, plur. ל, ל (1 Ch. 28:9); with suff. once ל Nah. 2:8, m.

(1) *the heart*, perhaps so called from being hollow ["so called from fatness"]; see the root ל. (Arab.

ل, Syr. ܠܐ, Æthiopic. ለ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. נפש (Hom. *phēnēs*), *the soul, life* (bas *Lebensprinzip des Körpers*), Ps. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נפש verse 10). Hence the heart is said to *live* (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to *stay the heart*, is applied to those who take food and drink (see נפש). *The heart* is also regarded by Hebrew writers, as—

(b) *the seat of the senses, affections, and emotions of the mind*, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (נפש), Ps. 57:8; 108:2; fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deu. 20:8; a *hard heart* (see נפש), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus *the heart* is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to *pour out their heart* who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the *mode of thinking and acting*; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a *double heart*, Ps. 12:3, לב, לב; see, on the other hand, 1 Chr. 12:33, לב, לב with a sincere heart. A heart that is wide (לב Prov. 21:4), great (לב Isa. 9:8), high (לב Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) *the seat of will and purpose*. 1 Sa. 14:7, עשה כל אשר בקרבך "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, להשמיד בקרבן "to destroy is in his heart." Isa. 63:4, "the day of vengeance לב is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). לב i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) *intellect and wisdom* are also ascribed to the heart (compare לב heart, understanding; Lat. *cor*, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and *cordatus*, i. e. discreet); and even the *faculty of thinking* (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called לב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, לב foolish, void of understanding, Pro. 7:7; 9:4; לב men of heart, i. e. understanding, Job 34:10. Job 12:3, לב כמוכם "I also have understanding as well as you." לב Job 36:5, is spoken of the highest wisdom of God. A *fat heart* is one that is dull, devoid of sense (see נפש), Isa. 6:10.

(2) metaph. *the middle part, interior, midst*

e.g. of the sea, *Exod.* 15:8; of heaven, *Deut.* 4:11. *2 Sam.* 18:14, קָלַב הָאֵלֶּה "in the midst of the terebinth."

לב [suff. לְבִי], *Ch. id.* *Dan.* 7:28.

לָבָה & לָבִיא an unused root, whence are derived לָבִיא, לָבִי, לָבִיא, a lion, a lioness. I have hardly any doubt of its being onomatopoeitic, in imitation of the sound of roaring; like the old Germ. *lunen, lûnen, leuen*; Engl. *to low*; whence the Germ. *Edwe, Ecu*; Gr. *Λέων*. [In *Thes.* another origin is also suggested; Arab. *لى* to be voracious.]

לָבִיא, לָבִיא, לָבִיא—(1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, *Josh.* 15:32; more fully לָבִיא לָבִיא 19:6.

לָבִי a root unused in Kal; prob. i. q. לָבִי (comp. *Job* 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See *Thes.*]; hence לָבִי, לָבִי, לָבִי the heart, and לָבִי a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבִי pass. of Piel No. 1, to be deprived, to be void of heart, i.e. of mind, of understanding. *Job* 11:12, וְאִישׁ נָבוֹי וְלִבֵּי וְעֵינָיו פָּרָא "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dullness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוֹי and לִבֵּי of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as مَكْبُود wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dullness in לִבֵּי may not be drawn from the verb לָבִי itself, in the sense of hollowness [but has it such a sense?], so that לִבֵּי may be almost the same as נָבוֹי. Others, by comparison of Syr. *ܠܒܝܐ* to make wise, to add understanding; Ethpael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i.e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבִי—(1) denom. from לָבִי, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, *Heb Gram.* § 51, 2.

(2) denom. from לָבִי to make such cakes, *2 Sa* 13:6, 8 (see לָבִי).

לָבִי m. heart, see לָבִי.

לָבִי m. *Ch. id.* with suff. לָבִי, לָבִי *Dan.* 2:30; 5:22.

[לָבִי לָבִי see לָבִי]

לָבִי alone, see לָבִי.

לָבִי contr. from לָבִי flame, *Ex.* 3:2, like קָטִיל for הִקָּטִיל; according to others, from the root לָבִי, לָבִי; Samar. to shine, to give light.

לָבִי f. of the word לָבִי heart, *Ezek.* 16:30; plur. לָבִי (see לָבִי) *Ps.* 7:10; *Pro.* 15:11.

לָבִי see לָבִי.

לָבִי, לָבִי m. (once f. see No. 2, from the root לָבִי).

(1) a garment, clothing, *Job* 24:7, 10; 31:19; 38:14; *Est.* 6:9, 10, 11; specially a splendid garment. *Job* 38:14, וְיִתְעַבְדוּ כְּמֹל לְבוּשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. *Est.* 6:9, 10, 11; *Isa.* 63:1. Poet. used of the scaly coat of the crocodile, *Job* 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, *Mal.* 2:16 (where it is construed with a fem.); compare *Koran*, *Sur. ii.* 183, "Wives are your attire, and you are theirs." Compare also the verbs لَبَسَ, لَبَسَ to put on a garment; also to lie with a woman. More examples are given by *Schultens* in *Animadv.* ad *Ps.* 65:14.

לָבִי *Ch. i. q.* *Hebr.* No. 1, *Dan.* 3:21.

לָבִי unused in Kal; Arab. لَبَّ to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, *Prov.* 10:8, 10; *Hos.* 4:14.

לָבִי pl. m. לָבִיא lions, *Psa.* 57:5; fem. לָבִיא lionesses, *Nah.* 2:13, see לָבִיא.

לָבִיא a lion, so called from his roaring, see לָבִיא, a word altogether poetic, *Gen.* 49:9; *Num.* 24:9; *Deut.* 33:20; *Job* 4:11; 38:39; *Isa.* 5:29; 30:6.

etc. (Arab. لَبِيَّة, لَبِيَّة, also لَبِيَّة a lioness; Copt ΛΑΒΟΙ a bear [also a lion and lioness].) *Bocbart* considers, *Hieroz.* i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבַא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לָבִיא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לָבִיא f. (for לָבִיָּה), Eze. 19:2, a lioness.

לָבִיבֹת [the actually occurring form is לָבִיבֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengeflochtener Gierfuchen, Stingen) [This depends on whether לָבִיבֹת has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבַב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבַב, which see. LXX. κολλυρίδες. Vulg. sorbitiuncula.

לָבִיבֹת (1) TO BE WHITE, unused in Kal, see לָבִיבֹת, לָבִיבֹת.

(2) denom. from לָבַב to make bricks, Gen. 11:3;

Ex. 5:7, 14. (Arab. لَبَن id.)

HIPHIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except לָבִיבֹת.

לָבִיבֹת (1) adj. f. לָבִיבֹת white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. Laban, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבִיבֹת i. q. לָבִיבֹת No. 1, const. state לָבִיבֹת Gen. 49:12.

לָבִיבֹת Ps. 9:1 לָבִיבֹת. Here some take לָבִיבֹת as a pr. name Labben of one of David's enemies; others regard לָבִיבֹת as servile and לָבִיבֹת as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose לָבִיבֹת to be the name of a musical instrument. Better to read לָבִיבֹת as in many MSS., with virgins' voice (לָבִיבֹת Ps. 46:1) for the boys, to be sung by them. לָבִיבֹת being taken as a collective." Ges. add.]

לָבִיבֹת f.—(1) white, poet. for the moon, like לָבִיבֹת for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [Lebanah], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לָבִיבֹת f. pl. לָבִיבֹת a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3. Arab. لَبَن id. Compare لَبَن.

לָבִיבֹת m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبَنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לָבִיבֹת f.—(1) whiteness, transparency, Ex. 24:10.

(2) [Libnah], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לָבִיבֹת & לָבִיבֹת (Gr. λίβανος, λίβανωτός), [Arab. لَبَن, Syr. ܠܒܢܐ], f.

(1) frankincense, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [Lebonah], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban اللبنة, Rob. iii. 90].

לָבִיבֹת see שִׁיחֹר לָבִיבֹת.

לָבִיבֹת (in prose always with art. הַלָּבִיבֹת 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount Lebanon (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called Lebanon, Libanus κατ' ἐξοχήν: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לָבִיבֹת).

Ch. טוּר תְּלֵמָא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. תְּרִמֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بَعْعَة *Bekaa*, but it is, however, altogether a different place from הַלְבָנוֹן הַקָּטָן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page cxxxvi, B. See Relandi *Palæstina*, t. i. 311; Oedmann, *Verm. Sammlungen*, fasc. ii. No. 9; Burckhardt's *Travels in Syr.* p. 1, seq.; p. 214, seq.; Rosenm. *Bibl. Alterthumsk.* i. 2, p. 236, seq.

לבני ("white"), [*Libni*], pr. n. of a son of Ger-shon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. יִלְבֹּשׁ ["Arab. لَبَسَ, *Eth.*

ሰብሰብ, Syr. دَحَم].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by בְּ, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לְבוּשׁ בָּרִים Eze. 9:2, and לְבוּשׁ הַבָּרִים, verse 11, seq. Compare קִנְיָר.

(2) It has various figurative uses, Ps. 104:1, הוֹד וְהָרָר, לבשָׁתָּ "thou art clothed with splendour and majesty," Job 7:5, לְבוֹשׁ בְּשִׁירָמָה "my body is clothed with worms," covered over with worms; Ps. 65:14, לְבוֹשׁ כְּרִים הַצֵּאֵן "the pastures are clothed with flocks;" לבש הַרְגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; *with justice*, Job 29:14; *terror*, Eze. 26:16; *salvation*, 2 Chron. 6:41, etc.; compare the phrases in Homer, εὖναι ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָדִיק לְבוֹשָׁתִי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, صلب Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מְלַבֵּשִׁים Ezr. 3:10, and מְלַבֵּשִׁים בָּרִים

1 Ki. 22:10; 2 Chron. 18:9; *clothed with* (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by על Gen. 27:16, "with goat skins" she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מְלַבֵּשׁ, מְלַבֵּשֶׁת, מְלַבֵּשֶׁת.

לבש fut. יִלְבֹּשׁ Chald. id. followed by an acc. Dan 5:7, 16; Aph. הִלְבִּישׁ (in a Hebraizing form), to clothe followed by an acc. of the garment, and ? of pers. Dan. 5:29.

לבש see לבוש.

לָג m. prop. apparently, a deep cavity, a basin; (compare Syr. لَج basin, dish; Gr. λάκος, λάκος. Latin lacus, lacuna, from the root לָג); hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea ["لَج depth of the sea"]); hence the Hebr. לָג.

לָר (perhaps "contention," "strife"), pr. n. [*Loa*], *Lydda*, a large village of the Benjamites; Gr. Λύδδα, Λύδδα, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لُدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Ezr. 2:33.

לָר an unused root; Arab. to contend, whence the pr. n. לָר and בְּרָר for בְּרָר son of contention.

לָה Ch. nothing, i. q. לָה: Dan. 4:32 כְּחִיב לָה.

לָה Deut. 3:11 כְּחִיב לָה, for לָה not.

לָהב an unused root; Arab. لَب; *Eth.* ለሀብ: to burn, to flame. The primary idea is that of licking, lapping, an idea which is found in roots beginning with the syllables לה, לז, לע, and which is applied in various senses (see the root לוץ), namely, to a flame, which seems to lap like a tongue, ["lambent tongues of flame"]; see לָהב, and compare γλώσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

להב m. **להבה** Num. 21:28, and **להבת** 1 Sam. 17:7, fem.; pl. **להבות** Ps. 105:32, const. **להבות** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **שלהבת** and **לִפָּה**.

להבים m. pl. *ἀπαξ λεγόμεν*. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **ליביים** *Libyans*; as to the relation of the forms **לֵוִי** and **לֵוִי** see p. CCXI, A.

להג an unused root; Arabic **لَهَج** prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *stüben*). Hence —

להג m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עֲשׂוֹת סְפָרִים** to make, or write books (LXX. *μελέτη*; Vulg. *meditatio*; Luth. *Stüben*).

להד an unused root; Arab. **لَد** to press, to oppress; whence —

להד [*Lahad*], pr. n. m. 1 Ch. 4:2.

להה i. q. **לָאָה** (comp. **לָאָה** and **לָהָה** TO BE LAM-
GUID, TO BE EXHAUSTED. (The primary idea ap-
pears to me to be that of *fainting from thirst*,
when, with *the tongue thrust out*, one burns and longs
for drink; comp. the verbs beginning with **ל**, such
as **לָהָה**, and the remarks on the root **לָהָה**. Comp. Lat.
languo, and Germ. *lecken*, whence the frequentative
lecken, *lecken*, *lecken*.) It occurs once Gen. 47:13,
וְהָאָרֶץ מִצְרַיִם מִצְרַיִם מִצְרַיִם “and the land of Egypt
was exhausted through the famine.” (Chald. **לָהָה**
often used to answer to the Hebr. **לָאָה**.)

להה unused in Kal; prob. . q. [**לָהָה**] pr.
TO BURN WITH THIRST; and, as this is the case with
rabid dogs, *to be rabid, mad*, like a dog; *to be mad*.
I thus understand—

HITHPALPEL, part. **מְלָהָה** *mad, insane*, Proverbs
26:18. LXX. in the Aldine edition, and Symm.
πειράμενοι, tempted driven (by a demon). Venet.

ἑστῶς. There is a Syriac secondary root derived
from the idea of madness, **ܠܚܬܐ** to be fright-
ened, scared.

I. **להט** TO BURN, to flame (also Syr. Ch. id.).
Ps. 104:4. **לִהְטִים** *the flaming*, those who breathe
out fire and flames, Ps. 57:5.

PIEL **להט** to kindle, to make burn (used of a
flame), with an acc. Joel 1:19; 2:3; Psalm 83:15;
106:18; Isa. 42:25; to blow (used of the breath),
Job 41:13.

Hence **להט**.

II. **להט** i. q. **לָאָה**, **לָאָה** (compare p. CCXI, A), pr
to hide; hence to use occult and magical arts;
whence **לִהְטִים** which see.

להט m. pr. *flame*, hence *flaming steel of a
sword*, Gen. 3:24; compare **להט**.

להטים [plur. with suff. **לִהְטִיָּהֶם**] *incantations*,
Ex. 7:11; i. q. **לָאָה**. See **להט** No. II.

להם unused in Kal. Arab. **لَهَم** to swallow
down greedily, whence **لَهَم** greedy, a glutton. Cogn
is **לָאָה**.

HITHPAEL, part. **מְלָהָהִים** things which are swal-
lowed down greedily; *dainty morsels*, Pro. 18:18;
26:22.

להן compounded of **ל** and the pron. **הֵן** (which
see), *therefore*, Ruth 1:13; i. q. **לָהָה**.

להן Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9;
4:24. It becomes —

(2) an adversative particle (just like the Hebrew
לָכֵן p. CCCIII, A, on which account many have re-
garded this word to be compounded of **לָכֵן** and **הֵן**),
nevertheless, however, but Ezr. 5:12, with a pre-
vious negation; *but* (forbarn), Dan. 2:30; *unless*,
Dan. 2:11; 3:28; 6:8.

להק an unused and doubtful root; *to increase
in age*; introduced by L. De Dieu, from the Æth.,
to explain (according to his rendering) the following
word —

להקה f. only, 1 Sa. 19:20, prob. by a transposition
of letters, i. q. **לִהְיָה** *an assembly*. So LXX., Syr.,
Ch.; compare also **לִהְיָה** 2 Sa. 20:14.

לו is three times put for **לא** not; see **לא** note 1.

לו דבר see **לא דבר**.

לו (1 Sa. 14:30; Isai. 48:18; 63:19; — [The power of this word as an *interjection* is taken as primary in Thes.]—(1) a conditional conjunction, *if*, used, when at the same time it is implied that what is spoken of neither is, nor was, nor will be, or at least that it is very improbable and uncertain (compare **אם** p. LVI, A). Just as the sense may require it, it is followed by—(a) a preterite, Deut. 32:29, **לו חָכְמוּ יִשְׁכְּלוּ זֶה** "if they were wise (which they are not) they would understand this." Jud. 13:23, **לוּ יִהְיֶה מִיָּדָיו לֹא לָקַח מִיָּדָיו** "if Jehovah pleased to slay us, he would not have accepted," etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a future, Eze. 14:15, "if I should send (which I do not say that I will do) evil beasts into the land 16. ... these (three righteous men) alone should be saved." (In verse 13 there is **כִּי** in the same sense; in verses 17, 19, the conditional particle is altogether omitted.)—(c) by a participle, 2 Sa. 18:12, **לוּ אִנֹּכִי** "and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand," etc. Psalm 81:14, 15; compare **לוֹלָא**. There is an apocope in this instance, Gen. 50:15, **לוּ יִשְׁכְּמוּ** "if Joseph should hate us, (what then?)" *wie? wenn Joseph uns verfolgte?* Well rendered according to the sense by the LXX. *μή ποτε*.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as *wenn es geschähe*) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; *wenn es geschähe! o wenn es doch geschähe!* A remarkable instance of this is Job 16:4, **לוּ יִשָּׂא נַפְשִׁי בְּמָקוֹם אֲחֵיכֶם עִלְיָם** "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. **אם** C, 3), a preterite, Num. 14:2, **לוּ מָתוּ** "would that we had died!" Nu. 20:3, **לוּ נָמוּתָהּ**, but with a future signification, Isa. 63:19, **לוּ יִרְעָה** "Oh that thou wouldest rend (heaven)." It is merely *concessive* in Gen. 30:34, **לוּ יִהְיֶה בְּדִבְרֶךָ** "let it be according to thy word." (Arab. **لو** id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms **ܠܐ** Heb. **לו** *if*, **ܠܐ** not, **ܠܐ** oh, that! As to etymology this particle seems to be kindred to the root **לוּה**, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as **לא**.])

לוֹא see **לוֹא**.

לוֹא see **לוֹא**.

לוֹב an unused root, kindred to **לָאֵב**. Arab. *u thirst*.

לוֹבִים n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9, and **לְבִים** Dan. 11:43, [*Lubim*], *Libyans*, always connected with the Egyptians and Ethiopians. Comp **לְהִיבִים**. Arab. **لوبي** a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare **לִיִּי**.

לוֹד [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (Ant. i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Ethiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and **לְוִיִּם** Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, Spicileg. tom. i. p. 256—260; ii. 114, 115.

לוֹה—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, "it is good for a man to **לוֹה**, to drink, to be merry, **לוֹהוּ בְּצִמְחָתוֹ** for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) to borrow, to receive as a loan, as if *nexus est*, Deu. 28:12; Ps. 37:21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like **Kal**, No. 1, to join oneself to any one, followed by **עַל** Num. 18:2, 4; Dan. 11:34; **עִם** Ps. 83:9; **אֶל** Gen. 29:34; **לוֹ** to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHAL, causat. of **Kal**, No. 2, to lend. Isa. 24:2, **כִּי־לֹהָהּ כִּי־לֹהָהּ** "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives **לוֹהָהּ**, **לוֹהָהּ**, **לוֹהָהּ** for **לוֹהָהּ**; also **לוֹה**, and pr. n. **לוֹה**.

לוֹן—(1) TO BEND, TO BEND ASIDE. (Arabic **لَوْن** Conj. I. III. to bend, to incline.)

(2) to turn away, to depart, to go back, Prov. 3:21.

NIPHAL, partic. **לוֹנִי** *perversed*, i. e. *perverses*, wicked (compare **עָוָה**, **עָשָׂה**), Prov. 3:32; Neutr. **לוֹנִי**

perverse, wickedness, Isa. 30:12. More fully, Prov. 14:2, לָלוּ דְרָכָיו "whose ways are perverse;" and Prov. 2:15, לָלוּ דְרָכָיו id.

HIPHIL, fut. לָלוּ (inflected in the Chaldee manner, like לָלוּ from לָלוּ); i. q. Kal, to go away, depart, Prov. 4:21.

לח m.—(1) *the almond tree*, Gen. 30:37.

(Arab. لوز, Syr. لوز). Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in *ընդհող engus*; Lat. in *nux*; which, with a different inflection, is found in Hebrew, in חֲנֹךְ a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary לֵזַיִת [but see Gen. 28:17, for the true reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לח an unused root, Arabic لَحَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לח m. pl. לוחות a table, tablet (Syr. ܠܚܬܐ; Arab.

لوح; Ethiopic ለውጥ: id.)—(a) of stone, on which anything was carved, or inscribed; לוחות הברית Deut. 9:9; לוחות העדות Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לוחות the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and δέλοι φρενών, Æsch. Whence—

לוחית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוחש with the art. הלוחש ("enchanter"), [*Halohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לח—(1) i. q. לחם No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לחס hiding, Isa. 35:7; and another form לחס intrans. hidden, secret; whence לחס secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once לחס Jud. 4:21. Part. pass. f. לחסה wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לחסים secret arts, incantations, Ex. 7:22; 8:3, 14; instead of which there is לחס Ex. 7:11; see לחס.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13
Hence לח and—

לח m.—(1) a covering, a veil. Isaiah 25:7 הלוח על כל העמים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. Lot, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, the children of Lot, Deut. 2:9; Ps. 83:9.

לח ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לח ("adhesion," or "garland," "crown," i. q. לח from the root לחה) m.—(1) pr. n. Levi, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23. the ancestor of the tribe of Levi (לוי), which was set apart for the service of the sanctuary, and of which was the family of Aaron (לוי), to whom the priesthood was appropriated.

(2) patrón. name for לח a Levite, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לחים Josh. 21:1, sq.

לח Chald. plur. emphat. לחים Levites, Ezr. 6:16, 18; 7:13, 24.

לח f. a garland, a wreath, so called from the idea of joining and bending (see the root לחה); compare Arab. لوى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لوى fold of a serpent, Pro. 1:9; 4:9. Hence—

לח (with the adj. termination לח, like לחש, brazen, from לחש, לחש from לחה), prop. an (animal), wreathed, twisted in folds.

(1) a serpent of a larger kind, Job 3:8 (as to this place see the root לח Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, a crocodile, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. לחי Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לח an unused root, kindred to the root לח (which see); Germ. rollen, to wind, to twist round, whence the following words.

לח pl. לחים winding stairs, 1 Ki. 6:8. (Ch. id.)

לול only in plur. לולות, def. לולות, constr. לולות (of the form לולות which see), loops, into which the hooks (לולות) were put in the curtains of the holy tabernacle; Schleifen, Schlingen, so called from their being twisted round, Exod. 26:4, seq.; 36:11, seq.; Vulg. *ansulae*.

לול Gen. 31:42; Deut. 32:27, and לול Gen. 43:10; Jud. 14:18; 2 Sa. 2:27 (compounded of לול if, and לול, i. q. לול not). A conditional negative conjunction *except, unless* (it be, it were), conveying also the signification that something really is, thus differing from לול אם (compare the remarks on the word לול). Followed by a preterite, Gen. 31:42, לול אלהים היה לי "except God had been for me." Isa. 1:9; 1 Sam. 25:34; 2 Sam. 2:27; followed by a part. 2 Ki. 3:14, לול יהושפט אני נשא "unless I regarded Jehoshaphat," etc.

לול & לול pret. לול Gen. 32:22; 2 Sa. 12:16; לול Jud. 19:13, gerund לול Gen. 24:25; and so frequently, also לול ib. verse 23; imp. לול Jud. 19:6, 9; לול Ruth 3:13; Joel 1:13; fut. לול apoc.; לול 2 Sam. 17:16; לול Jud. 19:20; Job 17:2; conv. לול Gen. 28:11; 32:14. Part. לול Neh. 13:21.

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לול, לול, night, l and n being interchanged, see p. cccxxi, A), Gen. 19:2, and often; see the instances just given. Also used of inanimate things, as of food, when kept to the next day. Exod. 23:18; 34:25; Deut. 16:4; Lev. 19:13, "the wages of thy hireling shall not be with thee all night till the morning;" poet. Job 29:19, "the dew lodges in his branches." Also, to turn in, in order to lodge, Ps. 30:6, "in the evening weeping may come in, but joy comes in the morning."

(2) to tarry, to dwell, to continue (compare לול to lodge, to remain in any state), Ps. 25:13, "his soul continues in prosperity," enjoys continual prosperity; Ps. 49:13, לול "but man, being in honour, does not remain," his honour is not stable; Job 41:14, "strength dwells (as if it had its seat) in his neck;" Job 17:2; 19:4, "(if) indeed, I have erred משונתי לול my error continues with me," i. e. I have erred, and not you, and I alone have to pay the penalty of my erring.

NIPHAL, to shew oneself obstinate, to be stubborn (the signification of remaining and persisting applied in a bad sense); hence, to murmur, to complain, followed by לול against any one, used of a people murmuring against their leader, Ex. 15:24; Num. 14:2; 17:6; and Jos. 9:18

HIPHAL—(1) causat. of Kal No. 2, Jer. 4:14, "how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?"

(2) i. q. Niphal, pr. to shew oneself stubborn, followed by לול against any one. Pret. לול Num. 14:29; fut. לול Ex. 17:3, elsewhere always with the first radical doubled in the rabbinical manner (see Lehrs. p. 407); לול, לול Ex. 16:7; Num. 14:36; 16:11; part. לול Num. 14:27; 17:20, an inflection which is appropriated to this signification.

HITHPALEL, i. q. Kal No. 1, Ps. 91:1; Job 39:28. Derivatives לול, לול, לול.

לול TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16; hence לול throat. For לול Job 6:3, see the root לול.

It was aptly remarked a good while since by J. D. Michaëlis (Supplem. p. 1552), that the syllable לול refers to the sound of *swallowing down greedily, sucking down*; and this signification is found in most of the Phœnicio-Shemitic roots whose first or primary syllable is לול, as לול to lick up, to sip up; לול and לול id., (Arab لعظم, لعظم) to eat greedily, لول Ethpe. to devour greedily, لول greedy, glutton لول

لول to lick up, to eat greedily, Syr. لول a jaw: there is a similar power in the kindred syllable لول, as لول (לול) to lick, לול to swallow down, and לול to eat, לול and לול to lick, lap (as a flame), i. e. to flame, compare Sansc. *lih*, to lick, Gr. *λείω*, *λίσσω*, *λίσσω*. Lat. *LinGo*, *LiGurio*, transp. *GuLa*, *degutio*, Germ. *leden*, and with a prefixed sibilant *schluden*, *schlingen*.

To these may be added a large class of Phœnicio-Shemitic roots, which commence with the syllables לול, לול, לול and signify the various motions of the tongue, such as to gape with the mouth open, and the tongue extended, as is the case in ardent and rabid thirst (see לול, לול, לול, לול, Germ. *leden*, *ledgen*), to vibrate the tongue, and hiss like a serpent, or one speaking in a whisper (see לול); to stammer, to speak barbarously (i. e. without being understood), and foolishly (לול, where more may be seen, לול). The Greeks express the idea of *eating greedily*, and of *stammering* or *babbling*, by the syllable *la*, *lam*, *lab*, *lap*; compare *lāw* to lick, *λάβρος*, *λάμυρος*, voraciously talkative, *λαμός*, *λαμός* the throat, *λαμός* voracious (an anthropophagite *Γρό* Ghôle; see לול), *λάπτω*, *λαφύσσω*; Lat. *lampo*, *labium*; Pers. ل lip; German *lippe*, and the common words *labbern*, *schlappen*.

bern, schlappen. The signification of *deriding*, which comes from that of *stammering* (לח), is found in Greek in the same letters when transposed γελᾶω, χλεύη.

לח prop. TO STAMMER (compare לח, and the observations on לח); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לח). To this answer Sansc. *lad*; Lat. *ludere*; Gr. *λάσθη*, (derision), Prov. 9:12. Part. לח a *mockers, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare לח), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. לח an *interpreter*, Gen. 42:23 (well rendered by the LXX. *ἑρμηνεύτης*, Onk. *מְתוּרְמֵן*); hence an *ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; לח *מְלִיץ* Job 33:23; *angel interceding* with God on behalf of men, *μεσίτης*, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one *μεσίτης* and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part. לח scorers, mockers, Hosea 7:5, for לח Lehrg. p. 316." Thes.]

HITHPALEL לח to *act foolishly, impudently*, Isa. 28:22.

Hence לח, לח.

לח ["TO KNEAD with hands and feet, kindred to לח, also לח, לח"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., *Ἀφῆ*: id.). Hence לח.

["(2) *to be strong, firm*; Arab. *لَح* Med. Ye, III, V., id. Hence לח"]

לח pr. n. m. 2 Sam. 3:15 כחב; compare לח a, b.

לח Ch. (for לח, from the root לח ["of the form לח, לח"], prop. connection, *adhesion*; used as a preposition *by, with, like* the Syr. *ܠܚܐ*; Ezr. 4:12, לח i. q. Hebr. לח; French *de chez toi*.

לח see לח.

לח an unused ["and doubtful"] root, i. q. לח, whence ["perhaps"] לח.

לח see לח.

לח see לח.

לח f. *perverseness*, Prov. 4:24, from the root לח ["or from לח"].

לח adj. (from the root לח); pl. לח (with Dagesh forte implied, Gram. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 13:3; of new ropes, Jud. 16:7, 8.

לח m. *vigour, freshness*, Deut. 24:7, from the root לח.

לח an unused root; *Ἀφῆ*: to be beautiful, handsome, whence לח cheek ["from the *fresh* colour"].

לח or לח (from the root לח).—(1) *that which is eaten, food*; Job 20:23, לח *עליו* "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. *To rain with food* (לח) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לח some MSS. and printed editions have לח. (Arab. *لحم* pl. *لحوم* flesh.)

לח an unused root, *to be moist*; *Ἀθῆ*: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לח id., לח, לח, לח moisture, vigour. Hence לח [and לח].

לח f. in pause לח; with suff. לח; dual לח, const. לח Isa. 30:28; with suff. לח Ezek. 29:4; but לח Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty ["from its fresh colour"]; see the root לח. לח *הכה* and לח *הכה* to *smite any one on the cheek*, implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, לח *הבית את צלעאבי לחי* "thou hast broken the jaw bone of all my enemies:" an image taken from beasts

of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. ^{لحي} *لحي* id., ^{لحية} *beard*.

(3) [*Lehi*], pr. n. of a place on the borders of the Philistaea, Jud. 15:9, 14, 19; fully called ^{לחי} *לחי* the high place, or hill, of the jaw-bone, prob. so called from the series of abrupt rocks, (as single rocks are called *teeth*, see ^{לשון} *לשון*; a jaw is found as the name of a mountainous place in the Chaldee pr. n. ^{לחי} *לחי* for Hebr. ^{לחי} *לחי*, Mich. Suppl. p. 1453); the writer himself [who as being inspired is to be implicitly believed] refers it to the casting away of the jaw-bone, as if it were written ^{לחי} *לחי* (from the root ^{לחי} *לחי* to throw).

^{לחי} *לחי* i. q. ^{לחי} *לחי* TO LICK; German *lecken*; Arabic ^{لحي} *لحي*; Syr. ^{لحي} *لحي* Peal and Pael id. In Kal it is once used [in speaking of an ox] for to lick away, to eat up or depasture by licking, Num. 22:4.

PIEL, ^{לחי} *לחי* to lick, to eat up by licking, spoken of an ox, Num. loc. cit. (compare Arab. ^{لحي} *لحي* to lick up fodder as an ox), used of fire, 1 Ki. 18:38; ^{לחי} *לחי* to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

^{לחי} *לחי* fut. ^{לחי} *לחי* — (1) TO EAT (kindred to ^{לחי} *לחי*, see under the root ^{לחי} *לחי*), i. q. ^{לחי} *לחי*, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by ^{לחי} *לחי* to eat of anything (an *ron etwas essen*), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, ^{לחי} *לחי* "consumed with pestilence."

(2) to fight, to war, followed by ^{לחי} *לחי* Ps. 35:1; and ^{לחי} *לחי* of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, ^{לחי} *לחי* "they shall be our bread;" Luth. *benn wir wollen sie wie Brot fressen*; compare Arab. ^{لحي} *لحي* to eat; Conj. II. to fight; Pers. ^{لحي} *لحي* anthropophagus, spoken of a fierce soldier; compare also Hom. ^{لحي} *لحي* *μύγα στόμα*, Il. 10:8.

NIPHAL, ^{לחי} *לחי* inf. absol. ^{לחי} *לחי* i. q. Kal No. 2, to fight, to wage war (with a recipr. signif. like the Gr. ^{לחי} *μάχεσθαι*). 1 Sam. 17:10, ^{לחי} *לחי* "let us fight together;" followed by an acc. of one's opponent, Jcsh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by ^{לחי} *לחי* Exod. 1:10; ^{לחי} *לחי* 2 Ki. 13:12; 14:15; ^{לחי} *לחי* Jer. 1:19; 15:20; ^{לחי} *לחי* Neh. 4:8; also followed by

Ex. 14:14, 25; Deut. 1:30; and by ^{לחי} *לחי* of that for which one fights, Jud. 9:17; 2 Ki. 10:3; ^{לחי} *לחי* Jud. 9:45; and ^{לחי} *לחי* to fight against a city, to besiege it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8. Derivatives ^{לחי} *לחי*, ^{לחי} *לחי*, ^{לחי} *לחי*.

^{לחי} *לחי* a verbal of a Piel form, war, siege. Jud. 5:8, ^{לחי} *לחי* "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thea.]

^{לחי} *לחי* of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) food, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; ^{לחי} *לחי* the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, ^{לחי} *לחי* "the tree with its food," i. e. its fruit (compare Arab. ^{لحي} *لحي* food, used of fruit). ^{לחי} *לחי* the food of the governor, the provision for his table (*Zafelgelber*), Neh. 5:18; comp. verse 15; ^{לחי} *לחי* Obad. 7, ellipt. for ^{לחי} *לחי* those who eat of thy table, thy household; used of banquets, or meals, in the phrases ^{לחי} *לחי* to eat food (see ^{לחי} *לחי* 1, let. c); and ^{לחי} *לחי* to furnish a banquet or meal, Eccl. 10:19.

(2) specially bread (as in Arab. ^{لحي} *لحي* is specially flesh); ^{לחי} *לחי* bread of the presence; LXX. ^{لحي} *ἀπροι ἐνώπιον*; Vulg. *panes propositionis*; Luth. *ἑθαυ- brotte*; [Engl. Trans. *shew-bread*.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books ^{לחי} *לחי*. When numerals are prefixed, ^{לחי} *לחי* must be supplied; 1 Sam. 10:4, ^{לחי} *לחי* two (loaves) of bread; compare verse 3, once even —

(3) wheat, of the flour of which the Hebrews made their bread; bread-corn, *Brotkorn* (comp. Arab. ^{لحي} *لحي* food; specially wheat; and on the other hand, Gr. ^{لحي} *σῖτος*, wheat, then food of any kind). Isaiah 28:28, ^{לחי} *לחי* "wheat is threshed indeed, but they do not beat it hard," etc.

^{לחי} *לחי* Ch. food, a banquet, Dan. 5:1.

^{לחי} *לחי* see ^{לחי} *לחי* a Bethlehemite, p. cxviii, A. But ^{לחי} [*Lahmi*] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, "Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, "וְהָאֶלְחָנִי בְּרִיְעִיר אֶחָיו הָיָה הַנָּתִי" "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לחם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לחם. [So Engl. Trans.]

לח a Chaldee root, unused as a verb, pr. to be lustful, like the Gr. *λάγνος*, pr. to be greedy, like the kindred root *לחם*, *לחל*, but applied to sexual desire. Hence—

לחנה f. Ch. a concubine, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לחץ fut. לחץ. i. q. לחץ (kindred to לחץ, לחץ, לחץ), TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; to oppress, to afflict a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. *لخص* VIII. to compel, *لخص* to set upon, to be importunate with, Samaritan *לחץ* 2.)

NIPHAL, to squeeze oneself, Nu. 22:25. Hence—

לחץ m.—(1) oppression, troubling of a people, Ex. 3:9.

(2) calamities, distresses, Job 36:15; 1 Kings 22:27, לחץ וימים לחץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לחש not used in Kal, *sibilavit*, *susurravit*, to WHISPER, Greek *ψιθυρίζειν*, Germ. *zischeln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred לחש. ([Syr. *كسب* to whisper in the ear, *كسب* Peal, to use enchantment] Arab.

لوحس to lick, to hiss as a serpent, whence לחש whisperers, i. e. serpents; Æth. *ለሐሰ*: id. also, to mutter, to speak softly; for the Gr. *γροῦζω*, *ἁδον*: ἁδον to whisper into the ear; ἁδον to whisper amongst themselves.)

PIEL לחש to whisper : mutter specially used of

the incantations of sorcerers, uttered in a mutter Particip. *לחשנים* *enchanters, sorcerers* Psalm 58:6.

HITHPAEL, to whisper amongst themselves (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by לחש against any one [Ps. 41:8].

Hence pr. n. לחש and—

לחש m.—(1) pr. a whispering, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) incantation, magic, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare לחש.

(3) pl. לחשים Isa. 3:20, amulets, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, earrings, (compare Gen. 35:4, and see the versions of that passage, and Syr. *صملا*). Prop. charms against enchantment; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. *قبة*, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment on this place.

לח part. Kal from לח (which see), hidden.

לח (in the Samaritan copy, and many Hebrew MSS. written fully לחל), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. *ληδον, λίγδανον, λάδανον*, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κιστος, Cistus ladanifera*), (Herod. iii. 112), so called from covering over, hiding (root לח), comp. לח pitch from the root לח.—LXX., Vulg., render it *στακρή*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לחש an unused root, i. q. Arab. *لطي* and *لطي* to cleave to the ground, and the Chald. *לחש* = לח to hide; whence—

לחש f. a species of lizard, Lev. 11:30. LXX *χαλαβώτης*. Vulg. *stellio*. See Bochart, Hiercs. i. page 1073. Zab. לחש a lizard.

לחש ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3.

למש fut. למש. — (1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a plough-snare, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, למש עיני ל, "he sharpens his eyes against me," he watches me with stern and threatening eyes.

PUAL, part. sharp, Ps. 52:4.

Derivative, pr. n. למש.

לה for לה, לה, לה a wreath, from the root לה; pl. wreaths, festoons (Squirlanden, Gefstons), in architecture, 1 Ki. 7:29, 30, 36.

ליל Isa. 16:3, and Lam. 2:19 כחיל ["once ליל Isa. 21:11 in pause, like חיל and חיל"], const. ליל Ex. 12:42; Isa. 15:1; 30:29; more often with ה parag. לה (Milél), in pause לה, pl. לילות [Root לה in Thes.], m.

NIGHT. (Arab. ليل, Eth. ሌሊት: Syr. حَلَا,

حَلَا id. ["In all these cognate words there is a trace of ה parag.; see the note."] A word, beyond doubt primitive, from which the verb ליל to pass the night, for ליל, appears to be formed: [in Thes. ליל as implying obscurity, is derived from לה]. Gen. 1:5, 14; Ps. 19:3, and so very often; לה, לה, forty nights, Gen. 7:4, 12; לה, לה all the night, Ps. 6:7; לה, לה in one night, Gen. 40:5; 41:11; לה, לה in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לה Gen. 14:15; Ex. 13:22 (whence לה, לה Ex. 13:21; Lev. 8:35; Num. 9:21, and לה, לה Isa. 27:3; Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לה, לה Psal. 16:7; לה, לה Cant. 3:1. לה adv. to night (like לה to day), Gen. 19:5, 34. לה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare לה).

(*) Note. לה with ה parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as לה, לה the region towards the south or north, for south and north (whence לה, לה), comp. לה; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes ' with the termination of the emphat. state. Hence—

לילה m. Chald. night, Dan. 2:19; 5:30; 7:2, 1, 13

לילית f. prop. nocturna, from ליל, with the adj. term. fem. לילית, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; *wha. it is, may be doubtful.*] Like this are the Greek and Roman fables about the woman "Εμποισα, about the *ὄνοκέστραυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiae, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i.e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, *עלילה*, *עלילה*. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

ליל see ליל No. 1.

ליש an unused root, i. q. *لاش* Med. Ye III. and V. to be strong, bold, *الليث* strong; also *ليس* strength, *ليس* strong, brave. [This root is rejected in Thes.] Hence—

ליש m. — (1) [In Thes. from *لاش*, a lion, so called from his strength, Isa. 30:6; Job 4:11; Prov. 30:30. (Arab. *ليث*, Chald. *לית*, Gr. *λις*, ap. Hom. id.)

(2) [*Laiish*], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called *לש* and *ל* (which see), Jud. 18:7, 29; with the addition of *ה* local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לכד fut. *לכד*. — (1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. *لكد* to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i.e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, "he takes (snares) the wise in their own craftiness;" Prov. 5:22.

(2) to intercept, to take before (auffangen), Job 7:24, *לקדו להם את המים* "take the water before them."

(3) to take, to choose any one by lot. Compare

אֶת־ No. 7. Jos. 7:14, הַשָּׂרֵם אֲשֶׁר יִלְכְּדוּ יְהוָה "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַכְדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי תְהוֹם יִתְלַכְדוּ "the face of the waters adheres together," is frozen. Compare אֶת־ No. 4.

Derivatives, מְלַכְדָּת and—

לָכַד m. capture, being taken, Prov. 3:26.

I. לָכַד imp. of the verb לָכַד, with הַ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָכִי, in pl. לָכִי agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָד, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכַד for לָךְ to thee, Gen. 27:37.

לָכָה ("progress," "journey," for יָלָכָה) [Le-cah], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכֵס "obstinate," i. e. hard to be captured), [Lachish], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ; and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכַן see לָךְ page cccii, B.

לָכַשׁ see לָכִישׁ [a root kindred to the Arabic لَكَ, لَكَ, لَكَ Thes.].

לָלֹאֵת [the actually occurring form] see לָלֵא.

לָמַד—(1) prop. TO CHASTISE (Arab. لَدَّ i. q. لَدَّ to strike, to beat with a rod), especially beasts of burden (whence מְלַכְדָּת an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, לָמַדִּי מִלְחָמָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 54:4; to accustom oneself to any thing, followed by לָמַד Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deut. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, אֶת־הָרְעוּת לָמַדְתִּי אֶת־דְּרָכָיו "wickedness hast thou taught thy ways;" Jer. 13:21, לָמַדְתִּי אֹתָם עֲלֵי אֲלָסִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מְלַמְדֵי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, שִׁיר מְלַמְדֵי "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנִישִׁים מְלַמְדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, לָמַד, מְלַמְד, לָמַד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוֹ poet. for לָ (like לָמוֹ for לָ, see מָה), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוֹאֵל ("by God," sc. created, see לָאֵל) [Lemuel], Pro. 31:4, and—

לָמוֹאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוֹד & לָמוֹד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לָשׁוֹן לָמוֹדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לָמוֹדֵי הָיְהוָה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].

למד an unused root. Arab. [“لمك to taste, but”] تلک⁵⁻¹ signifies a strong young man. Hence—

לִמֶּךְ pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see מן.

לְמַעַן *on account of, because, see כִּי.*

לַע [with suff. לָעָךְ] masc. *the throat*, Pro. 23:2 (Chald. לוֹעָא), from the root לָעַץ.

לַעֵב unused in Kal. Arab. **لَعِبَ** TO PLAY, TO
 JEST, also to mock. (Kindred to the verbs **לָעַץ**, **לָעַץ**,
 see (לָעַץ).) Chaldee **לַעֵב** mockery, **לַעֵבְתָּ** to mock at
 any one. Compare Gr. **λῶβη**, **λῶβάζομαι**.

HIPIIL, *to mock at*, followed by 2 Chr. 36:16.

^{לעג} properly TO STAMMER (Syriac حَجَى, also
^{חַבֵּץ}, אֶתְרָא, ἄθηρα), Eth. ላዕላዕ and ላለላ:
 stammerer, compare ^{לעג}), hence—(1) *to speak bar-*
barously, in a foreign language.(compare פִּי),
 comp. Niphal, and trans. ^{עלג} speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. ܡܕܕܐ to mock. Compare transp. Greek γελάω, also χλευήν, χλευάζω, Goth. *hlahjan*, *lahhan*, Pers. لافیدن to joke, Germ. *lachen*, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, ܡܕܕܐ ܕܡܕܐ ܕܡܕܐ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 33:19

NIPHAL, to speak barbarously, in a foreign language, Isa. 33:19.

HIPHIL, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

זָחַל? masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare **פִּי**) Job 34:7.

לֵּעַ? adj.—(1) *speaking in a barbarous or foreign tongue*. Isa. 28:11, לֵּעַ? יְפֹהֶה "the people of a strange language" (i.e. the Assyrians[?]).

(2) *jester, buffoon, mocker*. *Pea.* 35:16, *לִּנְחָה* prop. "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; *Gr.* ψωμοκόλακες, κνισσοκόλακες. In the Talmud *לִּנְחָה* *לִּנְחָה* talking for a cake, is used for jocose scurrilous discourse.

לעד an unused root. Arabic لَعَدَ to put into order. Hence—

לְעֵדָה ("order"), [*Laadah*], pr. n. m, 1 Chron. 4:21.

לָאָדָן ("put into order"), [*Laadan*], pr. n. m.
 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לָעָה i. q. Arabic, **لَعَى** TO SPEAK RASHLY, to utter vain things (kindred to **לָעַץ**, which see), **לָעוּ**, hasty discourse. Job 6:3, **לָעַע** “therefore my words were rash (hasty).” **לָעַע** (Milēl) for **לָעַע** (Milrā) on account of the pause, like **לָעַע** in pause **לָעַע**.

לִּזְנוֹן TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare לָזַן, לִּזְנוֹן. Psal. 114:1. (Syr. **ܠܚܢܐ** to speak in a foreign language, especially in Egyptian.)

לעז TO EAT GREEDILY, TO DEVOUR. Compare note under לעז. Arab. quadril. ⁵لعظم id.; voracity. ⁵لص

HIPHIL, to give to eat. Gen. 25:30, **אֶתְּנֶנָּה לְךָ** "give me to eat," let me devour, of a person hungry and greedy.

לעז an unused root. Arab. لعن to curse. Hence—

לְעֹנָה fem. wormwood, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לָפַד an unused root; to flame, to shine, Gr λάμπω. The original idea is in lapping, being lambent lambendo, which the Phœnicio-Shemites and the Greeks express by the syllable lab, lap (לָב, לָפַד, labium, لَاب, lippe, see page cccxxxiv, B), and apply to flame. The common root therefore of the Hebrew and the Greek verb is לָפַד, to which a third radical פ is added, in the same manner as to לָבַד, Gr. δάσος; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδος. From the Phœnicio-Semitic לָמַךְ, inflected in the Aramaean manner לָמַךְ, springs the Gr. λάμπω; and from לָמַךְ, Syr. لَمَعَ, Ch. לָמַךְ, Gr. λαμπάς, λαμπάδος, and not contrariwise.—I formerly compared this with לָא to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לָמַךְ m.—(1) a lamp, a torch (see the root), Jud. 7:16. Job 12:5, לָמַךְ בָּא "a torch despised," i.e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see לָמַךְ.

(2) flame, Gen. 15:17; Dan. 10:6.

לָפִידוֹת ("torches"), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לָפָנִי prep. before, see לָפָנִי. Hence there has been formed a new adj. לָפָנִי (like לָפָנִי from לָפָנִי), before, in front, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَفَت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, to bend oneself—(a) to turn aside from the way. Job. 6:18, יִלְפְּתוּ אֶחָדוֹת דֶּרֶכָם "the journeyers of their way turn aside," i.e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. mocking, frivolous contempt of what is good and upright, Prov. 1:22; hence לָצוֹן i. q. לָצוֹן; Isa. 28:14; Prov. 29:8; from the root לָצוֹן.

לָצַץ a doubtful root i. q. לָצַץ, to mock. Once in part. לָצַץ Hos. 7:5, unless this be for מְלֻצֵץ part. Pilel from לָצַץ.

לָקוּם ("stopping up the way," i.e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִלְקַח, imp. לָקַח Ex. 29:1, more frequently לָקַח with הַ par. Gen. 15:9, inf. absol. לָקַח Deu. 31:26; Jer. 32:14, const. לָקַח with pref. לָקַח (to be distinguished from לָקַח 2 fem. pret.), with suff. לָקַח.

(1) TO TAKE i. q. λαμβάνω (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, & e Hithpael

[“Maltese laqach, jylquach, Vassali, p. 430”], G. λάχω, λαγγάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 7 of member, Eze. 8:3, וַיִּקַּח בְּצִיצֵת רֹאשִׁי “and he took me by a lock of my head,” born beym עֹפֹר (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, “and (Noah) took of all beasts . . . and offered them for a burnt offering,” Gen. 2:15, “and God took Adam, and placed him in the garden;” Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one’s eyes. Similarly, 2 Sam. 18:18, וַיִּקַּח אֶבְשָׁלוֹם “and Absalom took and set up for himself a column in his lifetime;” but Jer. 23:31, by the words “who take their tongues and utter prophecies,” it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, to take for oneself, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) לָקַח אִשָּׁה to take a wife, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח אִשָּׁה “he took a wife for (gave one to) his son,” spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וַיִּלְקַח לְבָנָיו מִבְּנוֹתָיו (וְשֵׁי). In the later books the usual expression is וָשָׂא אִשָּׁה, which see.—(b) to take i. q. to take away (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, “thy brother has taken away thy blessing;” Job 12:20, “he takes away the understanding of the ancients;” Ps. 31:14, לָקַח נַפְשִׁי “to take away my life;” Jer. 15:15, “take me not away (O God)”—Gen. 5:24, וַיִּקַּח אֱלֹהִים “for God had taken him away,” i.e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) to take, i. q. to take possession of, to occupy, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, “let darkness seize upon that night;” Job 15:12, “wherefore does thy heart (thus) seize upon thee?” Also, to take, to captivate any one with blandishments, wisdom (jem. woburch einnehmen); Prov. 6:25; 11:30.—(d) to send after, to fetch any one (holen, holen lassen), Gen. 20:2, וַיִּקַּח אֶת סָרָה “and he fetched Sarah;” Gen. 27:13, לֵךְ שָׂרָה לִי “go, fetch me;” Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,

* Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); *to bring* any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; *to bring*, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(a) *to take*, i. e. *to receive*, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—
(a) *to receive* (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) *to receive* with the ears, i. e. *to perceive* (vernehmen), Job 4:12, compare נָחַץ.—
(c) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL נִפְּל pass. of Kal 1, letter *b*, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter *d*; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. קָצַץ and fut. —

HOPHAL ^הפאל pass. of No. 1, *to be taken*, Gen. 3:19, 23; letter *b*, Isa. 49:24, 25; 52:5; Jud. 17:2; letter *d*, Gen. 12:15; 18:4.

HITHPAEL, part. **אֵשׁ מִתְלַקֶּחֶת** Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. **הִתְלַקֵּךְ**.

Derivatives, מְלַקְחִים [מְלָקַחַהּ, מְלָקַחַת, מְלָקַחַת], מְלָקַחַת [מְלָקַחַת, מְלָקַחַת], pr. n. לְקַחְי, and —

לִקְחָ m.—(1) *arts*, by which any one's mind is *captivated* (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter c.

(2) *doctrine, knowledge*, which any one receives, i. e. perceives, or learns (see root No. 2, *b*; compare Syr. **ܠܚܕ** to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. *instruction*, the *discourse* of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לִּקְחִי ("learned," "imbued with learning"),
[Likhi], pr. n. m. 1 Chron. 7:19.

קָטַף Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e.g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 8:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. **قَطَفَ** to collect any thing lying on the ground; Syr. **ܕܚܦܐ** Peal and Pael, used of collecting wood; Sam. 12, but Nasar. **ܕܚܦܐ** to collect." Thes.]

PUAL, Isaiah 27:12, and—

ΗΓΗΡΑΕΛ, Jud. 11:3, *to be gathered, assembled*
(*of persons*), Arab. and Aram. id.

I leave ילקוט and—

קציר m. a *gleaning* of ears of corn, or of grapes.
Lev. 19:9; 23:22.

לָקַם see לָקַח. ["Arab. لَقِم to stop the way"]

לָקַץ fut. *לִקֹץ* onomatopoeet. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לָקַח, which see; also page cccxxxiv, B. Also Armen. *լակել* *lakiel*, is to lap; Arab. *لَقِيَ* a tongue.

PIEL, id. Jud. 7:6, 7.

לְקַשׁ unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מְקַשׁ the latter rain, and קֶשֶׁת hay of the latter growth. Hence—

PIEL, to gather late fruit, i. e. to glean, Job 24:61
(wheresome copies act as interpreters by reading למקל).

לֶקֶשׁ *m. hay of the latter growth, aftermowth,*
Am. 7:1.

לָשַׁד an unused root. Arabic لَسَد to suck; whence—

לִישָׁ m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32:4, לִישִׁי לִישִׁי "my vigour is changed," i.e. is dried up.

(2) *a sweet cake*; Nu. 11:8, **קֶמֶחַ זָיִת** "a cake of oil," an oiled cake; LXX. ἐγκρίς ἐξ ἐλαίου.

לִשָּׁן of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لِسَان, Æthiop. ሰዓሊ: Aram. ܠܫܢܐ, ܠܫܢܐ, also in languages not Phœnicio-Shemitic, Sanscrit *rasana*, Armen. Լիզու *liezu*, Coptic 𐩪𐩣𐩪𐩠𐩢𐩪, and even γλωσσα, in which γ is an addition; comp. λείσσω, γλαύσσω, γνόφος, νέφος, χλαίνα, *lana* and many other words. [Welsh, *llais*, voice, *lleision*, endowed with voice.] The original idea is that of *lapping*, a power which is found in the syllable *las*, compare ܠܫܢܐ, لکس, لیس, ܠܫܢܐ. A secondary root is the Poel ܠܫܢܐ which see.) 'ב ܠܫܢܐ תחת under the tongue of any one is used in Hebrew for *in the mouth*, Ps. 10:7; 66:17. Specially used of a *calumnious* or *malignant tongue* (what the Chaldeans and Zabians call a *third tongue*, compare Sir. 28:15; and the verb ܠܫܢܐ). Ps. 140:12, ܠܫܢܐ ܕܝܐ "a man of tongue," i. e. a slanderer (but ܠܫܢܐ ܕܝܐ is an *enchanter*, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21.

لسان الجب

מִשְׁכָּה m.—(1) a kind of *precious stone*, Exod. 28:19; 39:12. LXX. λιγύσιον. Vulgate *ligurius*, Germ. *Swal*.

לִּתֵּעַ an unused root, i. q. לָעַץ *to bite*, whence מַלְחָמָה *teeth*.

9

as ב and ה, which see ["and even with י, e.g. חֶמֶן and חֶמֶן"]—(b) with liquids, especially Nun, compare אֵם; Syr. ܐܡܐ; Arab. أُمّ, إِمّ; Arab. إِبْهَام thumb; אֵם pistacio; compare حَمْدُ pistacia terebinthus, Lin. ܚܡܕܐ; Arab. دسم to be fat. מֹרֵךְ נֹרֵךְ threshing

וַאֲמַר; שָׁמַע and שָׁמַע to be opposed to; יָמַר and יָמַר the mark of the plural; comp. the roots מָנַר, מָנַר, מָנַר, מָנַר. More rarely with יָ see p. ccccxii, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Etrusci and Umbri, see O. Müller Etrusker, t. i. p. 56.

מָּ pref. formed from מָּ what? where see the note.

מָּ pref. i. q. מָּ, which see.

מָּ Chald. i. q. Hebrew מָּ what? and also without an interrogation, מָּ that which, Ezr. 6:8.

מָּ m. a stall, for laying up fodder, a store-house, Jer. 50:26; LXX. ἀποθήκη. Root מָּ.

מָּ—(1) subst. m. strength, force, from the root מָּ No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וְכָל מָּ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, מָּ "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מָּ; Job 35:15. Hence—(a) מָּ with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(b) מָּ even to force, i.e. in a very great degree; very, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; quite, altogether, Ps. 119:8; too much, Isa. 64:8.—(c) מָּ i. q. מָּ but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(a) very, exceedingly, greatly, added to adjectives and verbs, as מָּ טוב Gen. 1:31; יָמַר מָּ 12:14; מָּ הִרְבָּה 15:1. Emphatically doubled מָּ מָּ Gen. 7:19; Nu. 14:7.—Ps. 46:2, מָּ מָּ "he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(b) quickly, hastily, which is also connected with exertion of strength (compare Germ. bald, from the Lat. valde, and the Lower Germ. swieth, Anglo-Sax. swithe, very, Germ. geschwinde), 1 Sam. 20:19, מָּ "go down quickly." Vulg. festinus.

מָּ constr. מָּ f.—(1) A HUNDRED, Arab. مائة according to Kam., commonly مائة ["Æth.

ሥላት; Syr. ܡܠܐ]. It is prefixed to substantives in absol. and constr. state, מָּ Gen. 17:17, and מָּ 25:7; it is more rarely put after them, and this is only in the later books; מָּ 2 Ch. 3:16. Dual מָּ (contr. for מָּ) two hundred, Gen. 11:33. Pl. מָּ—(a) hundreds more than one; hence with other numerals מָּ "six hundred," Ex. 12:37; מָּ "eight hundred," Gen. 5:7, etc. Once—(b) one hundred, as if centena, 2 Ch.

25:9 כְּחִיב (compare verse 6). A less common form is מָּ (read מָּ), 2 Kings 11:4, 9, 10, 15 כְּחִיב, compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr מָּ id. Ecc. 8:12.

(3) the hundredth part, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מָּ. Vulg. centesima. As to the centesima of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מָּ Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מָּ Ezr. 6:17.

מָּ once in pl. מָּ m. desires, Psal. 140:9. Root מָּ No. I.

מָּ for מָּ, commonly constr. מָּ (which see) a spot, a blemish. Dan. 1:4 [כִּי]; Job 31:7.

מָּ Milêl (from מָּ as if quidquid).—(1) any thing whatever, Num. 22:38; Deut. 24:10; 2 Ki. 5:20; with a particle of negation, מָּ לא nothing, Deut. 13:18; מָּ id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מָּ לא not even any thing, Gen. 39:23.

(2) in any way (irgend, irgenwie), at all. 1 Sa. 21:3, מָּ אֵישׁ אֶל יָדַע מָּ אֶת־הַדָּבָר "let no one know at all of this matter."

מָּ pl. מָּ Ezek. 32:8, and מָּ m. Gen. 1:16 (from the root מָּ).

(1) light, a light, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מָּ see under that word. מָּ the holy candlestick, Nu. 4:9, 16. Metaph. מָּ עֵינַיִם the light of the eyes, i.e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מָּ f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidstloch). Vulg. caverna. Isa. 11:8. It may also be for מָּ, מָּ, مغارة cavern, מָּ and מָּ being interchanged.

מָּ dual, scales, balance, Arab. ميزان Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מָּ No. II. It differs from מָּ which see.

מאונין Ch. id. Dan. 5:27.

מאיות see מאח No. 1.

מאכל m. (from the root אכל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עץ מאכל fruit tree, Lev. 19:23; מאכל צאן sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, מאכלת עש *food for fire* Isa. 9:18.

מאכלת f. pl. מאכלות (from the root אכל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. مِخَال spoon.

מאח an unused root; perhaps *to stain, to disfigure*, whence מאח, מאח which see.

מאחצים (from the root אצץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כל מאחציו "all the powers of wealth."

מאמר m. (from the root אמר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מאמר Ch. id. Dan. 4:14.

מאן Ch. *a vessel*, i. q. Heb. מָן Dan. 5:2, 3, 23. In Targg. also defect. מן, Syr. مَان. It appears to be for מאנה, from the root אנה No. II. Arab. انى Conj. IV. to hold, whence مَان a vessel, מַנִּי a ship, see page LXIV, A.

מאן not used in Kal, to REFUSE, see the verbal adj. (Syr. مَان, always impers. مَانِ I am wearied; Aph. to cease, to leave off. Cognate is מַנֵּעַ, see מן, p. XXI, A).

PIEL מאן *to refuse, to be unwilling* (opp. to אנה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם-מָאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory, pertinacious, refusing*. Plur. מאנים Jer. 13:10.

I. מאס [see note after No. 2]—(1) TO REJECT (opp. to בחר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and בחר 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samue 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by ב Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. מאסת שבט a despicable tribe, Eze. 21:18. Inf. מאס Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, מאס *contemned, to be contemned, rejected* (for impiety).

II. מאס i. q. מָסַח TO MELT, TO FLOW ABROAD, Chald. מאח = מָסַח, and מאס i. q. מָסַח. Not used in Kal.

NIPHAL, Ps. 58:8, יִמָּאֵסוּ קְדָרִים "let them melt away like water," i. e. perish. Job 7:5, עוֹרִי יִרְנַע וְיִמָּאֵס "my skin heals up and (again) runs with water."

[Note. In Thes. מאס is given as one article; the meaning here assigned to מאס No. II. being there taken as primary.]

מאפה m. (root אפה) *something cooked*, Levit. 2:4

מאפל m. (root אפל) *darkness*, Josh. 24:7.

מאפלה fem. *darkness of Jehovah*, i. e. thick darkness, from מאפל and יה = יָה (like שְׁלֵהֲבָתָה Cant. 8:6). Jerem. 2:31, אֶרֶץ מַאֲפֵלָה "a land of thick darkness," used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמָוֶת, and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root מרר to be bitter, sour; compare מאס, and מָסַח (Arab. مَسَحَ)."] Thes.]

HIPHAL הִמָּאֵר, perhaps i. q. הִמָּרֵר (compare מאס No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סִלֵּן מַמָּאֵר "a thorn which causes pain," i. e. pricking. צִרְעַת מַמָּאֵר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in both cases compare Arab. مَسَّ to become raw again as a wound.

מארב m. (from the root ארב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Ps. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מארת f. constr. מארת (from the root אר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of מן and את prop. *ab apud, from with*, see after את p. xciv, A.

מבדלות (root בָּדַל plural *separations*, i.e. separated places. Josh. 18:9; הָעָרִים הַמִּבְדִּלוֹת "cities (which were) separately destined."

מבוא m. (root בּוֹא pl. -ים and -ות-.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, מְבוֹא הָעִיר "the entrance of the city," i.e. the gate. Pro. 8:3; מְבוֹא פְתָחִים "at the entrance of the gate."

(3) מְבוֹא הַשֶּׁשֶׁשׁ הַשָּׁמַיִם *the entrance* (i.e. *place of setting*) of the sun, the west, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

מבוקה f. (from the root בָּוַךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מבול masc. (from the root יָבַל No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

מבונים 2 Ch. 35:3 כְּחִיב, for קְרִי מְבִינִים, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

מבוסה f. (root בּוֹס) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . מבוסה of treading down," i.e. treading down every thing.

מבוע (from the root יָבַע) m. pl. -ים *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. منبع id.

מבוקה f. *emptiness*, Nah. 2:11, from the root בּוֹקַה; see בּוֹקַה.

מבחר m. (from the root בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, מְבַחֵר עֲמָקָיו "thy most choice valleys;" Isa. 37:24, מְבַחֵר עֲרֵצֵי הַיָּדָן "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, עַם מְבַחֲרָיו "his most choice people," Dan. 11:15.

(2) [Mibhar], pr. n. m. 1 Ch. 11:38.

מבחר m. id. *choice*, 2 Ki. 3:19; 19:23.

מבט m. (for מְבַט, root נָבַט) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. מְבַטִּי for מְבַטָּה, Zec. loc. cit., Pathach shortened into Segol, like אֲבִיתָר for אֲבִיתָר, compare Hebr. Gr. m. § 27, note 2, b.

מבטא m. (from the root נָבַט) *something rashly uttered*, followed by שְׁפָתַי Num. 30:7, 9.

מבטח (root בָּטַח) with suff. מְבַטְחִי, pl. מְבַטְחִים (dag. f. impl.) m.

(1) *confidence, sure and firm hope*, Prov. 22:19; hence used of the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

מבליגית f. (from the root בָּלַג) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, מְבַלִּיג *cheering up*, see Lehrs. p. 514, where, to the instances ending with ית, may be added this in ית-.

מבנה m. (from the root בָּנָה) *building*, Ezek. 40:2.

מבני [Mebunnar], see מְבַנֵּי.

מבצר m. (from the root בָּצַר No. 2), [pl. -ים, once ית- Dan. 11:15].

(1) *defence* (of a city), *fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. עִיר בְּצֻרָה Isa. 17:3; Hab. 1:10. The same is מְבַצֵּר, e. g. עִיר מְבַצֵּר לָרֶגֶל Josh. 19:29, and מְבַצֵּר לָרֶגֶל 2 Sam. 24:7, "defenced Tyre," i.e. Palætyrus (compare my Comment on Isa. 23:7). Pl. מְבַצְרֵי Num. 32:36; Jos. 19:35; also with both words in pl. מְבַצְרֵי Jer. 5:17, and with one only so put מְבַצְרוֹת "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, מְבַצֵּר like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [Mibzar], pr. n. of a prince of the Edomites, Gen. 36:42.

מברח m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

מבשם ("sweet odour"), [Mibsam], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

מבשים (from the root בָּשַׁל) masc. pl. *pudenda*, Deut. 25:11.

מבשלות pl. f. (from the root בָּשַׁל) *hearths, i.e. cooking places*, pr. part. Pl. those that cook flesh, Eze. 46:23.

מג m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, prop. *great, powerful*. (To this answer the Pers. *mogh*, magian, from *mih*, great, leader; Zend. *meh, maé, mdo*; Sansc. *mahat, mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis, magnus*.) מַגִּי by apposition, prince magian, chief of the magi, Jer. 39:3.

מַגִּי see מַגִּי under the word מַגִּי No. I. 3, and מַגִּי No. 2, letter *g*.

מַגְבִּישׁ ("congregating," compare Ch. מַגְבִּישׁ), [*Magbish*], pr. n. of a place; according to others of a man, Ezr. 2:30.

מַגְבִּלוֹת (from the root מַגְבֵּל No. 1), plur. f. *small cords*, Ex. 28:14; see מַגְבִּלוֹת.

מַגְבָּעָה (from the root מַגְבָּע), fem. *the mitre* of the common priests, so called from its round form; different from מַגְבָּעָה, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. مَصْحَا cap, hat; Ethiop. ቆብዖ: mitre of priests and monks.)

מַגְדָּר an unused root. Arab. مَجْد to excel in honour, in glory, مَجْد nobility, honour, glory. I have no doubt but that it is the same as מַגְדָּר (*m* and *n* being interchanged), מַגְדָּר to be chief, noble; whence מַגְדָּר prince. Hence מַגְדָּרוֹת precious things, pr. n. מַגְדָּר, and —

מַגְדָּר m. *something very precious or noble*. Deut. 33:13, מַגְדָּר שָׁמַיִם "the precious things of heaven," i.e. (as immediately follows) rain, dew. Deut. 33:14, מַגְדָּר תְּבוּאוֹת "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, פְּרִי מַגְדָּרִים "most precious fruits." Cant. 4:16, and even without פְּרִי, 7:14, קֵל מַגְדָּרִים "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. مَجْد dried fruit.)

מַגְדָּר Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and מַגְדָּר (perhaps "place of crowds," from מַגְדָּר, [Megiddo, Megiddon], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. Μαγδαλά; Vulg. Mageddo. מַגְדָּר the plain of Megiddo, 2 Ch. 35:22; מַגְדָּר the waters of Megiddo, Jud. 5:19, i.e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, اللجون, Rob. iii. 177.]

מַגְדָּל & מַגְדָּל [Migdol], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian מגדול (abundance of hills), which as a foreign name the Hebrews appear to have changed into מַגְדָּל (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

מַגְדִּיאל ("prince of God"), [Magdiel], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54

מַגְדָּל pl. מַגְדָּלִים and מַגְדָּלִים (from מַגְדָּל), m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of watchtowers, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, rising up and higher in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower*—

(a) מַגְדָּלֵאל ("tower of God"), [Migdal-el], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. Μαγδαλά, Matt. 15:39, now مَجْدَل [Majdel], on the western shore of the sea of Galilee, not far from Tiberias.

(b) מַגְדָּלֵגָד ("tower of Gad"), [Migdal-gad], a town of the tribe of Judah, Josh. 15:37.

(c) מַגְדָּל עֵדָר ("tower of the flock"), [tower of Edar, tower of the flock], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

מַגְדָּנוֹת plur. f. (from the root מַגְדָּר), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

מַגּוֹג [Magog], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

1. 6, § 1). The Arabs call them ماجوج و ماجوج Yajûj and Majûj, and they have many fables about them. Their king is called ماجوج, which see. See

Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined *Chin* and *Machin*, i.e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreviziani Nummis Cuficis, page 95.

מגור m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

מגור m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings, sojourning in foreign lands*; Gen. 17:8, **אֶרֶץ מַגְרִיף** "the land in which thou sojournest," art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

מגור f. i. q. **מגור** *fear*, Pro. 10:24.

מגור f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

מגור f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

מגל m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic **مِغْل**, Syr. **ܡܓܠܐ** id.).

מגלה f. (from the root **גל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **כְּתוּבֵי הַמִּשְׁפָּט** "the volume of the book;" *kar' êxogon* the book of the law.

Syrian **ܡܓܠܐ**; Arab. **مَجْلَة**, according to

Kam. p. 1416 (not **مَجْلَة** as it is in Golius).

מגלה Ch. id. Ezr. 6:9.

מגמה f. (from the root **גם**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, **מַגְמַת פְּנֵיהֶם קְרִיָּקָה** "the crowd of their faces looks straight on," *ihret Gesicht der Schaar ist vorwärts gerichtet*. Arab. **جَمَة**, *a troop, a multitude*. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. **جَم** to desire, to be near and urgent on something.

מגן not used in Kal.

PIEL **מָגַן** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like **מָגַן** to make any one any thing, Hos. 11:8; comp. **مَجَانًا**, gratis, prop. given. (To this seems to answer Arabic **مَكَّن** to be able; II. to give into one's power, **م** and **ن** being interchanged.)

מָגַן com. (f. 1 Ki. 10:17); with suff. **מָגְנִי**; pl. **מָגְנִים**, const. **מָגְנִי** (prop. part. Hiph. from the root **מָגַן** to protect), *a shield*, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. **مِجَنَة**, id.) This word implies a shield of a smaller size and extent than **לָשֶׁת מָגַן**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **אִישׁ מָגַן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מָגְנִי עַל-אֱלֹהִים**, "my shield is with God," i.e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מָגְנֵי-אֶרֶץ** "the shields of the land;" poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

מַגְנָה f. *a covering* (from the root **מָגַן**); once Lam. 3:65, **מַגְנֵת-לֵב**, "covering of the heart," i.e. hardening, obstinacy; compare *καλυμμα ἐπὶ τῇ καρδίᾳ*, 2 Cor. 3:15; and Arab. **أَكْنَة عَلَى التَّلَوُّب** coverings over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Joe. Kimchi (the father) comparing Arab. **غاشية القلب** (i.e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

מַגְעָת f. (from the root **גַּעַץ**) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מַגְפָּה f. (from the root **גָּפַח**), with Tzere impure — (1) *slaughter in battle*, 1 Sam. 4:17.

(2) *a plague sent from God*, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

מַגְפִּיעַשׁ (perhaps **מַמְפִּיעַשׁ** "killer of moths"), [Magpiash], pr. n. m., Neh. 10:21.

מָגַר kindred to **גָּרַר**, **הָגַר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מָגַר אֶת-חֶרֶב** "cast before," i.e. "delivered to the sword;" Syr. intrans. **ܡܓܪ** to cut down.

PIEL. מַגֵּר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְרֹן.

מַגֵּר Chald. Pael מַגֵּר id. *to cast before, to throw down*, Ezr. 6:12.

מִגְרָה f. (from the root נָגַד No. 2), *a saw*, 2 Sam. 18:31; 1 Ki. 7:9.

מִגְרֹן ("a precipitous place," from the root מָגַר). [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from נָטַע No. 2, *to take away, to withhold*), *contractions, drawings in, diminutions of a wall* (Xbfae), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפוֹתֶיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. ein Spatenstück, (from the root נָרַף). Joel 1:17, "the grains are dried up under their clods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb נָרַשׁ No. 2, q. v., Eze. 36:5.

(2) *a place to which cattle is driven forth to feed, pasture* (from נָרַשׁ No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עֲרֵי מִגְרָשִׁים.

(3) *any open space* surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשׁוֹת (as if from the sing. מִגְרָשׁ); but masc. gen., Eze. 27:28.

מִדְּ with suff. מִדִּי Psalm 109:18; and מִדִּי Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) *a garment*, so called from being spread out (see the root מָדַד No. 1), Psa. 109:18; Levit. 6:3; also *carpet*, on which the more noble sit; plur. מִדִּין Jud. 5:10.

(2) *a measure* (from מָדַד No. 2), Job. 11:9; Jer. 13:25, מִנְתַּ מִדָּה "the portion measured out to thee."

מִדְבָּח Chald. *an altar*, Ezr. 7:17; from the root בָּחַךְ.

מִדְבָּר m. [with ה local מִדְבָּרָה; const. מִדְבָּר; once with ה local מִדְבָּרָה 1 Kings 19:15]. — (1) *an uninhabited plain country, fit for feeding flocks, not desert, a pasture*, from the root דָּבַר No. 2, *to lead to pasture*, like the Germ. *Ärft* from *treiben* (Syriac

דִּישָׁא נְאוֹת מִדְבָּר, Joel 2:22, "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֻפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִדְשֻׁוּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) *a sterile, sandy country*, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבָּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always *the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, מִינֵי, שְׁמָרֹן, פְּאָרֶן). מִדְבָּר יְהוּדָה the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Psa. 63:1. Metaph. Hos. 2:5, שָׁמָיִה כְּמִדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) *poetically the instrument of speech* (from דָּבַר to speak), *the mouth*. Cant. 4:3, מִדְבָּרָה נְאוּמָה "thy mouth is pleasant" (parall. thy lips). LXX. *kalía*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

מִדָּר plur. מִדְרֵי, twice contr. מִדְוֵי Isaiah 65:7, and מִדְוֹם Num. 35:5; inf. מִדְרָה Zec. 2:6; fut. יִמְדָּר [with 1 conv. מִדְרָה].

(1) i. q. *to stretch out, to extend*, see HITHPOEL and the nouns מִדָּה, מִדָּה, also מִדָּה.

(2) *to measure* (Sanskrit *mā, mād*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέδιμος*, Lat. *metior, meta*; Goth. *mītan*, Anglo-Sax. *metan*, Germ. *meffen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37, 33:22.

PIEL, fut. [see מִדָּר] i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.

POEL מִדָּר id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX and Chald. render it, *he shaketh the earth*, from מָדָר, Arab. Med. Ye, to be moved.

HITHPOEL, מִדָּר to stretch oneself out, 1 Ki. 17:21.

Derivatives, מָדָר, מָדָר, מָדָר [and pr. n. מִדָּר].

מָדָר m. *flight*, from the root מָדָר (compare fut. מִדָּר Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וּמִדָּר עָרֵב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מָדָר as Pret. Piel from מָדָר in an intrans. and intensitive sense, *the night is extended* [so taken in Thea.].

מָדָר i. q. מָדָר to extend, to measure, a root not used as a verb, from which come the nouns מָדָר and מָדָר No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מָדָר fem. (from the root מָדָר) — (1) *extension, length*. מָדָר אִישׁ a man of tall stature, 1 Ch. 11:23; pl. מָדָר אֲנָשִׁי Isa. 45:14, and מָדָר (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, מָדָר מָדָר "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מָדָר מָדָר a measuring cord, Zec. 2:5.

(3) i. q. מָדָר No. 2, a garment, plur. מָדָר Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מָדָר m. Chald. *tribute*, as if what is measured, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מָדָר Ezr. 4:13; 7:24. Syr. مَدَر.

מָדָרָה ἄπ. λεγόμεν. Isa. 14:4, if this be the true reading, denom. from אָרָה (which see), i. q. אָרָה gold; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. נָגַשׁ); or *heap, store-house of gold*; so that מ formative may indicate place compare דִּמְךָ dung, מָדָרָה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. ἐπισπουδαστικής, Syr., Ch., Saad.), and have expressed מָדָרָה *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs יָרָה and נָגַשׁ answer to one another in parallel members.

מָדָר pl. with suft. מָדָרָה m. a garment, 2 Sam. 10:4; 1 Ch. 19:4, from the root מָדָר = מָדָר.

מָדָרָה m. (from the root מָדָר) *disease*, Dent. 7:15; 28:60.

מָדָרָה m. pl. *seductions*, Lam. 2:14, from the root מָדָר, see Hiphil No. 3.

I. מָדָר m. pl. מָדָרָה (from the root מָדָר). — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 19:19.

II. מָדָר m. (from the root מָדָר = מָדָר), *extension, tallness*, 2 Sam. 21:20 קרי מָדָר, אִישׁ a tall man, i. q. מָדָר אִישׁ 1 Ch. 20:6; כְּחִיב should be read מָדָר, with the same meaning.

מָדָרָה (contr. from מָדָר מָדָר what is taught? i. q. for what reason? Gr. τί μαθών), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מָדָרָה אִישׁ are not to be taken as closely connected; for אִישׁ as is very often the case (see אִישׁ B, 1) answers to הֲ interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאִישׁ מָדָרָה or why should I not be impatient?" oder weshalb soll ich nicht ungeduldig werden?

מָדָרָה Ch. (from the root מָדָר) *habitation*, Dan. 4:22, 29; 5:21.

מָדָרָה f. a pile for burning, i. q. מָדָר No. 3, Eze. 24:9; Isa. 30:33.

מָדָרָה f. (from מָדָר) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מָדָרָה m. *throwing down, ruin*, Prov. 26:28, from the root מָדָר.

מָדָרָה pl. f. (from the root מָדָר) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מָדָרָה *hastily, urgently*.

מָדָר f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مَدَر id.) Gent. noun מָדָר a Mede, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *middle*.]

מָדָר Ch id *Media*, Exr. 6:2; Dan. 5:28; 6:12

Gentile noun emphat. **מְדָה** כְּחִיב, *a Mede*, י"א. 6:1.

מְדָה (contr. from **מְדָה**) *what is sufficient*, 2 Ch. 30:3, compare the note under **מְדָה**.

מְדָה see **מְדָה** No. 2, b.

מְדָה m.—(1) *strife, contention* (from the root **מְדָה** see Niphal), pl. **מְדָהִים** Prov. 18:18; 19:13, and elsewhere in **מְדָה** has כְּחִיב. See **מְדָה**.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the *Ælanitic gulf* (where the Arabian geographers place the city **مَدْيَن**), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—**מְדָה** **מְדָה** the dromedaries of Midian, Isa. 60:6; **מְדָה** יוֹם the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is **מְדָה** *Midianite*, Num. 10:29; pl. **מְדָהִים** Gen. 37:28; f. **מְדָה** Num. 25:15.

מְדָה ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדָה fem. (from the root **מְדָה**) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; **מְדָה** **מְדָה** Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr **ܡܕܝܬܐ** id. [This word means *city*, as it is corrected in Thes.]; but **ܡܕܝܬܐ** signifies *city*.)

מְדָה *a mortar*, Num. 11:8, from the root **מְדָה**.

מְדָה ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מְדָה f.—(1) i. q. **מְדָה** *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מְדָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָה (from the root **מְדָה**).—(1) *strife, contention*, only in pl. **מְדָהִים** Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָה Gentile noun, only in pl. **מְדָהִים** i. q. **מְדָהִים** *Midianites*, Gen. 37:36, compare verse 28.

מְדָה & **מְדָה** (from the root **מְדָה** ["compensated by Dagesh in verbs **מְדָה**"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. *συνείδησις*. (Ch. **מְדָה**, Syr. **ܡܕܝܬܐ** id.)

מְדָה see **מְדָה**.

מְדָה pl. f. (from the root **מְדָה**) *piercings* (of the sword), Prov. 12:18.

מְדָה Ch. i. q. **מְדָה** (from the root **מְדָה**) *habitation*, Dan. 2:11.

מְדָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a *ladder* (*Stelsteige, Stelfentreppe*, compare *κλίμαξ* e. g. *κλίμαξ Τυρίων*), from the root **מְדָה** Cant. 2:14; Eze. 38:20.

מְדָה m. (from the root **מְדָה**) *a place which is trodden*, Deu. 2:5.

מְדָה m. (from the root **מְדָה** No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, **מְדָה** **מְדָה** "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that **מְדָה** like the Arab. **مدرس** means any book, but this is incorrect.

מְדָה (the actually occurring form), see **מְדָה**.

מְדָה with the art. **מְדָה** pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מְדָה, **מְדָה**, **מְדָה**, **מְדָה**, **מְדָה** (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like **מְדָה** of persons: *quid?* Gr. *τί*; **WHAT** (Syr. **ܡܕܝܬܐ**, Arab. **مَا**), in a direct interrogation, Gen. 4:10, **מְדָה** "what

hast thou done?" Isa. 38:15, **מָה אֶפְעֶה** "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee **מָה** **יְהוָה** לֵאמֹר what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, **הַחֲכִמָּה מָה** "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as **מָה בְּצֹעַ** "what of profit?" Ps. 30:10. **מָה דְּסִמּוּן** "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quæ similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, **מָה הָעָרִים** "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) **מָה לָּךְ** "what to thee?" i.e. what wilt thou, Jud. 1:14, and followed by **כִּי** "what (is) to thee that (thou doest thus)?" Gr. *τί παθὼν τοῦτο ποιεῖς*; Isa. 22:1; without **כִּי** Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) **מָה לִּי וְלָךְ** "what (is) to me and thee?" i.e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, **מָה לָּךְ וְלִשְׁלוֹם** "what hast thou to do with peace?" without the copula, Jer. 2:18, **מָה לָּךְ לְרֶדֶךְ בְּצָרִים** Hos. 14:9; and followed by **אֵת** Jer. 23:28, **מָה לְתֹכֶן אֶת־הַבָּרָק** "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. **مَا لِي وَمَا لَكَ**, and Greek *τί μάχασι κάμοι*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(e) indefinite pron., *anything, something, whatever*, more fully **מָה וְכֵן** for **מָה וְכֵן** which see. (Arab. **مَا شَيْءٌ** anything, whatever.) Proverbs 9:13, **כִּלְיָהָ מָה** "he doth not care for anything." 2 Sa. 18:22, **וְיָהִי מָה אֲרֹצָה** "whatever there is, let me run." Job 13:13, **וְיַעֲבֹר עָלַי מָה** "and let there happen to me whatever (will)." Job 13:14. Followed by **כִּי** *that which* (Syr. **ܕܝܢܐ**) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, **מָה רָאִיתֶם עֲשִׂיתִי** "what you have seen me do;" **מָה** *thr* *sahest*, *baß* *ich* *that*. Nu. 23:3, **כִּי מָה יִגְדֹּל לִי** "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ εἶπαι μοι δείξῃ*. Syr., Ch. 3, 7.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller **לָמָּה**, as in Gr. Lat. *ri*; *quid*? Exodus 14:15, **מָה תִּצְעַק אֵלַי** "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. **مَا**. Gen. 28:17, **מָה הָיָה הַמָּקוֹם הַזֶּה** "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, **מָה טוֹבוֹ אֶתְהַלְּךְ** "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, **מָה אֶהְבֵּיתִי תוֹרָתְךָ** "O how (how greatly) I love thy law!" Iron. Job 26:2, **מָה עֲזָרְתָּ לְלֵאֲרֵכָה** "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, **כִּדְּמַי נִצְטָדֵק** "how shall we justify ourselves?"

(C) There are several examples in which **מָה** of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear יִהְיֶה לִּי מָה הֵיטֵב מִמֶּנִּי" i.e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, **אֲדָבָה מִדְּיָבוֹן דְּרַבּוֹ** "and man, how doth he know his way?" i.e. he scarcely knows it, he does not know it; Chald. **مَا**. Job 31:1, "I have made a covenant with mine eyes, **מָה אֶתְבּוֹלֵן עַל־בְּתוּלָה** how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. **مَا**). Cant. 8:4, **מָה תִּשְׁעִירוּ וְיִשְׁתַּעֲרֶוּ אֶת־הָאֲהָבָה** "why awake ye...my beloved?" i.e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is **אֵם**); compare below **בְּמָה** Isaiah 2:22, and **כִּמָּה** Job 21:17, and **לְמָה** letter *b*. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, **مَا**, **مَا** have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) **בְּמָה**, **בְּמָה** prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle **בְּ**.—(a) *for what* (price)? see **בְּ**, B, 9; Isa. 2:22, **בְּמָה נִחְשָׁב הוּא** "at what price shall he be reckoned?" i.e. he is worth little, or nothing.—(b) *on what account? why?* (see **בְּ**, B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) **כִּמָּה** (compare as to the article after **כִּי** of similitude, page cccxi); Syriac **ܕܡܐܢܐ**; Arabic **كَمْ**; pr. *as what?* (*wie was?*), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, **כִּמָּה רָחְבָּהּ** "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, **כִּמָּה מַעֲשִׂים** "how many times?" i.e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, **כִּמָּה שָׁנִים** "how many are now

the years!" for, now so many years; also, *how often?* Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה, and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters מ, ה, ו and the name יְהוָה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לְּ causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה וְהָאֵלֹהִים and with Makk. לָמָּה זֶה (see לָמָּה No. 1, b), *why then?* (Arab.

لِمَ, emphat. لِمَاذَا); Gen. 25:22, לָמָּה זֶה אֲנִי, "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. **ܠܡܐܢܐ**; Ch. **למא**, לָמָּה, *lest, lest perhaps*; Eccl. 5:5, **לָמָּה יִקְצֹף הָאֱלֹהִים עָלַי**, "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the

LXX. *iva μή*, Vulg. *ne forte*; Syr. **ܠܡܐܢܐ**, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form **ܠܡܐܢܐ** accurately answers **לָמָּה** Cant. 1:7; LXX. *μή ποτε*, Vulg. *ne*, and **לָמָּה**, which, Dan. 1:10, is even put after a verb of fearing, just like **לָמָּה**, "for I am afraid of my lord the king **לָמָּה יִרְאֶה יְהוָה** lest he see;" Theod. *μή ποτε*. (Arab. from **لِمَا**, *why?* is shortened **لِمَ**

not, like **لِمَا** from **لِمَا** **لِمَا**.)

(4) **לָמָּה** on account of (that) which, because that, from ? on account of (A, 6), and **לָמָּה** relat. So once, 1 Ch. 15:13, where contr. **לָמָּה** **לְמַבְרָאֵנָה** for **לָמָּה** **לְמַבְרָאֵנָה** "because that from the beginning," etc. (Compare **לָמָּה** enough, 2 Ch. 30:3.)

(5) **לָמָּה** (*εἰς* *ri*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) **לָמָּה** prop. upon what? Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

Note. As to the use of the various forms, we should observe—(a) the primitive form **לָמָּה** is found *every where* in pause, also before מ and נ, whether Mak-kaph be inserted or omitted, as **לָמָּה** **לְמַבְרָאֵנָה** Zec. 1:9; **לָמָּה** **לְמַבְרָאֵנָה** Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; Josh. 22:16; Jud. 8:1; Gen. 21:29; 1 Ki. 9:13; also **לָמָּה** 2 Ki. 8:13; **לָמָּה** Gen. 31:32.—(b) Very frequent is **לָמָּה**, before letters which are not gutturals, followed by Dag. forte

conjunctive, as **לָמָּה** **לְמַבְרָאֵנָה** Jud. 1:14; **לָמָּה** **לְמַבְרָאֵנָה** Ex. 3:13; **לָמָּה** **לְמַבְרָאֵנָה** 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as **לָמָּה** **לְמַבְרָאֵנָה** Nu. 16:11; **לָמָּה** **לְמַבְרָאֵנָה** Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes **לָמָּה**, followed by Dag. coalesces with the next word, as **לָמָּה** **לְמַבְרָאֵנָה** for **לָמָּה** **לְמַבְרָאֵנָה** Isa. 3:15; **לָמָּה** **לְמַבְרָאֵנָה** Exod. 4:2; **לָמָּה** **לְמַבְרָאֵנָה** Mal. 1:13; **לָמָּה** **לְמַבְרָאֵנָה** (which see), and followed by a guttural, **לָמָּה** **לְמַבְרָאֵנָה** for **לָמָּה** **לְמַבְרָאֵנָה** Eze. 8:6 (also the pr. names **לָמָּה** **לְמַבְרָאֵנָה**).—(d) **לָמָּה** is put, followed by the letters ה, ע, ח, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), **לָמָּה** **לְמַבְרָאֵנָה** Ps. 39:5; 89:48; Job 26:2 (**לָמָּה** **לְמַבְרָאֵנָה** 1 Sa. 20:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); **לָמָּה** **לְמַבְרָאֵנָה** 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes **לָמָּה** 1 Sa. 1:8; **לָמָּה** 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and **לָמָּה** **לְמַבְרָאֵנָה** Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than **לָמָּה**); followed by Dag. forte, **לָמָּה** **לְמַבְרָאֵנָה** Jud. 16:5.

לָמָּה once **לָמָּה** (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. **לָמָּה** *what* it is *that, that which*, Dan. 2:28.

With pref. **לָמָּה** *how! how much!* Dan. 3:33; **לָמָּה** *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; **לָמָּה** *id.* 7:23. Comp. Heb. **לָמָּה** letter b.

לָמָּה or **לָמָּה** not used in Kal; prob. to DENY, TO REFUSE; Arab. **لَا** and **لَا** to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence—

HITHPALPEL **לָמָּה** *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה f. (from the root **לָמָּה**), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. **לָמָּה** *deadly disturbance*, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

לָמָּה (i. q. Syriac **ܠܡܐܢܐ** "faithful;" also, "eunuch," as being a faithful servant of his master, from the root **לָמָּה**), [*Mehuman*], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

לָמָּה ("whom God benefits," a Chaldean form for **לָמָּה**), [*Mehetabel, Mehetebeel*] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.

מהיר m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪ** id. Root **מהיר** No. 2.

מהלל i. q. Ch. **מהלל**, Heb. **מלל** (comp. p. ccxi, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

מהלך masc. (from the root **הלך**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מהלכים** Zec. 3:7, part. Hiph. from the root **הלך** are leaders, companions.

מהלל m. (from the root **הלל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

מהללאל ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

מהלמות pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הלם**.

מהמרות pl. f. *ἀναξ λεγόμεν*. Ps. 140:11, *streams, whirlpools*, from the root **המר**, which see. Comp.

مهمر many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

מהפכת fem. (from the root **הפך**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, *it an accusative, as the case of its verb*. Isa. 13:19, *like the overthrow of Sodom by God*. Jer. 50:40; Am. 4:11.

מהפכת f. (from the root **הפך**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body *was distorted* (morin jemanb trumm gefchlossen wurde). Compare **פר** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:29:26. 2 Chr. 16:10, **בית המפרכת** "the house of the stocks," a prison.

מהיר—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مهير** to be diligent, acute-minded, see Pi. No. 2, and **מהיר**.

מהיר—(1) *to hasten*—(a) *to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **הביא** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*; where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מהיר** "make haste, escape," i. q. *escape quickly*, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מהיר** "how then hast thou found it so quickly?" Ex. 2:18. **מהיר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4.

מהיר properly *to be precipitate*. Job 5:13, **הנהיג** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **מהיר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous*, rushing on precipitately; Germ. *ungeföhrt*, Hab. 1:6.—(3) *timid, precipitate* in flight, Isa. 35:4.

Derivatives, **מהיר**, **מהיר**, **מהיר** [pr. n. **מהיר**].

II. **מהיר** TO BUY, specially a wife, for a price paid to the parents (**מהיר**). Kindred verbs are **מיר** which see, and with **ה** hardened **מיר**, **מיר**, Exod. 22:15.

מהיר adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

מהיר m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مهر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

מהיר fem. *hastening, celerity*, Ps. 147:15; whence **מהיר** Eccles. 4:12; **מהיר** Ps. 147:15; and **מהיר** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

מהיר ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

מהירות plur. f. (from the root **החל**) *deceitful things*, Isa. 30:10.

I. **מהיר** properly i. q. **מה** *what, (that) which*, pleon. joined in poetic language to the prepositions **ב**, **ב**, **ל**, so that there are formed the separate words **במהיר**, **במהיר**, **למהיר**, like **במה** for **במה**, **למה** for **למה**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 82, and

Lehrgeb. page 649. As to **כִּמְּ** and **כִּמְּ** see in their respective places **כִּמְּ** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. מו i. q. מ Arab. ماء *water* (see מ), from the unused root מוא. [See Job 9:30 (כחיב); see more in Theol.]

זוא *to flow*, see ז'. [See Thes.]

מוֹאֵב ("water," i.e. "seed," "progeny of a father," see Gen. 19:30—38; compare מו No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrak, from the chief city, extending to the east of the Dead Sea, as far as Arnon. **עֲרֵבוֹת מוֹאֵב** the plains of Moab, Deu. 34:1, 8; Num. 32:1, situated to the north of Arnon, opposite to Jericho, although called also **אֶרֶץ מוֹאֵב** Deut. 28:69 (39:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 501, sqq. Gent. noun מוֹאָבִי f. מוֹאָבִיָּה. Ru. 4:5; 2 Ch. 24:26.

מול i. q. מול, מול, which see, *over against*,
Neh. 12:38.

מוֹצֵא *m. entrance*, Eze. 43:11 and 2 Sam. 3:25 in קרי for מָבֹא, a word irregularly formed so as to correspond with the word מוֹצֵא which is added in the sentence. Compare *Lehrg.* p. 374, note.

מִלֵּךְ—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. *ع* Med. Ye. Figuratively *to be dissolved with fear and alarm* (compare *פָּדָה*), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PIEL *פִּילֵל* to cause to flow down, to soften, e.g. arid ground with showers, Ps. 65: 11, *פָּרְיֵיבַיִם תִּפְלֶנֶה*, *Metaph.* Job 30: 22 *קָרִי תִפְלֶנֶה תִפְלֶנֶה* "thou hast dissolved my welfare;" *כְּחֵיב תִּפְלֶנֶה תִפְלֶנֶה* "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:36.

מורד an unused root. Arab. **ماد** Med. Ye; *to be moved, agitated*, e.g. used of an **earthquake** (cogn. **מורד, נורד, מורד**). The verb itself in Pilel **מורד** is perhaps found, Hab. 3:6, "(God) standeth **מורד** and moveth the earth," compare LXX., Ch. But see under **מורד** Poel.—Besides this, hence is derived the noun **תמיד**.

מוֹדַע **מוֹדַע** m. (from the root יָדַע) Prov. 7:4, and
מוֹדַע Ruth 2:1 קָרִי, familiarity, acquaintance-
ship, and concr. *an acquaintance, a friend.*

מִדַּעַת f. id. Ruth 3:2.

מוט fut. ימוט TO TOTTER, TO SHAKE (kindred to נוט and נוד “לט Med. Ye, to turn aside from right

Æth. ወደጠ: to incline, comp. Syr. مَدَّ to waver," see Thes.), e. g. used of the mountains, Ps. 46:3. Isa. 54:10; of a land or kingdom, Ps. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said מִסָּחָה יֵרֶגֶל אֶחָד any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, וַיִּסָּחֶה יָדוֹ עִמָּךְ and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL נִפְּחַל, fut. יִפְּחוּ; i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5, almost always with a negative particle, as לֹא יִפְּחוּ *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; יִפְּחוּ לֹא *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPHIL, to cause to totter, or come down, to cause to fall upon, Ps. 55:4; 140:11 כתיב.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

מִמֶּנִּי m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) a *bar* for carrying any thing on, so called from being shaken, Num. 13:23; also a *frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see מוֹטָה No. 3.

מוֹקֶה f.—(1) i. q. מוט No. 2, a *bar, staff*, 1 Ch. 15:15. בָּרִים כְּמוֹת הַעֵל *bars of a yoke*, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30
18. Metaph. Isa. 58:6, 9.

מִן i. q. **מָדָד** TO PINE AWAY; specially to be brought to poverty, Lev. 25:25, 35, 39, 47 **SOME**

have absurdly referred to this root the pr. n. מִיָּדָר, מִיָּדָה, מִיָּדָה, which see in their own places.

מול TO CUT OFF, TO CIRCUMCISE (comp. מָלַל No. II., נָמַל No. I.); with an acc. of pers: Gen. 31:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וּמָלַתְּם אֶת עֵרְלַת לְבַבְכֶּם "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deut. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַמּוֹלֵל לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL מוֹלֵל to cut down. Impers. Ps. 90:6, לְעֵרֹב מוֹלֵל יְהוָה "in the evening it is cut down (man like grass) and withereth."

HIPHIL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמוֹלֵל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ הַצֵּדָה כְּמוֹ יִתְמוֹלְלוּ " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

מול Deu. 1:1; מוֹאֵל Neh. 12:38; elsewhere מוֹל prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with Arabic عمل, which according to Castell, followed by الى is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is عمل الى. It may be more correctly supposed that in the verb מוֹל to cut off the point, there is the notion of front; in this case מ in מוֹאֵל would be inserted in order to lengthen the syllable, as at the end of נָמַל for נָמַל; comp. Gerin. 60b, פּוֹטֵן. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹאֵל may be for מוֹאֵל from the root מוֹל i. q. מוֹל, מוֹל to go before [taken in Thes. as from מוֹל; but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים "before God."

(2) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחֲזֶה אֶל מַחֲזֶה "window over against window."

With other prepositions prefixed—(1) מוֹלֵם to wards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood מוֹל הַר גֵּרִיזִים towards mount Gerizim;" Josh. 9:1. Specially מוֹלֵם prop. in the face, or front of, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah מוֹלֵם הַפְּלָחָה in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[מוֹלֵם adv. over against, Neh. 12:38.]

(2) מוֹלֵם — (a) prop. from before, i. q. מוֹלֵם, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מוֹלֵם בְּקֵצִים "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מוֹלֵם הַפָּנִים (prop.) from the face of the garment," as if בִּידָה, hart vom Oberleibe weg.—(b) of tarrance in a place; 1 Ki. 7:39, מוֹלֵם נָגַב "on the south side;" Num. 22:5, "and he (the people) is dwelling מוֹלֵם by my side," mir zur Seite. Followed by מוֹלֵם on the fore part, in front of any thing, Exod. 28:27; 39:10.

מולדה ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

מולדת f. (from the root מוֹלַד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Esch. 16:3, 4; מוֹלָדָה Gen. 11:28; 24:7; and simply מוֹלָדָה native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

מולח f. circumcision, Ex. 4:26; root מוֹלַח.

מוליד ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

מוֹל (for מוֹלֵם, מוֹלֵם, from the root מוֹלַח), n. spot, a stain, blemish (Syr. مَوَل id., Arab. عيب and عيب a spot; specially of small pox; Gr. μωμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מוֹן.

מוֹכֵב n. (from the root מוֹכַב), the circuit (of a house), Eze. 41:7.

מוֹקֵד (from the root מוֹקַד) only found in pl. מוֹקְדִים Jer. 51:26; constr. מִיָּדָר, מוֹקְדִים.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e. g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 7:28. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

מוסד m. i. q. מוסד No. 1. Isa. 28:16, מוסד מוסד "a founded foundation," i. e. firm; compare יסד Hophal.

מוסדה f.—(1) *foundation*, Ezek. 41:8 קרי, where the כחב is מוסדות.

(2) *an appointment (of God), a decree*. Isa. 30:32, מוסדה "the rod sent by God;" compare the root יסד Kal, and Pi. No. 2.

מוסד m. (from the root סכך), *a (covered) portico*, 2 Ki. 16:18 קרי, where there is in כחב.

מוסר for מאסר (from the root אסר), only in plural יס and וס—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(3) pr. n. מוסר and וס—[Mosera, Moseroth], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

מוסר m. (from the root יסר)—(1) *correction of children by their parents, of nations by kings, of men by God*. Prov. 22:15, מוסר; 23:13, מוסר; 23:13, מוסר "withhold not correction from a child." Job 12:18, מוסר מוסר "he loosens or dissolves the correction (or discipline) of kings," i. e. their authority. Job 5:17, מוסר "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with דעת, חכמה, Pro. 1:2; 4:13; 6:23; 23:23.

מועד m. (from the root יעד), plur. מועדים and וס.

(1) *a set time* (see the root Kal No. 1).—(a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, מועד הנה בשנה הבאה "about this time next year." Jerem. 8:7, "the stork ידעה מועדיה knows her times," those in which she has to emigrate into other countries. Hab. 2:3, מועד "the vision belongs to a time (somewhat remote)," Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully מועד יום Hos. 9:5; 12:10;

יהוה the feasts of Jehovah, Lev. 23:2, 4, 37, 44; and thus by meton. of the *festival sacrifices*, 2 Ch. 30:22 (compare חג No. 2).—(b) *of space of time*, as appointed, defined, i. q. וכן Gen. 1:14; specially in prophetic style of *a year* [i. e. equal to that from one festival to its recurrence], Dan. 12:7; comp. Chald. עין Dan. 7:25.

(2) *an assembly* (comp. נועד No. 2 [in יעד]). Job 30:23, בית מועד לכולי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, קראי מועד "called to the assembly;" elsewhere קראי העדה. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned הר מועד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians البرج,

el Burj, el Burz; by the Indians Meru, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II. p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] אהל מועד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, Etif(š)hütten, i. e. the tabernacle of the covenant, he has followed the rendering of the LXX. (σκηνοῦ τοῦ μαρτυρίου), and Vulg. (tabernaculum testimonii), who have taken מועד as if it were the same as עדות compare Num. 9:15.

(3) *Meton. a place in which an assembly is held*, Josh. 8:14. מועד אל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, בל מועד, "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah, Bethel, Gilgal, etc. celebrated as being *high places* (במות) and *seats of the prophets*; I have said more on this in the preface to Gramberg's Religionsidee des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

מועד m. (from the root יעד) *an assembly*, poet

of a troop of soldiers, Isa. 14:31; compare מוֹדֵר Lam. 1:15.

מוֹדֵר pl. f. מוֹדֵרוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹדֵרוֹת]; compare מוֹדֵר No. 1, a.

מוֹדֵר f. (from the root יָדַר) *appointed place of meeting*. Joshua 20:9, עָרֵי הַמּוֹדֵר "cities of refuge" (Syr. مَوْدَر refuge, shelter, port; مَوْدَر place of refuge).

מוֹדֵר ("assembly of Jehovah"), [*Mo-adiah*], pr. n. m. Neh. 12:17."

מוֹדֵר see מוֹדֵר.

מוֹדֵר m. verbal part. Hoph. from the root עָנָה, *darkness*, Isa. 8:23.

מוֹדֵר f. i. q. עָנָה (from the root יָעַן) only in plur. מוֹדֵרוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יִשְׁעֵי הֵם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוֹדֵר f. verb. of Hoph. from the root עָנָה a *heavy weight*, Ps. 66:11.

מוֹדֵר plur. מוֹדֵרוֹת a *miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means a *beautiful*, or *splendid deed*, for מוֹדֵר, although from the origin having been overlooked, Tzere of the last syllable ה is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined מוֹדֵרוֹת signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. מוֹדֵרוֹת וּמִפְתִּים to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb מוֹדֵר Jer. 32:20.—As miracles were regarded as the signs of divine authority, מוֹדֵר is also —

(2) a *sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. מוֹדֵר 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence —

(3) a *sign of a future event, a portent*, i. q. מוֹדֵר No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me וּלְמִפְתִּים (are) signs and portents in Israel," i.e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, מוֹדֵר men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוֹדֵר — (1) TO PRESS, whence part. מוֹדֵר oppressor, Isa. 16:4, and the noun מוֹדֵר. Kindred is מוֹדֵר to squeeze out.

(2) prob. in general to *separate*, like the Arab.

Med. Ye. Hence —

מוֹדֵר Zeph. 2:2; more often defectively מוֹדֵר m. *chaff, husk*, separated from the grain by winnowing (Ch. מוֹדֵר, מוֹדֵר, מוֹדֵר). Isa. 41:15. Ps. 35:5, יְהוָה כְּמִן לְפָנֵינוּ "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹדֵר (from the root יָצָא) pl. const. מוֹדֵר m.

(1) a *going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the *promulgation* of an edict (see the root, letter l). Dan. 9:25.

(2) the *place from which one goes out*, hence a *gate*, Eze. 42:11; 43:11; מוֹדֵר מַיִם a *fountain* of waters, Isa. 41:18; מוֹדֵר כֶּסֶף a *vein* of silver, Job 28:1; מוֹדֵר רֵעָא a place fertile in grass, Job 38:27; absol. also the *East*, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, וְעָרַב תְּרִיז מוֹדֵר בֹּקֶר "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) that which goes out, is produced, as מוֹדֵר שְׂפָתַי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [*Moza*], pr. n. m. — (a) 1 Chr. 8:36; 9:42. — (b) 1 Ch. 2:46.

מוֹדֵר f. of the preceding — (1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹדֵרוֹת *cloacæ*, where filth is carried away, see מוֹדֵר, מוֹדֵר, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκτροπέυεται; 2 Ki. 10:27 קרי.

מוֹדֵר m. (from the root יָצַק to pour), *something poured out, cast*. Job 38:38 (in this passage, *dust* which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹדֵר m. in pause מוֹדֵר (from the root יָצַק) *what is narrow* (opposed to רָחֵב). Job 37:10, מוֹדֵר רָחֵב "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹדֵר in this place does not mean *poured out*.

מוצקה f. (from the root **פצק**), a tube for pouring through, *Zec. 4:2*.

מויק not used in Kal. ["Arab. **موى** med. Waw, to be light, foolish."]

HIPHIL **הָמַיַק** TO MOCK, TO DERIDE, *Psalm 73:8* (Aram. Pael **מַיַק** **ܡܝܟܐ** id.; compare *μῶκος, μωκάω, —άμαρ, μωκίζω, se moquer* [Engl. to mock]).

מוקד m. (from the root **יָקַד**)—(1) *heat, burning, Isa. 33:14*.

(2) *dry wood, faggot, Ps. 102:4*.

מוקדה f. (from the root **יָקַד**)—(1) *the part of the altar on which the burnt offering was consumed; perhaps, heap of fuel, Lev. 6:2*.

מוקש m. (from the root **יָקַשׁ**)—(1) *a noose, a snare, by which wild beasts and birds are caught, Am. 3:5. מוקשי-מוקש the snares of death, Ps. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. **חֹתֶה, חֹתָה**), Job 40:24.*

(2) *Metaph. used of a cause of injury. Ex. 10:7: לָמַקֵּשׁ זֶה לָנוּ לְמִקְשׁ יְהוָה "how long shall this man be a snare to us?" i.e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14.*

Plur. **מִקְשֵׁי**, once **מִקְשֵׁי**—*Ps. 141:9*.

מור see **מור**.

מור not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **יָמַר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **م ل** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מָרָה** No. II.

HIPHIL **הָמַר**—(1) *to exchange* any thing, *Levit. 27:33; Eze. 48:14; Mic. 2:4*; followed by **בְּ** of the thing with which any thing is exchanged, *Psa. 106:20; Jer. 2:11; Hos. 4:7*.

(2) *absol. to change. Psal. 15:4, "he sweareth יָמַר and changeth not (sc. his mind);" i.e. does not violate his oath. Ps. 46:3, אֶרֶץ לֹא תִירָא בְּהִמָּר אֶרֶץ "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).*

NIPHAL **נִמַּר** (as if from the root **מָרַר**), *to be changed, Jer. 48:11*.

Derivative, **מִמָּרָה**.

מורא m. (from the root **יָרָא**)—(1) *fear. Gen. 9:2, מִרְאָתְךָ "the fear of you." Deu. 11:25; also, reverence, Mal. 1:6.*

(2) *that which is feared or revered, specially spoken of God (compare **פָּחַד**), Isa. 8:12, 13; Ps. 76:12.*

(3) *a stupendous or wonderful deed, Deut 26:8; 34:12; Jer. 32:21. Pl. מִרְאִים Deu. 4:34.*

מורג m. *Isa. 41:15; plur. מורגים 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrs. p. 145), 1 Chr. 21:23 (from the root **מָרַג**), tribulum, a threshing wain; Spanish, trillo; Ital. trebbio (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.*

מורד m. (from the root **יָרַד**)—(1) *a declivity, a country abounding in declivities, Joshua 7:5; 10:11.*

(2) 1 Ki. 7:29, **מַעֲשֵׂה מורד** work hanging down, pensile work, festoons.

מורה m. pr. part. **Hiphil**, of the root **יָרָה**—(1) *a shooter, darter, archer.*

(2) *the early rain, see the root Hiphil No. 1, 2.*

(3) *one teaching, Isaiah 9:14; 2 Ki. 17:28; a teacher, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), מורה מִי כִמְהוּ מורה who (is) a teacher like him?" i.e. is wise, and has endued us with wisdom? (comp. Job 35:11, מִלִּפְנֵי מִבְּהִמּוֹת אֶרֶץ וּמַעֲוֵה הַשָּׁמַיִם יִחַדְמֵנִי, LXX. *δυνάστης*, perhaps from the Aramaean use of **ܡܪܐ**, *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew מורה a teacher. Others regard מורה h.l. as i. q. מורה Psal. 9:21, and מורה fear, the object of fear and reverence.*

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence מורה אלון Gen. 12:6, and מורה אלון Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) *הַמִּדְבָּר מורה the hill of the teacher, in the valley of Jezreel, Jud. 7:1.*

I. **מורה** masc. (from the root **מָרַה** to stroke), a razor, *Jud. 13:5; 16:17; 1 Sa. 1:11.*

II. **מורה** Ps. 9:21 כְּתִיב i. q. **מורה** terror, which is given in **קרי** by way of explanation.

מורס (from the root **מָרַס**) m. *destruction. Isa. 18:2, מורס ומורס "a mighty and destructive nation." Others take מורס as part. Pual from מָרַס for מָרַס fierce, active. [So Ges. in Thes.]*

מוריה see **מורה**.

מורש m. (from the root **ורש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11, **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

מורשה f. id. Ex. 6:8; Deu. 33:4.

מורשת נח ("the possession of the Gittites"), [*Moreseth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתאי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

י. מורש — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPHL — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. **Kal** to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8, **ולא יקיש מעשות פרי**, "and it shall not cease to bear fruit."

II. מורש i. q. **קישש** and **ימש** TO FEEL, TO TOUCH, Gen. 27:21.

HIPHL, id. Ps. 115:7, and Jud. 16:26 **קרי**.

Derivative, pr. n. **מושי**.

מושב (from the root **ישב**) plur. constr. **מושבאי** and **מושבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מושב** dwelling-place, Lev. 25:29. **עיר מושב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מושב בית ציבא**.

(4) the site (of a city), 2 Ki. 2:19.

מושי ("yielding" ["prob. for מושיה 'proved by Jehovah'"]), [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also **מושי** 1 Chr. 6:4. Patron. itid. **מושי** for **מושי** Nu. 3:33; 26:58.

מושכות f. pl. pr. part. act. from the root **משך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسكة** a fetter, from **مسك** to hold firmly.

מושעות pl. f. (from the root **ישע**) salvations deliverances, Ps. 68:21.

מור pret. **מת** (compare Syr. **ܡܪܝ**, — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **י** appears to be softened from the liquid **ר**, compare **דרש**, **דוש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *mdth*, *muth*, *mith*, *méth*, *mél*, to kill; Malay, *míta*, to kill and to die; Zend. *mreté*, *mereté*; Pehlev. *murdeh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. **μυρός**, i. q. **βροτός**; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. *Morb*; Old Germ. used not only for killing, but also for death). It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **באבני** the hail-stones than," etc.; Jud. 15:18, **אמות בצקא** "I die of thirst," Eze. 6:12; and with **מפני** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הרני**); land which lies untilled, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הארצה חשה** (compare Arab. **مت** to be untilled, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2, **עמכם חכמה חקמה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amos 2:2; Hos. 13:1, see **קנות**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. ein Toter, ein Kranter, compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מתים** of idols, opp. of the living God (**אל חי**), Ps. 106:28.

PILEL **מוחת** to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHL **המית**, 2 pers. **המת**, 1 pers. with suff. **המיתי** 1 Sa. 17:35, **המיתי** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הרני**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **ממתים** killers, prob. angels of death. Job 33:22.

HOPHAL הוּמַחַת *to be slain*, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָחַת, מְחַתָּה, and —

מָחַת m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). מָחַת דָּלִי deadly weapons, Ps. 7:14; יָשָׁן מָחַת to sleep the sleep of death, Ps. 13:4. מָחַת 1 Sa. 20:31; 26:16, and אִישׁ־מָחַת guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for *the dead*, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שְׁעֵרֵי־מָחַת the gates of death, of Hades, Ps. 9:14; הַדְרֵי־מָחַת the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹחָא, and Germ. *Seuch*, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to יָמִים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17.—With ה parag. הַמָּוֶת Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see מָחַת as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root מוֹתָר).—(1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַי with suff. מִזְבֵּחַי, 1 Ki. 8:31; pl. מִזְבְּחוֹת, m. (from the root מִזְּבַח), *an altar*, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were—(a) מִזְבֵּחַ הָעֹלָה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39.—(b) מִזְבֵּחַ הַקֶּטֶר the altar of incense, or the golden altar, within the temple (בְּהֵיכָל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזֵּג an unused root, i. q. מִצֵּד (which see), *to mix, to mingle*, Arab. and Syr. id.; whence —

מִזְגָּ m. *mixed wine*, i. e. spiced [Cant. 7:3], κεράσμενον ἀκρατον, Apoc. 14:10; *vinum aromatites*, Plin. xiv. 1, § 95.

מִזְהָ an unused root, i. q. מִצֵּה (which see); Arab. مز to suck; hence —

מִזְהָ m. adj. once Deu. 32:24, מִזְהָ רָעַב *emaciated, or exhausted with hunger*.

מִזְהָ ("fear," "trepidation," from the root מִזָּה), [Mizzah], pr. n. m. Gen. 36:13, 17.

מָוֶה (for מוֹנֶה ["like מַעַל for מַעֲלָה." Thea.], from the root מוֹנֶה), plur. מוֹנִים *cells, barns, storehouses*, Ps. 144:13; LXX. *raueia*.

מָוֶהָ (from the root מוֹנֶה No. 1), f. *a door-post*, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָוֶה m. (from the root מוֹנֶה), *food*, Gen. 45:23.

מָוֶה Ch. id. Dan. 4:9.

I. **מָוֶה** m. (from the root מוֹר No. I.), *the pressing together, binding up* of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. **מָוֶה** (from the root מוֹר No. II., 1), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean *a net*, or *snare*, from the Aramaean מוֹר to spread out.

מָוֶה an unused root, i. q. מָסַס, Ch. אֶת־מָוֶה *to flow down, to fear*. Hence pr. n. מָוֶה.

מָוֶה an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حزم I., IV., to bind a girth round a beast, حزام a girth of a beast, and مَسَك to hold, to restrain, مَسَكَة a fetter. Hence —

מָוֶה Ps. 109:19; Isa. 23:10, and —

מָוֶה m. Job 12:21, *a girdle*, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מִזְלוֹת f. pl. pr. *lodging places, inns* (Arab. مَنَازِل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, called in Arab. فلك البروج *the circle of palaces*; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מִזְלֵי, and the circle of them מִזְלֵי; compare מִזְרוֹת.

מִזְלָה m. (from the root מִזָּל; whence the Arabic ذَلَج to draw out, the letters ז and ל being interchanged), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָה only in the plur. מִזְלוֹת id. Exod. 27:3; 38:3.

מְזַמְּרָה f. (from the root **זָמַר**).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. **זָמַרְתָּ** (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence **אִישׁ זָמָרִית** *a fraudulent man*, Pro. 12:2; 14:17; **זָמַרְתָּ** id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

מְזֻמָּר m. (from the root **זָמַר**, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

מְזַמְּרָה f. [only in pl. **מְזַמְּרוֹת**], (from the root **זָמַר** to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

מְזַמְּרָת only in pl. **מְזַמְּרוֹת** f. (from the root **זָמַר** to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

מְזַמְּרָה (from the root **זָמַר**), m. *smallness*.—(a) of time in the expression, **מְזַמְּרָה מְזַמְּרָה** “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6, **מְזַמְּרָה מְזַמְּרָה** “few men.”

מְזַמְּרָה an unused root, prob. i. q. **זָמַר** to be separated, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence **מְזַמְּרָה** a *bastard*.

מְזַמְּרָה m. (from the root **זָמַר**), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מְזַמְּרָה pl. f. **ἀπαξ λεγόμεν**. Job 38:32; prob. i. q. **מְזַמְּרָה** (see the letter **ל**), *the signs of the Zodiac*; prop. lodgings; Chald. **מְזַמְּרָה**. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that **ל** is often softened into **ר**, but that very rarely *vice versa*, **ל** is hardened into **ר**, is removed by the examples, p. CCCXXI, A, which might easily be increased.

מְזַמְּרָה (from the root **זָמַר**), *the rising of the sun*; always however used of *the east*, Psalm 103:12; **מְזַמְּרָה** to the east of Jericho, Josh. 4:19. *Towards the east* is **מְזַמְּרָה** (acc.) Neh. 12:37; **מְזַמְּרָה** Deut. 4:47; **מְזַמְּרָה** Exod. 27:13, and **מְזַמְּרָה** Deut. 4:41.

מְזַמְּרָה m. pl. Job 37:9; properly part. Pi. of the root **זָמַר** those that scatter, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. **زاريات** and **رامسات** scatterers, used of the winds, Sur. li. 1), and thus used of *the north*; Vulg. *Arcturus*; LXX. *ἀρκτοῦρια* (fort. leg. *ἀρκτα*, *ἀρκτοῦρος*). Others regard this as the same as **מְזַמְּרָה** Job 38:32.

מְזַמְּרָה const. **מְזַמְּרָה** m. (from the root **זָמַר**), *place which is sown, field*, Isa. 19:7.

מְזַמְּרָה m. (from the root **זָמַר** to scatter), pl. **מְזַמְּרָה** and **מְזַמְּרָה** prop. *the vessel out of which any thing is sprinkled, a bowl*, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a *cup of wine*, Am. 6:6.

מְזַמְּרָה m. adj. (from the root **זָמַר**).—(1) *fat*, especially used of a fat sheep. Arab. **مَزْمَر** a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare **מְזַמְּרָה** Isa. 5:17.

מְזַמְּרָה (from the root **זָמַר**) *marrow*, Job 21:24; (Arab. **مَزْمَر** and **نَخ**, Aram. **ܡܙܡܪ** id.

מְזַמְּרָה i. q. Aram. **ܡܙܡܪ** TO SMITE, TO STRIKE, used poetically for the common **מְזַמְּרָה**. Followed by **מְזַמְּרָה** i. q. **מְזַמְּרָה** (2 Ki. 11:12), to clap the hands. Ps. 98:8, **מְזַמְּרָה מְזַמְּרָה** “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of **יָד**. Inf. with suff. **מְזַמְּרָה**.

מְזַמְּרָה Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek **μάχεται**, **μάχη**; in Hebrew **מְזַמְּרָה**, **מְזַמְּרָה** (נָכַח, **מְזַמְּרָה** l. **מְזַמְּרָה** Dan. 5:19; but this is part Aph. from **מְזַמְּרָה** keeping alive.

PAEL **מְזַמְּרָה** id. followed by **יָד** to strike upon one's hand, i. e. to hinder, restrain. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase **ضرب على يديه**.

ITHPAEL, *to be fastened upon with nails* (Germ. angehängen werden), Ezr. 6:11.

מְזַמְּרָה m. (from the root **זָמַר**) *a hiding-place*, Isa. 32:2.

מְזַמְּרָה m. pl. id., 1 Sam. 23:23.

מְזַמְּרָה f (from the root **זָמַר** No. 1).—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

מִחְבְּרוֹת f. pl. pr. part. Pi. of the root **חָבַר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 28:3.

מִחְבֵּית (from the root **חָבַת** to cook) for **מִחְבֵּיתָה** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

מִחְנֵרֶת f. (from the root **חָנַר**) a *girdle*, *belt*, Isa. 3:24.

I. **מָחָה** [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **مَحَا** id., kindred in Greek are **μάσσω**, **μέμαχα**; **μύσσω**, **ἀπο-ίτι**—; with a prefixed sibilant **σμάω**, **σμός**, **σμήχω**, **σμόςχω**. The theme **μάσσω** is yet more nearly approached by **משח** (קִשַּׁח, קִשַּׁח). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

NIPHAL, fut. apoc. **יִמָּח** Ps. 109:13 (for **יִמָּח**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

HIPHAL, fut. apoc. **תִּמָּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִדְרְקֶיךָ לְמַחֹת מְלָכִין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to those who corrupt kings, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֹת מְלָכִין**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

II. **מָחָה** i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחָה**. [In Thes. this is joined with the preceding, as also is the following article.]

III. **מָחָה** i. q. **מָחָה** Conj. IV. TO BE MARROWY, whence—

PIEL, to *take out marrow*; Arab. Conj. II. and PUAL, pass. Isa. 25:6, **וְעִקְוֵיהֶם מִמָּחָה** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מָחָה** for the common **מָחָה**; see sing. **מָחָה** for **מָחָה**; comp. **מָחָה**; see Heb. Gramm. § 90, 9. [In Thes. this root is not divided into three parts.]

מָחָה f. (from the root **חָנַה**) *compasses*, Isaiah 44:13.

מָחָה m. [root **חָנַה**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حَوْز** border, side, region). ["a refuge, hence a port"].

מָחָה & **מָחָה** (perhaps "struck by God," for **מָחָה**), [**Mehujael**], pr. n. of a patriarch descended from Cain, Gen. 4:18.

מָחָה 1 Ch. 11:46 (where one would have expected the singular **מָחָה**), [**Mahavite**], Gentile noun, whence is not known.

מָחָה m. (from the root **חָנַה** No. 1 to dance)—(1) *dance, dancing*, Ps. 30:12; 149:3; 150:4.

(2) [**Mahol**], pr. n. m. 1 Ki. 5:11.

מָחָה or **מָחָה** f. i. q. **מָחָה** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

מָחָה m. (from the root **חָנַה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

מָחָה f. (from the root **חָנַה**) a *window*, 1 Kings 7:4, 5.

מָחָה ("visions"), [**Mahazioth**], pr. n. m. 1 Ch. 25:4, 30.

מָחָה an unused root, i. q. **מָחָה** No. III. Arab.

IV. to be marrowy as a bone, to be fat as a sheep, whence **מָחָה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. **Macht**, **Macht**, marrow, whence with **r** inserted, **Mart**, **Marte**, compare the Hebr. **מָרָה**. See Adel. Lex. vol. iii. p. 73.)

מָחָה m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **מָחָה** according to the Targ. "the striking of his battering-rams."

מָחָה (perhaps "a joining together," from the root **חָנַה** Pa. **חָנַה** to join together), [**Mehida**], pr. n. m. Ezr. 2:52; Neh. 7:54.

I. **מָחָה** f. (from the root **חָנַה**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12, Ezr. 9:8, 9.

(2) *food, sustenance*, Jud. 6:4.

II. **מַחִיָּה** *f. indication, sign, mark* (from the root **חָיָה** = **חַיָּה**), or a *stroke* (from the root **מָחָה**). Lev. 13:10, וּמַחִית בְּשָׂרָהּ חַי בְּשָׂאָתָהּ "and (if there be found) a mark of raw flesh in the tumour." Levit. 13:24, "and if the mark of burning is a reddish white spot." [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

מָחִיר *m.* (from the root **מָחָר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמָחִיר** at a price, 2 Sa. 24:24; **לֹא בְּמָחִיר** not for price, gratis, i. q. **חִנָּם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. *m.* 1 Ch. 4:11.

מַחֲלָה *m.* (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

מַחֲלָה ("disease"), [*Mahlak*]—(1) *pr. name* of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

מַחֲלָה *f. i. q.* **מַחֲלָה** *disease*, Ex. 15:26.

מַחֲלָה *f.* see **מַחֲלָה**.

מַחֲלוֹן ("sick," from the word **מַחֲלָה** and the termination **וֹן**), [*Mahlon*], pr. n. *m.* Ruth 1:2; 4:9.

מַחֲלִי (id.) [*Mahli, Mahali*], pr. n. *m.*—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

מַחֲלֵה *f.* (from the root **חָלָה**), *a cave*, Isa. 2:19.

מַחֲלִיִּים *m. pl.* (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

מַחֲלָף *m.* *a slaughter-knife*, once in plur. **מַחֲלָפִים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabb. **חַלְפִי** a knife, from the root **חָפַף** to shave the hair, pr. i. q. **הָעֵבֶר** to make a razor pass over.

מַחֲלָפוֹת plur. *f.* (from the root **חָלַף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, **ḥaarflechten**, Böhm, Jud. 16:13, 19.

מַחֲלָצוֹת plur. *f.* *splendid*, or *costly garments*, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חָלַץ** Arab. **خلع** to put off a garment, Arab. **خلعة** *a garment for a special occasion*, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

מַחֲלָקָה, suff. **מַחֲלָקָתִי**, plur. **מַחֲלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **סָלַט**), and so in pr. n. **הַמַּחֲלָקוֹת** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (**ἐφημέριοι, κληροί**), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

מַחֲלָקָה Ch. id., plur. **מַחֲלָקוֹ** Ezr. 6:18.

מַחֲלָה *m.* (from the root **חָלָה**, **Æth.** **ሕለዖ**; to sing, **ψάλλειν**), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare **Æth.** **ሕለዖ**: a song, also **ሕለዖ**. see **Æthiopic** version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see **Kal** No. 1, and **Piel**.

מַחֲלָת (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

מַחֲלָתִי [*Meholathite*], Gent. n. from **מַחֲלָה** **אַבְנֵל** II, letter *d*, 2 Sa. 21:8.

מַחֲמָאוֹת Ps. 55:22, is commonly taken as a noun formed from **חֲמָאָה** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחֲמָאוֹת** may be supposed to be for **מַחֲמָאוֹת** or **מַחֲמָאוֹת** (as De Rossi's Cod. 368), Chirek or Tzere being changed into Pathach, on account of the following Chateph-pathach, compare **אֶחָדִי** for **אֶחָדִי** Jud. 5:28; **יִמְחֲנִי** for **יִמְחֲנִי** Ps. 51:7, and similar instances. It may thus be rendered; "their mouths are smoother than butter." Or if this does seem a suitable explanation we may read with **Kimchi** **מַחֲמָאוֹת**. *Mem* is taken also in this place for the prefixed particle by **Chald.** and **Symm.**

מַחֲמָד constr. **מַחֲמָדִים** masc. plur. **מַחֲמָדִים** (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחֲמָדִים** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, "the delight of their womb," i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

מַחֲמָדִים *m.* (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחֲמָדִים** verse 11 **בְּחֵיב**

מחלל m. ["compassion, hence love or favour, also the object thereof"], that to which one's desire is turned. Eze. 24:21, **מחלל נפשכם** "that which your soul desires," or loves; from the root **חלל**, **חלל** i. q. **נפש**, followed by **אל** to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression **נפש נחל** verse 25. The sense, indeed, would not be changed if the verb **חלל** were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb **חלל**, some codices read **מחלל**.

מחמץ f. part. Hiph. from the root **חמץ** something leavened, see the root.

מחנה com. (compare Gen. 32:9; Ps. 27:3), from the root **חנה**.

(1) a camp, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) an army itself, Exod. 14:24; Jud. 4:16; a band of men, Gen. 50:9; of locusts [?] Joel 2:11; also a herd of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) **מחנות** encampments, Nu. 13:19; with suff. **מחנותי** Gen. 32:8, 11; Num. 10:2, 5, 6. **מחנות יהוה** "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(b) **מחנות** from sing. **מחנה** (compare **מחנות** under the word **מחנה** No. III, and Lehrs. p. 537), Cant. 7:1, there used of the heavenly host (or angels) (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr.n. **מחנות**, which some also understand frigidly enough in the passage in Cant.

מחנה דן ("camp of Dan"), [Mahaneh-dan], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

מחנים ("camp," see **מחנה** pl. letter c, according to Gen. 32:3, camps or bands of angels), [Mahanim], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

מחנק masc. (from the root **חנק**), strangling, or, in general, death, Job 7:15.

מחקה & **מחקה** (Ps. 46:2), constr. **מחקה** Isaiah 58:17; with suffix **מחקהי** m. (from the root **חקה**) a

refuge, Isa. 25:4; Job 24:8; Ps. 104:18; the person to whom one flees, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

מחסום m. (from the root **חסם**), a muzzle, with which the mouth is stopped, Ps. 39:2.

מחסור (from the root **חסר** m. want of any thing, Pro. 24:34. **כל מחסורי** every thing that thou wantest, Jud. 19:20. Absol. need. Pro. 28:27; 21:17, **איש מחסור** "a needy person."

מחסה ("whose refuge is Jehovah"), [Mahseh], pr. n. m. Jer. 32:12; 51:59.

מחץ — (1) TO AGITATE, TO SHAKE, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, **יחציו ימיו** "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. **مجنس** to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) to shake, to smite, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

מחץ m. contusion, wound, Isa. 30:26.

מחצב m. (from the root **חצב**), a cutting of stones. **מחצבי אבני** hewn stones, 2 Ki. 12:13; 22:6.

מחצה f. (from the root **חצה**)—(1) half, Num. 31:36, 43.

מחצית f. (from the root **חצה**)—(1) half, Exod. 30:12.

(2) middle, Neh. 8:3.

מחק TO SMITE IN PIECES, TO DESTROY, once found Jud. 5:26. Arab. **محق** to blot out, Conj. II. to destroy. Kindred are **מחה**, **מחה**.

מחקר m. (from the root **חקר**), that which is known by searching, inmost depth, i. q. **חקר** No. 2, Ps. 95:4.

מחר an unused root, with the guttural hardened, i. q. **מחר** No. II, and **מחר**.

(1) to interchange; whence perhaps **מחר** tomorrow, **מחר** the following day, unless indeed this should be kindred to the word **בחר**.

(2) to buy, to sell, i. q. **מחר**, **מחר**. Hence **מחיר** price.

מחר subst. and adv.—(1) to-morrow. (Syriac **ܡܚܪܐ**) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. **יום מחר**

to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *εἰς αὔριον*, auf morgen). מָחָר בְּעֵת מָחָר to-morrow about this time (see under the word עֵת); more fully מָחָר בְּעֵת הַזֹּאת Josh. 11:6. מָחָר בְּעֵת הַשְּׁלִישִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely מָחָר הַשְּׁלִישִׁית as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. מָחָר בְּיוֹם id. Gen. 30:33; compare מָחָר. [In Thes. this word is supposed to be closely connected with the root מָחַר, see page 784.]

מָחָרָא f. (from the root מָחַר, *cloaca*, 2 Ki. 10:27 כתיב.

מָחָרָא & מָחָרָא f. 1 Sam. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root מָחַר No. 3), the other *the coulter*. For the pl. of both מָחָרָא is used verse 21. As to the form of ploughs in the East, see Paulsen, Ackerbau d. Morgenländer, page 52; Niebuhr's Description of Arabia, page 155; as to the Egyptian plough, Description de l'Égypte, i. tab. 70, 71.

מָחָרָא const. מָחָרָא f.—(1) *the morrow*, מָחָרָא יום to-morrow, Nu. 11:32; hence—

(2) without יום id. *to-morrow* (subst.), (*le lendemain*). מָחָרָא (comp. לְמָחָר) Jon. 4:7; מָחָרָא the next day, the day after, Gen. 19:34; Ex. 9:6. מָחָרָא until the next day (comp. מָחָר No. 3). Lev. 23:16. Followed by a gen. מָחָרָא הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מָחָרָא הַיּוֹם the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מָחָרָא 1 Sam. 30:17, perhaps adv., like יוֹמָם. [This termination מָחָרָא is taken in Thes. as a pleonastic suffix.]

מָחָרָא m. (from the root מָחַר, *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מָחָרָא & מָחָרָא f. const. מָחָרָא, pl. מָחָרָא, const. מָחָרָא (from the root מָחַר).

(1) that which any one *meditates, purposes*, or *plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective מָחָרָא Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מָחָרָא m. (from the root מָחַר, *darkness*, Isa.

29:15. Pa. 88:19, מָחָרָא מָחָרָא "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. מָחָרָא *obscure or dark places*, Pa. 88:7; 74:20, מָחָרָא מָחָרָא "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מָחָת (abbreviated from מָחָתָא, "taking hold," "seizing"), [Mahath], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מָחָתָא f. (from the root מָחַת),—(1) *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. *πρόθεμα*. Vulg. *vasa, ubi quæ emuncta sunt, extinguuntur*.

מָחָתָא f. (from the root מָחַת), properly *a breaking*; hence—

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מָחָתָא f. (from the root מָחַת) *the breaking through* of a thief by night, Ex. 22:1; Jer. 2:34.

מָחָת see מָחָת.

מָחָתָא Ch. (Hebr. מָחָתָא, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by מָחָתָא to come upon any one, to happen to him, Dan. 4:21, 25.

מָחָתָא m. *broom, besom*, see מָחָתָא under the root מָחַת, page CCCIX, A.

מָחָתָא m. (from the root מָחַת) *slaying, slaughter*. Isa. 14:21.

מָחָתָא m. (once f. Mic. 6:9), pl. מָחָתָא Num. 1:16; Josh. 14:1, 2; once with suff. מָחָתָא Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָחַת, compare מָחָתָא, from מָחַת), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase מָחָתָא מָחָתָא to break the staff of bread, i. e. to cause a want of bread, i. e. famine, as bread is in the Hebrew called the stay of the heart (compare מָחָתָא, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king, "

sceptre, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; *מטה שכם* "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up to chasten wickedness;" whence used of the *punishment* itself, Micah 6:9.

(3) i. q. *שבט* *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as *מטה לוי* Num. 1:49; *מטה בני מנשה* the tribe of the children of Manasseh, Josh. 13:29; *ראשי המטות* 1 Ki. 8:1, the leaders of the tribes.

מטה (*Milēl*) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to *מעלה* above. (This word has not sprung from *מטה* itself, but, as it appears from the acute penultima, from the shortened form *מט* bending, a low place, with the addition of ה local.) With prefixes—

(1) *למטה*—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old *למטה* and under." Followed by *מן* Ezr. 9:13, *למטה מעוננו* "below our sin," less than our sin deserved.

(2) *מתחת* *beneath* (opp. to *מעלה* above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מטה f. (from the root *נטה*, like the Gr. *κλίνω*, from *κλίνω*).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מטה or *מטה* pl. *ות* (prop. part. Hophal, from the root *נטה*).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מטה m. (from the root *טנה*) *something spun*, Ex. 35:25.

מטיל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מטל Arab. *مطل* *to forge, to hammer*, especially iron. Perhaps the Greek *μέταλλον* should rather be referred to this root, than to *μεταλλάω*, *μετ' ἄλλα*.

מטמון (from the root *טמן*), plur. *מטמנים* const.

מטמון—(1) a place where anything is hidden or buried, especially an *underground storehouse* for keeping grain, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מטע (from the root *נטע*), plur. constr. *מטעי* Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; *נצר מטעי קרי* "a shoot planted by me."

מטעמים m. pl. (from the root *טעם*), Gen. 27:4; and *מטעמות* plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. *مطعم*, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מטפחת f. (from the root *טפח*), Ruth 3:15; plur. *מטפחות* Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, *De Vestitu Mulier*. Hebr. c. 16.

מטר not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHAL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully *הקטיר מטר*), followed by *על* upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and *על* of that upon which it descends like rain (see locc. cit.); once with *ב* of the thing rained down, Job 20:23 (see under *לחום*).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מטר m. pl. constr. *מטרות* Job 37:6; *rain*, Exod. 9:33; Deu. 11:17; and frequently. *מטר ארץ* rain of thy land, i. e. necessary to water thy land, Dent. 28:12, 24; and so *מטר ירד* Isa. 30:23. It differs from *גשם* a shower.

מטרד ("pushing forward"), [*Matred*], pr. n. f., Gen. 36:39.

מטרה f. (from the root *טרה*).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. *نظر* to see, to keep watch; like the Greek *σκοπος* from *σάπτομαι*), 1 Sa.

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Some regard *wh* adv. to be put for *how?* in *what*

מִי־כִיָּה ("who is like unto Jehovah?"), *Mi-*
caiah, pr. n. m.—(1) see מִי־כִיָּה No. 1, 2.—(2) Neh
12:35, called מִי־כִיָּה Neh. 11:17, 22.—(3) Neh. 12:41.

מִיכָהוּ (id.), [*Micaiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:5; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

מִיכָה (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִיכָה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 14, and כְּחִיב מִיכָה verse 8.—(3) Jer. 36:11, 13.

מִיכָל m.—(1) 2 Sam. 17:20, מִיכָל הַמַּיִם a little stream of water (from the root מִכַּל, Arab. مَكَل to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאל which see.

מִי water, see יָם.

מִימִינִי & מִימִינִי ("from the right hand," unless it be rather for מִימִינִי), [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִימִינִי Nehemiah 12:17, 41.

מִי an unused root [referred to מִן in Thes.], Arab. مَان to lie, to speak falsehood, Eth. ጠረፍ to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מַמְנָה appearance, form, and —

מִי m. form, hence species, kind, sort, comp. Gr. *idea*, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהוּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. حَمَل family, race.)

מִינְקָה nurse, part. Hiph. from the root נָקָה which see.

מִסְדָּ 2 Ki. 16:18 כְּחִיב, a very doubtful reading for מִסְדָּ, which see.

מִפְעֵת Josh. 13:8; Jer. 48:21, and מִפְעֵת Josh. 11:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where נֶדֶךְ is מִפְעֵת.

מִיץ m. pressure, squeezing (from the root צָץ), Prov. 30:33.

מִישָׁא ("retreat," from the root שָׁא), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מִשָּׂא.

מִישָׁאֵל ("who (is) that which God is?" from מִי, שָׁא and אֵל, compare מִיכָאֵל), pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁאֵל.—(3) Neh. 8:4.

מִישׁוֹר m. (from the root יָשַׁר)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. מִישׁוֹר הַכַּר' *ikoxh* a plain in the tribe of Reuben, near the city of מִירְכָא Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

מִישַׁח [*Meshach*], pr. n. Ch. see מִישַׁחֵאל No. 2. Dan. 2:49; 3:12. Pers. *میشک* *ovicula*. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian *میز شاه* guest of the king." Thes.]

מִישַׁע ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

מִישַׁע (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

מִישָׁר only in pl. מִישָׁרִים, more rarely מִישָׁרִים Pro. 1:3 (from the root יָשַׁר).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁרִים Prov. 23:31, and מִישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁרִים Ps. 9:9, and מִישָׁרִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. עָלָה מִישָׁרִים to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

מִיתָר only in pl. i. q. מִיתָר No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

מִכָּאֵב & מִכָּאֵב m. (from the root אָבָה, pl. מִכָּאֵבִים Ps. 32:10, and מִכָּאֵב Isa. 53:3, m. pain, Job 33:19. Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18:

מכביר *plenty*, see קבר Hiph.

מכבנא ("bond"), [*Machbena*], pr. n. of a place, see קבון. [In Thes. "cloak" from the root קב 1 Ch. 2:49.]

מכבני (perhaps "what(is) like my children?" for מִה קבני ["clad with a cloak?" from the root קב Thes.]), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מכבר (from the root קבר No. 1) const. מכבר m. *network* (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מכבר m. (from the root קבר No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. Κωνυπέιον, a fly net, which some understand to be meant (following J. D. Michaele) seems unsuitable to the context.

מכה f. (from the root נקה) pl. מכות, more rarely מקים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, wheat חֲטִי מכות commonly taken to be for חֲטִי מכות *wheat beaten out, or threshed*, but perhaps the reading is corrupted from חֲטִי מכלת 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deut. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מכה f. (from the root נקה) *a place burned on the body*, Lev. 13:24, 25, 28.

מכון m. (from the root כון to stand)—(1) *a place*, (Arab. مكان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (Æthiopic መገረ: the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. Ps. 104:5.

מכנה & מכנה f. with suff. מְכֻנָּה Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מְכֻנּוֹת.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מכורה suff. מְכֻרָה Eze. 29:14; plur. מְכֻרִים ibid. 1:6; 3; מְכֻרָהּ ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root נור No. 1, used in this sense by a figure taken from metals (compare Isa. 41:1); like the Germ. Abflammung, by a

similar figure taken from plants. Arab. حُور a digging; also the nature, quality of any one.

מכיר ("sold"), [*Machir*], pr. n. m. — (1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14. — (2) 2 Sam. 9:4, 5; 17:27. Hence patron. מְכִיר Num. 26:29.

מך prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מונ, מוך, מך, מך, see under מ"י page CCCCLXVIII, A. Syr. مَح to be cast down, prostrated.)

NIPHAL, fut. יִפֹּךְ id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הִפְכוּ for הִפְכוּ they decay, i. e. perish, Job 24:24.

מכל see מכל.

I. מכלה (from the root נקה) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, מְכֻלּוֹת "perfections of gold," i. e. the most perfect, the purest gold.

II. מכלא, מכלה (like מורה Psalm 9:21, for מורה, from the root נלה to shut up), *a pen, a fold*, Hab. 3:17; plur. מְכֻלָּאוֹת Ps. 50:9; 78:70.

מכלול m. (from the root נלה), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבָשׁ מְכֻלָּל "perfectly (splendidly) clothed."

מכלל m. (from the root נלה) *that which is perfect, perfection*, Ps. 50:2.

מכללים plural of the form מְכֻלָּל prop. *beauties* (Schönheiten); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מכלת f. *food*, once 1 Kings 5:25; constr. from מְכֻלָּת. [Root מכל.]

מכמנים m. plur. *treasures*; found once Dan 11:43; from the root נמן to hide away, lay up.

מכמש Ezr. 2:27; מְכֻמָּשׁ 1 Sa. 13:2, 5; מְכֻמָּשׁ Neh. 11:31 ("laid up," "treasure," from the root נמש), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμας, 1 Mac. 9:73; in Josephus, Μαχμαδ, Ant. xiii. 1, § 6. [now Mükmaş, منجماس Rob ii. 113].

מכמר Isaiah 51:20; and מְכֻמָּר, only in plur.

מכמרת Ps. 141:10, m. *the net* of a hunter, from the root *קמר* No. II.

מכמרת Isa. 19:8; suff. *מכמרתו* (as if from *מקמרת*), Hab 1:15, 16; *a fisher's net*, from the root *קמר* No. II.

מכמרת see מכמרת.

מכמרת (perhaps "hiding place," see *מקמרת*), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

מכנרדי ("what (is) like a liberal person?" for *מכנרדי*), [*Machnadebai*], pr. n. m., Ezr. 10:40.

מכנר (from the root *כנס*), only in plur. or dual, constr. *מכנרין* *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root *כנס*). Josephus (Arch. iii. 7, § 1), describes them in these words, *διάζωμα περι τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργγνύμενον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὡς περὶ ἀναξυρίδας ἀποτέμνεται δὲ ὑπὲρ ἡμῶν καὶ τελευτῆσαν ἄχρι τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

מכס m. (from the root *כס*, like *מסר* from *סר*), pr. *number, price* (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. *ܡܚܫܐ*, Arab. *مكس* census, toll, whence is formed a new verb *מכס* to collect tribute, also a denominative noun *מכס*, *מכס* a publican, tax-gatherer. The Armenians have also adopted this noun; and they write it *մարս*. Contracted from this is *מס*, fem. [*מסה*].

מכסה f.—(1) *number*, Ex. 12:4.

(2) *price* of purchase, Lev. 27:23.

מכסה m. (from the root *כסה*) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

מכסה (prop. part. Piel of the verb *כסה*)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum*, or *caul*, covering the intestines, Levit. 9:19, fully *החלב המכסר ארית* Exod. 29:13, 22.

מכפל f. ("a doubling" ["portion," "part," "lot," like the *Ἀθ. ὀδῶ*]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

מכר fut. *ימכר*. To *SELL* (kindred to *מכר*, *מכר* ["perh. Arab. *مصر*"]), Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by *פ* of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell* a daughter, i. e. *to betroth* her to any one (Syr. *ܡܚܪ* to betroth, compare *מכר* No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell* a *people*, used of Jehovah, i. e. *to deliver* into the power of an enemy, Deut. 32:30; Jud. 2:14, *וַיִּמְכְּרוּ בְּיָד אֹיְבֵיהֶם* "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

NIPHAL *מִכַּר*—(1) pass. of *Kal*, *to be sold*, Levit. 25:34; pass. of letter *b*, Isa. 50:1; 52:3.

(2) *to sell oneself* as a slave, Lev. 25:39, 42, 47. HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, *מכר*, *מכר*, *מכר*, *מכר* [pr. n. *מכר*], and—

מכר m. with suff. *מכרי*—(1) *something for sale*, Neh. 13:16.

(2) *price* of sale, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

מכר m. (from the root *כר*), *an acquaintance, friend*, prop. abstr. friendship, familiarity (*Setanm* [soft]), 2 Ki. 12:6, 8.

מכרה m. (from the root *כרה*) *a pit*, Zeph. 2:9.

מכרה (with Tzere impure) f. once plur. *מכרות*, ["perhaps"] *swords*, so called from piercing through (Gr. *μάχαρα*), see the root *כר* No. I.; hence, Gen. 49:5, *כְּלֵי הַמָּס מִכְרֵיהֶם* "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, *יעקב קלל את הרבם בלשון יונית* "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. Æth. p. 87, who, by a comparison with the Arab. *مكر* to plot, to devise, and *مكر*: to consult, *مكر*: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrg. p. 595.

מכרי ("worthy of price," or "bought" ["for price," "price of Jehovah"]), [*Michri*], pr. name, m., 1 Ch. 9:8.

מכרתי [*Mecherathite*], Gent. n. from *מכרה*, a place elsewhere unknown, 1 Ch. 11:36.

מכשול (from the root **כשל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מכשול** "a stone of stumbling;" Isa. 57:14. Eze. 3:20, **ונתתי מכשול לפניו** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) *a cause of the failing, a cause of the falling of any one*, Eze. 18:30; 44:12; Ps. 119:165.—(b) *incitements to go astray* (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מכשול עונם** "their incitement to sin," i.e. the images of gods.—(c) *offence of mind, scruple of conscience*, 1 Sam. 25:31.

מכשלה *f.*—(1) *ruin*, used of a state brought to ruin, Isa. 3:5.

(2) *an incitement to sin, offence*; pl. used of idols, Zeph. 1:3.

מכתב *m.* (from the root **כתב**).—(1) *writing*, Ex. 32:16; Deut. 10:4.

(2) *something written*; hence—(a) *a letter*, Germ. ein Schreiben (Arab. **كتاب** and **مكتوب** used of a letter), 2 Ch. 21:12.—(b) *a poem*, Isa. 38:9. Compare **מכתם**.

מכתה *f.* (from the root **כתה**) *fracture, breaking*, Isa. 30:14.

מכתב *m. i. q.* **מכתב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), *something written, specially a poem*. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

מכתש *m.* (from the root **כתש**).—(1) *a mortar*, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. *ἀλμακος*, *socket of a tooth*, see Bochart, Hieroz. t. i. p. 202. [Is it not a *place* of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

מלא (see No. 1, Est. 7:5) and **מלא** in pret. *being occasionally cast away*, **מלא** Job 32:18; **מלא** Eze. 28:16; inf. **מלא** Lev. 8:33; **מלא** Job 20:22; fut. **מלא**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL. (Arab. **لأ**, Syr. **لأ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. *πλέω* (*πλήρης*, *πimplēmi*), *πλέος*, also *βλύω*, *βρύω*; Lat. *plere*; whence *implere*, *complere*, *plenus*; Goth. *fulljan*; Germ. *füllen*, *voll*; Engl. *full*, *to fill*. Also the Polish *pełny*; Bohem. *plný*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate *πλέω*, *πλείω*, to sail; also *φλέω*, *φλύω*, *fleo*, *fluo*, *pluo*). Specially—(a) *to fill*, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מלא את המים בים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלא את המשכן** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10, 11; Jerem. 51:11, **מלא השלטים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) *to fill a place with any thing*, with two acc. of the place and the thing filling it, Eze. 8:17, **מלא את הארץ חס** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by **מן** of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלא ידכם** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלא** אשר לבו לעשות כן" who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **וידן רשע מלא** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaaß des Frevels füllst (compare Gen. 15:16).

(2) intrans. *to be filled, to be full*, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מלא הארץ חס** "the earth is filled with violence." Jud. 16:27, "the house was full **האנשים** of men." Job 32:18, "I am full **גלים** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by **מן** Isaiah 2:6. Specially in Hebrew it is said—(a) **מלאה נפשי** my soul *is* filled, used of taking vengeance, Ex. 15:9.—(b) *to be fulfilled, or completed*, used of space of time. Gen. 25:24, **ומלא ימיה ללדת** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **מן ימלא ימי ההקטם** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, *to be filled, to be full*, with an acc. Genesis 6:11, **ומלא הארץ חס** "and the earth was full of violence." Ex. 1:7, **ומלא הארץ אדם** "and the land was filled

with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מל of the thing, Eze. 32:6; and ל Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מלא, more rarely מלא Jer. 51:34; inf. מלא and מלאות fut. מלא, once מלא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil, to bring to an end* (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up, or complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins למלאם and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מלאתי את דוד "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy the soul*, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חיה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מלאו "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. *تما النظر الى* to observe any

one closely, *وما جعل* to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מלא *הקשת* to bend a bow strongly, for *הקשת* *לרדף* Zeo. 9:13; Compare Arab. *املا في القوس* and fully

املا في القوس Schult. Opp. Min. p. 176, 355;

and Syr. *حلا فملا*; also מלא *ללכת* for מלא *ללכת* "to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing *with which* any thing is filled (*etwas einfüllen*), for *to pour into, to put into*. Isa. 65:11, למני סמך "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מלא *אזנים* *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, *והוא מלא* "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, *מלא אתם חכמת לב* "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מל of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מל in this phrase, *מלא ידו* "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מלא *filled up* with gems as set; followed by מל Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. *mutually to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by מל *to attack with united strength*, Job 16:10.

Derived nouns are, מלא, מלאה, pr. n. מלא, מלאה, and those which immediately follow.

מלא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מלא m. מלאה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, *מלאה את ההיכל* "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as מלא *קפה* *full money*, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, *מלאים בל טוב* "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, *מלא ימים* *full of days, advanced in age*. Isa. 1:21. Once with a pleonastic dat. מלאה *לה* Am. 2:13.—A *full* wind is a *strong, violent* wind. Jer. 4:12, *מלאה* "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מלא—(a) subst. *fulness*. Psal. 73:10, *מלא מי* *waters of fulness*, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; *in full number*, Nah. 1:10.

מלא, מלאה, once מלא Eze. 41:8, m.

(1) *fulness* (Gülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, *מלא כף* "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, *מלא חפניכם* "the fulness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, *מלא הספל מים* "a basin full of water."—Amos 6:8, *מלא עיר* "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּבֵשֶׁת וְכָל הָאֲדָמָה "the sea and those that fill it (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **مَلَا**, Syr. **ܡܠܐ** in Barhebr. often. Gen. 48:19, מָלֵא הַנְּזִילִים. Isa. 31:4.

מְלֵאָה *f. fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, וְדִמְעָה לֶחֶם לֶחֶם LXX. ἀπαρχὰς ἀλωνος καὶ ληνοῦ. Deut. 22:9, מְלֵאָה הַזֶּרַע וְהַפְּרִים. Used of wine, Nu. 18:27, מְלֵאָה מִן הַכֶּמֶץ "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνοῦ.

מְלֵאָה *f. filling, or setting of gems*, Ex. 28:17; pl. מְלֵאוֹת, verse 20; 39:13; see מְלֵא No. 2.

מְלֵאִים *m. pl.*—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵא No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. *the sacrifice of inauguration* (compare מְטַחַת sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) *i. q.* מְלֵאָה Ex. 25:7; 35:9.

מְלָאָד *m.* (from the root לָאָד to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܐܚܐ**, Arab. **مَلَك** id.)

(2) *a messenger of God*, i.e.—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מַלְאָךְ); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מַלְאָךְ Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

[“מְלָאָךְ Ch. *an angel*; with suff. מְלָאָךְִי Dan. 3:28; 6:23.”]

מְלָאָה *fem.* (by a Syriacism for מְלָאָה), const. מְלָאָה; with suff. מְלָאָהִי; plur. מְלָאָהוֹת, const. מְלָאָהוֹת.

(1) *prop. service* (see the root לָאָד); hence *work*

prescribed to any one (comp. Germ. *schiden*, Luth. *teschiden, beforzen*). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה כָל מְלָאָה “thou shalt do no work;” Exod. 31:14, 15; 35:2; Lev. 23:7 *Specially of the work of an artizan*; Exod. 31:3; 35:35, מְלָאָה חָרָשׁ “work of a smith;” מְלָאָה עֹר *Leberarbeit*, something made of leather, Lev. 13:48; מְלָאָה בֵּית יְהוָה “the works placed in the temple of Jehovah,” 1 Ch. 23:4; Ezr. 3:8; מְלָאָה עֹשֵׂי הַמְּלָאָה workmen, 2 Ki. 12:12; מְלָאָה עֲלֵי הַמְּלָאָה those who are set over works to be done, 1 Ki. 5:30. Used of public affairs, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְקָנָה).

מְלָאָה const. מְלָאָה *f. message*, Hag. 1:13 (from the root לָאָד).

מְלָאָךְ (abbreviated from מְלָאָכִי “the messenger of Jehovah;” whence LXX. *Malachias*, Vulg. *Malachias*; comp. מְלָאָךְ for מְלָאָכִי, [Malachi], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלָאָה (from the root מְלָאָה), *fem.* Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for *i. q.* מְלָאָה setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלָבוֹשׁ *m.* (from the root לָבוֹשׁ), *a garment*, i. q. לְבוֹשׁ 2 Ki. 10:22.

מְלִכָּן *m.* (denom. from לָבַנָה a brick), *a brick kiln*, Jer. 43:9; Nah. 3:14.

מְלָה *f. pl.* מְלָה and מְלָה (from the root מָלָה).

(1) *word, speech*, i. q. דְּבָר, a word of frequent use in the Aramaean (Syr. **ܡܠܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְאֵהִי לְהֵם לְמִלָּה.

(2) *a thing*, like דְּבָר, Job 32:11.

מְלָה *f. Chald., emphat. st.* מְלָה; pl. מְלָה.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלָה see מְלָה.

מְלָוִאִים see מְלָוִאִים.

מְלָוִא *masc. prop. a razzart, mound, built up and filled in with stones and earth* (Chaldee מְלָוִא).

Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bijl. i. ii. p. 35, seqq. It appears to be the same as מְלוֹא 2 Kings 12:21. But—(b) מְלוֹא Jud. 3:6, 20, is a castle of the Shechemites, and מְלוֹא its inhabitants, ibid.

מְלוֹחַ m. (denom. from מָלַח salt), *halimus*, Greek ἅλμος (*atriplex halimus*, Linn.), *orach*, *sea-purslain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Boch. in Hieroz. t. i. p. 873, seqq.

מְלוּךְ ("reigning," or i. q. Syr. فَخْفَر "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מְלוּכִי Neh. 12:14 כְּחִיב, where כְּרִי is מְלוּכִי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מְלוּכָה f. and מְלוּכָה 1 Sa. 10:25 (from the root מָלַךְ, *kingdom*; *dominion*; מְלוּכָה עִיר royal city, 2 Sa. 12:26; מְלוּכָה הַמֶּלֶךְ royal throne, 1 Ki. 1:46; מְלוּכָה הַמֶּלֶךְ royal stock, Jer. 41:1; Dan. 1:3; עָשָׂה מְלוּכָה to exercise rule, to reign, 1 Ki. 21:7.

מְלוּכִי see מְלוּךְ No. 2.

מָלַח m. (from the root מָלַח), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מְלוּחָה fem. of the preceding; *a booth in which garden-keepers lodge*, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge for fear of wild beasts; Arabic and Aram. عَزَال, see Buxtorff Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מָלַח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מָלַח, also מָלַח to smooth, to soothe, Greek μαλακός, μελιχίως (μέλι), ἀμέλγω, Lat. *mulceo*, *mulges*; and a great many cognate roots, the third radical of which is a dental or a sibilant, מָלַח, מָלַח and those cited under these words). Hence מָלַח Conj. III.

to flatter, i. q. مَلِيح feeble, weak (from the idea of softness), مَلِيح fugitive (from the idea of slipping away, comp. מָלַח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מָלַח to thresh (with r softened into l)."]

NIPHAL, to glide away, to flee, to vanish. Isa. 51:6; מָלַח מְלוּכָה "for the heavens shall vanish like smoke." Besides in the root מָלַח then is the active signification to draw, to pull (ziehen, ziehen), whether with the hands or with the teeth, compare מָלַח : to draw, to pull, to seize, and hence the Heb. מָלַח rags.

II. מָלַח (Arab. مَلَح) to salt, denom. from מָלַח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מְלוּחָה, inf. absol. הַמְלוּחָה to be washed with salt water, as a new-born babe, Eze. 16:4.

I. מָלַח (Arab. مَلَح) m. SALT, הַמֶּלֶךְ the salt sea, i. e. the Dead Sea, or *lacus asphaltites*, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מְלוּחָה the valley of salt, see מְלוּחָה Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מְלוּחָה a statue of salt, a stone of fossil salt, resembling a column, such as are found[?] near the Dead Sea, Gen. 19:26. Derivatives, מְלוּחָה No. II., מְלוּחָה, מְלוּחָה.

II. מָלַח only in plur. מְלוּחָה *torn garments, rags*, Jer. 38:11, 12; from the root מָלַח No. 1.

מָלַח Ch. (from the noun מָלַח) to eat salt, Ezr. 4:14. Slaves for whom their owner provides victuals are said to eat of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מָלַח Ch. salt, Ezr. 4:14.

מָלַח m. with Kametz impure, Eze. 27:9 (denom. from מָלַח in the signification of sea, comp. Gr. ἅλς); a sailor, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מְלוּחָה f. a salt land, and on that account barren, Job 39:6; Ps. 107:34; fully מְלוּחָה Jer. 17:6 Virg. Georg. ii. 238, *Salsa tellus—fragibus infelix*. Plin. H. N. xxxi. 7. Compare Boch. Hieroz. tom. i. p. 872.

מִלְחָמָה 1. once **מִלְחָמָה** 1 Sa. 13:22; with suff. **מִלְחָמָתָה**, plur. **מִלְחָמוֹת** (from the root **לָחַם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1; **לְמִלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מִלְחָמָה**, followed by **אִתּוֹ** (אִתּוֹ) and **עַל** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **יְהִיָּה מִלְחָמָה עִמָּהּ** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מִלְחָמָה** a warrior, a soldier, Nu. 31:28; **אִישׁ מִלְחָמָה** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **בָּאֵם אֶרֶצְהֶם** wolf, army, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מִלְחָמָה** instruments of war, arms, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַגִּבּוֹרִים מִלְחָמָה**, "victory (does) not (always happen) to the strong."

מִלֵּט not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **פָּלַט**. (Of the same family are the roots cited under **מָלַח** No. I. The third radical is a dental or a sibilant in **מִלֵּץ**, Arabic **مَلَد** II. to soften, **מִלֵּט** to smooth, to flatter, **מִלֵּס** to be soft, smooth, **מִלֵּז** to escape, to slip away, Gr. **μείδω** to soften, **μαλάσσω**, **μειλίσσω**, although in these the root has γ, [comp. **μέλω**, **μαλακός**, **mulgeo**, **mulceo**; Germ. **milb**, etc. With the letter **l** hardened is formed **מִלֵּט**, which see.)

PIEL **מִלֵּט** and **מִלֵּט**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מִלֵּט נַפְשׁוֹ** to preserve one's own life, 1 Ki. 1:12; **מִלֵּט נַפְשׁוֹ** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مَلِط** fetus.)

HIPHAL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וְאָחַז מִלֵּטָה בְּעוֹרִי** "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **بَرَأَسَ** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

מִלֵּט m. cement, so called from being spread or smoothed over (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מִלֵּט**). Arab. **مَلَطَ**, Syr. **ܡܠܬܐ** id., also Gr. **μάλθη**, Lat. **maltha**, Ital. **malta**, Jer. 43:9.

מִלִּיָּה ("whom Jehovah freed"), [**Melastiah**], pr. n. m. Neh. 3:7.

מִלִּיכוֹ [**Melicu**], see **מִלִּיכוֹ** No. 2.

מִלִּילָה f. an ear of corn, prop. used of an ear of corn cut off (from the root **קָלַל** No. II.), once Deut. 23:26.

מִלִּיצָה f. (from the root **לִיצָה**).—(1) a mocking song, Hab. 2:6, see the root **קָלַל** No. 2.

(2) prop. an interpretation; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

מִלֵּךְ f. **מִלֵּךְ**.—(1) *to reign, to be king*. (Æth.

መለከ; id.; Arab. **مَلَكَ** to possess, to reign; Syr. and Ch. to consult, compare Lat. **consulere** for **judicare**, **statuere** (whence **consul**), and the Old Germ. rather for to rule, to govern; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **עָלָה** 1 Sa. 8:7; 12:14; Ps. 47:9, and **עָלָה** Josh. 13:12, 21 (to rule over, **herstehen über**), although **עָלָה** is also not unfrequently **עָלָה** of place, Jud. 4:2, **herstehen zu**, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHAL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **מִלֵּךְ** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מִלִּיכָה**, **מִמְלִיכָה**, **מִמְלִיכָה**.

מִלִּיךְ [so also in pause], with suff. **מִלִּיכִי**, pl. **מִלִּיכִים**, once **מִלִּיכִי** Prov. 31:3, and, by insertion of a mater lectionis **מִלִּיכִים**, 2 Sam. 11:1 [**מִלִּיכִים**], m.

(1) a king. (Arab. **مَلِك**, rarely **مَلِك**;

Syr. **ܡܠܬܐ**.) Followed by a genit. of people or land, as **מִלִּיךְ יִשְׂרָאֵל** Gen. 14:2; **מִלִּיךְ יְהוּדָה**; but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of **king** is often applied—(a) to Jehovah, as being the king

of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יְעֹקֵב Isa. 41:21; מֶלֶךְ אֱלֹהִים 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεύς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεύς ὁ μέγας, μέγας βασιλεύς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܕܠܐܝܠܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(a) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. מֶלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מֶלֶךְ, מֶלֶךְ; pl. מְלָכִים, and (in the Hebrew mode) מְלָכִים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i. e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מְלָכִים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מְלִכִי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. מֶלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מְלָכִים, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pœni, in Gruber's Encyclop. vol. xxi. p. 99. The Moloch of the Ammonites and the Saturn of the Carthaginians both represented *the planet Saturn*, which was regarded by the Phœnicio-Shemitic nations as a καὶ δαίμων, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מֶלֶכָּה Chald. *a queen*, Dan. 5:10.

מֶלְכָּה f. (from the root מָלַךְ), *a snare, a trap*, Job 18:10.

מֶלֶכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מְלָכֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּדִישִׁים), Cant. 6:8, 9.

מֶלְכָּה (id., or by the Chald. usage, "counsel"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מֶלְכָּה see מְלָכָה.

מְלָכָה const. מְלָכֹת, emphat. מְלָכֹת f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מְלָכֹת Dan. 2:44; 7:23.

מְלָכֹת fem. (denom. from מָלַךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מְלָכֹת שָׁאוּל, 1 Ch. 12:23, "the kingdom of Saul;" Dan. 1:1, "in the third year of the reign of Jehoiaquim," Dan. 2:1; 8:1; 1 Ch. 26:31; מְלָכֹת הַמְּלָכֹת *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere הַמְּלָכֹת. Meton. used of *royal ornaments*; Esther 5:1, וְהָלַכְתִּי אֲחֵרֵי מְלָכֹת "and Esther put on royal apparel."

(2) *a kingdom*, i. e. a country and people subject to a king; מְלָכֹת יְהוּדָה the kingdom of Judah, 2 Ch. 11:17; מְלָכֹת בָּבֶל the kingdom of the Chaldeans, Dan. 9:1; pl. מְלָכִיּוֹת Dan. 8:22.

מְלָכִיּאֵל ("God's king," i. e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in 1. Nu. 26:45.

מְלָכִיּהוּ and מְלָכִיּוֹהוּ ("king of Jehovah," i. e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מְלָכִי-עֶדֶן ("king of righteousness"), pr. n. Melchizedec, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מְלָכִירָם ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מְלָכִי-שֹׁעַ ("king of aid"), [Melchishua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:2; al.

with the words separated מִלְכִּישָׁנָה 1 Ch. 8:33; 9:39;
10:2.

מַלְכָּם [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מַלְכִּים and מַלְכָּה Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מַלְכָּם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

מִלְכָּם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

מְלִכָּה f. of the Chald. form מְלִכָּה (ܡܠܟܬܐ on the contrary מְלִכָּה from מְלִכָּה), a *queen*. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מְלִכָּה הַשָּׁמַיִם "the queen of heaven," to whom the women of Israel paid divine honours, is either the *moon*, or *Ishtar* (ܡܠܟܬܐ), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מְלִכָּה *worship*, i. e. abstr. prop. concr. *deity, goddess* (of heaven), in like manner the Syriac translator renders it ܡܠܟܬܐ, *the worship of heaven*.

מֶלֶכֶת with the art. ("queen"), [*Hammoleket*], pr. n. 1 Ch. 7:18.

I. **לִשְׁמָע** TO SPEAK, a word mostly poet. for the common **דָּבַר**. (Chald. and Syr. **לִשְׁמָע**, **לִשְׁמָע** id. It in some measure imitates the sound, like the Greek **λαλέω**, *lallen*). In Kal once part. **לִשְׁמָע** Pro. 6: 13.

PIEL מָלַל id. Const. with acc. to *speak of, to utter* any thing; Job 8:2, "how long wilt thou utter such things?" Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, וְיִמְלֹל אֶת־אֲבְרָהָם וְיִרְיָ "who would have said to Abraham, Sarah shall give suck?" Compare מָלַל No. 1, c. Deriv. מָלַח a word [and pr. n. מָלַח].

II. **קָטַל** i. q. **קָטַל**, **קָטַל** to cut off, or to be cut off, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) **יִקְטַל** Job 14:2; 18:16; pl. in pause **יִקְטְלוּ** Job 24:24; Psalm 37:2 (see Bleecok on these forms, in Rosenm. Repert. t. i. p. 80), to be cut off; Job 14:2, **יִצְאֵנִי**, **יִצְאֵנִי** "like a flower he cometh forth and is cut off;" Job 18:16, "beneath his roots dry up, **יִמְעַל יְמֵל קְצִירֹו**," his branch is cut off from above." In the former [German] editions of this book, these forms are taken as from **קָטַל** i. q. **קָטַל** to fade, which appears to be supported by the words, Ps. 37:2 (where there is in the other member **יִבֹלֵן**), but the signification of cutting off is confirmed by the form **יִמְעַל** Ps. 90:6, and the deriv. noun **קָטִיל**.

POEL מוּל, fut. יוּל, *to cut o. f*, Psalm 90:6; see מל Pilel.

Deriv. מְלִילָה.

Note. Some regard the notion of *cutting* as primary, and this they consider to be applied to *speaking* (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

𐤠 Chald. Pael, *to speak*, Dan. 7:8, 11, 20, 25.

מִלָּל ("eloquent"), [*Milalai*], pr. n. m., Neh.
12:36.

מִלְמַר or **מִלְמָר** m., once constr. st. Jud. 3:31, **מִלְמַר הַבָּקָר** "an ox-goad," Gr. *βουπλήξ*, Il. vi. 135, *βοῦκέντρον*, see Schöppen, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root **לָמַר** No. 1, to correct, to chastise.

מָלַץ not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. I. מָלַט and the remarks there given).

NIPHAL, used of pleasant words, Ps. 119:103.

מַלְצָר with the art. הַמַּלְצָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers.

مَالِسْ prefect of the wine; according to others مَالِسْ
prefect of the treasury.

מִלֵּק TO BREAK, TO CRUSH (eintniden), *Levit.* 1:15; 5:8. (Cognate is the root מִלֵּק, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מִלֵּל *vellicari.*) *LXX.* ἀποσπίζω, to cut off with the nail (abtnemen), contrary to the express words of the Hebrew text, רָאָה יְבָרִיל *Lev.* 5:8.

מִלְקוֹחַ m. (from the root לָקַח) — (1) *prey, booty*, but especially used of cattle. Nu. 31:12, וְאֶת־הַשְּׂבִי וְאֶת־הַשָּׁלַל "captives, and booty, and spoil;" but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מְלִסְתִּים *both jaws*, by which food is taken, Ps. 22:16.

מִלְקֶשֶׁת *m.* (from the root **קָשַׁת**) *the latter* (i. e. the spring) *rain*, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (**יֹרֶה**, **מִיֹּרֶה**). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

מִלְקָהִים m. dual (from the root לָקַח).—(1) *a pair of tongs*, Isa. 6:6.

(2) *snuffers*, 1 Ki. 7:49; 2 Chron. 4:21

מלקחים m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Theas., this latter being given as the form before a suff.]

מלתחה f. a royal vestry, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root לחח.

מלתי (prob. for מלאתי "my fulness"), [Mal-loth], pr. n. m., 1 Chron. 25:4, 26.

מלתעות pl. f., Psalm 58:7, and with the letters transposed מלתעות Job. 29:17; Prov. 30:14; Joel 1:6, prop. biting ones, biters, poet. used for teeth, from the root לחע to bite; comp. סגת-סגת; a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

ממנרה f. (with Dag. euphon.), Joel 1:17, places, or buildings where there are granaries, or cells for keeping grain (מנירות), denom. from מנרה Hag. 2:19, with מ local prefixed; comp. מראשית, and Lehrs. § 122, 1, No. 14.

ממרים pl. (from the root מרר), measures, Job 38:5.

ממוכן [Memucan], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also מומכן verse 16 כתיב.

ממות only in plur. ממותים (from the root מות)—(1) deaths, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב coner. slain, where the קרי is ממתים.

ממור m.—(1) spurious, a bastard, Deu. 23:3; LXX. ἐκ πορνῆς; Vulg. de scorto natus; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Theas. p. 781.]

(2) metaph. foreigner, Zech. 9:6; LXX. ἀλλογενής. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root מור prob. had the same meaning as מור to separate but used in a bad sense, to despise, to condemn; whence מור Med. Damma, to be of little worth, contemptible; compare מור to put to shame;

and Syr. Aph. to condemn. Others take it from the root מור, whence the noun מור a foreign country; and hence ממור.)

ממקד m. (from the root מקד)—(1) sale, Lev. 25:27, 29, 50.

(2) something sold. Lev. 25:25, "אֲשֶׁר אָחִיו" a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) something for sale, Levit. 25:25; Neh. 13:20.

ממקרת Lev. 25:42, f.; i. q. ממקד No. 1.

ממלכה constr. ממלכת, with suff. ממלכתי, plural ממלכות (from the root מלך) f. a kingdom, dominion, used both of the royal dignity, 1 Ki. 11:11; 14:8 1 Sa. 28:17; and of the country subject to a king מלכות עיר royal city, Josh. 10:2; 1 Sa. 27:5. בית ממלכה royal abode, Am. 7:13. ממלכות הארץ kingdoms of the earth, Deu. 28:25.

ממלכות f., constr. st. ממלכות (from the root מלך) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

ממקד (from the root מקד) m. wine mixed with spices, i. q. מקד Pro. 23:30; Isa. 65:11.

ממן see מן.

ממר m. sadness, Pro. 17:25 (from the root מר, like מקם from מקם, comp. מקם from מקם).

ממרא ("fatness," "strength"), [Mamre], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence ממרא אלון "the oaks of Mamre," 13:18; 18:1; and simply ממרא 23:17, 19; 35:27, the name of an oak grove near Hebron.

ממררים Joh 9:18, a doubtful form which appears to have sprung from ממררים (36 copies read ממררים), and ממררים, from ממררים bitternesses, with מן prefixed. The construction will bear either, since the verb מרר admits either construction, an accusative, or the particle מן.

ממשח m. expansion, Eze. 28:14. Vulg. Cherub extensus, i. e. with extended wings, comp. Ex. 25:20. Root משח No. 2.

ממשל m. (from the root משל No. 1) dominion, rule, Dan. 11:3, 5. Plural ממשלים 1 Chron. 26:6, coner. lords, princes.

ממשלה f. (from משל) Mic. 4:8; constr. ממשלת (Gen. 1:16; Ps. 136:8), with suff. ממשלתך Isaiah 22:21, pl. constr. ממשלות—(1) dominion, rule, Gen. 1:16; Psalm 136:8.

(2) dominions, jurisdiction, 2 Ki. 20:13.

(3) coner. princes, chief rulers, 2 Chr. 32:9, see ממשל No. 2.

מִשְׁקָן (from the root **שָׁקַע** to possess). Once Zeph. 2:9, **מִשְׁקָן נְרָא** a possession of nettles, a place occupied by nettles.

מִמְתָּקִים m. plur. (from the root **מָתַק**) *sweetnesses*, Cant. 5:16.

מָן with suffix **מָנָה** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **مِنْ** id., pr. *portion*, *gift*, **مِنْ السَّيْمَا**, from the root **مָنָה**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מָן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

מָן followed by Makk. **מָן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מָן** *whosoever*, Dan. 3:6, 11; 4:14.

מָן m.—(1) *part, portion* (from the root **מָנָה**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מָנָה** Ps. 68:24 as *his* or *their portion*, i. e. of the dogs); but it is manifest however in the forms **מִמְנִי** pr. *a parte mea, de ma part, on my part, my behalf* comp. Eze. 3:17, “warn them **מִמְנִי**” Germ. von mirwegen, from me), **מִמְנִי** *a parte ejus*, and the prefix **מָן** pr. is its const. state. That this is really a subst. the pl. const. **מָנִים** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מָנִים** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مَنْج** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מָנִים** the strings (i. e. concerts of music) gladden thee.” As to the plur. termination **ִים** for **ִים** (which some have of late been too desirous to exclude from grammars), see Lehrs. p. 525, 526.

מָן and **מָן**, when followed by a guttural **מָן**, rarely **מָן** (Gen. 14:23; Sa. 18:16; and constantly in the forms **מָנִים**, poet. **מָנִי** and **מָנִי**

which see. (Syr. **مَنْج**, Arab. **مِنْ**, rarely **مَنْ**); with suff. **מָנִי** (see **מָן**) poet. **מָנִי** and **מָנִי** (in the Syriac form); **מָנִי** in pause **מָנִי**, **מָנִי** for **מָנִי** from him, f. **מָנִי**, poet. **מָנִי**; **מָנִי** for **מָנִי** from us, **מָנִי**, poet. **מָנִי** f. **מָנִי**.

(1) pr. const. st. of the noun **מָן** a part of any thing. Hence a partitive prep. **מִמְנִי** Mem partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4:2, “ten men **מִמְנִי** of the elders of the city.” 2 Ki. 2:7, “fifty **מִמְנִי** of the sons of the prophets.” Neh. 1:2, **מִמְנִי** “one of my brethren.” Job 5:1, **מִמְנִי** “who from amongst his holy ones (i. e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מָנִי** “what of the night?” i. e. hast thou to teach. Suadial supposes another ellipsis, “what of the night?” sc. remains);—filling up (**מָן**, **מָן** i. e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu. 33:3, compare *λαμβάνειν τινός*), and those which resemble them, as of eating (**מָן**, Gr. *ισθίειν, πίνειν τινός*), of being satisfied (**מָן**, etc. 1 Kings 12:9, **מָן** “lighten (somewhat) from the yoke.” In all these cases **מָן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes, sc. etwas*). Specially—

(a) when it refers to multitude, it denotes (*some*) out of the whole number. (Compare Arab. **بَعْض** part, also some.) Ex. 17:5, **מָנִי** “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **מָנִי** “let him kiss me (some) of the kisses of his

mouth." Ex. 16:27; Isa. 57:8. It rarely denotes *one* of a number, like the Arab. ⁵بعض. Ex. 6:25, "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south יָמִין אֶרֶץ and (one) of his princes." With a negative particle *no one*, *none*. Job 27:6, לֹא יִחַר לִבִּי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something*, *some*. Lev. 5:9, כְּדָם "some of the blood." Job 11:6, "God remitteth to thee מַעֲוֹנֶךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God," Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 96; xix. 98; מִן עֵלֶם "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers *non a quoquam*, and contr. *non a quocumque*, Gal. 5:16. In Hebrew it is used—(a) מִן אֶחָד i. e. *some part of one, even one*. Lev. 4:9, "and if he do מִן אֶחָד even one of these;" comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Deu. 15:7, "if there be a poor man among you מִן אֶחָד any of your brethren."—(β) מִן אֶחָד *even one*, in the difficult place, Gen. 7:22, מִן אֶחָד בְּחַרְבָּהּ מָתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(γ) מִן אֶחָד i. q. *not even any, not even the least*. Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, πᾶς τις. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that *something* was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex, ēē*. So

very frequently in the proper signification, אֵלֶּם הָיָא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, and the verbs הֵצִיל, הֵצִיל, מִיָּד, מִיָּד, *pregna. to dip one's finger, and to take it out from the oil*, Lev. 14:16. Specially it is often used—

(a) of the *material*, *out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִן הַלְבָּנוֹן "of trees of Lebanon," Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִיא טְהוֹר מִטְמֵא "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַצִּיָּה "those sprung from thee," i. e. thy descendants (others render, *some* of thy inhabitants, compare No. 1, a); Jud. 13:2, מִן זֹרָחָה "a man of Zorah;" Jud. 17:7.

(c) of the *author* and *efficient cause* whence any thing proceeds, Gen. 49:12, מִן הַחֹלֶלֶת "becoming dark through wine," לָבָן ... מִן הַחֹלֶלֶת "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven lighted by the baker;" Jer. 44:28; Eze. 19:10. מִן הָרִחָה to conceive by any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, מִן הַחֹלֶלֶת "they are taken by the archers;" Isaiah 28:7, מִן הַחֹלֶלֶת "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, מִן הַחֹלֶלֶת "perhaps I shall be built (i. e. have offspring) from her" (comp. מִן הַחֹלֶלֶת Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, Job 4:17; רָשָׁע מִן Job 4:17; Ps. 18:22, to be just or unjust in the opinion of any one, compare מִן זֶה Num. 32:22; יָדָה מִן Jer. 51:5; זֶה מִן Zech. 11:13. חֲלִילָה מִן חֲלִילָה cursed by the Lord (see חֲלִילָה p. CCLXXX, B); Deut. 32:47, "it is not חֲלִילָה a vain word to you," i. q. *בְּעֵינֶיךָ*. So I also understand Gen. 3:14, מִן הַחֹלֶלֶת i. q. *חֲלִילָה* [this is unsuitable to the passage, see No. 4]; 4:11; and Deut. 33:24, מִן הַחֹלֶלֶת i. q. *בְּעֵינֶיךָ* "reckoned as happy by the (other) sons," i. q. by his brethren.

(d) of the instrument. Job 7:14, מִן הַחֹלֶלֶת "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed מִן הַחֹלֶלֶת by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:18.

(e) of the *reason*, on account of which (whence) any thing is done. Isa. 52:5, מִן הַחֹלֶלֶת "because of

our sins," Cant. 1:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מְבַלֵּי, מְבַלְּתִי because of defect, i. q. *because* there is *not*, see לֹא, לֹא־יִסָּפֵר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נִחַם לְרַע לְרַע לְרַע to repent of any thing.

(f) of a law or rule, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). יְהוָה מִן מִצְוֹתָיו according to the command of Jehovah, 2 Chr. 36:12. Hence *according to, after*. Eze. 7:27, מִן דְּרָגָם אֶתְּשֶׁה אֹתָם "according to their ways will I do with them." מִן according to the number, as often as, nach der Anzahl (see לְ).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e. g. מִן שָׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרֵד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(a) מִן לְ...from...unto (see לְ let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֶל "from kind to kind," i. e. things of every kind.—(β) מִן...עַד "from...unto." Lev. 13:12, מִן רֹאשׁוֹ עַד רַגְלָיו "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן יָמֵי עַד מִן הַיָּם "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, מִן אֶת מִחֹטֵט עַד אֶת שְׂרֹדֶנֶל "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...עַד Eze. 25:13, מִן תֵּמָן עַד דֵּדָן "from Teman .. even to Dedan." More often also in this signification (*from...unto*) there occurs לְ, for which see below. מִן מִן מִן *from thee hither*, see מִן and מִן. Specially observe—

(α) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (מִן, נָס), withdrawing (מָצָא), but also after those of fearing (מִן, יָרָא), hiding, hiding oneself (מִן, חָתַר), shutting (Pro. 21:23), guarding, keeping (מִן, שָׁמַר, De. 23:10), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן מִן free from any one; מִן מִן a shadow which defends from the sun, Isa. 4:6; 25:4; מִן מִן to rest from any thing. There is the notion of *leaving off*, in מִן מִן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; מִן מִן " (it is) enough for you! (cease now) from going up." There is that of failing in מִן מִן.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' "Αργεος, far from Argos, ἀπὸ πατρίδος αἰχῆς, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מִן "to dwell far from strife;" Num. 15:24, מִן מִן "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قُرب من فلان); whence מִן מִן one who is *next to the Goel*, or nearest of kin, the one who is next after him (compare Syr. מִן מִן the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπρεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן מִן "a drop (hanging) from a bucket;" Cant. 4:1, מִן מִן " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφορος καθήμενος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e. g. מִן מִן on the right and on the left (see under these words); מִן מִן at the side; מִן מִן in front, to the east, Gen. 2:8; 13:11; מִן מִן to the west, מִן מִן to the rising of the sun, Isa. 59:19; מִן מִן on the hinder part, behind, מִן מִן round about, מִן מִן afar, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִן id.; Isaiah 17:13; מִן מִן on this side...on that side, 1 Sam. 17:3; 1 Ki. 1:19, 20; also מִן מִן, מִן מִן, מִן מִן, see Heb. Gramm. § 147, 1. With לְ added, these adverbs assume the power of prepositions, as has been already observed; see לְ p. cccclxxxiii, A.

(d) Figuratively applied to time, it denotes—(a)

terminus a quo, & *ante* from which onward, מִנְעִירִים from youth, 1 Sa. 12:2; 1 Ki. 18:12; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹם well in the Vulg. *statim ab initio incipientis jubilei*; opp. to אַחֲרֵי הַיּוֹם verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיְּמֵי from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִפְּהַרְתּוֹ immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מִעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִפְּתִי, מִפְּתִי, מִפְּתִי, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀπίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מִתְּהִיץ "as a dream after one awakes;" Prov. 8:23, מִפְּתִי מִפְּתִי "immediately from the beginnings of the earth;" מִיָּמִים after two days, Hosea 6:2; אַחֲרֵי after the end (see פֶּתַח); hence simply *after*; מִיָּמִים after some time, Jud. 11:4; 14:8; מִיָּמִים רַבִּים Josh. 23:1; מִיָּמִים, Isa. 24:22; מִשְׁלֹשׁ חֳדָשִׁים "after three months," Gen. 38:24. To the same may be referred מִן הַמוֹעֵד "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek *ἐκ πάντων μάλιστα*, Il. iv. 96, and *ἐκ πάντων*, Il. xviii. 431; Hebr. מִן בָּחַר Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, זָבַח מִקְדָּשְׁךָ "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָלֶיךָ כָּל מִשְׁלָל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלָק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכֵם מִדָּנִיֵּאל "wiser than Daniel," Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁתַּחֲוִיתִי מִצְדִּיקִים

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from them*; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of *eminence standing out*, and hence of *surpassing*, is manifestly more suitable than the general one of *distance, standing apart*; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גְּדוֹל עוֹנִי מִן עוֹלָם "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָבַח דָּעַת אֱלֹהִים מַעֲלֹת "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, מִסִּילֵיהֶם מִיְּרוּסָלַם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְכָּה מִסֵּד תִּרְדֹּד "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. on account of, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְהוָה "because Jehovah loveth you."—(b) *from that, used of time, after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (הִנִּיחַ), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מִן הָאֵרֶץ." Gen. 27:1, "his eyes were dim מִן הָאֵרֶץ."

he could not see." Isa. 49:15, can a woman forget her sucking child בְּטִיבָהּ so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn בְּעֵינִי מִלְּעַף אֲנִי that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מִן is for the fuller מִיָּדָה. 1 Sam. 15:23, "he rejected thee מִמֶּלֶךְ so that thou art no (more) king." Jer. 48:2, "we will destroy it מִנּוֹי so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַח מֵאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. ܡܢ, Arab. مِنْ, *lest*; comp. No. 5, c. Deu. 33:11, מִן יִשְׂרָאֵל LXX. μὴ ἀναστήσονται. Vulg. non consurgant. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מִן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence any thing recedes, as in French *de chez quelqu'un*, *d'après*; e.g. מֵאַחֵר from behind, hinter (etwas) weg; מִלִּפְנֵי from amongst, zwischen (etwas) weg; מִבְּעֵד, מִלִּפְנֵי, מֵאַחֵר, see above, page xciv, A, after (אֲחֵר). In other places, it denotes only a *part* or *side* of any thing, as מֵאַחֵר after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מִן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as מִן מִלְּעַף for מִלְּעַף מִן like the Syriac ܡܢ ܡܠܥܝܬܐ except, i.q. מִן ܠܚܕ (both of which are in use); vice versa in —

לְמִן for לְ מִן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מִן signification No. 3, a, of the terminus a quo, *inde ab, from*. לְמִרְחוֹק from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, מִן שָׁנָה לְמִן עֲשָׂרִים שָׁנָה "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, *from—until*, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, *tam, quam, both, and, whether, or*, 2 Ch. 15:13, מִן אִישׁ וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22. — Here do not belong לְמִנִּית Num. 18:7, and לְמִתְחַת 1 Ki. 7:32, which are for לְמִתְחַת, *sub, with the added notion of motion to a place*; compare אֶל־מִתְחַת.

מֵאֲחֵר see after עַד p. xciv, A.

מִן Ch. suff. מִנִּי, מִנִּי, מִנִּי, מִנִּי i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מִן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִנְהוֹן דִּי פְּרֹזֶל a part of them was iron, a part of them earthenware;" compare מִנְהוֹן—מִנְהוֹן 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21. —(b) of the cause by which anything is moved, *en account of*, Dan. 5:19. —(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן קֵשֶׁת out of truth, or according to truth, *truly*, Dan. 2:47; מִן יָצִיב certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e.g. ἐκ ἐμφανούς, i. q. ἐμφανώς.

(3) *from*, in the signification of receding, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן לְפָנֵי = Hebr. מֵאַחֵר, see above. מִן אֲדָרָה i. q. Hebr. מִלִּפְנֵי, מֵאַחֵר. מִן מֵאֲזַן i. q. Hebr. מֵאֲזַן from that time and onward, see above. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, מִן אֲנִשָּׁא יִשְׁנֹן "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מִנָּה Chald. see מִנָּה.

מִנְאוֹת pl. from מִנָּה, portions.

מִנְגִּינָה f. i. q. מִנְגִּינָה a song, specially in mockery, a satire, Lam. 3:63.

מִנְדָּה f. Chald. i. q. מִנְדָּה which see.

מִנְדָּע Chald. i. q. Hebr. מִנְדָּע, *nd*, according to the Chaldee mode, being changed into *nd* (from the root מִנְדָּע fut. יִנְדָּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מִנְהָ prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE, see Piel No. 1. (Kindred are מִנְהָ, and מִנְהָ. In the Indo-germanic languages there correspond, transp. *vímω*; Zend. *neeman*; Pehlev. *nim*; and perhaps *νέμω, νειμωμαι*). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. *to divide* into parts, to arrange), e.g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. מִנָּה, *man*, to reckon, to think.)

PIEL—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by ל of pers. Dan. 1:5; Job 7:3
(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Psa. 61:8, לְיָצְרָהּ “appoint (order, cause) that they may preserve him;” followed by לָל to set over, Dan. 1:11.

PUAL, פָּאָל , *to be constituted, set over*, 1 Chron. 9:29.

NIPHAL, pass. of Kal No. 3, *to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by אִתּוֹ Isa. 53:12.

Derived nouns, besides those which follow, are מְנִי and the proper names מְנִיָּה , מְנִיָּהּ .

מְנָה & מְנָא Ch. *to number, to review*, Dan. 9:26. Part. pass. מְנִיָּה verses 25, 26.

PAEL מְנִי and מְנִיָּה *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, מְנִיָּה .

מְנָה m. pr. part, *portion, number* (see the root), specially *mina*, Gr. $\mu\nu\alpha$ (Syr. مِنْه , Arab. مِنْه), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, “twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:” this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty ($15 + 20 + 25$) shekels. But the former opinion is preferable.

מְנָה pl. מְנָהוֹת (with Kametz impure, Est. 2:9), f. (1) *a part, a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. $\text{לְשַׁלַּח מְנָהוֹת}$ to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. הַלֵּל *a lot*, Jer. 13:25.

מְנָה in pl. מְנָהוֹת *parts*, i. e. *times*, Gen. 31:7, 41. Compare יָר No. 7.

מְנִיָּה m. *driving* (bas *Gahren*), of a chariot, 2 Ki. 9:20. Root מְנִיָּה .

מְנִיָּה f. (from the root מְנִיָּה No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. مَنْهَر and مَنْهَرَة a trench of water, see Schult. ad Job. p. 49.

מְנִיָּה m. (from the root מְנִיָּה , Ps. 44:15, $\text{מְנִיָּהּ$ *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

מְנִיָּה (from the root מְנִיָּה , with suff. pl. מְנִיָּהוֹת (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. “*conditionem*” (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson. Jud. 13:2, seq.

מְנִיָּה f. of the preceding.—(1) *rest, repose, condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, $\text{זֶה הַמְּנִיָּה$ “this is the rest,” this is the way to enjoy tranquil felicity. מְנִיָּהוֹת still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

מְנִיָּה m. according to the Hebrews, *progeny* (see מְנִיָּה and מְנִיָּה). It is once found Prov. 29:21, “he who brings up his servant tenderly from his youth מְנִיָּהוֹת afterwards he will be (will wish to be as) a son;” Luth. so will er barnach ein Sunter syne. Others understand it to be *an ungrateful mind*, from the root מְנִיָּה , Arab. مِنْه to receive favours ungratefully.

מְנִיָּה with suff. מְנִיָּהוֹת (from the root מְנִיָּה).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

מְנִיָּה f. of the preceding, *flight*, Lev. 26:34; Isa. 52:12.

מְנִיָּה m. *a yoke*, pr. for plowing, from the root מְנִיָּה to plow, to break up the ground (Syr. and Arab. مَنْهَر); hence מְנִיָּהוֹת *a yoke, beam, of weavers*, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have مَنْهَر , مَنْهَر being softened.

מְנִיָּה f. (from the root מְנִיָּה) *a candelabrum, a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

מְנִיָּהוֹת m. pl. (with Dag. euphon.), *princes*, i. q. מְנִיָּהוֹת Nah. 3:17.

מְנִיָּה an unused root, Arab. مَنْهَر to give, prop. to distribute, to divide out (kindred to מְנִיָּה , מְנִיָּה , com-

pare as to the relation of the verbs לָחַ and לָחַ under the root לָחַ (לָחַ). Hence—

מְנַחָה f—(1) a gift, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) tribute, which was exacted from a tributary people under the milder name of a gift (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) a gift offered to a divinity, a sacrifice, Gen. 4:2, 4, 5; specially a sacrifice without blood, opp. to לָחַ a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence מְנַחָה וּמִנְחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנַחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [Menahem], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μαναήμ. Vulg. Manahem.

מְנַחַת ("rest"), [Manahath], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנֵה (from the root מְנָה, to which origin allusion is made Isa. 65:12), fate, fortune (Arab. مَنَاحَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see מְנָה, by lectisterium, Isa. 65:11. [This passage says nothing about Babylon.] The planet Venus ought probably to be understood, which, as the giver of good fortune (سعد الأصغر lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاحَة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (מְנֵה) i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מְנֵה Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מְנֵה), [Minni], pr. n. of a province of Armenia, which loc. cit. is joined with מְנֵה according to Bochart (Phaleg. l. l. cap. iii. p. 19, 20) Μιννά; a tract of Armenia; Nicol. Damaſc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנֵה.

II. מְנֵה poet. for מְנֵה with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנֵה Isaiah 30:11; see מְנֵה No. 1.

מְנֵה see מְנֵה.

מְנֵה see מְנֵה.

מְנֵה [Miniamin], see מְנֵה.

מְנֵה m. Chald. number, Ezr. 6:17, from the root מְנָה, מְנָה.

מְנֵה (perhaps given from the root מְנָה), [Min-nith], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנֵה. To such a noun is commonly referred the form מְנֵה in the words, Job 15:29, לֹא יִפְּחַת לָאֲרֶץ מְנֵה which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנֵה is derived from the root מְנָה, of which there is another trace in the common reading מְנֵה Isa. 33:1, which is supposed to mean the same as the מְנָה Med. Ye, to obtain, to acquire; whence מְנָה נֵל, נֵל wealth, possession, מְנָה wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנֵה from מְנֵה i. q. מְנֵה their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מְנָה.

מְנֵה an unused root, Arab. مَنَعَ to divide, to allot (kindred is מְנָה); whence מְנָה a gift (Manna); מְנָה part. const. מְנָה; plur. מְנָה and pr. n. מְנָה.

מְנֵה TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. are מְנָה, and Æthiop. ማን; to reject, to cast aside. ["The primary syllable is מְנֵה, which has a negative force; see מְנָה Thes.]) Ezek. 31:15, וְאֶמְנֵה וְהָרֹחֶה, "and I will restrain its floods."—(1) followed by מְנֵה, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶשָּׁר מְנֵה מִפְּרַע אֶתְּךָ, "who has restrained me from doing thee evil;" Jer. 2:25, מְנֵה רֵגְלְךָ מִיָּחָף, "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מְנֵה of pers. to withhold any thing from any one, Genesis 30:2, וְאֶשָּׁר מְנֵה מִפְּרִי הַבֶּטֶן, "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7, Job 22:7; followed by מְנֵה of pers. Ps. 84:12, etc. In the same sense is said מְנֵה Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מְנֵה with an inf.

(2) *to be taken away*, followed by **נָקַע** Job 38:15. Hence pr. n. **נִקְנַע**, **נִקְנָע**.

מִנְעוּל m. (from the root **נָקַע**), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

מִנְעָל m. id. Deu. 33:25.

מִנְעָמִים m. pl. *delicate fare, dainties*, from the root **נָעַם**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

מִנְעֻנֵּים m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נָנַע** Pil. נענע), like *σειστόρον* from *σειω*. Syr. and Arab. *tympāna quadrata*.

מִנְקִיּוֹת f. only in pl. **מִנְקִיּוֹת** *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܩܝܬܐ** id., from the root **נָחַץ** Pael *to offer a libation*.)

מִנְקֵת i. q. **מִינְקֵת** f. *a nurse*; see Hiph. of the root **נָקַע**.

מְנַשֶּׁה ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσῆς*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מְנַשֵּׁי** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כְּחַיֵּב**.—(4) Ezr. 10:30.—(5) verse 33.

מִנָּה for **מִנְאָה** (from the root **נָמַה**), pl. **מִנְאוֹת** Neh. 12:44, and **מִנְיּוֹת** Neh. 12:47; 13:10 (with Kametz impure); f. *a part, a portion*; Ps. 63:11, **מִנְחַת שָׁעֲלִים**, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְחַת בּוֹקֶם** the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

מָס m. *one pining away, one who is consumed* with calamities; root **מָסַם** which see Job 6:14.

מָס m. *tribute*. (Commonly taken from **מָסַם** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מָס** is contr. from **מָסַם** tribute, toll, from the root **מָסַם** to number, like the fem. **מִסָּה** measure, number, for **מִדְּקָה**. Many examples of the softening of the letters **ks**, or **ξ** at the end of words by the rejection of **k**, are found in Gr. and Lat., as *Ajax*,

Aíax, *pistrix*, *pistris*, πστρίς; ὄρνις, Dor. ὄρνιξ. *mixtus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malazo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully **מָס עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמָס** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמָס עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **הָיָה לְמָס** Josh. 17:13; **לְמָס** Jud. 1:28; and **לְמָס עֲבָד** Esth. 10:1, to lay servile work upon any one; **אֲשֶׁר עַל הַמָּס** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **מְסִים** superintendents of works, task-masters, Exod. 1:11.

מִסָּב m. (from the root **סָבַב**)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root **סָבַב** 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. **מִסְבּוֹת** id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, **מִסְבֵּי יְרוּשָׁלַם** "around Jerusalem."

מִסְגֵּר m. (from the root **סָגַר**) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith (artisan)*, 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Ps. 142:8; Isa. 24:22.

מִסְגֵּרֹת f. *border*; plur. **מִסְגֵּרוֹת** (from the root **סָגַר**).

(1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randelstien), so called from their *inclosing*, Ex. 25:25, seqq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brasen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

מִסָּד m. *the foundation* of a building, 1 Kings 7:9; from the root **סָדַר** inflected in the manner of verbs **פָּן**.

מִסְדָּרוֹן m. *a portico*, so called from the columns standing in *rows*; compare **סָדַר**, **סִדְרָה** order, row. It is once found, Jud. 3:23.

מִסָּה i. q. **מָסַם** and **מָסַם** No. II., **TO MELT, TO FLOW DOWN**. (Chald. **ܡܫܐ**, Syriac **ܡܫܐ** *to be decayed, to putrify*; **Ἀῖθλη** *to melt*.)

HIPHIL, to melt, to dissolve. Psa. 6:7, **יִמְצָחֵנִי** "I dissolve (as it were) my couch with tears." Psa. 147:18; fut. apoc. **וַיִּמְצָחֵם** Psa. 39:12; trop. to melt the heart, i. e. to terrify; plur. **הַמִּצְחִי** in the Chald. form for **הַמִּצְחִי** Josh. 14:8.

מִסָּה f. (from the root **נָסָה**), plur. **מִסּוֹת** temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, Deuter. 4:34; 7:19; 29:2. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, Psa. 95:8; whence [*Massah*], the pr. n. of a place in the desert **מִסָּה** Ex. 17:7; Deut. 6:16; 9:22; 33:8.

(3) calamity, by which God tries any one, *πειρασμός*, N. T., Job 9:23.

מִסָּה prop. number (contr. from **מִסְכָּה**, like **מִסָּה** which see, for **מִסָּה**, root **מָסָה**), constr. **מִסָּה** prep. according to the number, i. e. at the rate of, even as (Syr. **ܡܫܐ**, Chald. **ܡܫܬܐ** for Hebr. **מִסָּה**, **מִסָּה**). Deut. 16:10, **מִסָּה** **נָתַתָּה** "even as thy hand can give." LXX. *καθὼς ἡ χεὶρ σου λαμβάνει*.

מִסְנָה m. a covering, a veil (for the face), Exod. 34:33—35. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of veiling the face, but this was no doubt taken from this passage. Arab. **مِسْنَة**, which I formerly compared, signifies rather a coverlet than a veil. Possibly we ought to read **מִסְכָּה** (**מִסְכָּה**, **מִסְכָּה**), a covering, a veil.

מִסְנָה f. i. q. **מִסְנָה** a hedge, thorn-hedge, Mic. 7:4; from the root **סָנָה** to hedge, to fence around.

מִסָּה m. (from the root **נָסָה**), removing away, keeping off, 2 Ki. 11:6.

מִסְכָּה m. (from the root **מָסָה**), traffic, merchandise, 1 Ki. 10:15.

מִסְכָּה TO MIX, TO MINGLE, i. q. **מִזֵּן**. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. **مَشَّحَ**, **مَشَّحَ**, **مَشَّحَ** Med. Ye, to mix, **مَشَّحَ**, **مَشَّحَ** mixture; Germ. **Mischmasch**; Aram. **ܡܫܚܐ**, **ܡܫܚܐ**; Sanscr. **maksh** and **misr**; Pers. **امیختن** and **امیریدن**; Gr. *μίσγω*;

Lat. *misceo*; Polish *misczam*; Bohem. *smisseti*; Engl. to mash, to mix; Germ. *mischen*.) Psa. 102:10; Isa. 19:14, **יְהוָה** **מִסְכָּה** **רִיחַ** **עֲוִיִּים** "Jehovah has mingled in her midst a spirit of perversities;" i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Prov. 9:2, 5; Isa. 5:22.

Hence **מִסְכָּה** and—

מִסְכָּה m. wine mixed with spices, Psa. 75:9, i. q. **מִזֵּן** which see.

מִסְכָּה m. constr. **מִסָּה** (from the root **סָכָה**, a covering, 2 Sam. 17:19; specially used of the veil before the gate of the holy tent, Exod. 26:36, sq.; 39:38; 40:5; and of the court, Exod. 35:17; 39:40; called more fully **מִסְכָּה** **הַמִּסְכָּה** Exod. 35:12; 39:34; 40:21. Isa. 22:8, **וְנִגְלָה** **אֶת** **מִסְכָּה** **יְהוּדָה** "and the veil of Judah shall be uncovered," i. e. Judah shall be exposed to shame; an image taken from a virgin, whose veil has been taken away by outrageous and violent men. The same figure is used in Arabic; see Schult. Orig. Hebr. § 258.

מִסְכָּה f. (from the root **סָכָה**), a covering, Exa. 28:13.

I. **מִסְכָּה** f. (from the root **נָסָה** No. I).—(1) the casting of metal. **וְנָגַל** **מִסְכָּה** a calf cast (of metal), Exod. 32:4, 8. **וְנָגַל** **מִסְכָּה** the cast images of gods, Ex. 34:17. Specially a molten image, Deut. 9:12; Jud. 17:3, 4.

(2) *σπονδή*, a league, Isa. 30:1.

II. **מִסְכָּה** f. (from the root **נָסָה** No. II), a covering, Isa. 25:7.

מִסְכָּה m. (from the root **סָכָה** No. 4, to be poor), poor, wretched, Eccl. 4:13; 9:15, 16. Arabic **مَسْكِين**, **مَسْكِين**; Ethiop. **ሚስክን**, whence a new verb **ሚስክን**: to be poor, **מִסְכָּה** to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the Ital. *meschino*, *meschinello*; Portuguese, *mesquinho*, subst. *mesquinhoez*; French, *mesquin*, subst. *mesquinerie*. Hence—

מִסְכָּה f. poverty, misery, Deut. 8:9; see the preceding word.

מִסְכָּה plur. f. storehouses, granaries, by a transposition of the letters for **מִסְכָּה**, from the root **כָּסָה** which see, Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4.

מִסְכָּה f. (from the root **נָסָה** No. II, i. q. **נָסָה** to weave), threads, web of a weaver, Jud. 16:13, 14.

מסלה f. (from the root **סלל**)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i.q. **סלם**. 2 Ch. 9:11.

מסלול m. (from the root **סלל**), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

מסמר only in pl. **מסמרים** Isa. 41:7; **מסמרים** 1 Ch. 22:3, and **מסמרות** 2 Chron. 3:9; Jer. 10:4, *nails*; comp. Arab. **مسمار** a nail. Root **סמר**. [Once written with **ש** Ecc. 12:11.]

מסם TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are **סקה**, **סאס** No. II; see also **מאס** to dissolve, to macerate in water, and the words given under **מי**.)

NIPHAL **נָמַס**, in pause **נָמַס**, fut. **יִמַּס**, inf. **הִמַּס**—(1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3.—Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*.—(a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, **וַיִּהְיֶה לִּבָּם** and became water.—(b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "*sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet.*"

HIPHAL, causat. of Niphal No. 2, a, *to make fearful*, Deu. 1:28.

Derivatives, **מַס**, **מָסַס**; comp. also **מַה**, **מָסָה**, which I refer however to another root.

מִסֵּעַ *a weapon, an arrow, a dart*, Job 41:18.

Arab. **مسرع** id. from the root **سرع** to draw an arrow in a bow, Koran, lxxix. 1; the letters **ס** and **ז** being interchanged.

מִסְעָה m. (from the root **נסע**)—(1) *a quarry*, see the root, Hiphal No. 1. 1 Ki. 6:7, **מִסְעָה מִסְעָה** "whole stones (not hewn), from the quarry." LXX. **ἄθους ἀσπορόμους ἀργούς**. Vulg. incorrectly *lapides dolati*.

[**מִסְעָה**, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see **נסע** No. 2); hence also applied to single individuals, Deu. 10:11, **לִמְסַע לִפְנֵי הָעָם** "to go out before the people." Num. 10:2, **לִמְסַע אֶת־הַמַּחֲנֶה** "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, **לְמִסְעֵיהֶם** "according to their stations." Nu. 10:6, 12.

מִסְעָד m. (from the root **סעד**) *a prop, a stay*, 1 Ki. 10:12.

מִסְפָּד m. const. **מִסְפָּד** with suff. **מִסְפָּדִי** (from the root **ספד**) *wailing, lamentation*, Gen. 50:10; Am. 5:16, 17.

מִסְפּוֹא m. (from the Chaldee root **ספא** Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

מִסְפַּחַת f. i. q. **ספחת** (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

מִכְפָּחוֹת pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root **כפח** No. 3. Ezek. 13:18, 21. Symm. *ὑπαιχέρια*. Vulg. *ceratocalia*.

מִסְפָּר m. (from the root **ספר**)—(1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, **מִסְפָּר נַפְשֵׁיכֶם** "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. *ἀριθμός, ἀριθμὸν*) it is added pleonastically to numerals. 2 Samuel 21:20, **עָרִים עֶשְׂרִים** "twenty-four in number" (24 an *bet* **בַּשֵּׁל**).—**אֵין מִסְפָּר** Gen. 41:49; **לֹאֵין מִסְפָּר** 1 Chron. 22:4, and **עַד־אֵין מִסְפָּר** Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary **סְתִי מִסְפָּר**, **מִסְפָּר אֲנָשֵׁי מִסְפָּר** *men of number*, are *a few*, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. **יָמִים מִסְפָּר** *the days*, which are *a number*, i. e. can be numbered, *a few*, Nu. 9:20. (Similarly

אֵיָּמ מְעוּדוֹת *numbered days*, i. e. *a few*, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words **וְהָיָה סְתִי מִסְפָּר** the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be *a number*," i. e. let them be many, innumerable.

(3) [*Mispar*], pr. n. m. Ezr. 2:2; for which there is **מִסְפָּרָה** Neh. 7:7.

מִסְפָּרֶת [*Mispereth*], see **מִסְפָּר** No. 3.

מָסַר a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָלַר** and **מָלַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **מָסַר מַעַל בַּיהוָה** "to turn aside perfidiously from Jehovah," i. q. **לַמַּעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֵלֶיךָ יֵשׁ אֶלֶף לְמִשְׁכָּה** "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐξερθισμένων*, reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מָסַר** is i. q. Heb. **מָסַר**.

Talm. **מָסַר** is to deliver, to betray, Syr. Ethp. to accuse, both of which meanings are unsuitable in these passages.

מָסַרָה f. contr. for **מָסַרְתָּ** (from the root **מָסַר**) a bond, Eze. 20:37.

מָסַר i. q. **מָסַר** admonition, discipline, instruction, Job 33:16, from the root **מָסַר**.

מָסַרְתָּ m. (from the root **מָסַר**) a hiding-place, refuge, Isa. 4:6.

מָסַרְתָּ m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

מָעַבַּר m. Ch. *work*, i. q. Heb. **מַעֲשֵׂה** Daniel 4:34; from the Ch. root **עָבַר** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

מַעֲבָה m. (from the root **עָבָה**) density, compactness, 1 Kings 7:46, **בְּמַעֲבָה הָאֲדָמָה** "in the compact soil."

מָעַבַּר m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מָעַבַּר מִסְכָּה וְנֹוֹ** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23.—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

מַעֲבָרָה f. pl. **מַעֲבָרוֹת**, and **מַעֲבָרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבָרָה**, and const. Jud. 3:28), i. q. **מַעֲבָר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

מַעֲבָל m. pl. **מַעֲבָלִים** and **מַעֲבָלִים** (from the root **עָבַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **מַעֲבָלָה**, **מַעֲבָלָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

מַעֲבָלָה m. 1 Sa. 26:5, 7, and **מַעֲבָלָה** fem. (denom. from **עָבַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

מָעַד TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מָעַד רַגְלִי** "whose foot tottereth." Pro. 25:19, **רַגְלִי מָעַדָּה** "a tottering foot," for **מָעַדָּה**, shortened into **י**, compare Lehrs. p. 309. Others take **מָעַדָּה** as an abstr. noun, a tottering, of the form **מָעַדָּה**, **מָעַדָּה**, in fem.

HIPHIL, to cause to totter, or shake, Ps. 69:24.

מָעַדָּה (for **מָעַדָּה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

מָעַדָּה (for **מָעַדָּה** "ornament of Jehovah"); [Maadiak], pr. n. m. Neh. 12:5; for which there is **מָעַדָּה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מָעַדָּה**.

I. **מָעַדָּה** only in plur. **מָעַדָּהִים**, Jer. 51:34 [In Thes. this reference is removed to **עָדָה**; The form actually occurring in the passage is **מָעַדָּהִים**; and **מָעַדָּהִים** 1 Sa. 15:32 (from the root **עָדָה**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מָעַדָּה** m. bonds; by transposition of the letters for **מָעַדָּה**, from the root **עָבַד** to bind. Job 38:31, **מָעַדָּהִים בְּיָמָה** "the bands of the Pleiades;" see **בְּיָמָה**.

מָעַדָּה m. (from the root **עָבַד**) a hoe, Isa. 7:25.

מָעַדָּה an unused root, which appears to have had the meaning of flowing down, softness, like the cogn. **מָעַדָּה**, **מָעַדָּה**, **מָעַדָּה**, **מָעַדָּה** see under **מָעַדָּה** p. COCCCLXVIII, A. Hence—

מָעַדָּה (Arabic sing. **مَعْدِي**) only in plural, (A), **מָעַדָּהִים** constr. **מָעַדָּהִים**, with suff. **מָעַדָּהִים**, and also **מָעַדָּהִים** (for **מָעַדָּהִים**), Eze. 7:19—(1) intestines, **מָעַדָּהִים** to come forth from any one's bowels, to be descended from any one, Gen. 44:4, (45:23); 2 Sa. 7:12; 16:11

(2) *the belly*, Jonah 2:1; specially used of the *womb*. Genesis 25:23; Ruth 1:11, *העורלי בנים* "are there yet sons in my womb?" *במעי* "from my mother's womb," Isa. 49:1; Psalm 71:6. Once used of the external belly, Cant. 5:14 (comp. Dan. 2:32).

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30:27; Lam. 1:20; Cant. 5:4; Isaiah 16:11; Psalm 40:9, *תורתך בתוך מעי* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *רומים*.

(B) *the bowels*. So in the difficult passage, Isa. 48:19, which I would thus explain, "thy seed shall be as the sand, *וְיִצְאָיוּ כַּמֶּלֶךְ בְּמִעוֹתָיו* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *בְּמִעוֹתָיו*, i. e. as the fishes of the sea sprung up in its bowels. *מעוה* is i. q. *מעים*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *בְּמִעוֹתָיו* as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldee *קשא* a small coin, obolus (perhaps a small stone), and the Arabic *مِغْشَاة*, which denotes a *scruple of conscience*, not a small stone.

מעוה or *מענה* Chald. only in pl. i. q. Hebr. *מעים* A, 2, *the belly*, here *the external*, Dan. 2:32.

מעוה m. i. q. *ענה* a cake, 1 Ki. 17:12; compare verse 13. Ps. 35:16, *לְעַנֵּי מַעוֹה* "cake-buffoons," parasites, see *ענף*.

מעוה more rarely *מעוה* (with Kametz impure) suff. *קצץ*, pl. *קצצים* (from the root *קצץ* to be strong), m. a strong or fortified place, a defence, a fortress, Jud. 6:26; Dan. 11:7, 10, etc. *קצץ מעוה* "the fortified cities." Isaiah 17:9; 23:4, *הַמִּעוֹה הַיָּם* "the fortress of the sea," i. e. Tyre. Eze. 30:15, *אֱלֹהֵי הַמִּעוֹה* "the God of fortresses;" Dan. 11:38; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, Ps. 60:9, "Ephraim (is) *קצץ מעוה* the defence of my head," i. e. my helmet. Prov. 10:29, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, Isa. 25:4; figuratively, of Jehovah, Ps. 37:39; 43:2. As to the form *קצצים* see the Etym. Ind.

קצץ (perhaps "oppression," from the root *קצץ*, ["a girdle of the breast?"]), [*Maock*], pr. n. m. 1 Sa. 27:2 compare *קצקרה* No. 2, a.

מעוה m. (from the root *עוה*) pl. *מעוהים* 1 Ch. 4:41 (1) a dwelling—(a) of God, used of the temple, Ps. 26:8; of heaven, Ps. 68:6; Deu. 26:15.—(b) of wild beasts, a den, Nah. 2:12; Jer. 9:10; 10:22; 51:37. Acc. in one's dwelling, like *בית* at home, 1 Sa. 2:29, 32. Used of a refuge, Ps. 90:1.

(2) [*Maon*], pr. n.—(a) of a town in the tribe of Judah, Josh. 15:55; 1 Sam. 25:2, in the vicinity of which was *מִכְּרֵי מַעוֹן* 1 Sa. 23:24, 25.—(b) of an Arabian tribe, in Jud. 10:12 connected with the Amalekites, Sidonians, and Philistines, in 2 Ch. 26:7 with the Arabs, properly so called; plur. *מעוהים* 2 Ch. loc. cit.; and 1 Ch. 4:41 קרי. There still exists *Maan* (معان), a town with a fortress in Arabia Petraea, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minæi of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معين in the south of Judea, Rob. ii. 193.]—(c) m. 1 Ch. 2:45.

מעוה see *בית דעל מעוה*.

מעוה & *מענה* f. of the preceding, *habitation*, Jer. 21:13—(a) of Jehovah, the temple, Ps. 76:3.—(b) of wild beasts, a cave, Ps. 104:22; Am. 3:4.—(c) an asylum, a refuge, Deu. 33:27.

מעוהים m. [*Mehunim*, *Meunim*], pr. n.—(1) see *מעוה* No. 2, b.—(2) Ezr. 2:50; Neh. 7:52.

מעוהות (for *קצוהות* "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. 1 Ch. 4:14.

מעוה m. darkness, Isa. 8:22; from the root *עוה*.

מעוה m. plur. *מעוהים* *pudenda*, Hab. 2:15; from the root *עור* No. II, Arab. *عارى* i. q. *ערה* to be naked.

מעוה see *מעוה*.

מעוה & *מעוהו* ("consolation of Jehovah" from the root *עוה* [עזי], [*Maasiah*], pr. n. m. 1 Ch. 24:18; Neh. 10:9).

מעט—(1) Arabic *معت* to be smooth naked, hence TO BE POLISHED, SHARP; see *מלט*; transp. *معت* prob. to scrape, to scrape off (comp. *ممس* to rub, also *مرت*, since y and r are kindred letters to each other), whence *מעט* prop. a scraping, scrap (in Span *Español*), hence a little. Hence comes the denom.—

(2) *to be little, few.* Lev. 25:16, לְקִי קָטָנִים הַשָּׁנִים, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished*, Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL מַעַל intrans. i. q. Kal, Ecc. 12:3.

HIPHIL, הִפְעִיל—(1) *to make few, to diminish*, Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, **לִפְעֹל** "lest thou makest me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (etwas in geringer Menge, in geringem Maasse thun). Num. 11:32, אָסאָפּ עָשָׂה חֲסִידִים "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels אֶל־הַתְּקִיעִים sc. לָקַח (borrow) not a few." Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

מַעַץ, once מַעֵץ 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed —

(a) as a substantive, followed by a genit. of the noun מֶצֶט כִּים *pauculum aquæ*, a little water, Gen. 18:4; 24:17, 43. אֶכֶּזְרָא קֶצֶט a little food, Gen. 43:2; as else put after in the genitive, as כִּתְּי מֶצֶט a few men, Deu. 26:5. עֵזֶר מֶצֶט a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מֶצֶט לֹא גוֹיִם "nations not a little," i.e. not a few; here, by litotes, many.

(b) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Psa. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. קָצָה קָצָה *peu à peu*, *little by little*, Exod. 23:30; Deut. 7:22. הַקָּצָה *little* is it but a *small thing to you?* Num. 16:9; Eze. 16:20, הַקָּצָה מִמְּנוֹתֶיךָ "was this of thy whoredoms but little?" Rarely—

(c) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. **רַעֲיָהוּ** a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little*, Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly*, Psal. 81:15; 94:17; *quickly, suddenly*, Psalm 2:12; Job 32:22. שׁוֹרֵט *shortly* that, for *scarcely*, Cant. 3:4; comp. 2 let. B, No. 3.

(3) i. q. **עצב** but intensive; *very little* (see **פ** B, No. 4), **עצב** **עצב** **עצב**, Prov. 10:20; 1 Chron. 16:19, "a few men (even) **עצב** **עצב** **עצב** very few;" Psa. 105:12; *very little*, 2 Sam. 19:37.

מָצֵט f. מָצֵט adj., Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. מָצֵט verses 15, 16: see the root מָצֵט No. 1.

מַעֲטָה m. (from the root **עָטָה**) *a veil, a garment*,
Isa. 61:3.

מַעֲטָף *f.* (from the root עָטַף No. I), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare קַעֲטָן, Arabic عَطَاف and مَعْطَف id. Isaiah 3:22. See Schröder, *De Vest. Mul. Hebr.* p. 235.

מַעֲרֵי *m. a heap of ruins, ruins*, i. q. **מַעֲרֵי**, from the root **מַעַר**, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding **מַעֲרֵי**.


𐤒𐤓 (perhaps "σπλαγχνίζόμενος;" comp. 𐤒𐤓),
[Maai], pr. n. m., Neh. 12:36.

מעיל m. an upper garment; an exterior tunic, wide and long, reaching to the ankles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schræder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence **מעיל הכהן** Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root **מל** had the primary power of covering; hence of acting covertly, astutely, perfidiously; compare **גלגל** No. 1, and the remarks there made.)

מַעֲיִן and Chald. מַעֲיִן *bowels*, see מַעֲיָה.

מַעֲיֵן constr. **מַעֲיָן** and poet. with Vav parag. **מַעֲיָנוּ**
Ps. 114:8; with suff. **מַעֲיָנוּ** Hos. 13:15; plur. **מַעֲיָנִים**
constr. **מַעֲיָי**, and **מַעֲיָנוֹת**, constr. **מַעֲיָנוֹת** m. denom.
from **עָיַן** with Mem formative.

(1) *a place irrigated with fountains*, Ps. 84:7 (compare as to this place under the word פְּנֵי).

(2) *a fountain* itself, i. q. **17**. (Syr.  id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

2, b. מְעוֹץ, see מְעוֹץ i.q. כתיב Ch. 4:41 1 מְעִינִים

מָעַץ TO PRESS, TO PRESS UPON. Part. pass.
מַעֲדָה an animal castrated by *pressing* or *bruising*
the testicles, Lev. 22:24. 1 Sa. 26:7, **מַעֲדָהּ**
רָאָהוּ "his spear was pressed into (i.e. fixed in)
the ground."

PUAL, *to be pressed*, used of the breasts immodestly pressed, *Eze. 23:3*. Hence pr.n. $\overline{\text{p}^{\text{u}}\text{al}}$, and—

מעכה & **מעכת** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see Josh. 13:13 and Josh. 13:13 No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **מעכה** 1 Ch. 19:6. Gent. noun **מעכת** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בית מעכה** and **אגל בית מעכה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מעון**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָהּ**.—(d) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

מעל fut. **ימעל** Pro. 16:10, and **ימעל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **מעל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **מעל ביהוה**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **ב** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis compares **מעל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מעלה** perfidy, fraud; which is from the root **גל** The signification

No. 2, is more closely resembled by **מעל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **מעיל**; hence to act covertly, unless indeed it be regarded that **מעל** is a secondary root, taken from the noun **מעל** the upmost (compare under **נחת**, **שחת**), prop. therefore, to be over or above anything, to possess, to have in one's power, *ben Oberherrn machen*, *ich bemächtigen*; compare Æthiop. of similar origin, **ሰሰላ**: to tyrannise, to rebel; and also the Hebrew **בָּעַל**. [This latter conjectural formation is rejected in Thes.]

Hence **מעיל**, and—

I. **מעל** masc. *perfidy, treachery* (against God), sin, Job 21:34; elsewhere only in the phrase **מעל ב**, see the examples cited above.

II. **מעל** masc. (formed from **מעלה**, from the root **עלה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **מעל** No. I, see the etymological note on the root **מעל**.)

Only found with the prefixes and affixes—

(1) **מעל** from above, Isaiah 45:8, and above (comp. **מן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **ל**, **מעל ל**—(a) *above, upon* (obertall von etwas), as Gen. 22:9, **מעל לעצים** "upon the wood." Dan. 12:6, **מעל למימי הַיָּאֵר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **מעל לוֹ**," LXX. *κύκλω αὐτοῦ*. Comp. **על** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with **ה** local, **מעלה**—(a) *upwards*, 1 Ki. 7:31 **מעלה מעלה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **למעלה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **למעלה למעלה** 41:7. Followed by a noun, Ezra 9:6, **למעלה ראש** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **מטה**. **למעלה מן** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **על-למעלה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מלמעלה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

מעל Chald. plur. **מעליו** the place of entrance, i. e. setting (of the sun), Dan. 6:15; from the root **על** to enter.

מעל see **על**.

מעל masc. Neh. 8:6, *lifting up*; formed from **עלה**, **מעלה** from the root **עלה**.

מעלה m. (from the root **עלה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **מעליו** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *astage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **מעלה העיר** 1 Sa. 9:11; **מעלה הַיָּזְרְעֵל** the acclivity or mount of Olives, 2 Sam. 15:30; **מעלה אֲדָרָמִים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **מעלה עֲקֵרָיִים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

מעלה fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **מעלות רוחכם** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עלה על לב** 38:10.

(2) *a step*, by which any one goes up. **ששת מעלות** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. Figure

tively — (a) *the steps of a gnomon*, whence *הַמַּעְלוֹת* is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight. — (b) *שיר המעלות* a *song of steps*, in the heading of fifteen psalms, Ps. 120 — 134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, ... אֲשָׁא עֵינַי אֶל-הָהָרִים מֵאֵן יְבוֹא עֲזָרִי (2) עֲזָרִי מֵעַם ... (3) ... אֶל-יְהוָה שְׁמִרָה (4) הַיָּה לֹא יִנְוֶם וְלֹא יִשָּׁן שְׁמֵר יִשְׂרָאֵל (5) יְהוָה שְׁמִרָה ... (7) יְהוָה יִשְׁמְרֶךָ מִכָּל-רָע וְנָוִי (Ps. 124:1) לֹא-יִי שְׁהִיָּה לָנוּ יִאֲמְרֵנָּה יִשְׂרָאֵל (2) לֹא-יִי שְׁהִיָּה לָנוּ ... (3) — אֲנִי חַיִּים בְּלִעְנֵי ... (4) אֲנִי חַיִּים שְׁמוֹנִי (5) אֲנִי עָבַר עַל נִקְשָׁנוּ הַיָּמִים הַחַדְשִׁים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be *trochaic* songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title *שיר המעלות* to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a *lofty place*, 1 Ch. 17:17; specially an *upper room*, i. q. *עֲלִיָּה* Am. 9:6.

מעלה i. q. *מעלה* Zech. 1:4 כְּחַיִּב.

מעלה (from the root *עָלָה*) only in plur. *מעלות* m. *works* — (a) the illustrious deeds of God, Ps. 77:12; 78:7. — (b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הִרְעָה מַעֲלִים to act well, or ill, Jer. 35:15; Mic. 3:4.

מעמד m. (from the root *עָמַד*), *standing, station*, ["*function*"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 23:28; 2 Ch. 9:4.

מעמד pr. part. Hophal (from the root *עָמַד*), some-

thing *firm, stable*, ["*ground to stand on*"], Ps. 69:3.

מעמסה f. (from the root *עָמַס*). a *burden*, Zech. 12:3, "I will make Jerusalem *אֶבְרָן מַעְמָסָהּ* a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virium sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virium demonstrantes pondus extollant.*"

מעמקים m. pl. *depths, deep places*, Isa. 51:10; Ps. 69:3, from the root *עָמַק*.

מען (for *מַעֲנֶה*, from the root *עָנָה* to designate by one's words, compare *עָנָה*), pr. subst. *purpose, intent*, with pref. לְ, *לְמַעַן*; with suff. לְמַעֲנִי, *לְמַעֲנִי*, always becoming a participle.

(A) prep. *on account of* —

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... *לְמַעַן מִשְׁפָּטֶיךָ* because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something *לְמַעַן דָּוִד* for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; *לְמַעַן* for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said *בְּחַסְדֶּךָ* Ps. 25:7; 51:3; 109:26); *לְשֵׁמוֹ* for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, *עֲשֵׂה אֱתֵי לְמַעַן שְׁמֶךָ כִּי טוֹב חַסְדֶּךָ* "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, *לְמַעַן שְׁמֶךָ יְיָ תַחֲיֵנִי בְּצִדְקָתְךָ וְנִי* "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter *b*. — *לְמַעַן יְדָרְךָ* (God) "for his righteousness' sake," Isa. 42:21.

(2) used of purpose and intention, which any one has in view. *לְמַעַנְכֶם* on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. *לְמַעֲנִי* on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this *see*

there is said more explicitly **למען שמי** ... **למען** **תחלתי** (Isa. 48:9; "because of my name... and my glory," Isa. 48:9; compare **למען** **שקד** Ps. 79:9, which is immediately explained, **על דבר כבוד שמו** "on account of the glory of thy name," and 106:8, **למען שמו להודיע את** "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off **למען** **שמו** because of thy name," i. e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i. e. that they may be put to shame, as though it were **למען** **יבשו**.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding **למען** of the event, rather than of the intent, rendering it *so* (i. e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) **למען** **חלל** **את** **שם** **קדשי** in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *iva*, on Matth. p. 837.

(B) **למען** **אשר** Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without **אשר**: **למען** conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, **למען** **אשר** **יצוה** "for I have known (chosen) him (Abraham) that he may command," etc. see **ידע** No. 7, *b*. Isaiah 66:11, "be glad with Jerusalem **למען** **תינקי** **וישבעתם** that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols **למען** **יכרת** that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand **למען** of the event, see a little above at the end of letter A. **Ταλαῖς** are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... **למען** **תצדיק** **קרבך** that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

מענה m. (from the root **ענה** No. II. to labour hard), a furrow, Ps. 129:3; כחוב 1 Sa. 14:14.

מענה f. id. Ps. 129:3 קרי

מענה f. an abode, see **מעונה**.

מעץ an unused root; root **עץ** to be angry, whence—

מעץ ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27; compare **מחצץ**.

מעצרה f. (from the root **עצר**) pain, affliction, Isa. 50:11.

מעצד m. an axe, Isa. 44:12; Jer. 10:3. (Arab **معد** id.). Root **עצר**.

מעצור m. (from the root **עצר**) restraint, hindrance, 1 Sa. 14:6.

מעצר m. (from the root **עצר**) restraint, Prov 25:28.

מעקה m. (from the root **עקה**, Arab. **عقا** to hold back), a parapet, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

מעקשים m. pl. (from the root **עקש**) tortuous things, tortuous ways, Isa. 42:16.

מער m. for **מערה** (from the root **ערה**)—(1) nakedness, pudenda, i. q. **ערוה** Nah. 3:5.

(2) a naked space, i. e. void space. 1 Ki. 7:36, **במער** **איש** "for the space of each one" (of the borders).

I. **מערב** m. (from the root **ערב** No. I. 2) articles of merchandize, which are interchanged, bartered. Ezekiel 27:9, 27, **מערב** **ערי** "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." Thea.]

II. **מערב** m. (from the root **ערב** No. II.), the West,

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מערה f. i. q. מערב No. II., *the West*, Isaiah 45:6.

מערה m. (from the root ערה), *a naked place*, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عرو that which surrounds a city; prop. a naked tract around it.

מערות pl. f., 1 Sa. 17:23 כתיב, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عرو a band of men.

מערה f. constr. מערות plur. *a cave*; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

מעורר m. (from the root ערר part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

מעורר m. (from the root ערר), *disposing, counsel*. Prov. 16:1, מעורר לב "the counsels of the heart."

מערכה pl. מערכות f. —(1) *disposing, ranging in order*. מערכה נרות lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) *a pile of wood upon the altar*, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מערכת f. —(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence מערכת לחם in the later books, i. q. in the older, לחם הפנים Neh. 10:34; also without לחם, 2 Chr. 2:3; also מערכת לחם 2 Ch. 13:11. שולחן הפערכת the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array*, an army, 1 Sam. 17:8.

מערכים m. plur. *nakednesses*, for coner. *the naked*, 2 Chron. 28:15; from the root ערם No. I.

מערה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root ערר to terrify.

מערת (i. q. מערה, מר "a place naked of trees"), [*Maarah*], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מעשה m. constr. מעשה, with suff. מעשהו, plur מעשים Gen. 20:9, etc.; and suff. מעשיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מראה and Hebrew Gramm. § 90, 9, note); Ps. 45:2, מעשיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; מעשיו plur., Ps. 103:22; sing., 1 Sam. 19:4; מעשיו plur. and sing., Gen. 47:3.

(1) noun of action of the verb עשה, *that which any one makes or does*, das Thun, Geschäft. Gen. 47:3, מה-מעשיכם "what is your business?" 1 Chr. 23:28, מעשה עבדת בית האלהים (Berrihtung des Tempelbetriebes) "performance of the Temple service." Ex. 5:4, "why do ye call away the people מעשיו from their business?" Eze. 46:1, ימי הפעשה, "(six) days of business," work; opposed to the sabbath. Hence used of the *whole course of action*, almost i. q. ערך. Ex. 23:24, לא תעשה כמעשיהם, "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen את הפעשה את העושה תחת השמש evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מה הפעשה הזה אשר עשיתם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of *an evil deed*. 1 Sam. 20:19, ביום מעשה "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces. — (a) of God. מעשיו ירי the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. יהוה מעשה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מעשה ירי Isa. 5:12; 29:23. Psal. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare פועל. — (b) of men. מעשה ירי אדם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מעשה חשב work woven in many colours, damask, Ex. 26:1, 31; מעשה רשת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, במרומה מעשה with an artificial compound of spices. Once used of the *work* of a poet (ποίημα), Psal. 45:2. — Metaph. also of the *fruit* of anything. Isa. 32:17, מעשה צדקה שלום "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. מלאכה No. 2. Isa. 26:12, קל מעשיו "all our

פָּדַד masc. (from the root פָּדַד), *a bruising, a breaking in pieces*, Ex. 9:2.

מִצָּע masc. (prop. part. Hiph. from the root **מִצָּע** to bruise, pound), a hammer, Jer. 51:20; comp. **מִצָּע**.

מִצָּעָה m. (from the root **מִצָּע**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **מִצָּעַת** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

מִצָּעָה m. (from the root **מִצָּע**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **مَضَع** a recess of a river where water is drawn, also a station of ships.)

מִצָּעָה f. (from the root **מִצָּע**), the neck, vertebra of the neck, 1 Sa. 4:18; Chald. **מִצָּעָה** id.; Syr. **مِزْعَة** vertebra.

מִצָּעָה m. (from the root **מִצָּע**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

מִצָּעָה f. (from the root **מִצָּע**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **מִצָּעָה** in the parallel place, 2 Sa. 10:4.

מִצָּעָה m. (from the root **מִצָּע**), a key, Jud. 3:25; Isa. 22:22.

מִצָּעָה m. (from the root **מִצָּע** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

מִצָּעָה m. (from the root **מִצָּע**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

מִצָּע see **מִצָּע**.

מִצָּעָה 1 pers. **מִצָּעָה**, and **מִצָּעָה** Nu. 11:11; fut. **מִצָּעָה**, imp. **מִצָּעָה**, inf. **מִצָּעָה** with suffix **מִצָּעָה** (for **מִצָּעָה**), Gen. 32:20; part. **מִצָּעָה** once **מִצָּעָה** (in the manner of verbs **לָחַץ**); Eccles. 7:26; fem. **מִצָּעָה**, **מִצָּעָה** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **עַד** Job 11:7 (Ch. and Syr. **מִצָּעָה**, **مِزْعَة** id., Æth. **መጽገ**: to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12, "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundred-fold. 2 Sa. 20:6, **מִצָּעָה** לוֹ **עָרִים** "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **חַסֵּד**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מִצָּעָה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i.e. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אֵין בְּשָׂרָה מִצָּעָה** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὐρίσκω**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לֹא מָצָאתִי בּוֹ מְאֻכָּה**, "I have not found in him any thing," sc. of crime; compare Psa. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עֲשֵׂה לְךָ אֶשֶׁר תִּמְצָא יָדְךָ** "do what thy hand findeth," (**was dir vor die Hand kommt**), i.e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **לֹא אֶשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכָחַד עֲשֵׂה**, "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e.g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **לֹא מָצָא** אֶת־הַחֲצִיצִים "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בּוֹא** with acc. No. 2, letter d), Ex. 18:8, "all the travail **אֲשֶׁר מִצָּעָתָם בְּדֶרֶךְ**," Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Psa. 116:3; 119:143, compare **εὐρίσκω** **τινά**, Tob. 12:7. Specially observe the phrase **יָדִי מִצָּעָה** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by ? of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlänglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

NIPHAL מִצָּעָה.—(1) pass. of Kal No. 1, to be acquired by any one, followed by ?, Deut. 21:17, **לֹא אֶשֶׁר יִמְצָא לוֹ** "all things which he possesses;" Jcsh. 17:16; Jer. 15:16, **יִמְצָא לִי דְבָרֶיךָ** "thy words are received" sc. by me, i.e. brought to me; Job 28:12, "wisdom, **מִמָּה תִּמְצָא** whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:

16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (lich befinden, befindlich sein), 1 Ch. 29:17, עֲמֵךְ הַנִּמְצָא פֹה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, הִנֵּמְצָאוּ שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִדְרָשׁ), 1 Ch. 28:9, וְאִם-תִּדְרָשֶׁנּוּ יִמְצָא לָךְ “if thou seekest him, he will be found of thee.”

HIPHIŁ הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by לָק Lev. 9:12, 13, 18.

מִצֵּב constr. מִצְבֵּ m. (from the root נָצַב), *a station*.

—(a) *a place* where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצְבָּ m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצְבֵּ letter c, and מִצְבֵּ, Zec. 9:8.

מִצְבָּה f. const. מִצְבֵּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַמִּצְבֵּת הַבַּעַל the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֵּיָה [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֵּת f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצְדָּ pl. מִצְדּוֹת with Kametz impure (from the root צָד to hunt, to lie in wait, like מִצְרָה from the root צָר, pr. a place whence hunters seek their prey, and to which they can flee as into a safe retreat. Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root صَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מְצוּדָה, מְצוּדָה, מְצוּדָה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, הָיָשָׁב דָּוִיד בְּמִצְדָּ “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מִצָּה—(1) pr. i. q. מִצָּץ, מִצָּה to suck, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. حَبْلٌ a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

I. מִצָּה f. pr. *what is sweet* (from the root מִצָּץ No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חֲמֵץ). חֲלֵל מִצָּה an unleavened cake, Lev. 8:26; pl. חֲלֵלוֹת מִצּוֹת Nu. 6:15 (compare as to the double plural, under יִבְלֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצּוֹת unleavened bread. Ex. 12:15, 18. חֲנֻכַּת הַמִּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root נָצַה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצְאָה “fountain”), [Mozak], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצּוֹר (from the root צָד m.—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצְדָּ *fortress, defence*, Ecc. 9:14, where two MSS. read מְצוֹרִים, which is also more suitable to the passage.

מִצּוֹר (from the root צָד m.) *the net* of a hunter, Job 19:6.

מְצוּדָה (from the root צָד i. q. masc. מִצְדָּ—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצְדּוּדָה f. id.—(1) *capture, prey*, Eze. 13:23.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצְדָּ *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a *mountain castle, a fortress*, 2 Sa. 5:7. Figuratively used of God, Ps. 13:3; 31:4; 71:3; 91:2.

מצוה f. (from the root **צוה**) pl. **מצוות** a *command, a precept*, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of *prohibition* is found Lev. 4:13, **אחת מקצות ה' אשר לא תעשה**, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מצות ה' היו** what was due to the Levites, Neh. 13:5; comp. **משפט**.

מצוה Ex. 15:5; Neh. 9:11; and—

מצוה f. i. q. **צוה**, *depths*, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צוה**, which see).

מצוק m. (from the root **צוק**), *distress*, Ps. 119:143; Jer. 19:9.

מצוד m. a *column*, from the root **צוד** i. q. **צד** in Hiphil **הציד** to set up. Well explained by Kimchi, **מערך**, 1 Sam. 2:8, **המצוד** "the columns of the earth," i. q. **עמוד**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **המצוד** **מול** **פ** (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוד** for a lofty and steep mountain. The word which some have compared, **טאן** a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

מצודה f. (from the root **צוד**), *distress*, Job 15:24; pl. Ps. 25:17.

I. **מצוד** m. with suff. **מצודת** Eze. 4:8 (from the root **צוד**).—(a) *distress*, Deut. 28:53, seq.—(b) *siege*, Eze. 4:2, 7. **המצוד** **בוא** **במצוד** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) *a mound, raised by besiegers*, Deut. 20:20; Mic. 4:14.—(d) *bulwark, citadel*, 2 Ch. 32:10; Hab. 2:1. More often **צוד** a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מצוד** pr. n. of *Egypt*, apparently of *lower Egypt*, **מצוד** **יאר** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of *borders* or *limit*, i. q. **מער**, as if it were the sing. of the noun **מער** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετορπο**, *kingdom*. Thes.].

מצודה f. (from the root **צוד**).—(1) *a mound cast up by besiegers*, Isa. 29:3.

(2) *a bulwark, a fortified city*, 2 Ch. 11:11; more often **מצודה** **ערי** 2 Ch. 14:5; **מצודות** **ערי** 2 Ch. 11:10.

מצוה f. i. q. **מצוה** No. II. (from the root **צוה**), *strife, contention*, Isa. 41:12. **אנשי מצוה** "thy enemies."

מצוה an unused root, perhaps to *shine*, i. q. **נצח** and **נצח**, compare **נצח** to be cheerful, and transp. **נצח** to shine. Hence—

מצוה m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מצוה** *forehead*, 1 Sa. 17:49. **מצוה** **זוה** "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7. **מצוה** **חזני** "of an impudent forehead;" verses 8, 9; Isa. 48:4. **מצוה** **חזני** "thy forehead (is) brass," i. e. a brazen forehead.

מצוה f. a *greave*, as if the front of the leg, 1 Sa. 17:6.

מצוה pl. **מצוה** f. (from the root **צוה** No. I.), a *bell*, fastened by way of ornament to horses and camels, Zec. 14:20; see **מצוה**.

מצוה f. (from the root **צוה** No. II.), a *shady place*, Zec. 1:8.

מצוה only in dual **מצוה**, from the root **צוה** No. I., a pair of *cymbals* (Gr. also in dual **κυμβαλα**, -ων), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **מצוה**.

מצוה f. (from the root **צוה** to wind round), the *tiara* of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbins in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

מצוה masc. (from the root **צוה**) a *couch, a bed*, so called from being spread out, Isa. 28:20.

מצוה m. (from the root **צוה**) a *step, a going*, Ps. 37:23; Prov. 20:24; **במצוה** in his footsteps, i. e. in his company, Dan. 11:43; compare **במצוה** Jud. 4:10.

מצוה f. *something smallish, little*, pr. that which is a little removed from small, **מצוה**.

of מצער and מקל; compare מקל No. 3, letter c. Daniel 8:9; see Lehrs. § 123.

מצער m. (from the root צער)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24, מצער אנשים "a few men;" of a short time, Isaiah 63:18, למצער "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

מצפה masc. (from the root צפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpeh*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מצפה No. 1.—(d) of the Benjamites, Josh. 18:26; see מצפה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

מצפה ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מצפה גלעד. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מצפה (Josh. 18:26).

מצפנים m. pl. (from the root צפן) *hidden places*, Obad. 6.

מצץ—(1) TO SUCK, TO SUCK OUT, i. q. מצה and מקח. Arab. مصص and Chald. מצץ id.; all of which imitate the sound like the Gr. μύζω, μυζάω, μάζω. Hence *to draw out with pleasure, to taste*, Isa. 66:11; compare נקט verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) *to be sweet*, whence מצה sweet, i. e. unfermented bread; compare קמח which also has both of these significations.

[מצקת fem. *casting, pouring*, with aff., 2 Ch. 6:3.]

מצר an unused root, which appears to have had

the same meaning as the kindred מצר *to shut in, to restrain*, hence Arab. مصر *border, limit*; and Hebr. מצור No. II, מצרים.

מצר m. (from the root צר, like מצב from the root קב) *distresses*, Ps. 118:5; pl. מצרים, מצרים Lam. 1:3; Ps. 116:3.

מצרים pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, ארץ מצרים the land of Egypt, fem., Gen. 45:20; 47:6, 13; also the *Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:16, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מצור (which see), *lower Egypt*; both this and the upper, (called by its particular name פתרוס), seem to have been denoted by Zeugma, by the dual מצרים; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מצרים is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language ܡܥܪܝܢ). The Gent. noun is מצר Gen. 39:1; f. מצרת 16:1; plur. m. מצרים Gen. 12:12, 14; f. מצרות Ex. 1:19.

מצר m. (from the root צר) a *fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

מק m. (from the root מקק, compare Psalm 38:6), *putridity*. Isa. 3:24, תחת בושם מק יהיה "instead of a sweet smell there shall be putridity," i. e. the smell of putrid ulcers. Isa. 5:24, "their root shall be as rottenness," i. e. rotten wood.

מקבה f. (from the root נקב, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מקבי prop. hammerer, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

מקבת f.—(1) i. q. מקבה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

מקדה (prob. "of place of shepherds" מקדים, [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

מִקְדָּשׁ m. (from the root **קדש**), with Dag. euph.
מִקְדָּשׁ Ex. 15:17, with suff. **מִקְדָּשֵׁי**, once (unusually)
מִקְדָּשׁ Num. 18:29.

(1) *a holy thing, something consecrated*, Num.
loc. cit.

(a) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, מקדש מלך Isaiah 60:13; " מִכּוֹן מִקְדָּשׁ Daniel 8:11. " מִקְדָּשׁ מֶלֶךְ a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. " מִקְדָּשֵׁי בַּיִת Jer. 51:51, the sanctuaries, the holy places of the temple; " מִקְדָּשֵׁי יְהוָה Ps. 73:17 id.; but " מִקְדָּשֵׁי אֲלֹהִים are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

מְקַהֲלִים plur. m., Ps. 26:12; and—

מקהלות plur. f. (from the root קהל), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Mak-heloth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

מְקוֹה (from the root **קָוָה**), [once **מְקוֹה**, once **מְקוֹא**].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root קָהַל Niph. to be gathered together).—(a) of *water*, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2) יִמְקֶהוּ סִבְרֵי הַמֶּלֶךְ יִקְחוּ מִקְּוֹה בְּמַחֲרִי “and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price.” There is a play of words in the double use of the word מִקְּוֹה as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

מִקְוֵה f. (from the root קָוָה Niph. to be gathered together), *a place in which water flows together*, Isa. 22:11.

מָקוֹם pl. מְקוֹמוֹת m. (but fem. however, Job 20:9; Gen. 18:24); from the root קוּם No. 2, to stand.

(1) *a place* (prop. a station, from standing, exist-

ing) ["Arab. مقام, *Eth.* ስጋዋሪ; *id.* Phœn. מקם
a place, a town"], Gen. 1:9; 24:23, 25; 28:11, 17;
and frequently. Followed by a genit. *the place of*
any one is his *abode, habitation*, Gen. 29:26;
30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc.
Poet. Job 16:18, אֵלַי מִקוֹם יִצְעָקִי "let there be no
place (or abiding) to my outcry;" let it never delay,
but let my cry come without tarrying to God. Fol-
lowed by relat. מִן it is often put in const. st. מִן
מָה (the place which), Lev. 4:33; 14:13; Jer. 22:
12, (on the other hand מִן מִקוֹם Josh. 1:3; Jer. 13:7;
1 Sa. 20:19); also before וְ relative, Ps. 104:8; and
with the relative omitted, Job 18:21, מִן (מִן) מִקוֹם
וְעַל, "the habitation (of a man who) knows not
God."—Sometimes מִן מִקוֹם in which place, put
periphrastically for *where* (elsewhere מִן מָה, מִן),
Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the
Syr. , ܡܝܠܬܐ. Adv. for *in the place*, Isa. 33:21, and
perhaps Hos. 2:1 (compare Arab. مكان, Syr. ܡܝܠܬܐ;
a place, and adv. *loco*).

(2) *a town, a village* (Germ. *Dorfschaft*). מְקוֹם שִׁיחָם
the town of Shechem, Gen. 12:6; 18:24.

מְקוֹר m. (from the root **קָרָה**), a fountain. **מְקוֹר**
חַיִּים the fountain of life, of welfare, Ps. 36:10. **מְקוֹר**
דָּמִים the fountain of blood, per euphem. de pudendis
mulieris, Lev. 12:7; 20:18; also without **דָּמִים** Lev.
20:18. Figuratively, Ps. 68:27, **מְקוֹר יִשְׂרָאֵל** "(ye)
of the fountain of Israel," i.e. descendants of Israel;
compare **סֵמִים** Isa. 48:1.

מָקַח m. (from the root **קָח**), *receiving, taking*,
2 Ch. 19:7.

מִקְחָהוּ pl. f. *price, wages*, Neh. 10:32; (from the root **קָח** to take, to buy, verse 31; compare Talm. **מִקָּח** buying).

מִקְטָר m. (from the root קָטַר), *incense*, Ex. 30:1.

מִקְטָר f. (from the root **קָטַר**), a *censer*, 2 Chr. 26:19; Eze. 8:11.

מקל an unused root, which had, I suppose, the same meaning as *Æth.* በቀለ: *baqala*, and በቀለ: *baquēla*, to germinate, to sprout (ב and פ being interchanged); whence በቀל: sprout, scion, twig; whence there is the secondary verb פקל: *tabakala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether

(a) *a lot*, which happens to any one, Ecc. 2:14, **מקרה** "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

מקרה m. pr. part. Piel, from the root **קרה**; *boarding, floor*, Ecc. 10:18.

מקרה f. (from the root **קרה**), *refreshing, cooling*, Jud. 3:20, 24.

מקשה m. propr. *turned work*, or something rounded, from the root **קשה** No. II., i. q. fem. **מקשה**. Isa. 3:24, **מקשה מקשה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מקשה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מקשה מעשה** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מקשה** of *solid* gold, from the root **קשה** to be heavy, hard.

II. **מקשה** for **מקשה**, Arab. **مقشة** f. denom. from **קש** a cucumber; *a field set with cucumbers*, Isa. 1:8.

מר m. (from the root **מר**).—(1) subst. *a drop*, so called from flowing down (see **מר** No. 1), Isa. 40:15. (2) adj. f. **מרה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מר נפש** adj. *sad of soul*, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of acry or weeping, Germ. *bitterlich*. **מר נפש** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מר נפש** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מר** Isa. 33:7, and **מרה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. **مرير** (whence it is at the same time manifest how **מר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מר נפש** id. Jud. 18:25; 2 Sam. 17:8.—(d) *destructive, pernicious*, Psa. 64:4; Jer. 2:19. **מרי** bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

מר, fully **מר** Cant. 4:6; 5:5, seq. Makk. **מר**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מר** No. 1), Arab. **مر**, Gr. **μύρρα** (as if from the fem. form **מרה**, **μύρρα**; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Psa. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מר ענבר** Cant. 5:5, and **מר דרור** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, **μύρρα στακτή**. **מר ענבר** a little bag filled with myrrh, for the sake of the sweet smell (like **נפש** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מרה** i. q. **מר**, **مرى**—(1) TO LASH a horse with a whip to quicken its speed (*streichen, anpeitschen*), see HIPHIL.

(2) *to be contumacious, rebellious*. Part. fem. **מרה** i. q. **מרה** rebel, Zeph. 3:1.

HIPHIL, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **מרה** "now she lashes up herself on high." Compare **שטט** and **שוט**. The ancient versions, "*lifts up herself, rises*," as if **מרה** were with the letters transposed, i. q. **רמס** = **רם**.

II. **מרה** or **מרה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. **مرأ** and **مرى** *bene profecit s. bene cessit cibum*, **مرأ** to be strong (pr. fat), to be manly,

whence **מרأ** Ch. **מרה** a man. Hence **מרה** fat, **מרה** the crop of a bird, and pr. n. **מרה**. Very nearly kindred is **מרأ** Hiph. to fatten, **מרה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מרה** would nearly approach **מלא**, which see. To this answer the Sanscrit *prā, pri*, to fill, to nourish, to sustain.

מרה pr. n. f. (i. q. **מרה** "sad"), [*Mara*], Luth 1:20.

מרא Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23. Syr. **ܡܪܐ**, Arab. **مَرَّ** id. pr. man, from the root **מרא** No. II.

מראך see **מרוך**.

מראך בלאך ("Merodach (i. e. Mars) is god, the lord;"; according to Bohlen, i. q. Pers. **مردک** "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called **מראך בלאך** which see; *m* being changed into *b*.

מראה const. **מראה** with suff. **מראיך** Cant. 2:14; **מראה** Lev. 13:34; **מראה** Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see **מראה** and Gramm. § 90, 9), like **מראיך** Cant. 2:14; **מראיך** Job 41:1; and **מראיהם**, **מראיהן** (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. **מראי** Eccles. 11:9 (כתיב קרי) **מראי** m. (from the root **מראה**).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. **مَرَّ**]; Lev. 13:12, **לכל מראה עיני** "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, **מראה עיניך** "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, **יפת מראה** Gen. 12:11; **טובת מראה** Gen. 24:16; 26:7, fair of form; and with **ל** prefixed, **מראה למקד** beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. **דמות** No. 3. Dan. 10:18, **וַיַּעֲבִי קַמְרֵא אֲדָם** "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, **דמות קמראה**.

מראה f. of the preceding.—(1) *vision*, i. q. **חזון** Dan. 10:7, 8, 16, **מראת הלילה** visions of the night, Gen. 46:2, **מראות אלהים** visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. **مِرْآة** id.) compare **מראה**.

מראה f. (from the root **מרא** No. II.), *the crop* of a bird, Levit. 1:16. (Arab. **مَرِي** id.)

מראה Josh. 15:44, and **מראה** 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. **מראה** "that which is at the head"), [*Maresah*], pr. n. of a fortified town in the plain country of Judah; Gr. **Μαριά**. 2 Mac. 12:35; **Μαρησά**, Jos. Antt. viii. 10, § 1; **Μάρισα** xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

מראשות pl. f. (denom. from **ראש**), pr. that which is at any one's head, opp. to **פגילות** that which is at the feet. It becomes a prep. *at the head of* any one, with suff. **מראשתי** at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, **מראשתי שאול** "at the head of Saul," perhaps for **מראשתי** Mem being omitted (unless the true reading be **מראשתי**), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

מראשות id. with suffix **מראשתיכם**, Jer. 13:18, **יֵרֵד מִרְאֲשֵׁיכֶם עֲקֶרֶת וְתַאֲרֻכֶם** "there shall descend your heads (i. e. from your heads) the crown of your honour." **יֵרֵד** is here followed by an accus. of the thing from which anything descends, like **עלה**, **יָאֵל**. But there is nothing to hinder from reading **מראשתיכם**, like 1 Sa. 26:12.

מרב ("multiplication," from the root **רָבַב**, of the form **מַרְבֵּ**, [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

מרבדים plur. coverings, cushions spread out. Pro. 7:16; 31:22; from the root **רָבַד**.

מרבָה f. (from the root **רָבַה**), *amplitude, fullness*, as a concr. *full*, Eze. 23:32.

מרבָה m. (from the root **רָבַה**)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided **מרבָה** in great plenty."

מרבית f. (from the root **רָבַה**)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. **ρόκος**, from **ρίσος**; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *fetus, fecundus*; see Gellius, xvi. 13). Arab. **رِبَا** *interest* I' **ربا** *interest*.

מרבץ const. st. מרבץ Eze. 25:5 (see Lehrs. page 578), m. (from the root רבץ), a couching place (of cattle), Zeph. 2:15.

מרבץ m. a stable or stall, in which cattle are tied up, from the root רבץ, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

מרה an unused root, which seems to have signified the same as מרה, Arab. quadril. نرج, as far as may be gathered from the derivatives.

(1) to roll rapidly; whence מרה a threshing wain, (unless perhaps מרה in this noun is i. q. מרה, מרה, to rub, to rub in pieces).

(2) to speak rapidly, used of babblers, tale-bearers; whence מרה, نرج tale-bearer.

מרה m. (from the root מרה), rest, a place of rest, Jer. 6:16.

מרה pl. f. (denom. from מרה), what is at any one's feet; opp. to מרה which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. at any one's feet, Ru. 3:8.

מרה f. a heap of stones, from the root מרה; Arab. رجم to heap up stones. Pro. 26:8, מרה "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Gelfsteine auf den Rabenstein wirft.—LXX. translate מרה a sling (from the root מרה to cast stones): δὲ ἀποδεδεμέναι λίθον ἐν σφενδόνη.

מרה fem. (from the root מרה), rest, a tranquil habitation, Isa. 28:12.

מרה fut. ירה. TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by 2 Ki. 18:7, 20; 24:1, 20; and מרה of the person rebelled against, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. מרה, Josh. 22:16; Job 24:13 (see below). מרה מרה to rebel against Jehovah (by worshipping idols), Josh. 22:16, sqq.; Eze. 2:3; Dan. 9:9. Poet. מרה מרה those who oppose the light, the enemies of light, Job 24:13. (Syriac: مרה id. Arabic to be obstinate, contumacious. Kindred is מרה.)

The derivatives immediately follow, except the pr. n. מרה.

מרה Chald. i. q. Hebr. Ezr. 4:19.

מרה m.—(1) rebellion, defection, Josh. 22:22. (2) [Mered], pr. n. 1 Ch. 4:17, 18.

מרה Chald. adj. rebellious, f. מרה emphat. st מרה Ezr. 4:12, 15.

מרה contumacy, 1 Sa. 20:30.

מרה Jer. 50:2, pr. n. of an idol of the Babylonians, prob. the planet Mars, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs and Nasoreans, مريخ, appears to have sprung from this, (Mirikh from Mirdich), and the etymology of this itself—(Merodach from the stock Mord, Mort, signifying both death and slaughter, see page cccclx, B, and the formative syllable ach, och, very frequent in Assyrian and Chaldee words, comp. (מרה, מרה) suits very well the god of slaughter and war. So too Mars, Mavors, and mors appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as Mesessimordachus, Sisi-mordachus, מרה מרה (which see).

מרה (Persic مردکی "little man," or "worshipper of Mars," from מרה [Mordecas], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. Μαρδοχαῖος; [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

מרה masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root מרה, subst. persecution. But I fully agree with Döderlein, that for מרה we should read מרה (dominion) from the root מרה. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

מרה—(1) pr. i. q. Arab. مری TO STROKE, TO STRIKE (German streichen, streifen); specially to lash with a whip (compare the kindred מרה), to pass a razor over the skin, whence מרה a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are מרה, מרה to rub, to rub over, bestreichen, reiben, einreiben. Hence—

(2) to be contumacious, rebellious, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,

striking and contending with both hands. (Arabic *مري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 1:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *מְרָה אֶת־פִּי יְהוָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

HIPHIL *מָרָה* fut. apoc. וּמָרָה (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, *בְּהִמְרוֹתַם תֵּלֶן*, i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *הִמְרָה יְהוָה אֶת־פִּי* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *יְהוָה הִמְרָה אֶת רִיחָה* Psalm 106:33; and *לִי לִי* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, *מִרְה*, *מִרְי* and pr. n. *יִמְרָה*, *מְרָה*, No. I, *מְרִיחַ*, *מְרִיחַ*, *מְרִיחַ*.

Note. In two occurrences of the root *מָרָה* the signification appears to be borrowed from the kindred root *מָרַר* 'to be bitter.' One is 2 Kings 14:26, *עֲנִי יִשְׂרָאֵל מְרָה קָאֵר* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perverse*, i. e. obstinate, *affliction*, nor do I see how from the notion of the root *מָרָה* we can with Schultens obtain the notion of *severe affliction*. The other instance is *מְרִי* Job 23:2, which see. On the other hand *מָרַר* has adopted the signification of the verb *מָרָה* Ex. 23:21.

I. *מְרָה* f. dual *מְרָתִים* (from the root *מָרָה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מְרָה* ("bitterness," from the root *מָרַר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see *Travels in Syria*, p. 777, seqq.); the same as is now called *بئر حوارة* *Bîr Hawârah*, not the fountains of Moses (*عيون موسى*), as thought by Pococke and Niebuhr.

מְרָה (read *morra*) f. (from the root *מָרַר*) sadness, grief, Prov. 14:10.

מְרָה f. id. Genesis 26:35, *מִרְה רֵיחָה* "sadness of spirit."

מְרִיד m. (from the root *רָדַד* No. 2) Lam. 3:19; pl. *מְרִידִים* Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

מְרוֹז (prob. for *מְרָז*, *مَرْز* refuge, from the root *מָרַז*, *מָרַז* to draw in, to betake oneself, [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23).

מְרוּחַ m. one bruised, crushed, from the root *מָרַח*. Leviticus 21:20, *מְרוּחַ אֶפְסָד* " (castrated) with crushed testicles." But LXX. *μονόρχα*. Vulg. *herniosus*.

מְרוֹם m. (from the root *רָם*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *יִשְׂרָאֵל הָר מְרוֹם* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמְרוֹם* on high, Job 39:18; and *מְרוֹם* in acc. id. Isai. 37:23, *וַתִּשָּׂא מְרוֹם עֵינֶיךָ* "and thou liftest up thine eyes on high." Concr. *Most High* (of God), Pa. 92:9; and coll. *leaders, princes*, Isa. 24:4. Poet. *very high* is also applied to *anything far off*. Psalm 10:5, *מְרוֹם מִשְׁפָּטֶיךָ מִנְּגִדוֹ* "thy judgments are very far off from him;" comp. *רוֹם* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. *מְרוֹמִים* id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

מְרִימוֹם ("height," "a high place"), [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαμοχωνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

מְרִיץ m. (from the root *רָץ*), course, race, Eccl. 9:11.

מְרוּצָה f. — (I) i. q. *מְרִיץ* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *רָצַץ*, Jer. 22:17.

מְרִיקִים m. pl. (from the root *מָרַק*), purification, Est. 2:12.

מְרוֹת ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

מְרוּחַ Jer. 16:5, const. **מְרוּחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **زَجَجَ**, *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **مَرْيَحَ** endued with a loud voice. Medial words of the same kind are **לָלַל** and **לָלַן**.

מָרַח—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מָרַח**. (Cognate are **מָרַח**, **מָרַח**, and with **ר** turned into a sibilant, **מָרַח**. Arab. **مَرَحَ** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرَحَ** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיְמַרְחוּ** עַל-הַשֹּׁחַחַי (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ ῥπίσιν καὶ κατὰπλάσσαι*. Hence **מָרַח**.

מָרַחַת m. (from the root **מָרַח**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּשַׁע**); Ps. 18:20, **וַיִּצְיָאֵנִי לְמָרַחַת** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **כְּבָקֶשׁ בְּמָרַחַת** "like a lamb in a wide space," where it might easily wander from the flock.

מָרַחָק (from the root **מָרַח**); pl. **מָרַחָקִים** and **מָרַחָקִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מָרַחָק** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **נָס מִמָּרַחָק** "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **אֶרֶץ מָרַחָק** a remote land, Isa. 13:5; pl. **מָרַחָקִים** Zec. 10:9; **אֶרֶץ מָרַחָקִים** Isa. 33:17; Jer. 8:19; **מָרַחָקִים** Isa. 8:9, remote countries.

מָרַחֶשֶׁת fem. (from the root **מָרַח**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

מָרַט (kindred to the verb **מָלַט**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מָרַטִים** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **קָלְפָתָהּ כְּרוּשָׁה** "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מָרַטָה** for **מָרַטָה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **עַם מָרַט** Isa. 18:2, 7, for **עַם מָרַט** a sharp people, i. e. fierce, vehement (compare **חָרַד** No. 2). But see above under the word **מָרַט**.

מָרַט Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan. 7:4.

מָרִי m. in pause **מָרִי**, with suff. **מָרִיךְ** Deu. 31:27, **מָרִי** Neh. 9:17 (from the root **מָרַח**).

(I.) *contumacy*, Eze. 2:5, **כִּי בֵית מָרִי הֵמָּה** "for they are a contumacious house," i. e. people. **מָרִי** the contumacious, Num. 17:25. Ellipt. for **אִישׁ מָרִי** Eze. 2:7, **כִּי מָרִי הֵמָּה** "for they are contumacious," verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מָרַח** (compare the note under **מָרַח**), Job 23:2, **וְעַתָּה הֵיכָן מָרִי שִׁחִי** "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מָרִי**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. [*"Outcry,"* is the sense given to this passage in Thea.]

מָרִי בַעַל [*Merib-baal*], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **בַּעַל מָרִי** ("contender against Baal"), which seems to be the more correct form.

מָרִיא (from the root **מָרַא**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, **מָרִיא**, *μωσχος αυεινός*. Commonly joined with the words **שָׁר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מָרִיאִים** Isaiah 1:11; Amos 5:22.

מָרִיבָה f. (from the root **מָרַב**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [*Meribah*], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitian gulf, Exod. 17:1—7.—(b) **מִי מָרִיבָה** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מִי מָרִיבָה עֲרַשׁ** Eze. 47:19.

מָרִיָּה ("contumacy"), [*Meraiah*], pr. n. m., Neh. 12:12.

מָרִיָּה and **מִוִּרְיָה** *Moriah*, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ הַמִּרְיָה** "the land of Moriah,"

i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. מֶרַץ הָעַי Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מֶרַץ, which is confirmed by regarding מֶרֶץ as contr. from מֶרַץ-יָהּ for מֶרַץ-יָהּ (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacies"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3. —(2) 1 Ch. 9:11; Nehem. 11:11. —(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and כ resemble one another).

מֶרִים (prop. "their contumacy") pr. name f. *Miriam*; Greek Μαρία, Μαρία. —(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4. —(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מֶרַר), *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִירִים.

מְרִירִי m. adj. (from the root מֶרַר) *bitter*; hence *poisonous*, Deut. 32:24. Compare מֶרֶר.

מֶרֶךְ m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. εὐλαία); from the root מֶרַךְ, whence the segolate form מֶרֶךְ = מֶרֶךְ in the same manner as מֶרֶךְ from the roots מֶרַךְ, מֶרַךְ; מֶרֶךְ from מֶרַךְ, מֶרַךְ; מֶרֶךְ from מֶרַךְ, מֶרַךְ; מֶרֶךְ from מֶרַךְ, מֶרַךְ. The root which is found in the Rabbinic, נחמך to be soft, is secondary and taken from this noun.

מֶרֶכֶב m. (from the root מֶרַכ) —(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מֶרֶכֶבֶת f. 2 Sam. 15:1; 1 Kings 7:33; constr. מֶרֶכֶבֶת Gen. 41:43; with suff. מֶרֶכֶבֶתִּי Gen. 46:29; 1 Sam. 8:11; plur. מֶרֶכֶבֶתִּים Zec. 6:1; Joel 2:5; constr. מֶרֶכֶבֶתִּי Exod. 15:4; with suff. מֶרֶכֶבֶתִּי Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מֶרְכָּלָת f. (from the root מֶרַכ), *merchandise*, Eze. 27:24. [a market, see Thes.]

מֶרְמָה f. (from the root מֶרַם Pi. to deceive). —(1) *fraud*, Gen. 27:35; 34:13. אִישׁ מֶרְמָה a fraudulent man, Psal. 5:7. אֲבָנֵי מֶרְמָה fraudulent weights, i. e. made to deceive, Mic. 6:11. מֶרְמָה מְאֹד deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מֶרְמָתִים Ps. 10:7; 35:20.

(2) [Mirma], pr. n. m., 1 Chron. 8:10.

מְרִמּוֹת ("elevations"), [Meremoth], pr. n. n. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15. —(2) Ezr. 10:36.

מֶרֶם m. (from the root מֶרַם), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מֶרְנִיתִי pr. n. Gent. [Meronothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מֶרֶם [Meres], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen מֶרֶם lofty). ["Compare Sansc. mārsha, worthy; from the root mārish; Zend. meresh. Benfey."]

מֶרְסָנָא [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of nd, nom. Zend. nar, a man."]).

מֶרֶעַ masc. (with each Tzere impure), i. q. רֶעַ *a friend, a companion*; with suffix מֶרְעִי Genesis 26:26; plur. מֶרְעִים Jud. 14:20; 15:6; with suffix מֶרְעִי for מֶרְעִי Prov. 19:7. It has the form as if Hiphil of the verb רָעַע No. 2, unless it be laid down that מֶרֶעַ is comp. of רֶעַ and מֶן (like מֶנְעִיר, see מֶן No. 3, letter c), and that it only denotes *a companion, not a friend*, i. q. מֶרְעֵעַ. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מֶרְעֵה masc. (from the root רָעַע) with suff. מֶרְעִי Job 39:8; מֶרְעֵיִךְ Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["*lair, or feeding place of wild beasts*, Nah. 2:12. Arab. مَرْعَى id."].

מֶרְעִיתִי fem. (from the root רָעַע) —(1) *pasture, pasturing*. צֹאן מֶרְעִיתִי "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. אֶם מֶרְעִיתוֹ "the people that he (God) tends," Ps. 95:7. (2) *a flock*, Jer. 10:21.

מֶרְעָלָה ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מֶרְפָּא m. and מֶרְפָּה Jer. 8:15 (from the root מֶרַם to heal). —(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19. — Hence —

(2) *refreshing*, both of the body, Prov. 4:22 16:24; and of the mind, Pro. 12:18; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 29:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מִרְיָהּ (from the root מִרְיָהּ=רָפָה to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, לֵב מִרְיָהּ "a meek heart;" Pro. 15:4; מִרְיָהּ לְשׁוֹן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מִרְיָהּ m. (from the root מִרְיָהּ), *water disturbed by treading*, Eze. 34:19.

מִרְיָהּ a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power TO BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מִרְיָהּ (m and p interchanged), to be violent (Hos. 4:2); whence מִרְיָהּ a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرِيض to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מִדְּמִיּוֹת אֶמְרֵיךָ "how powerful are right words;" 1 Kings 2:8, מִדְּמִיּוֹת "a heavy (or grievous) curse," Mic. 2:10, מִדְּמִיּוֹת "very violent destruction."

HIPHAL, to make vehement, to irritate; Job 16:3, מִדְּמִיּוֹת "what (so) irritateth thee?"

מִרְיָהּ masc. *an awl*, so called from its boring (root מִרְיָהּ), Ex. 21:6; Deu. 15:17.

מִרְיָהּ fem. (from the root מִרְיָהּ), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מִרְיָהּ prop. TO RUB (compare the kindred מִרְיָהּ, and in Greek ἀμύγω, ἀμυγνύω); hence—

(1) *to polish* (metal); 2 Chron. 4:16, מִרְיָהּ "polished brass;" Jerem. 46:4, מִרְיָהּ "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare

מִרְיָהּ (Syr. מִרְיָהּ to wash off.)

PIAL מִרְיָהּ pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מִרְיָהּ, מִרְיָהּ.

מִרְיָהּ m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קרי. Arab. مَرِي and مَرِي id. The proper

form of the word is מִרְיָהּ (which see), from the root מִרְיָהּ.

מִרְיָהּ masc. (from the root מִרְיָהּ), plur. *aromatic herbs*, Cant. 5:13.

מִרְיָהּ f. (from the root מִרְיָהּ), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מִרְיָהּ f. (from the root מִרְיָהּ).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14. (2) *ointment*, 1 Ch. 9:80.

מִרְיָהּ—(1) TO FLOW, TO DROP; whence מִרְיָהּ a drop, מִרְיָהּ myrrh, so called from distilling, and prob.

מִרְיָהּ bile. (Arab. مَرِي to cause to flow, مَرِي frequent rain, and مَرِي channel. The trilit. מִרְיָהּ has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see מִרְיָהּ No. 4, جري to run, to flow; Aram. מִרְיָהּ to run; whence מִרְיָהּ channels.)

(2) *to be bitter*. (Arab. مَرِي fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *mareo*. How this notion coheres with the former is not clear. Perhaps it is denom. from מִרְיָהּ myrrh, and מִרְיָהּ bile, as being very bitter things). Impers. מִרְיָהּ it is bitter to me, i.e. I am sad, Lam. 1:4, followed by מִן (because of any thing), Ruth 1:13. Fut. A. מִרְיָהּ Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6.

PIEL, fut. מִרְיָהּ.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, מִרְיָהּ "I weep bitterly."

(2) *to embitter, to irritate, to provoke any one*, compare Hithp. Gen. 49:23.

HIPHAL מִרְיָהּ, inf. מִרְיָהּ.—(1) *to make life bitter*, Job 27:2.

(2) followed by ל, *to make any one sad*, Ruth 1:20, מִרְיָהּ לִי "the Almighty hath made me sad." Compare מִרְיָהּ verse 21.

(3) *to weep bitterly*, for the fuller מִרְיָהּ Zeo. 12:10.

Note. מִרְיָהּ Ex. 23:21, is fut. Hiphil in the Chald. form, for מִרְיָהּ, but with the signification taken from the verb מִרְיָהּ, followed by י, to rebel. Compare the note under מִרְיָהּ.

HITHPALPEL מִרְיָהּ *to be embittered, exasperated*, Dan. 8:7. (Syr. מִרְיָהּ to embitter, to provoke; Arab. مَرِي to be angry.)

משגב with suff. **משגבתי** (from the root **שגב**) m.—
(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Psa. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

משוכה Prov. 15:19; and—

משוכה Isa. 5:5, f.; *a hedge* made of briers and thorns; called in other places **קסוכה**. Root **שוכ** and **קכו**.

משור m. *a saw*, Isa. 10:15; from the root **זשר** to *saw*.

משורה f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 13; from the root **קשר**, Arabic **مشر** II. to divide.

משוש m. (from the root **שש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Psa. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

משחק m. (from the root **שחק**) *scorn*; hence used of its object, Hab. 1:10.

משלמה f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שם**, Syr. **صم** to bind, to fetter. Hence—

(2) *destruction*, ibid. verse 7; compare **מלחם**. Others render *hatred, persecution*; from **שם** to pursue after.

משכיל see **שכל** Hiphil.

משכית f.—(1) *image, figure*, from the root **שקח**, Ch. **שקח** to look at, to behold, Eze. 8:12, **חורב**, **משכית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **אבן משכית** Lev. 26:1, and **משכיות** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **במשיכות כסף**, “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכית** would take its signification from **שכח** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

משכרת f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“*reward*, Ruth 2:12.”]

משקרות f. pl. *nails*, Ecc. 12:11; see **מסקרים**.

משח m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שח** i. q. **קפח** to pour out; Arab **سفع** to pour out blood, **سفاح** a shedder of blood, a tyrant.

משור an unused root [“perhaps i. q. Arabic **مشر** to divide”], see **מזורה**.

משרה f. *dominion*, Isa. 9:5, 6, from the root **שר** = **שר** and **שר** to rule.

משרפות pl. f. (from the root **שרף**).
(1) *a burning of lime*, Isa. 33:12 (compare Gen 11:3).

(2) *the burning of dead bodies*, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, **lthpa** to drop [but see *Thes.*]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

משרקה (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

משרת *a frying pan*, 2 Sam. 13:9; Ch. **מסרת**, **מסרתא**, **מסרתא** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרה** i. q. **שרי** to shine, to sparkle:

whence **משרת** and **משרת** a brass frying pan, so called from its being polished. That the root **שרת** had the notion of parching is a mere gratuitous assertion.

מש [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (*Phaleg*. II, 11), in understanding the inhabitants of *mount Masius* (Arab. **جودي**), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

משא m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משאה**. Neh. 10:32, **משא כל־יד**, “the debts of every *uana*,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

משא (perhaps i. q. **משיא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the

boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was **מִשְׁאָב** בְּמִדְבַּר הַיָּם from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moûsa* or *Moûza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushil* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sephara* to be the city **سَهْرَا** the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called **سُحْر** the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephe-merid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

מִשְׁאָב m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

מִשְׁאָה f. (from the root **שָׂאָה** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשָּׂא** No. 2.

מִשְׁאָן m. fraud, deception, Prov. 26:26; from the root **שָׂאָן** No. 1.

מִשְׁאוֹת Ps. 74:3; see **מִשְׁאוֹת**.

מִשְׁאָל ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

מִשְׁאָלָה (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

מִשְׁאָרֶת f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׂאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׂאָר** II.]

מִשְׁבָּצוֹת plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **בָּצַע** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 26; 39:13, 16; see the root No. 2.

מִשְׁבֵּר m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

מִשְׁבֵּר only in plur. waves broken on the shore, breakers (compare Gr. *κύμαρος ἀγῆ* from *ἀγρῶ*,

ἀγρῶ, to break), Psalm 42:8; 88:8; Jcnah 2:4 **מִשְׁבָּרִים** waves of the sea, Ps. 93:4.

מִשְׁבֵּת, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

מִשְׁנָה m. (from the root **שָׁנָה**), error, Gen. 43:12

I. **מִשָּׁה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל**. Isa. 63:11, **מִשָּׁה** "the saviour of his people" (God) [This word **מִשָּׁה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשֵּׁי**, pr. n. **מִשָּׁה**, **מִשֵּׁי**.

II. **מִשָּׂה** an unused root. Arab. **مسا** to do as evening, whence the noun **מִשָּׂה** yesterday, and yesterday (which see), for **מִשָּׂה**.

מִשָּׁה pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׁה** the law of Moses, Ezr. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׁה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **מִשָּׁה** 2 Chr. 25:4; Neh. 13:1 (Chald. **מִשָּׁה** Ezr. 6:18). **מִשָּׁה** **לְחֻזּוֹת** the tables of (the law of) Moses. 1 Ki. 8:9.

As to the etymology, **מִשָּׁה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשָּׁה** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **ΜΩ** water and **ΣΑΩ** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. de Water. t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσῆς*; while the Hebrews appear in their usual manner to have accommodated this word to their own language.

מִשָּׂה m. (from the root **שָׂאָה**), a debt, Deu. 15:5.

מִשְׁוָה f. i. q. **שְׁוָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׁוָה**.

מִשְׁוָאוֹת plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places. as in Psalm 74:3.

in some edit., as that of Athias, there stands *משנה*. I regard *משנה* as being the same as *משנה* (from the root *שנה*), Dagesh being inserted in the first radical in the Rabbinic manner in the forms *שנה* (from *שנה*), *שנה* (from *שנה*). It comes to about the same thing if we regard *משנה* as coming from *שנה*, the signification being taken from *שנה*, but the former is preferable; compare *משנה*.

משנה ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

משנה f. (from the root *שנה*), a turning away, defection; Prov. 1:32, *משנה פתים* "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, *משנה* "turning away from me;" pl. *משנה* Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

משנה f. error, Job 19:4, from the root *שנה* i. q. *שנה* and *שנה*.

משנה Eze. 27:29, and *משנה* ib. verse 6, an oar, from the root *שנה*. As to the Dagesh in *משנה*, see under *משנה*.

משנה Isa. 42:24 כחית, for *משנה* a spoiling.

משנה fut. *משנה*; inf. *משנה*, once *משנה* Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. *مسح* id. Kindred are *משנה* and *משנה* No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by *ש* of the colour), Jer. 22:14; especially to anoint with oil (Arabic *مسح* id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 1 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, *משנה* to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom *משנה* עלינו whom we anointed, (i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), *משנה* to preach". The thing (oil or ointment) with which the anointing is performed, is put with *ש* prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. *مسطح*, Arab. *مسطح*. Hence *משנה*, *משנה* and *משנה*.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, *משנה*, *משנה*, and the words which immediately follow.

משנה Chald. oil, Ezr. 6:9; 7:22.

משנה f. (from the root *משנה*).—(1) anointing: *משנה* anointing oil, Exod. 25:6; 29:7, 21; *משנה* holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

משנה f.—(1) inf. of the root *משנה* to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. *משנה* No. 2.

משנה prop. part. Hiph. (from the root *שנה*) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, *משנה* "artizans of destruction," Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare *משנה*; hence soldiers lying in wait, 1 Sam. 14:15. *משנה* (the mount of destruction, or of the snare)—

(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

משנה i. q. *משנה* m. morning, Ps. 110:3.

משנה i. q. *משנה* No. 1. destruction, Eze. 9:1.

משנה (from the root *שנה*) m. destruction, marred, as a concr. something marred, disfigured, Isa. 52:14.

משנה m. (from the root *שנה*) that which is corrupt, or marred, corruption, Lev. 22:25.

משנה (from the root *שנה*) m. Eze. 47:11, constr. *משנה* 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

משנה dominion, rule; Job 38:33, *משנה* "dost thou set its dominion (that of heaven) upon earth?" Root *שנה*.

מש Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τριχαπτον*, i. e. according to Hesych. *τὸ βομβύκινον ὑφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from *משך* to draw), nothing else can be learned than that *very fine threads* are denoted.

מש see **מש**.

משח ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

משח m.—(1) adj. verbal pass. (from the root *משח*), *χριστός*, anointed (used of a shield), 2 Sam. 1:21; **משח** **נָדִיב** the anointed prince [Messiah the prince], Dan. 9:25; **משח** **הַכֹּהֵן הַגָּדוֹל** the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, Anointed, i. e. prince (consecrated by anointing), Dan. 9:26; more fully **משח** **הַמָּשִׁיחַ** the anointed of Jehovah (LXX. *ὁ Χριστός Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the future Messiah (although some refer Ps. 2:2 to him). [This is an awfully false statement, many of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

משך fut. **יִמְשֹׁךְ**.—(1) TO DRAW. (Arab. *مَسَك* id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is *משך*.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **לְ**, of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **משך** **הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (*Æth.* *ሰከ* id.).—(b) **משך** **הַזֶּרַע** "to draw out seed," i. e. to scatter it in order along the furrows, Amos 9:13, compare Psa. 126:6.—(c) **משך** **הַיֹּבֶל** Exod. 19:13, and **משך** **הַיֹּבֶל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **משך** **הַשּׁוֹפָר**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig tönen*), and in both places it is used of the signal which was given

with the trumpet (vom *fermblafen mit dem fermb. en*), see page CCCXL, A. To this answers the Arabic

جلب to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **משך** **יְדוֹ אֶת־לִצְיָם** "draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *fid mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **משך** **חַסְדְּךָ** **לִי** "draw out," i. e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **משך** **חַסְדְּךָ** "I have continued loving kindness to thee." (Compare Syr. *سحب* to draw;

whence subst. **مَسْكَن** long continuance.)—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **משך** **בִּינִי אֶת־בְּשָׁרִי** "to make my body strong with wine." (Syr. *صحب* to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **משך** **בְּהַר תְּבוֹר** "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁךְ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. *مَسَك* id.), with an acc. Ex. 12:21, *to hold*, followed by **בְּ** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 58:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **משך** **עַמִּי** "a strong people" ["drawn out; hence tall"]. Arab. *مَسْكَن* Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **משכות**, and—

משך—(1) *a drawing out*, Ps. 126:6, **משך** **הַזֶּרַע** "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding, Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Psa. 120:5, almost always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1; just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכִּי**); LXX. *Mosch*; Vulg. *Mosoch*.

משכות-משל

משכות m. (from the root **שכב**) pl. **ים** constr. **י**.
Lev. 18:22, and **נח** Ps. 149:5.

(1) *a lying down*, both for sleep (2 Sam. 4:5; **משכב הַצֶּהְרִים** "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male **משכב אשה** the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

משכב m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

משכן m. (from the root **שכן** pl. **ים** Ps. 46:5; more often in **נח** construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully **משכן הַעֲדוּת** "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of **משכן** from **אהל** see above at that word, p. xvii, A; hence **משכן אהל** of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

משכן Chald. id. Ezr. 7:15.

משל fut. **ימשל**.—(1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. **مشل**, Aram. **ܡܫܠ** id.) see Niph. Hiph. and the noun **משל** similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. **משלם** poets, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by **ל** of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by **על** Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, **לְרַע מִשְׁלָה לֵה** "his arm ruleth for him." Sometimes i. q. *to be over* anything, Gen. 24:2. Part. **משל** lord, ruler, Gen. 45:8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14:5; 28:14; 49:7; 52:5; compare **נְרִיכִים** Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare **דָּן**, and Æth. **ወሰሰ**: to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare **צַדִּיק**). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages, [except the Phœnician] seems to have passed over to the Greek, in which **βασιλεύς, βασιλεύω** has no root in that language.

NIPHAL, prop. *to be compared*; hence *to be like* any thing, followed by **ל** Isa. 14:10; **על** Ps. 28:1; 143:7; **ב** Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, *a, to use parables*, Ezek. 21:5.

HIPHIL—(1) *to compare*, Isa. 46:5.

(2) *to cause to rule, to give dominion*, Ps. 8:7 Dan. 11:39. Inf. subst. **הַמִּשָּׁל** dominion, Job 25:2.

HITHPAEL, i. q. Niphal, *to become like*, followed by **ב** Job 30:19.

Derived nouns, **מִשְׁלָה**, **מִשְׁלָל**, and those which immediately follow.

משל m. Arab. **مَثَل**, Syr. **ܡܫܠܐ** [Ch. **מִתְקָא**].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion, γνώμη, sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence **משל** is—

(3) *a proverb, παροιμία*, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare *παράβολή*, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. **הָיָה לְמִשָּׁל** to become a by-word, Deut. 28:37; 1 Kings 9:7. (Arabic **مَثَل** parable, fable, sentence; plur. **أمثال** verses.)

משל [*Masha*], pr. n.; see **משל**.

משל m.—(1) *similitude*; concr. *something* &c, Job 41:25.

(2) *dominion*, Zech. 9:10.

משל inf., used as a noun, i. q. **משל** No. 4, a song of derision, Job 17:6.

משלח m. (from the root **שלח**), always in constr. state **משלח**.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, **משלח שור** "a place to which oxen are driven."

(2) with the word **ל** or **ל** *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

משלוח, משלח m. (from the root **שלח**).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word **ל**, a thing upon which the hand is sent, *prey, booty*, Isa. 11:14.

משלחת f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

משלש for **משלש**, see **שלש**.

משלם ("friend" sc. of God; compare Isaiah 42:19), [*Meshullam*], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

משלמות (for **משלמות** "those who repay"), [*Meshellemoth*], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is **משלמות** 1 Ch. 9:12 (which is indeed the better reading).

משלמיה [**הו**] (**משלמיה** "to whom Jehovah repays," i.e. "whom Jehovah treats amicably"), [*Meshelemiah*], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is **שלמיה**.

משלמת ("friend" (fem.) sc. of God), [*Meshullemith*], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

משמה f. (from the root **שמם**)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

משמן (from the root **שמן**) *fatness*. Isa. 17:4, **משמן זית** "the fatness of his flesh." Pl. **משמנים**—(1) *fat*, i.e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. *strong, robust*, *λαπαοί*. Ps. 78:31; Isa. 10:16.

משמנה ("fatness"), [*Mishmannah*], pr. n. m. 1 Ch. 12:10.

משמנים m. pl. *fatnesses* (of flesh), dainties. Neh. 8:10.

משמע m. (from the root **שמע**)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [*Mishma*], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

משמעת f.—(1) *admission, access to a prince, audience*, Germ. *Audienz*, Ital. *udienza*. 1 Sa. 22:14, **קר אל משמעתך** "and hath access to thy private audience." 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

משמר m. (from the root **שמר**)—(1) *custody, guard*.—(a) i. q. prison, Gen. 40:3, seqq.; 42:17.—(b) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, "keep thy heart **משמר** above all the things which are to be guarded."

(2) *observance, that which is observed, rite*. Neh. 13:14. Concr. *one who is observed, to whom reverence is due*, used of a ruler, Eze. 38:7.

משמרת pl. **משמרות**, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a station, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance, or performance of an office or function*, Num. 4:27, 31, **משמרת משאם** "this is the observance of their portage," these things are for them to carry; Num. 3:31, **משמרתם הארון** "their office (was) the ark." Hence **משמרתם** Num. 1:53; 31:30, 47, or **הקדש** 3:28, 32, 38, or **יהוה** Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14. Farther—

(5) **שמר משמרתו** to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, **שמרים משמרת בית שאול**. Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

משנה m. (from the root **שנה**).—(1) *the second rank, the second place, whether the order be re-*

garded, or the dignity and honour. It is commonly subjoined in the genit., as *הַשֵּׁנִי הַקָּדוֹם* the second priest, the one next after the high priest (*כֹּהֵן הָרָאשׁ*), 2 Ki. 25:18; Jer. 52:24; plur. *הַשֵּׁנִי* secondary priests, 2 Ki. 23:4; *הַשֵּׁנִי הַקָּדוֹם* the second chariot (in order), Gen. 41:43; *אָחִי הַשֵּׁנִי* his second brother (in age), 2 Ch. 31:12; *הַשֵּׁנִי הָעִיר* the second part of the city, Neh. 11:9; and simply *הַשֵּׁנִי* id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, *הַשֵּׁנִי הַמֶּלֶךְ* second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. *אָחִי הַשֵּׁנִי* their younger brothers, opp. to the first-born, 1 Ch. 15:18. *כַּפֹּרֵי כֶסֶף* silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9, *הַשֵּׁנִי* (cattle) of the second order (opp. to *הַשֵּׁנִי*), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

הִיא f. (from the root *שָׁפַט*), *spoil, prey*. *הִיא לְמִשְׁפָּה* Jer. 30:16; 2 Ki. 21:14; *נָתַן לְמִשְׁפָּה* Isa. 42:24.

בִּישׁוּעַ an unused root, i. q. *مشع* (kindred to *משש*, Arab. *مش* to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (*rein aufgießen*), to milk clean (*rein aufmilchen*), to empty a plate (*rein abessen*); also to empty by plundering (compare *נָגַב* Isa. 3:26). Hence [perhaps] *בִּישׁוּעַ*.

מִשְׁעוֹל m. (from the root *שָׁעַל*), *a narrow way* (*fohlweg*), Num. 22:24, *מִשְׁעוֹל הַכְּרָמִים* "a narrow way between (two) vineyards."

מִשְׁעֵי *ἀπ. λεγόμεν.* *a cleansing*, prob. for *מִשְׁעֵי* in the Chaldee form, like *מִשְׁעֵי* for *מִשְׁעֵי* (which see), *רָאשִׁי* i. q. *רָאשִׁית*; Ezek. 16:4, of a new-born infant, *לֹא רָחַצְתָּ לְמִשְׁעֵי* "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to *שָׁעָה*.]

מִשְׁעָם ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

מִשְׁעָן m. (from the root *שָׁעַן*), constr. *מִשְׁעָן* Isa. 3:1, *prop. stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

מִשְׁעָן m. id. Isa. 3:1, *מִשְׁעָן וּמִשְׁעָן* "support of every kind," e. g. as it is said a little after, of food and drink (compare *מִשְׁעָן*), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare *מִשְׁעָן*). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

מִשְׁעָנָה f.; see the preceding word.

מִשְׁעָנָה f. absol. 2 Ki. 4:31; constr. *ibid.* 18:21; with suff. *מִשְׁעָנָהִי* *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

מִשְׁפָּחָה constr. *מִשְׁפָּחָה*, with suff. *מִשְׁפָּחָהִי*, pl. *מִשְׁפָּחוֹת* Ps. 107:41, constr. and with suff. *מִשְׁפָּחוֹת* f. (from the root *שָׁפַח*, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially a *family*, of which several were comprehended in *one tribe* (*שָׁבָט*), so on the other hand one family included several fathers' houses (*בֵּית אָבוֹת* see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, *וְנָח מִשְׁפָּחָה לָנוּ* "we have a family sacrifice." It is sometimes less exactly put for *שָׁבָט*, as Joshua 7:17, *יִשְׂרָאֵל מִשְׁפָּחָה* for the preceding *יְהוּדָה*.

מִשְׁפָּט (from *שָׁפַט*)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness *בְּמִשְׁפָּט* in judgment," verse 35; Deu. 1:17, *כִּי הַמִּשְׁפָּט לֹא לָהִים הוּא* "for the judgment (is) God's." Isa. 28:6, *יִשְׁבֹּב עַל הַמִּשְׁפָּט* "he who sitteth in judgment." Eze. 21:32, *עַד-בֹּא אִישׁ לֹו הַמִּשְׁפָּט* "until he shall come whose the judgment is."—(b) of the place of judgment (*מִקְוֵם הַמִּשְׁפָּט* Ecc. 3:16). *בֹּא בְּמִשְׁפָּט עִם* to bring any one into judgment, Job 9:32; 22:4; Ps. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. *עֲדָה מִשְׁפָּט* to set forth a cause, Job 13:18; 23:4. *מִשְׁפָּט פֶּה* to plead any one's cause, to be his patron, Deu. 10:18; Ps. 9:5 (compare *רִיב* and *רִיב*). *אֶת מִשְׁפָּטִים* to contend with any one, Jer. 12:1. *בָּעַל מִשְׁפָּטִי* my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. *יְהוָה מִשְׁפָּטֵי* judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. *מִשְׁפָּט מוֹת* sentence of death, Deuter. 21:21; Jer. 26:11.

to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, *let. c.*) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right, that which is just, lawful, according to law*. מִשְׁפָּט הַיָּמִין to pervert right, Deut. 16:19; 17:19; 1 Sam. 8:3. מִשְׁפָּט וְצִדִּיקָה to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. מִשְׁפָּט כָּל דְּרָכָיו "all his ways (are) right," i. e. just. מִשְׁפָּט מֵאֵינִי just balances, Pro. 16:11. מִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often מִשְׁפָּטֵי, of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e. g. מִשְׁפָּטֵי Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנִּחְלָה right of redemption, Jer. 32:7; מִשְׁפָּט הַבְּכֹרָה right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 9:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place מִשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, מִשְׁפָּט הָרִאשׁוֹן "in the former manner,"

Ex. 26:30; Jer. 30:18. (Comp. Arab. مَنَاسِبٌ and Gr. δῖκα.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יִּהְיֶה מִשְׁפָּט הַנְּעָר וּמַעֲשָׂהוּ "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָטִים Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׂפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. גִּדְרוֹת. מִשְׁפָּטִים. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. לִישׁוֹת Josh. 15:36). *To lie down amongst the cattle pens* L. L. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root שָׁפַט to drink; but this has been sufficiently refuted by N. G. Schröder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָן an unused root, prob. i. q. מִשְׁקָה to hold; hence to *possess* (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָן possession, and ἀκ. λεγόμεν.—

מִשְׁקָן Gen. 15:2, i. q. מִשְׁקָה possession. I thus take the interpretation of this difficult and much discussed passage, בְּנוֹ מִשְׁקָן בֵּיתִי הוּא דָמִישְׁק אֶלְיָעָזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דָמִישְׁק we must supply בֶּן, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָן, an uncommon word, in order to allude to the word דָמִישְׁק; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְנֶה No. 2. Others take מִשְׁקָן from the root שָׁקַק to run (like מִקְרָא from מָרַךְ), and render it *filius discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is *Eliezer of Damascus*?

מִשְׁקָן m., *running about*, from the root שָׁקַק, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַה).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקָל m. (from the root שָׁקַל), *a weight*, Eze. 4:10.

מִשְׁקָרָה m. (from the root שָׁקַר), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא הָיָה מִשְׁקָל לְנִחֲשֵׁת "the brass could not be weighed," for abundance. 1 Ch. 22:3, מִשְׁקָל עֵץ "so that it could not be weighed;" verse 14.

(a) *weight*, Lev. 19:35; 26:26.

משקלת Isa. 28:17; and **משקלת** 2 Ki. 21:13.f.; a *plummet*, a *plumb line*, used in making things true and level.

משקע m. (from the root **שקע**), a *place where water settles*, Eze. 34:18.

משרה f. (from the root **שרה** to loosen, to macerate) *maceration, steeping*, Nu. 6:3; **משרת ענבים** "drink made of steeped grapes."

משרוקיה m. (from the root **שרק**) Chald. *pipe* (as an instrument of music), Dan. 3:5, 7, 10, 15.

משרעי [*Mishraites*], Gent. n. from **משרע** (a slippery place, compare the Chald. **משרע**) a town elsewhere unknown, 1 Chr. 2:53.

משש i. q. **מש** No. II. TO FEEL, TO TOUCH, with an acc. (Arab. **مسس**, Gr. *μίσσω*, Æthiop. by inserting **ר**, **ססר** id.) Gen. 27:12; compare **מש** V. 21.

PIEL id. *to feel* (in the darkness), *to grope*, Deut. 28:59; Job 5:14; with an acc. *to feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, **ימשש חשך** "they feel the darkness."

HIPHAL id. with acc. Ex. 10:21.

משתה m. (from the root **שתה**) with suff. **משתי** Dan. 1:5, 8; **משתי** verse 16 (both sing.); **משתיכם** verse 10.

(1) a *drinking* (bas *Trinken*), Esther 5:4; 7:2; **בית משתה** **היה** banqueting room, 7:8; **יין משתי** "wine of his drinking," i. e. which the king drank, Dan. 1:5.

(2) *drink* (*Trank*), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συνέσιον*, Esth. 1:3; 2:18; 8:17.

משתה emphat. st. **משתי**, Chald. id. Dan. 5:10.

מת *dead*; part. of the root **מת** which see.

מת or **מת** not used in sing. a *man* (Æth. **ጠጥ**: a man, specially a husband). In the Hebrew language itself, traces of a singular number are found in the pr. n. **מתשלח**, **מתשלח** (**מת** is a construct form, like **אב** Chald. constr. **אבו**, whence **פנואל** in sing. const. **פני**, whence **פנואל**, and also in the Punic, as *Metuastartus* (**מתו עשתרת**) i. e. man or worshipper of Astarte, *Muthumballes*, i. e. **מחובלל** man of Beal.

Pl. **מתים**, defect. **מתם** m. *men*, (not of the common gender); Deut. 2:34, **מתים והנשים והילדים** "men and women and children;" Deu. 3:6; Job 11:3; Isa. 3:25, **מתים** a few men, Gen. 34:30; **מתים** "men of falsehood," Ps. 26:4; **מתים** "the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words **מתים** are well rendered by Luther, *du armer faule Israel*, LXX. *ὀλιγος οὗτος Ἰσραήλ*; but this notion of misery and fewness is not in the word **מתים**, but is taken from the preceding **מתלעלע**.

מתבן m. (from the noun **תבן**) coll. *straw, a heap of straw*, Isa. 25:10.

מתג an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **מתח**, **מתה**). Whence—

מתג with suff. **מתגי** a *bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see **מתג** No. 3.

מתה an unused root, prob. i. q. **מת** and **מת** *to stretch out*, e. g. a cord (cogn. **מורד**), whence **מתה** [and perhaps **מת**].

מתוק adj. f. **מתוקה**, pl. **מתוקים** (from the root **תק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. Metaph. *pleasant*, Ecc. 11:7.

מתושאל ("man of God," compound of **מת** const. for **מת** man, which see, **ש**=**ש** the mark of the genit. and **אל**), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

מתושלח ("man of a dart"), [*Methuselah*], pr. n. of a patriarch before the flood, the son of Enoch, and grandfather of Noah, who died in the 969th year of his age, Gen. 5:21.

מתח TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. **ጠጥጥ**: for **ጠጥጥ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **לתח**, Sam. **נתח** to spread out, and **תח** and **נתח**.)

Derivative, **מתח** a sack.

מתי pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. **متى**, Syr. **ጠጥ**), Chald. **ጠጥ**). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac **ጠጥ**), Prov. 23:35, **מתי אקץ** "when I awake." Ps. 101:2.—**מתי** Ex. 8:5, and **מתי** *how long?* 1 Sa. 16:1 **מתי אחרי** after how long a time? Jer. 13:27.

מתפלג f. (from the root **פלג**) a *measure*, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare **מקל** verse 18; Exod. 30:32, **במתפלגתו** "according to its measure," i. e. proportion of parts, of which it is

composed. 2 Ch. 24:13, "and they set the house of God על סִמְנָתוֹ according to its (pristine) measure."

מַלְאָה Mal. 1:13, for מַלְאָה, see מָה note, letter c.

מַלְעוֹת plur. i. q. מַלְעוֹת which see, *biters*, *teeth*, Job 29:17 Joel 1:6 (in both places in const. state).

מָחַם m. (from the root חָמַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָחַם we ought apparently to read מָחַם *men*, as found in many MSS.

מָחַץ an unused root, Arab. مَحَضَّ to be strong, firm (compare the cogn. مَحَضَّ), whence the nouns מַחְצִי and מַחְצִים.

מָתָן m. (from the root נָתַן, with Kametz impure)—(1) *a gift*, Genesis 34:12. מָתָן אִישׁ מָתָן a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מָתָנָי Chald. f. i. q. Heb. מַתָּנָה *a gift*, pl. מַתָּנִים Dan. 2:6, 48; 5:17.

מַתָּנָה f.—(1) *a gift, present*, Gen 25:6; specially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מַתָּנִי (shortened from מַתָּנִיָּה, [Mattanai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מַתָּנִי [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מַתָּנִיָּה and מַתָּנִיָּהוּ ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מַתָּנִים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root חָמַץ), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *clumbis, delumbare* for *debilitare*); hence מַתָּנִיָּהוּ "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; tottering loins, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word יָרֵךְ thigh, see under that word.—(Arab. مَتْنَان and Syr. مَتْنَان id. more

rarely there is also used the sing. مَتْن one side of the loins or lower back, protuberant with flesh and nerves).

מַתְּקָא fut. יִמְתֵּק.—(1) i. q. Syr. to suck, to eat with pleasure (compare מַצֵּץ); Job 24:20, מַתְּקָא יִפְהַ, "the worm shall feed sweetly upon him."

(2) *to be or become sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מַתְּקָא לוֹ רִגְבִי גִחַל "the clods of the valley are sweet to him," the earth is light upon him.

HIPHIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יִתְּרוּ גִמְתִּיקוֹר "we who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מַתְּקִים [and the following words].

מַתְּקָה m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מַתְּקָה m. *sweetness*, Jud. 9:11.

מַתְּקָה ("sweetness," prob. "sweet fountain," opp. to מַרְה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petræa, Num. 33:28.

מַתְּרָדָת pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun; borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מַתָּה f. (contr. from מַתָּנָה) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מַתָּתָה (from מַתָּתָה), [Mattathah] pr. n. m. Ezr. 10:33.

מַתָּתָהוּ and מַתָּתָהוּ ("the gift of Jehovah"), pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

נ (1)

Nun, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldee and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as *Lamed*, p. cccxxi, A; Mem, p. cccxliii, B; more rarely Resh, as 𐤍, Chaldee ܢܝܢ to be risen, as the sun; ܢܝܢ, Aram. ܢܝܢ two. Arab. فرفير and فرفين purple.

— (b) with Yod, especially when it is the first radical, נא and נא to be beautiful; נא and נא to stand, נא and נא to lay snares, compare Lehrs. § 112; and as to the affinity of roots נ with other biliterals, as נא, נא, נא ibid. No. 2, 3. The primary stock of roots נ (the same as of roots נ) is often in the last syllable; hence נא i. q. נא to roar, to growl, נא i. q. נא, נא, נא, i. q. נא, נא, i. q. נא etc.

It is also worthy of remark, that the Chaldee, Arabic and Ethiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e. g. ܢܢܢ for ܢܢܢ (see ܢܢ), ܢܢܢ for ܢܢܢ; also Arabic نون an ear of corn, نون a bittern, نون Ethiop. ስንበት:

I. נ particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly *doch*; [in English by *now*, as a word of entreaty].

(Syriac ܢ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ܢܢ, ܢܢ. In Æth. there answer to this ነ: *age, veni*, which is commonly inflected like an imperative (compare ነ, f. ነ: plur. ነ: ነ:; compare ነ: ነ: ነ: behold; Amhar. ነ: *veni, age*; [See Thes.]). This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso*, *amabo*, *dum*, Gr. δὲ, Germ. *doch, doch einmal*, [*I pray thee*], Gen. 12:13, נא *say, I pray thee*, Gen. 24:2, נא *put, I pray thee, thy hand*, (leg *doch einmal*); Gen. 24:45, נא *give me, I pray thee, to drink*, (leg *doch einmal trinken*); Jud. 12:6; Num. 20:10, נא *hear, now, ye rebels!* Compare ܢܢܢ, page LXXIII, A.

(2) It is added to futures — (a) 1 pers. especially with ה parag., (see Lehrs. p. 871, seq.), when leave is asked, Exod. 4:18, נא *now do let me go*, Germ. *laß mich hingehen*; Isa. 5:1, נא *let me now sing* (O hearers), *laßt mich singen*; 1 Ki. 1:12, נא *let me now give thee counsel*; Cant. 3:2; Num. 20:17, נא *let us now pass by*, allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (*ich mödte doch wohl einmal hingehn*, „ich will doch einmal hingehn“), Ex. 3:3, נא *now let me turn aside and see*; 2 Sam. 14:15, „and I thought with myself, אל הלאה now I will speak to the king“; Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, נא *Oh! that I may not respect any man's person*, (möge ich für niemanden parteyisch seyn!); in inciting, urging, Jer. 5:24, נא *Come! let us fear Jehovah*. — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, נא *pass not away I pray thee*; hence ellipt. נא (do) *not I pray thee* (this); Germ. *nicht doch!* comp. אל No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses — (a) wish and request, Psa. 124, נא *(so) let Israel say*, Psa. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, „where is the word of the Lord?“ נא *let it now come*. — (γ) asking leave, Gen. 18:4, נא *let there now be brought*, allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, נא *let not the Lord be angry*.

(3) it is added to conjunctions and interjections — (a) נא, No. 2, letter b. — (b) נא *if indeed, if now* (εἰ ποτε, εἰν ποτε), used in modestly, or almost timidly, assuming something. Genesis 18:3, נא *if now I have found favour in thy sight*, (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) נא *behold now!* (siehe einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) נא Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נא *oh that (it may be) before all his people*. Those who speak courteously to superiors, or who ask submissively, frequently use the particle נא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נא adj. *raw, half cooked*, used of flesh, Ex

12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא Nah. 3:8; [No], pr. n. of the Egyptian *Thebes*, or *Diospolis*, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, *ἑκατόμυλος* (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it *Διόσπολις*, in Nah. *μερίς Ἀμμών*; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. *ἰουθ*, i. e. *αχούρος*, a measuring line; then a part, a share measured out; and נא, *ἰουθ* (Jupiter) Ammon, see נא No. III, hence נא *the portion*, possession of the god *Ammon*, who was there worshipped with much splendour. See Jablonskii *Opuscula*, ed. te Water, t. i. page 163—168; compare Champollion, *l'Egypte sous les Pharaons*, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth water (as the earth), whence نأ land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נאות (once נאות Judges 4:19 *a bottle*, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek *vaiv, vaós*. The primitive meaning appears to me to be that of *quiescence*, see Hab. 2:5; Æth. *ነረ*: to respire, to rest, and it even approaches in meaning to נא.) Hence נאות plural constr. נאות habitations.

נא (compare נא *Ilithpa*, Psa. 93:5; plur. constr. נאות (for נאות).—(1) followed by ל to be suitable for any one, to become any one; (prop. to sit well on any one; compare Plin. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German *jemandem gut sitzen* was formerly used in the wider signification of *being suitable, becoming*, from which use is derived the noun *Sitz*; now it is said in German, *es fleibet jemanden, steht ihm wohl an*. Some have taken נא as the Niph. of the verb נא: to be desired; hence, to be agreeable, becoming). Ps. 93:5; לְבִיתִי קִדְשׁ נִאֲהוּ "holiness becometh thine house;" comp. adj. נא.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נא], Isa. 52:7.

[Derivatives the two following words.]

נא i. q. נא, only in pl. constr. נאות.—(1) a word altogether poetic, *a seat, dwelling*—(a) of men, or God, as נאות יעקב Lam. 2:2; נאות חסד Vulg. *domus iniquitatis*, Ps. 74:20; נאות אלהים Ps. 83:13.—(b) of flocks, *pastures*, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נאות מִדְבָּר the pastures of the desert, Ps. 65:13; Jer. 9:9; נאות רֶשֶׁת green pastures, Ps. 23:2.

נא (for נא, from the root נא) adj., only in f. נאה.—(1) *becoming, seemly*, followed by ל Ps. 33:1, לִישְׁרִים נאה תהלה "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) *beautiful*, Cant. 1:5; 6:4. Compare נא, נה.

נא i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נה, נה, Gr. *μῦς*), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נא, נא "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. *ait, inquit Dominus*, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:25; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinert *üb. die Echtheit der Jes. Weissagungen*, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נא "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נא "an utterance (song) concerning wickedness."

[Once used in fut. Jer. 23:31, וְיִנָּבְאוּ "and they utter oracles."]

[נבא] given as a noun in Thes. (of the form נבול), found once in the absolute state, Jerem. 23:31, see above נבא.]

נאָ fut. נִנָּא, and Piel נִנָּא, part. מִנָּא, to COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָבָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, מִשְׁכָּבָה, "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וְנִנָּא אֶת־הָעֵץ וְאֶת־הַבֶּשֶׁט "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִנָּאִים m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

נִנָּאִיםֶיהָ m. pl. id. Hos. 2:4, וְנִנָּאִיםֶיהָ מִבֵּין שְׁדֵיהָ "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נִנָּא fut. נִנָּא, to DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to נָבָה, as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נִנָּא.

PIEL נִנָּא, fut. נִנָּא.—(1) i. q. Kal, to reject, to contemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPIL, fut. נִנָּא, (in the Syriac manner for נִנָּא), intrans. to be despised, to be contemned, Ecc. 12:5. —LXX., Vulg., Syr., shall flourish (as if from נָבָה), but this does not agree with the context.

HITHPOEL, part. מִנָּא for מִנָּא Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נִנָּא f. contumely, reproach, Isa. 37:3; and—

נִנָּאִים f. pl. נִנָּאִים id. Neh. 9:18, 26, and נִנָּאִיםֶיהָ Eze. 35:12.

נָבָה onomatopoe. i. q. cogn. נָבָה (which see), TO GROAN, TO CRY OUT from anguish, or sorrow. Eze. 30:24; Jo' 24:12. Hence—

נָבָה f. const. st. נָבָה the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נָבָהִים Eze. 30:24.

נָבָה not used in Kal, cogn. to the root נָבָה to curse.

PIEL נָבָה TO ABHOR, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَابَ Med. Waw, to shun anything with abhorrence, to flee away, نَعَرَ to be opposed, to resist, to be unwilling.

נָבָה (perhaps for נָבָה "high place," from the root נָבָה), [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With הֵן parag. נָבָה for נָבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָה not used in Kal, pr. as it seems to me, i. q. נָבָה (נָבָה being softened into נָבָה) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበረ: to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבָּה—(1) to speak (as a prophet) by divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, וְנִבֵּאתִי אֲלֵיהֶם וְהֵם לֹא יִדְבָּרְתִּי "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks, who shall not prophesy?" Joel 3:1; Eze. 11:13;

7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by לָ Jer. 14:16; 20:6; 23:16; 27:16; 37:19; followed by עַל, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by אֶל in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. נְבִיא שָׁקֶר "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; נִי הַלְמוֹת שָׁקֶר Jer. 23:32; and followed by בִּשְׁמֵר, pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with לְאִמֶּר prefixed, Jerem. 32:3, or וְאִמֶּר Eze. 21:33; 30:2.—(d) followed by בִּי of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy בִּי יְהוָה Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; 29:21; the prophets of Baal בִּי בְּעַל Jer. 2:8.—(e) followed by לָ referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(1) to sing holy songs as led by the Spirit of God, to praise God, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. נִבְּאָה and once נִבְּיָה (like verbs לָ) Jerem. 26:9; part. נִבְּאִים plur. נִבְּאִים and נִבְּאִים Jer. 14:14, 16, as if from the sing. נִבְּאָ according to the analogy of verbs לָ, which is also found in the Inf. with suff. הִנְבְּאֵהוּ Zec. 13:4.

ITHPAEL—(1) i. q. Niph. No. 1. to prophesy, absol. Nu. 21:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by לָ 1 Kings 22:8, 18, and עַל 2 Ch. 20:37 of him to whom the prophecy refers. הִנְבְּאָ בְּעַל to prophesy by the authority of Baal, Jer. 23:13.

(2) to sing as seized with a divine impulse, to praise God, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) to be mad, *mairesthai*, or rather to act as if mad, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαίρωμαι*; *furor*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

מִטְנֵעַ וּמִחֲנֹכָה *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence נְבִיאָה, נְבִיא, נְבוּאָה, also נְבוּ and its compounds.

נְבָא Chald. Ithpael הִתְנַבֵּי to prophesy, Ezr. 5:1.

נָבָא TO BORE, TO HOLLOW OUT, i. q. חָלַל. Part. pass. נְבוּב hollow, Exod. 27:8; 38:7; Jer. 52:21; metaph. empty, foolish, Job 11:12; see as to this passage under the word לָב Niphal.

Hence נְבִיָּה for נְבִיָּה gate, pupil of the eye. Others take נְבוּ as the root of both these words.

נָבָה an unused root, prob. i. q. Arab. نَبَأ to be prominent, to be high; hence pr. n. نَب (for נְבָה), נְבוּיָה.

נְבָה see נְבוּ

נְבוּ—(1) [Nebo], pr. n. the planet Mercury (Syr.

and Zab. ܢܒܐ), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely נְבוּ for נְבוּא i. q. נְבִיא the interpreter of the Gods, the declarer of their will; from the root נְבָא. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonab*, etc.

(2) of a mountain in the borders of Moab (Deut. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) נְבוּ אֲחֵר (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In These they are derived from נְבָה.]

נְבוּאָה f. (from the root נְבָא), prophecy, prediction, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29.

נְבוּאָה Chald. id., Ezr. 6:14.

נְבוּזַרְאֲדָן pr. n. Chald. ("Mercury's leader, lord;" i. e. the leader whom Mercury favours, as in Hermianax; compound of נְבוּ, *sar*, a prince, and אֲדָן i. q. אֲדֹן lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [Nebuzaradan], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8; Jer. 39:9; 52:12.

נְבוּכַדְנֶצַּר 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצַּר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצַּר**). In Arab. contractedly **نبتصر**. The signification of the name appears to me to be, "the prince of the god Mercury," compounded of **נב**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and *zar*, a prince. Compare the other names beginning with *Nebu*. Lersbach explained this name **نبو خدان** "Nebo is the prince of gods" (Archiv für Morgenländ. Litteratur, ii. p. 347); Bohlen **نبو خدا** "Nebo is the god of fire."

נְבוּשַׁשְׁבַן pr. n. Pers. (**نبو حشبان**) "worshipper of Mercury," as if *Hermodulus*; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

נָבוֹת ("fruit," "produce," from the root **נב**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

נְבוּנָה Dan. 2:6, plur. **נְבוּנִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נבן** to ask for, for **נְבוּנָה** one **נ** being omitted; comp. **נבן** *Γολγοθᾶ*; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נבן** appeal may be made to a similar instance **נְבוּנָה**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **נְבוּנָה**, **נְבוּנָה**. Ges. App.]—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nuwazan*, and **نوازا** *nuwaza*, donation; from the verb **نواختن** *nuwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **נ** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

נָבַח TO BARK, an onomatopoeet. root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

נָבַח ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קִנְאֶת**) Jud. 8:11.

נִבְחָז [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נבח**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נבאז** (the identity of which with **נבאז**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

נָבַט not used in Kal.

PIEL, **נָבַט** once (Isa. 5:30), and

HIPHIŁ **הִנֵּבִט**—(1) TO LOOK, TO BEHOLD. Constr. absol. Isa. 42:18; **הִנֵּבִטוּ לְרֵאוֹת** "look that ye may see," etc. Isa. 63:5, **הִנֵּבִטוּ וְאֵין עֹזֶר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, **הִנֵּבִטוּ לְרֵאוֹת** "look at the heaven and see;" Ps. 142:5; Gen. 15:5, **הִנֵּבִטוּ לְרֵאוֹת הַשָּׁמַיִם** "look now towards heaven," also followed by **לְ** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; **לְ** Ps. 104:32; Isa. 5:30; **לְ** Hab. 2:15, of the place looked at; **לְ** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **נ**, it is, to look at with pleasure, Ps. 92:12 (compare **נ** No. 4, a), followed by **נִבְחָז** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **נִבְחָז** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **נִבְחָז** Gen. 19:26, **נִבְחָז** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **נִבְחָז** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) *to regard anything, to have respect to anything*, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **נִבְחָז** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by **נִבְחָז** Ps. 74:20.—(b) *to look at anything but*

without doing anything, e.g. as God looks at the wicked, i. e. *to bear patiently* (ruhiq mit at sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) *to rest one's hope* in anything; followed by אל Ps. 34:6.

(2) *to see, to behold*, like ראה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נבט, and

נבט ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נבט m. Arab. نبى for نبى Syr. نبأ *a prophet*, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נבא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was this necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἰδίων μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπαρχοῦντος ἐτίρον 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, וְאַתָּה יְהוָה לְפָנַי אֶתְּהַלֵּךְ אֲנִי אֶתְּהַלֵּךְ אֲנִי אֶתְּהַלֵּךְ "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הָיָה לְךָ לִפְהָ "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֲבָד see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroath; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֶׁרָה 1 Ki. 18:19, even these are called נְבִיאִים simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e.g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נביא Ch. id. Ezr. 5:1; 6:14.

נביאה f.—(1) *a prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) *the wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbyteria*, used of the wife of a bishop or presbyter.

(3) *a poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נביות ("high places," see נבה), [Nebaioth], pr. n. Nabuthæa, the Nabuthæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42). (Arab. نبط and نبط in which ט has sprung from the נ servile of the Hebrew.) Relandi *Palestina*, p. 90, seq.

נבך an unused root, i. q. נבע and نبع, Ch. נبع to gush forth; whence—

נבך only in pl. Job 38:16, נְבָכִים "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נבל (Isaiah 40:7) fut. יָבֵל.—(1) *TO BE, OR TO BECOME WITHERED, FADED*, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are אָבַל, אָבֵל, also יָבֵל.)

(2) *Figuratively applied to men, to fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַר נֹכַח יָבֵל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נְבֵלָה a corpse.

(3) *to be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. زاجد هرج, لغب al of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness). Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:15; Mic. 7:6 (comp. Arab. حنن to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; *אל תנבל פסא כבודך* "do not disgrace the throne of thy glory;" (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. *אוייל*), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; *אמר נבל בלבו אין אלהים* "the fool saith in his heart, there is no God." The Arabs use with the same extent of signification the word كافر.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נבל plur. נבלים & נבל m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice ἀσκός. Poet. Job 38:37, "the bottles of heaven," i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל נבלים "a potter's pitcher." Lam. 4:2, נבלים "earthen pitchers;" compare Jer. 13:12; 48:12.

More fully, plur. נבלים vessels of the kind of pitchers, Isa. 22:24; opp. האזנות basons.

(3) an instrument of music. Gr. νάβλα, ναύλα (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבל Ps. 71:22; plur. נבלים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadu* (see נד), had the figure of a pyramid or cone.

נבלה f. ["adj. f. *foolish*, Job 2:10"]—(1) *folly*, and also its *punishment*. Job 42:8, עשור נבלה "lest I inflict on you the punishment of your folly;" comp. עשה חסר עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is עשה נבלה בישאל Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare עשה נבלה בישאל Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתו, a corpse (see the root No. 2; compare נפלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare נגר Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. نَيْلَة id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 1:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט "folly," or "wickedness in secret"), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nēbāla بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. نبع and نبع id. The primary syllable is نبع, like נב imitating the sound or murmur of boiling or bubbling; compare בוע, בועע, בועה). Prov. 18:4; נחל נבע "a gushing stream."

HIPHIŁ הבע—(1) *to pour out, to gush forth with*. Prov. 1:23, אביע לך רוחי "I will pour out upon you my Spirit;" especially used of words Prov. 15:2, 28, פי רשעים יביע רעות "the mouth of the wicked poureth out evil things;" whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter א; also נבא, Ps. 19:3; 78:2; 145:7 (Syr. نبح Aph. to publish ["Arab. نبع"])).

(3) *to cause to boil up*, i.e. *to cause to ferment and putrify*. Eccles. 10:1, "dead flies יביע יביע cause the ointment to stink and putrefy."

Derivative מבע.

נברש unused quadril., Syr. and Chald. Ithp. *to give light, to shine*; from נבר = נר and ברש fire; whence—

נברשתא f. Chald. *candlestick, chandelier*, Dan. 5:5 (Arab. *نبراس*, Syr. *ܢܒܪܫܬܐ* id.).

נבשן ("soft soil;" from the root *נבשן*, [Nibshan], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נב an unused root, Syr., Ch. and Sam. *to be dry or dried*, whence—

ננב m. *the south, the southern quarter*, Exod. 27:9; Isa. 21:1, etc. **ננבול** the southern boundary, Josh. 15:4. In acc. adv. **ננבול** to the south of the lake Cinneroth. Josh. 11:2. Hence **ננב** Josh. 15:19, and simply **ננב** Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With *נ* parag. **ננבה** southward, Ex. 40:24; followed by *ל* Josh. 17:9, 10, **ננבה** "southward (it was) Ephraim's;" and *מן* Josh. 18:14, **ננבה** "southward of the mountain." Also with pref. **ננבה** Josh. 15:21, "in (the region lying) towards the south," and **ננבה** 1 Ch. 26:17. Compare *נפחן*.

ננר unused in Kal, pr. apparently to *BE IN FRONT* (see *ננר*), *TO BE IN SIGHT*, hence *to be manifest*, Arab. *نجد* to be clear and manifest. Compare *ננר*.

הנר Hiphil—(1) pr. to bring to the light, hence *to shew, to tell*, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, **הנר** "and one shewed David, saying." Job 42:3. The accusative of the pronoun *it* is frequently omitted, just as it is after other verbs of saying (see *הנר* Gen. 4:8); as **הנר** "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) *to betray*, Job 17:5, **הנר** " (who) betrays his friends to plunder."—(b) *to declare*, i.e. *to solve*, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) *to declare, to confess*, Ps. 38:19; Isa. 48:5; *to profess openly*, Isa. 3:9.

(2) *emphat. to proclaim, to celebrate with praise*, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, **הנר** for *כחב* *לנר*.

Hophal **הנר**, fut. *נר*, inf. pleon. **הנר** Josh. 9:24; Ruth 2:11, *to be shewn, told*.

Derivatives, *ננר*, *ננר*.

ננר Ch. *to flow* Dan. 7:10.

ננר pr. subst. *the front part, the front, the side* of a thing which is next to the spectator. In acc. it becomes a prep. with suff. *ננר*, *ננר*, *ננר*.

(1) *before, in the presence of, in the sight of*, i. q. *לפני*, as **ננר** before all thy people, Exod. 34:10; **ננר** before Jehovah, 1 Sam. 12:3; **ננר** before the sun, while the sun is yet in the sky, Nu. 25:4 (compare *לפני* Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out *ננר* each one before herself," i.e. each her own way (*vor sich hin, ibre Wege*), compare Josh. 6:5, 20, and *איש לפניו* Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls *ננר* (are) before me," they have a place in my care and affections, (compare *לפני* Ps. 19:15; Gen. 10:9).

(2) *over against, in front of*, Ex. 19:2, **ננר** "over against the mountain." Josh. 3:16; 6:5, 20; *towards*, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing *ננר* before him," in comparison with him (compare *ננר*).

With prepositions—(1) **ננר** pr. *as over against*. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (*die Gegenstände*), hence Gen. 2:18, "I will make for him (man) a helper *ננר* corresponding to him." Verse 20. Well rendered by the LXX. verse 18, *κατ' αὐτόν*; 20, *δμοιος αὐτῷ*. Compare *ננר* Neh. 12:9. In the Rabbinic *ננר* is often used in speaking of things which are like one another (see *Lud. de Dieu ad h. l.*), compare Pers. *برابر* over against, like, suitable.

(2) **ננר**, with suff. *ננר*, *ננר*, etc.—(a) *before, in the presence of*, i. q. *ננר* No. 1. 2 Kings 1:13; Hab. 1:3. **ננר** 2 Sa. 22:25; Job 4:16.—(b) *over against*, Josh. 5:13; 1 Ch. 5:11; hence *opposed to, against* (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger *ננר* opposing the builders."—(c) *like* (compare *ננר*) Neh. 12:9, **ננר** "their brethren like themselves."—(d) *pro, for* (comp. Germ. *vor* and *für*). Neh. 11:22, "the chief of the Levites for (*ננר*) the service of the house of God."

(3) **ננר**—(a) pr. *from before* (*vor etwas weg*), after a verb of removing. Isaiah 1:16, "take away

your evil deeds **לְעֵינַי מִלְּפָנֶיךָ** from before my eyes;" Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is **לְמִלְפָנֶיךָ**); also to be far away. Ps. 38:12, "my friends stood **לְעֵינַי מִלְּפָנֶיךָ** far off from my wound" (compare **לְפָנֶיךָ** No. 3, letter *b*). There is a peculiarity in Jud. loc. cit., "he cast away his life **לְפָנֶיךָ** (for the fuller **לְפָנֶיךָ**) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13. — (b) *in the presence of, before*, 1 Sa. 26:20; *over against, opposite*, adv. (comp. **לְפָנֶיךָ** No. 3, letter *c*). Gen. 21:16, "and she sat down **לְפָנֶיךָ** over against;" Nu. 2:2; 2 Ki. 2:7, 15. For **לְפָנֶיךָ** over against any one, **לְ** is put first; Deu. 28:66, "and thy life shall hang **לְפָנֶיךָ** **לְ** to thee over against" (Germ. dir gegenüber), for "over against thee;" i.e. thou shalt be in the greatest peril of thy life. — (c) *against*, absol. and adv. (*da gegen*); **הִתְּחַלֵּץ** **לְפָנֶיךָ** to set oneself in opposition (*sich dagegen setzen*), 2 Sam. 18:13; followed by **לְ**: **לְפָנֶיךָ** against any thing, Jud. 20:34.

נָגַד Ch., Dan. 6:11. See the preceding art. (2).

נָגַד TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28 (Syr. id.).

HIPHIL. — (1) *to make (one's own light) to shine*, Isa. 13:10.

(2) *to illuminate*, Psa. 18:29; 2 Sam. 22:29. Hence —

נִגְדָה f. (Hab. 3:4) — (1) *shining splendour*, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (**קְבוֹד יְהוָה**), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נִגְדָה emphat. **נִגְדָה** Ch. *light*. Dan. 6:20, **נִגְדָה** by candle light. [In Thes. the meaning given is *morning light*, which is a preferable sense. Syriac **ܢܝܓܕܐ** etc., the first dawn of the morning.]

נִגְדָה brightness, only in plur. Isa. 59:9.

נָגַד fut. **יָנֹג** TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable **נָג**, **נָכ**, compare **נָגַע**, **נָגַח**, **נָגַח**; and also in the other which ends in **נ** compare **נָבַח** to bark, properly to push, strike, as **נָלַח** and **נָחַח** to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence —

HITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. **ܢܝܓܕܐ**; followed by **עִם** to wage war with any one; in Ithpuel id. Hence —

נָגַח m. apt to push, Ex. 21:29, 36.

נָגִיד m. a prince, a leader, ruler, so called from preceding (see the root, also Syr. **ܢܝܓܕܐ** to go before, Ephr. i. 114; compare Germ. **Fürst**, i. q. the Eng. *first*). It is used — (1) of any *prefect*, or *leader*, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace, 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (**Fürst**), a general word, comprehending even the royal dignity, 1 Sa. 9:16; 10:1; 13:14; 2 Sa. 6:21; 7:8; 1 Ki. 1:35; 14:7. In appos. **נָגִיד** **מָשִׁיחַ** the anointed one, the prince, Dan. 9:25. Pl. *princes*, Job 29:10; Ps. 76:13. Hence —

(3) *noble, honourable*. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. **نَجِد** to be energetic, magnanimous, **نَجِيد** a prince, a noble.)

נָגִינָה fem. (from the root **נָגַן**). — (1) *music of stringed instruments*, Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument*, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77:7; specially a song of derision, *a satire*, Lam. 3:14; Job 30:9.

נָגַל an unused root, Arab. **نَجَلَ** prop. *to cut* (compare the kindred roots **נָגַח**, **נָגַח**), *to wound, to pierce*. Hence **מָגַל** a reaping hook.

נָגַן once part. pl. **נִגְנִים** Ps. 68:26. Elsewhere —

PIEL **נָגַן** TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT (cogn. **נָגַח** to pound), 1 Sa. 16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16 (Ch. id.).

Derived nouns, **נִגְנִיָּה**, **נִגְנִיָּה** [and in Thes. **נִגְנִיָּה** (for **נִגְנִיָּה**)].

נָגַע fut. **יָנֹעַ**, inf. **נָגַעַ**, with suff. **נָגַעַ**, also **נָגַעַ**.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **אֶת** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **עַל** Isa. 6:7, and **אֶת** Num. 4:15; Hag. 2:12. Specially it is used — (a) *to touch any thing, for to violate, to injure*, Genesis 26:11 **הַנֹּגַע בְּאֵשׁ הָעֵדֻת וּבְאֵשׁ הַזֶּבֶחַ** "he who

touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by אָל Prov. 6:29; followed by אָל Gen. 30:6 (compare ἀνέσθαι , 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by אָל 1 Ki. 6:27; Hos. 4:2; אָל Mic. 1:9; Isa. 16:8; Jer. 4:10; Jer. 51:9; אָל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by אָל 2 Sam. 5:8; אָל Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִגִּיעַ .

(4) intensive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by אָל 1 Sa. 6:9; Job 19:21. Part. הִגִּיעַ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab. ضرب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 9:15, like הִתְחַלֵּף , הִתְעַשֵּׂר , compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare נָקָה , נָקָה) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHIL—(1) causat. to cause to touch, especially in this phrase, $\text{הָעֵרָה אֶת הָאֲדָמָה}$ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch followed by אָל Ex. 4:25; אָל Ex. 12:22; אָל Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by אָל Gen. 28:12; אָל Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אָל).

(4) i. q. Kal No. 3, to come to, followed by אָל Ps. 107:18; אָל 1 Sa. 14:9; hence to attain to, followed by אָל Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נָגַע m. with suff. נִגְעִי , pl. נִגְעִים .

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 28:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נִגַּע הַיָּדָה a spot of scab, verse 31; נִגַּע הַצֶּלַעַת a spot of leprosy, verses 3, 9, 20, 25, and without צֶלַעַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַח fut. יִגַּח .—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגַּח to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לְפָנָיו to be smitten (and flee) before an enemy, Lev. 26:17; Deu. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence נִגְחָה , and—

נִגַּח m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. to FLOW, see Chald. נָגַר to draw out, and to flow; compare Heb. נָגַר , and נָגַר No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to נִגְרוֹת , Job 20:28; see נִגַּר Niph.

HIPHIL הִגִּיר —(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare הִעֲרָה to pour out, to deliver) in this phrase אֶל-יְדֵי-חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare יְדֵי after verbs of delivering p. cccxxi, A); Eze. 35:5; Jer. 18:21; Ps. 63:11; commonly ill rendered, to pour out by the hands of the sword.

HOPHAL הִנָּח *to be poured out, to be poured down*, used of water, Mic. 1:4.

נָגַשׁ fut. יִנָּשׁ (once יִנָּשׁ Isa. 58:3), ["Arabic نَجَّش"] TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נֹגֵשׁ a task-master, ἐργασίας, Ex. 3:7; Job 3:18; also followed by נָ, hence נִגַּשׁ בּוֹ Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נֹגֵשׁ an exactor of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נֹגֵשׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነገሠ: id. whence ነገሠ: and ነገሠ: a king; ነገሠ: ነገሠ: king of kings, a title of the king of Æthiopia.

NIPHAL נִנָּשׁ *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נָגַשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִנָּשׁ; fut. Kal נִנָּשׁ, imp. נִנָּשׁ, also נָשׁ (Gen. 19:9), inf. נִנָּשׁ.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by לָאֵל to any person or thing, Gen. 27:22; 44:18; Num. 8:19; נָא Isa. 65:5 (compare below letter c); נָא Jud. 20:23; נָא Gen. 33:3; נָא Eze. 44:13; followed by an accus. Num. 4:19; נָא בְּנִשְׁתָּם אֶת־קִרְשֵׁי הַקֹּדֶשִׁים "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near to a woman*, honeste dictum de coitu (comp. נָא); followed by לָא Ex. 19:15.—(b) *to come near to Jehovah*, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near to anything* is sometimes i. q. *to reach it, to join oneself to anything*; followed by נָא Job 41:8; used of the scales of the crocodile, נָא "whomsoever his heart impelled;" i. e. they are joined one to another.

(2) *to recede, to draw back*. Gen. 19:9, נִנָּשׁ, well rendered by the LXX. ἀπόστα ἐκ. Vulg. recede illuc. Isa. 49:20, נִנָּשׁ לִי "give place to me;" so the LXX. παίσσον μοι ῥόνον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נָא used of going away; נָא Arabic عَمِي of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHAL הִנָּשׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנָּשׁ עֲצוֹתֶיךָ "bring (set forth) your arguments;" (so also must be taken verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנָּשׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נָדַ m. heap, pile (Arab. نَد, from the root נדר), the significations of which are however rather remote from those of this word; [In Thes. from נדר]; poet. used of the waves of the sea rising up like a heap. Psalm 33:7, כַּמֶּן כְּנֹד מֵי הַיָּם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) נָדַ like one heap;" compare Exod. 15:8; Psa. 78:13; in the same connection there is חוֹמָה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָדָ, an uncertain root; whence some derive נָדָ 2 Ki. 17:21 כְּחִיב; but see נָדָה.

נָדַ—(1) i. q. Arab. نَدَب TO IMPEL, TO URGE, TO INCITE to anything (kindred to נָדַ). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִדְכֶנּוּ לְבּוֹ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَب to impel oneself; hence to be willing, liberal, generous; see נָדַב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*

offer, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נָרַב, נָרַב, and the pr. n. נָרַב, נָרַב.

נָרַב Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready for anything*; followed by לְ Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַבֵּר subst. *a free-will offering*, verse 16.

נָדַב ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954–952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נָדַב f.—(1) *free-will, readiness of mind* (to give); whence נָדַב Num. 15:3; Psalm 54:8; and acc. נָדַב Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲקָדֵי נְדָבוֹת "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נָדַב); Exod. 35:29; Lev. 22:23, נָדַב תְּעִשָּׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large* hand; hence—

(3) *largeness, abundance*, Ps. 68:10, נָשָׂם נְדָבוֹת "abundant, copious rain."

נָדַב ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נָדַב ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נָדַב part. Niph. prop. *joined together, cleaving together*.

נָדַד plur. נָדָדִים inf. נָדַד fut. יִדַּד Nah. 3:7, and יִדַּד Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָגַד, נָגַד; compare also Sanscr. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נָדָד *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَدَّ to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נָדָה.

POAL נָדַד *to flee away, to fly away*, Nahum 3:17.

HIPIIL הִנָּדַד *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנָּדַד (in the Chaldee manner for הִנָּדַד), *to be cast out*; part. מְנָדָד 2 Sam. 23:6; fut. יִדַּד *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נָדָדִים, נָדָה and נָדָה, נָדָד; comp also נָדָד.

נָדַד Ch. *to flee away*, Dan. 6:19.

נָדָדִים m. plur. *unquiet motions, tossings of a sleepless man upon his bed*, Job 7:4.

I. נָדָה not used in Kal, i. q. נָדַד TO FLEE, TO GO AWAY (Syr. and Samar. id.).

PIEL נָדָה *to remove*, followed by לְ Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נָדַד No. 4. (In the Rabbinic נָדָה is excommunication, separation from the congregation.)

II. נָדָה an unused root, i. q. נָבַד No. 2. *to give freely, to be liberal* (Arab. نَدَّ to be moist, liberal), hence נָדָה and—

נָדָה masc. *a large gift, given to a harlot*, Eze. 16:33.

נָדָה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; נְדָה־מַּיִם Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מְעֻבָּד used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נָדָה fut. יִדַּד prop. TO THRUST (σπῆν), TO IMPEL (see the cogn. נָדָה and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by לְ Deu. 20:19.

NIPHAL נָדָה.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber וְנִדְחָה יָדוֹ לְכַרֵּת עֵצִים וְנָּ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדְחָה *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְחוֹ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִסְּמִי נִדְחָה בְּחַיִּי "health has fled away from me." Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִצְלָה מְנָחָה "driven to darkness," compare Jer. 23:12.

HIPHAL הִדְחִיתִי—(1) *to thrust down, to cast down*, Ps. 5:11, followed by מִן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter a flock*, Jer. 23:2; 50:17.

(3) *to seduce any one*, Deut. 13:14; Pro. 7:21; followed by מִן to draw away from any thing, Deut. 13:6; מִשָּׁל יְחִיָּה verse 11.

(4) *to bring, to draw down (evil) on any one*, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מִדְּחָה *driven up and down*, Isa. 13:14.

Derivative noun, מִדְּחָיִים.

נָּרִיב m. (from the root נָּרַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully נָּרִיב לְבָבוֹ "willing of heart," Ex. 35:5, 22; 2 Ch. 29:31 (see נָּרַב Kal and Hithp.); Ps. 51:14, יְהוָה נָּרִיבִי "a ready spirit."

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) to nobility of race, and is a subst., *a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 26:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מִשְׁלֵיטִים.—In many of the significations this word agrees with its synonym נָּגִיד; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָּגִיד, from the original idea of a leader and ruler, is applied to those virtues which become a prince

נָּרִיבָה f. nobility, a noble and happy condition, Job 30:15.

נָּרַן an unused root [not inserted in Thes.] perhaps i. q. לָּדֵן to be soft, flexible. Hence—

I. נָּרַן the sheath of a sword, 1 Chr. 21:27. See נָּרְנָה. [Derivation doubtful]. Of another origin is—

II. נָּרַן i. q. נָּתַן a large gift, given to a harlot, Eze. 16:33; from the root נָּתַן, with the added syllable נָּ. De Rossi's Cod. 409 has נָּרִיד for נָּרַן.

נָּרְנָה m. Chald. the sheath of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightly]; there are also found in Ch. נָּרַן, and נָּרְנָה, and נָּרַן, לָּרְנָה, with He parag. of the form נָּרְנָה, and נָּרְנָה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָּרְנָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animae velut vaginam ademerint;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκεῦος by Ælian. Hist. Anim. xvii. 11.

נָּרַף fut. נָּרִיף Ps. 68:3, and נָּרִיף Ps. 1:4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight an enemy*, i. e. to conquer, metaph. Job 32:13.

NIPHAL נָּרַף pass. *to be driven away*, Isa. 41:2; Ps. 68:3; נָּרַף עֵלֶה a leaf driven by the wind, Levit. 26:36; Job 13:25; inf. constr. נָּרִיף Ps. 68:3.

נָּדַר—(1) i. q. Arab. نَدَرَ TO FALL OUT, TO DROP DOWN, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدَرَ, Chald. נָּדַר a threshing floor. This root is cognate to words of sowing and scattering, as נָּזַח (which see), נָּזַר, נָּזַע.

(2) *to vow, to promise voluntarily to do or to give any thing*. (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-

ration of scattering. [In *Thes.* this is separated into two roots according to the Arabic distinction]. Lev. 27:8; Mal. 1:14. Fut. ידר Nu. 6:21, and ידר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נדר נדר to vow a vow, Jud. 11:39; 2 Sa. 15:8. — Opp. to אסר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נדר and נדר with suff. נדרים pl. נדרים m. (1) a vow, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נדר נדרים to vow vows, see the root נדרים Ps. 22:26, and עשה נדרים to perform vows, Jud. 11:39.

(2) anything vowed, a vowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נדרה a voluntary gift.

נה m. ἀπ. λεγόμεν. Eze. 7:11, according to the Hebrews, lamentation, for נה (of the form נה), from the root נה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) *ὡπαισμός*, ornament, grace; in support of this compare the root נה, Arab. ناه to be conspicuous, to be magnificent.

נה fut. ינה. — (1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נה, Arab. ناه (kindred roots are נה, נה, נה, compare Æth. ከሁሉ to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, ינה בישעון ינה "for he drives (the horses) as if he were mad," comes on at a most rapid rate, 2 Ki. 4:24; hence נה ענה to drive a wagon. 2 Sam. 6:3; followed by נה 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by נה Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4, comp. 60:11. (With this signification accord Gr. Lat. *ago*, *hýeomai*; Pers. *اختن* to lead, to bring).

(3) intransit. to act (*εἶπας thun, treiben, handeln*). Eccles. 2:3, וְלִבִּי נָהַג בְּחָכְמָה "and my heart acting with wisdom." I formerly explained this from the Ch. usage: "and my heart was accustomed to wisdom," clave to it; but that now given is more simple.

PIEL נה, fut. ינה. — (1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיְנַהֲגֵם בְּכַבְדֹּת, "and caused to drive heavily."

(3) i. q. Kal No. 2; to lead, Deut. 4:27; 28:37; to bring to, Exod. 10:13; Ps. 78:26; to lead away Gen. 31:26.

Derivative נה.

נה an unused root; see under the word נה.

נה TO WAIL, TO LAMENT (prop. to cry out נה, נה), Ezek. 32:18. Mic. 2:4, נה נה נה "they lament with a lamentation of lamenting;" i. e. they lament grievously.

(2) to cry out, to exclaim. Hence —

NIPHAL, to gather selves together; like the Chaldee *אחנה*; prop. to be convoked, called together; comp. נה Niph. to be congregated. 1 Sam. 7:2, "all the house of Israel was gathered together after Jehovah;" a pregnant construction for, all of them were united and followed Jehovah with one mind; compare נה אחרי נה, הנה אחרי נה. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, *lamented after Jehovah*; i. e. followed him mourning.

Derivatives נה, נה, נה, נה.

נה Chald. *light*, Dan. 2:22 קרי and this form is usual in Chaldee. In נה נה it is נה, like the Syr. *ܢܗܢܐ* light, shining. See נה No. 2.

נה in pause נה m. (from the root נה) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נה is part. Niph. [so taken also in these passages in *Thes.*], of the root נה see p. CCXXX, A.

נה see נה.

נה Chald. (from the root נה No. II) illumination, wisdom, Dan. 5:11, 14. Syr. *ܢܗܢܐ* id.

נה a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נה No. 1; compare נה river. Hence —

PIEL נה, fut. ינה. — (1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיְנַהֲלוּם בְּחֹמֵרִים "and they led them borne upon asses." Specially to lead to water, Ps. 23:2, וְעַל־מַי מְנוּחָה יְנַהֲלֵנִי "he leadeth me beside the still water," Psa. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:19) —

(2) to guard, 2 Ch. 32:22; (compare נה 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17 compare נה verse 12.

HITSPEL, to go on, Gen. 33:14. Hence —

נהלל m. — (1) prob. *pasture* to which cattle are led out (like **מִדְבָּר** from **דָּבַר**), Isa. 7:19.

(2) [*Nahalal*], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, **נְהַלָּל** [*Nahalul*].

נָהַם fut. **יִנָּהֵם**. — (1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (**קִפְצִיר**), (Prov. 19:12; 20:2); to be distinguished from roaring (**רָעַם**), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under **הָקָה**; and also compare **נָאֵם**). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare **הָקָה**), Eze. 24:23; Prov. 5:11. Hence —

נָהַם m. *the growl* of a young lion, Prov. 19:12; 20:2; and —

נִהְמָה f. constr. st. **נִהְמַת** *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

נָהַק fut. **יִנָּהֵק**. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots **נָאֵק**, **נָאֵה**, **נָאֵה**).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic **نَهَرَ** id.); whence **נָהַר** a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2; **וְנָהָרוּ אֵלָיו** “and all peoples shall flow together unto it” Jer. 31:12; 51:44; followed by **עַל** Mic. 4:1. Hence **מִנְהָרָה**, **נָהַר**.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. **נָהַר** [“Arab. **نَار**”], (see the letter **ה**), whence *to be glad, rejoice*, from the light or brightness of a happy face (see **אִר** let. **ג**). Ps. 34:6; Isa. 60:5.

Derivatives **נִהְרָה**, **נִהְרָה**, **נִהְרָה**.

נָהַר m. constr. **נָהַר**, plur. **נְהָרִים** and **נְהָרוֹת** (m. Ps. 93:3); constr. **נְהָרוֹת**, dual. **נְהָרִים** (see below) *a stream*. — (1) *a flowing*, das *Strömen*, die *Strömung*. Jon. 2:4; **וְנָהַר יִסְבְּבֵנִי** “and the flowing (of the sea) surrounds me” (compare *κεκρωσθαι ῥέεθρα*, Il. *ε*, 245). Job 20:17; **נְהָרֵי דְבַשׁ וְחָמֶצָה** “streams of rivers of milk and honey,” Isa. 44:27.

(2) *a river, stream*, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as **נְהַר מִצְרַיִם** the river of Egypt, i. e. the Nile, Gen. 15:18; **נְהַר גּוֹזָן** the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נְהָרֵי כוּשׁ the rivers of Ethiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; **נְהָרוֹת כְּבֶל** (the Euphrates, with its canals), Ps. 137:1; **נְהָרוֹת דְּמִשְׁקֵךְ** 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as **נְהַר פָּרָת** the river of Euphrates, Gen. 15:18; **נְהַר כְּבֶר** the river Chebar, Eze. 1:1, 3. With art. **הַנְּהָר** the river *kar' êxox* is the *Euphrates*, Gen. 31:21; Exod. 23:31; more fully **הַנְּהָר הַגָּדוֹל** Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews **נְהַר** to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since **נְהַר** is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual **נְהָרִים** (prop. from the form **נְהַר**) the two rivers, the Tigris and Euphrates; whence **אֶרֶץ נְהָרִים** Syria of the two rivers, i. e. Mesopotamia, see **אֶרֶץ**.

נָהַר emph. **נְהָרָה**, **נְהָרָה** Ch. m. *a river*, Dan. 7:10, emphat. *kar' êxox* the Euphrates, Ezr. 4:10, 16, 17, 20.

נִהְרָה f. *light, the light of day*, i. q. Arabic **نَهَار** Job 3:4, see **נָהַר** No. II.

נָאֵה in Kal, of uncertain authority, Num. 32:7 כתיב (see Hiphil No. 2).

HIPHIL **נִהְיָא** prop. *verneinen, vernichten*. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable **נָא**, **נָה**, **נָה**, **נָה**, under the word **נָא** p. XXI, A; also **נָא** and **נָה** to prohibit, to hinder). Fut. by the omission of **נָה**, Ps. 141:5, where thirty-six codices read more fully **נִהְיָא**.

(2) *to hinder, restrain*, Num. 30:6; **אִם-הִנֵּי אִתָּהּ אָבִיהָ** “if her father restrain her;” verses 9, 12. Followed by **לְ** to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) *to bring to nothing* (vernichten), to make void, Ps. 33:10.

Derivative, **נִהְיָא**. There is also a different root **נָא**; whence **נָא** raw.

נָבַע — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable **נב**, which is found in the roots beginning with it, as **נָבַע**, **נָבַע**, **נָבַע**, and this is frequently applied,

sometimes to the sense of sprouting, as **נִבְּתָא**, sometimes to that of speaking, as **נִבְּבָא**, *Æth.* **נִבְּבָא**, *Arab.* **نَبَس**; also to the sense of rising above, as **נִבְּסָא**; *Conj.* VIII. to become high, **נִבְּסָא** to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, *Prov.* 10:31.

(2) *to increase, to receive increase*, *Ps.* 62:11, compare **נִבְּרָבִית**.

PIEL **נִבְּבָא** *to cause to germinate, to produce*, *Zec.* 9:17.

Derivatives, **נִבְּבָא**, and the pr. n. **נִבְּבָא**.

נִבְּבָא or **נִבְּבָא** *Isa.* 57:19 *כחית*, i. q. **נִבְּבָא**, which see.

נִבְּבָא (compare cogn. **נִבְּבָא**)—(1) *TO BE MOVED, TO BE AGITATED* (*Arab.* **ناب** *Med. Waw* id.), used of a reed shaken by the wind, *1 Ki.* 14:15; hence *to wander, to be a fugitive*, *Jer.* 4:1; *Gen.* 4:12, 14; *Ps.* 56:9; *to flee*, *Ps.* 11:1; *Jer.* 49:30. Figuratively, *Isa.* 17:11, **נִבְּבָא** *נִבְּבָא* “the harvest has fled” [“but see **נִבְּבָא**,” which some in this place take as the subst.].

(2) Followed by a dat. *to pity, to commiserate* (as signified by a motion of the head, compare *Job* 16:4, 5); hence—(a) *to comfort the afflicted*, followed by ? of pers. *Job* 2:1; 42:11; *Isa.* 51:19; *Jer.* 16:5.—(b) *to grieve, to lament, to deplore the dead*, *Jer.* 22:10.

HIPHIL **נִבְּבָא**—(1) *causat. to cause to wander, to expel*, *2 Ki.* 21:8; *Ps.* 36:12.

(2) i. q. **נִבְּבָא**, *to agitate, to nod, wag with the head* (**נִבְּבָא**), *Jer.* 18:16.

HOPHAL, part. **נִבְּבָא** *2 Sam.* 23:6, *shaken out, thrust out*; but R. b. Asher reads **נִבְּבָא**, from the root **נִבְּבָא**.

HITHPAEL **נִבְּבָא**—(1) *to be moved to and fro, to wag*, *Isa.* 24:20; *to move the head*, *Jer.* 48:27.

(2) *to lament*, *Jer.* 31:18.

Derived nouns, **נִבְּבָא**, **נִבְּבָא** [and in *Thes.* **נִבְּבָא**].

נִבְּבָא *Ch.* *to flee*, *Dan.* 4:11.

נִבְּבָא m. *flight, exile* (*Ps.* 56:9); hence [*Nod*], pr. n. of the country to which Cain fled, *Gen.* 4:16.

נִבְּבָא (“nobility”), [*Nodab*], pr. n. of a son of Ishmael, *1 Ch.* 5:19.

נִבְּבָא see **נִבְּבָא**.

נִבְּבָא i. q. **נִבְּבָא**—(1) *TO SIT DOWN, TO REST*; *Hab.* 2:5, **נִבְּבָא** *נִבְּבָא* “he is a proud man and does not rest,” but seeks disturbances and wars. Also *to dwell*; see **נִבְּבָא**, **נִבְּבָא**.

(2) *to be decorous, becoming* (how this idea is

connected with that of sitting down has been shown above under the root **נִבְּבָא** *Piel*).

HIPHIL, *to adorn* (with praises), *to celebrate*; *Ex.* 15:2, **נִבְּבָא** LXX. *δοξάζω αὐτόν*. *Vulg.* *glorificabam*. Hence—

נִבְּבָא const. **נִבְּבָא**; with suff. **נִבְּבָא**, **נִבְּבָא** m.—(A) adj.—(1) *inhabiting*. Fem. const. **נִבְּבָא**; *Ps.* 68:13, **נִבְּבָא** “the inhabitress of the house,” i. e. the matron as residing at home, *οικοκυρος*.

(2) *decorous, becoming*, f. **נִבְּבָא** *Jer.* 6:2.

(B) subst. *a seat*, poetically—(1) *a habitation of men*, *Isa.* 32:18; *Jer.* 50:44; of God, *Ex.* 15:13; of animals, *Isa.* 35:7.

(2) *a pasture where flocks lie down and rest*, *Hos.* 9:13; *Jerem.* 23:3; 49:20; 50:19; *Joh* 5:24; followed by a genit. **נִבְּבָא** *נִבְּבָא* *Isa.* 65:10; *נִבְּבָא* *נִבְּבָא* *Isa.* 25:5; *נִבְּבָא* *נִבְּבָא* *Jer.* 33:12. For the plur. const. is used the form **נִבְּבָא** which see.

נִבְּבָא f.—(A) adj. f. *inhabiting, becoming*; see letter A.

(B) subst. i. q. **נִבְּבָא** letter B, *a seat, a habitation*.—(a) of men, *Job* 8:6.—(b) of herds and flocks, *a pasture*, *Zeph.* 2:6.

נִבְּבָא fut. **נִבְּבָא**—(1) *TO REST, TO SIT DOWN, TO SET ONESELF DOWN* any where to take rest.—The original idea lies in respiring, drawing breath, **נִבְּבָא**; compare cogn. *Arab.* **ناب**, I., II., IV., X., *to rest, to be quiet*; prop. *to draw breath*, from which idea comes also Germ. *ruhen* (*ruhen*), of the same stock as *rieden* (lower German *rufen*, *rufen*, compare *ruhen*, *to desire*). *Arab.* **ناب** specially is, *to kneel down as a camel*; *Conj.* IV. *causat.* **ناب** *a place where camel lie down*. *Syr.* and *Chald.* i. q. *Hebr.* **נִבְּבָא** *to respire, to rest*; compare under **נִבְּבָא**—E. g. used of an army, *Isa.* 7:2; *2 Sa.* 21:10; compare *Josh.* 3:13 (*Arab.* **ناب** IV. *to pitch a camp*); used of a host of locusts, or bees, *Ex.* 10:14; *Isa.* 7:19; also used of inanimate things, as Noah's ark, *Gen.* 8:4; of the ark of the covenant, *Nu.* 10:36. Constr. absol. *Nu.* loc. cit.; and followed by ? *Ex.* loc. cit.; and **נִבְּבָא** of place, *Gen.* 8:4; *Isa.* 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by **נִבְּבָא** *Nu.* 11:25, 26; compare *Isa.* 11:2.

(2) *to rest, to be at rest*, specially—(a) from labour, i. q. **נִבְּבָא** *Ex.* 20:11; 23:12; *Deut.* 5:14.—(b) from troubles and calamities, followed by **נִבְּבָא** *Job* 3:26; *Esther* 9:22. Impers. *Job* 3:13, **נִבְּבָא** “then I should have had rest.” *Isa.* 23:12; *Neh*

9:28.—(c) i. q. *to reside, to remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. *to be silent*; 1 Sa. 25:9.

HIPHAL, double both in form and in signification.

(A) הָיִיתָ—(1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay a scourge upon* any one, Isa. 30:32. Metaph. הָיִיתָ מְחַתּוֹבֵי to deposit one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, הָיִיתָ לְקֶחֶם מִכָּל אֹיְבֵיכֶם מִסְבִּיב "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, καταπαύεις).

HOPHAL הָיִיתָ *rest to be given*, followed by a dat. Lam. 5:5.

HIPHAL (B) הָיִיתָ (like הָיִיתָ from הָיִיתָ; לָיַן from לָיַן; and the noun מְשֻׁט i. q. מְשֻׁט from מְשֻׁט) fut. יִיטָה part. מְיִיטָה—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֶל, בְּ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (versetzen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הָיִיתָ בְּמִשְׁכָּר "to give any one into custody," Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הָיִיתָ לְאֶרֶץ בְּדִי "to cast with force down to the ground." Am. 5:7.

(2) *to cause to rest, to quiet*. Ecc. 10:4, "meekness quiets (i. e. hinders) great offences." Hence—(a) *to give rest* to any one, with acc. Esth. 3:8; hence *to let* any one *rest, not to disturb, to let alone* (in Ruhe lassen), with acc. הָיִיתָ אִתִּי let me alone that, *allow me*, Jud. 16:26; more often with dat. הָיִיתָ Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by ׀ with a fut. 2 Sa. 16:11, הָיִיתָ לוֹ וַיִּקְלַל "let him alone that he may curse," suffer him to curse. Hence—(b) with an acc. of pers. and gerund of the thing, to allow any one to do anything (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; הָיִיתָ אֵינֶנּוּ לֹא "it will not suffer him to sleep" (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs נָסַח and נָסַח in the signification of allowing and permitting, which are similarly construed.—(c) *to leave*, i. q. *to cause* any one *to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18.—(d) הָיִיתָ יָד כֶּן *to cause* the hand *to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הָיִיתָ *to be set, placed*, Zec. 5:11 (compare the Chald. form הָיִיתָ Dan. 7:4). Part. מְיִיטָה what is left empty, a vacant place, Eze. 41:9, 11.

Derived nouns, נְחִיחָה, מְנַחֵם, נְחִיחָה, נְחִיחָה, נְחִיחָה, and the pr. n. נְחִיחָה, נְחִיחָה, נְחִיחָה, and—

נָח, נָח—(1) *rest*, Est. 9:16, 17, 18, with suff. נָחָךְ 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. נָח הַיָּם the waters of Noah, used of the flood, Isa. 54:9.

נָחָה ("rest"), [Nohah], pr. n. of a son of Benjamin, 1 Ch. 8:2.

נָחַח TO BE MOVED, TO SHAKE, i. q. מָוַח, once Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. moveatur terra.

[נָחַח], (כ) (ק) נָחַח.

נָחַח Ch. PAEL נָחַח i. q. נָחַח *to pollute, to make filthy*; whence—

נָחַח Ch. f. Ezr. 6:11, and—

נָחַח Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָחַח TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָחַח to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, وَاس to be asleep.

Derivatives, נְחִיחָה, pr. n. נְחִיחָה, and—

נְחִיחָה *slumber, light sleep*, Prov. 23:21.

נָחַח NIPHAL (according to קרי), or HIPHAL (according to כתיב), TO SPROUT, TO PUT FORTH, Ps. 72:17, לְכִנְיָאֵשׁ יוֹן שָׁמֹ "as long as the sun remains, his name shall flourish." Hence נָחַח progeny, and

probab. נח; also נחא Syr. and Ch., a fish, so called from its being so prolific; (compare נח).

נח ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name Ναύη, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies Ναβή and Ναβι (see Holmes.) it may be gathered that more recent copyists took Ναύη to be put by itacism for the Hebrew נביא. Once נח [*Non*] 1 Ch. 7:27.

נח (1) TO FLEE FROM any person or thing, followed by נח Isai. 24:18; נח 2 Sam. 23:11; followed by נח Deu. 28:25; Josh. 7:4.—Lev. 26:36, נח ונח Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נח הַלֵּל "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once נח, French, *il s'enfuit*, Isaiah 1:8; compare נח No. 4, a.

(2) to hasten, to be borne swiftly (comp. נח, נח, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נחס to *impel*. Isa. 59:19, "a confined stream בו נחס יהוה which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL נחס (1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (etwas flüchten), Ex. 9:20; Jud. 6:11.

HITHPALEL נחס to betake oneself to flight, Ps. 60:6; comp. נחס No. II.

Derivatives, נחס, נחס, נחס.

נח (1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νύω, nuo*, Germ. *nicken, wanken, schwanken*. Kindred is נח specially used of those who are slumbering, like *νυστάζω*, Pers. *نويدن*). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to *vibrate, to swing to and fro*, used of miners suspended in the pits, Job 28:4, דלי מאנש נח "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaphorically for to rule trees Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נח and נח.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the *ἐπικαίρειναι* (compare *κινεῖν τὴν κεφαλὴν*, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by נח as if to nod with the head, id. Job 16:4; comp. Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me על כרסאי ויניעני יד" and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; *πλάζω*, Num. 32:13; Ps. 59:12; 2 Sam. 15:20. Derivative, נחנח and pr. n. נח.

נח (with whom Jehovah meets"), [*Noadiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נח (1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL נח (1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by נח Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by נח 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אִם-יִתְנַחֵל הַמַּשּׂוֹר עַל-כִּנְיֹו "shall the saw boast itself against him who shaketh it? כִּי-יִתְנַחֵל שֶׁבֶט אֶת-קִרְיָיו as if the rod should shake him who lifts it up;" a sickle, Deu. 23:26. Followed by נח Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appear

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders *حَبَّ* to wave, to shake, in those of the latter *ف*; to lead, to lead about. An offering thus presented was called *הַנִּזְבָּח* wave offering, Luth. *Wobopfer*. As to the opinions of the Jews about it, see Carpzov, in *Apparatu Antiqu. S. Cod.* p. 709, seq.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68:10.

HOPHAL *הִנִּיחַ* pass. of No. 1, d. Ex. 29:27.

PILEL *נִזְבַּח* i. q. Hiph. No. 1, *to shake the hand* against anything, a gesture of threatening, Isa. 10:32. Derivatives, *נִזְבַּח*, *נִזְבַּחַת*, *נִזְבַּחַת* and —

נִזְבַּח m. *elevation, height*, from the Arabic usage

نَف from the root, *نَاف* to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word *נִזְבַּח* Memphis (which see), is of Egyptian origin.

נִזְבַּח (1) pr. TO SHINE, TO BE BRIGHT, like Arabic

ناض Med. Waw, compare *נָצַץ* and *נִצְוֹץ* a spark. It is applied —

(2) to the signification of *flourishing* (compare *נָצַח*, *נִי* see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic *ناص*, compare *נָצַח* No. 1, 2, and Lat. *micare*.

HIPHAL *נִזְבַּחַת* to flourish, Cant. 6:11; 7:13. (In Targg. *נִזְבַּחַת* id.).

From the cognate verb *נָצַץ* (which see) are derived the nouns *נִצְוֹץ*, *נִצְוֹת*, *נִצְוֹת*.

נִזְבַּח f. *a feather*, Eze. 17:3, 7; Job 39:13; from the root *נָצַח* which see. As to the form *נִזְבַּח* Lev. 1:16; see below.

נִזְבַּח i. q. *נָצַח* to suck, whence fut. HIPHAL *נִזְבַּחַת* “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read *נִזְבַּחַת* [from *נָצַח*].

נִזְבַּח an unused root, i. q. Arabic *نار* to give light, cogn. to the verb *נָהַר* No. II.

Hence are the nouns *נִזְבַּח*, *נִזְבַּחַת*, pr. n. *נִזְבַּחַת* [and the following words] —

נִזְבַּח f. Chald. *fire*, Dan. 3:6, 11, 15, 17; 7:9.

נִזְבַּח Syr. *نم* (compare Gr. *νόσος*, *νόσος*) i. q. *נָצַח* TO BE SICK, once used figuratively of the soul, Ps. 69:21.

נִזְבַּח fut. apoc. *נִזְבַּח* and *נִזְבַּח*, i. q. Arab. *نر* TO LEAP.

(1) *to exult with joy*, see Hiph.

(2) used of fluids, *to be sprinkled, to spatter* (*sprizen*), followed by *עַל*, *אֶל* upon, or at anything, Lev. 6:30; 2 Ki. 9:33; Isa. 63:3.

HIPHAL *נִזְבַּחַת* fut. apoc. *נִזְבַּחַת* — (1) *to cause to exult*, i. e. *to fill any one with joy*; followed by *עַל* on account of something (consp. *עַל* *נִזְבַּחַת*). Isa. 52:15, *כִּי יִמְלֵךְ יְהוָה וְיִמְלֵךְ יְהוָה וְיִמְלֵךְ יְהוָה* “so shall he fill many people with joy because of himself.” Compare *נִזְבַּחַת* *נִזְבַּחַת* LXX. *οὕτω θαυμάσονται ἔσθιν πολλὰ ἐπ’ αὐτῷ*, prob. taking *יְהוָה* for *נִזְבַּח* = *נִזְבַּח* in the phrase *נִזְבַּחַת* *נִזְבַּחַת*, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., *shall he besprinkle many nations* (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb *נִזְבַּחַת* [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) *to sprinkle* water, blood, followed by *עַל* Ex. 29:21; Lev. 5:9; 14:7; *נִזְבַּחַת* 4:17.

Derivative *נִזְבַּחַת* (proper name).

נִזְבַּח m. *pottage, boiled food*; prop. something cooked, pr. part. Niphal of the root *נִזְבַּח*, with the radical preserved, although these verbs elsewhere in Niph. adopt the form *עו*. There are not any traces of a root *נִזְבַּח*. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

נִזְבַּח m. (from the root *נִזְבַּח*) *consecrated, specially*, (1) *a Nazarite*, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully *נִזְבַּח* *נִזְבַּח* consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a *vine*, which in every seventh, and also in every fiftieth year was *not pruned*, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. *נִזְבַּח* virginity of a sycamore, used of a sycamore not yet pruned.

(2) *a prince*, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare *נִזְבַּח*.

נִזְבַּח fut. *נִזְבַּח*. — (1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. *נִזְבַּחַת* fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16. — Like other verbs of flowing (see *נִזְבַּח* No. 4, Heb. Graza § 135, note 1) —

(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וַיִּשְׁקַטְמוּ עֵינָיו וַיִּשְׁקַטְמוּ עֵינָיו "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְנַלֵּת. — Note מְנַלֵּת Jud. 5:5, is for מְנַלֵּת Niphal, from נָלַל, which see.

HIPHAL הִנִּיל causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under נָלַל.

נָזַם an unused root, i. q. Arab. نظم to bore, to string pearls on a thread; whence נִזְמָה a string of pearls, or, as I think preferable, i. q. Ch. נִזְמָה to muzzle; whence Syr. نَحْلَة a nose-ring, and Æth. ከረከ: a ring, put through the nostrils of beasts which are to be tamed, i. q. חָח. Hence—

נָזַם with suff. נִזְמִי, pl. נִזְמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebræerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נִזְקָה Dan. 6:3.

APHEL הִנָּק to damage any one, Ezr. 4:13, 15, 22. Hence—

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نذر to consecrate, to vow, i. e. i. q. נָזַר and נָזַר."]]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by הִנָּח to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by לָּ Hos 2:10 (cogn. is נָזַר to vow, and the Arab. نذر to vow, to consecrate).

HIPHAL הִנָּזַר.—(1) causat. to cause any one to separate himself, Lev. 15:31, וַיִּנָּזְרוּ בְּנֵי יִשְׂרָאֵל "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab, نذر IV., to admonish.

(2) transit. to consecrate. followed by לָּ Num 6:12.

(3) intrans. i. q. Niphal No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphal No. 3, to consecrate oneself, followed by לָּהּ Num. 6:2, 5, 6. Derived nouns, נִזְרִי, נִזְרִים, and—

נִזְרָה m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. נִזְרֵי אֲבָנִים stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נִזְרִי), Num. 6:4, 5; verse 9, רֹאשׁ נִזְרוֹ "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נִזְרִי No. 3).

נָח see נוֹחַ.

נָחַי ("hidden," part. Niphal), [Nahbi], pr. n. m. Num. 13:14.

נָחַה pret. and imp. Kal, fut. and inf. Hiphal, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, שֶׁפָּח לְנֹחַם וַיִּנָּחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחֻם see נָחֻם.

נָחֻם ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נָחֻמִּים m. pl. (from the root נָחַם).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נָחֻמִּים).

(2) pity, mercy, Hos. 11:8.

נָחֹר ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26, 27.

נָחֹשׁ masc. adj. (denom. from נָחַשׁ) brassy, Job 6:12.

נָחֹשֶׁת pr. fem. of the preceding, neutr. made of brass, hence i. q. נָחַשׁ brass, Levit. 26:19; Job 41:19; Isa. 45:2, וַיִּלְחֹת נָחֹשֶׁת "brazen gates;" Job 40:18, אֲפִי נָחֹשֶׁת "brazen channels;" 28:3 וַיִּצֹק נָחֹשֶׁת "the stone is molten into brass."

נחלה f. *Psa. 5:1*, an instrument of music, prob. *flûta*, a pipe or flute, prop. perforated, i. q. **נחל**; for **נחלה** (see *Lehrg.* p. 145) from the root **נחל** to bore.

נחיריים dual. *nostrils*, so called from snorting (root **נח**), *Job 41:12*. Syriac sing. **ܢܚܝܪܝܐ** nose; Arab. **نحر** aperture of the nose.

I. **נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by **א** (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and **את** (with any one) *ibid.*, *39:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and **ל** of pers. *Nu. 34:17*, **אֲשֶׁר-יִנְחֹלוּ לָכֶם אֶת-הָאָרֶץ** "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, **נָחֵלְכֶם** "give us a possession."

PIEL **נחל** to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1; Num. 34:29*; **ל** of pers., *Joshua 19:51*.

HIPHAL **הִנְחִיל** — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, **וְהִנְחִיל עֲלֵיהֶם נְאֻם** "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., *1 Ch. 28:8*. — (b) to distribute an inheritance, followed by two acc., *Deu. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, **לִי יִהְיֶה-שָׂאָה** "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 39:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit. 25:46*, **וְהִתְנַחֲלֶתֶם אֹתָם לִבְנֵיכֶם אַחֲרֵיכֶם** "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare *Ewald's Hebr. Gramm.*, p. 204.

II. **נחל** an unused root, i. q. **נָהַל**, to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

נחל with **ה** parag. local (*Num. 34:5*), and poet. (*Psa. 124:4*) **נַחֲלָה**, dual **נַחֲלִים** *Eze. 47:9*; plur. **נַחֲלִים**, **נַחֲלִי** masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as **נַחַל קָדְרוֹן**, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see *אֵיתָן*), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. **נַחַל מִצְרַיִם** "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called *Πειραϊόρπος* [?], now.

العربش *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see **נָהַר**). [Yet it can hardly be doubted that they are identical.] Trop. **נַחַל נְפִירִית** a torrent of sulphur, *Isaiah 30:33*; **נַחֲלֵי בְלִעַל** torrents of destruction, *Psa. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic **وادي**, Syriac **ܡܕܝܢܐ**. *Gen. 26:19; Cant. 6:11*; as **נַחַל אֶשְׁכֵּל**, which see.

(3) prob. a mine, *Job 28:4*, **פָּרַץ נַחַל** "they cut out (i. e. they dig) a pit."

נחלה *Psa. 124:4*, see the preceding word.

נחלה f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, **בַּיּוֹם נַחֲלָה** "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading **נִחֲלָה** wound, is to be preferred; see **נִחֲלָה** Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, **וְהָיָה לְרֵאשִׁית בְּנֵי רְאוּבֵן** "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. **נַחֲלָה יְהוָה** is — (a) the especial possession of Jehovah, i. e.

Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase. *לֹא לִי חֵלֶק וְנַחֲלָה*, see חֵלֶק No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, נַחֲלַת אֲבוֹת "an inheritance received from fathers."

(3) *a lot* assigned by God, i. q. חֵלֶק No. 2, Job 20:29; 27:13; 31:2.

נַחֲלִיאל ("valley of God"), [Nehaliel], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

נַחֲלָמִי [Nehelamite], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

נַחֲלָה f. i. q. נַחֲלָה with the uncommon feminine termination נָה, Ps. 16:6.

נָחַם unused in Kal, prop. onomatopoeit. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. نَحِمَ, cogn. roots נָחַם (comp. לָחַם and לָחַם), and הָקַם, which see.

NIPHAL נָחַם—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare נָחַם, ὀδύρομαι, contristari, etc.)—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, נִלְאִיתִי הַנָּחִים "I am weary of pitying;" followed by Psal. 90:13; 2 Sa. 21:6; 1 verse 15; Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. reuen, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [to be comforted], Gen. 38:12; followed by 2 Sa. 13:39; and נִחַם i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), τῇ ὀργῇ κρείται ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι. Followed by 1 Sa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see HITHPAEL, No. 3.

PIEL נָחַם *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also 2 Sa. 13:39; and נִחַם i. e. for any one's loss, Gen. 24:67. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 59:9; Ps. 23:4; 71:21; 86:17.

PUAL נָחַם *to be comforted*, Isa. 54:11. Part. מְנַחֵם for נִחַם Isa. 54:11.

HITHPAEL נִחַם, once נִחַם Eze. 5:13; i. q. Niph. but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by 2 Sa. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, וְעָשָׂה אֵשָׁו אֶת־בְּרִייתוֹ לְהָרִיד מִן־הָאָרֶץ "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, נַחֲמוּם, נַחֲמוּם, pr. n. נַחֲמוּם, and those which follow.

נָחַם ("consolation"), [Naham], pr. n. m. 1 Ch. 4:19.

נָחַם m. *repentance*, Hos. 13:14.

נִחַם f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

נִחַמִּי ("whom Jehovah comforts," i. e. whom he aids), Nehemiah, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare תְּרַשָּׁא. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

נִחַמְנִי ("repenting," ["merciful"]) [Nahamani], pr. n. m. Neh. 7:7.

נָחַן i. q. נָחַן *wa*, only found Gen. 42:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

נָחַם an unused root, see נָחַם.

נָחַץ i. q. נָחַץ TO URGE ON, TO PRESS (see the letter ל). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. نَحَض id.).

נָחַר an onomatopoeit. root, Arab. نَحَرَ, Syriac نَحَرَ *to snort, to breathe hard through the nose*; compare Æth. ንሐረ: *to snore* (ḥnārān), Gr. βέγγω, βόγγος. Hence נִחֲרִים, pr. n. נִחֲרִים, and—

נָחַר m. Job 39:20, and נִחֲרָה f. Jeremiah 8:16, *snorting, neighing* of a horse.

נִחֲרִי 2 Samuel 23:27, and נִחֲרִי 1 Chron. 11:39 ("snorter"), [Naharai], pr. n. m.

נָחַשׁ unused in Kal, an onomatop. word, i. q. נָחַשׁ TO HISS, TO WHISPER (ἰσίδειν, ἰσίδειν), specially used of the whispering of soothsayers (see נָחַשׁ Piel,

Psalm 58:6) compare Nāṣor נָסַר to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) *to practise enchantment, to use sorcery*, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *φίμναι*, divination by serpents; as if it were denom. from נָחַשׁ, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) *to augur, to forebode, to divine*, Gr. *οἰωνίζομαι*, comp. Syr. ناسف Pe. and Pa. id. Gen. 30:27, נחשתי ויברכני יהוה בנלקי "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know נחש ינחש איש אשר יכולי ככולי that such a man as I can certainly divine?" Verse 5.

(3) 1 Ki. 20:33, וְהָאֲנָשִׁים יִנְחָשׁוּ Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נָחַשׁ a second root is given in Thes. probably signifying *to shine*, whence נחשׁת brass, etc.] [Derivatives of No. I the following words, also נחשׁת and נחשׁת.]

נָחַשׁ m.—(1) *enchantment*, Nu. 23:23.

(2) *omen, augury*, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נָחַשׁ m.—(1) *a serpent*, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:25.

נָחַשׁ m. Chald. *copper, brass*, Daniel 2:32, 45; 4:20, etc. Syr. ناسف, Heb. נחשׁת.

נָחַשׁ ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נָחַשׁ comm. (n. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נחשׁת.

(1) *brass*, χαλός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) *any thing made of brass*.—(a) *money*, Ezek. 16:36, וְהָיָה כְּהַשְׁפָּךְ נְחֹשֶׁת Vulg. *quia effusum est aes tuum*.

—(b) *a fetter, or bond of brass*, Lam. 3:7; especially dual נחשׁתים Jud. 16:21; 2 Sa. 3:34, double bonds.

נְחֻשְׁתָּא ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נְחֻשְׁתָּא m. (from נחשׁת and the formative syllable [נְ]), adj. the serpent of *brass*, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נָחַת fut. יִנְחַת Ps. 38:3, and יִנְחַת Pro. 17:10, TO DESCEND; a root of frequent use in the Aramaean, i. q. Hebr. יָרַד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun (נָחַת); Jerem. 21:13, כִּי־יִנְחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וְנָחַת עָלַי יְדֶךָ "and thy hand came down upon me," chastising me; plur. יִנְחָתוּ Job. 21:13, for יִנְחָתוּ with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תַּחַת נְעִירָה בְּמִבֵּין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); נָחַת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נִנְחַת i. q. Kal Psalm 38:3, כִּי־יִנְחָתוּ נְחֻשְׁתָּא "for thy arrows come down upon me," they pierce me.

PIEL נָחַת *to press down*.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPHAL, *to prostrate*. Imp. הִנְחַת Joel 4:11 [taken in Thes. as meaning *to lead down*].

[Derivative, נָחַת].

נָחַת Chald. *to come down, to descend*; part נחַת Dan. 4:10, 20.

APHEL, fut. יִנְחַת; imp. אִנְחַת; part. קִנְחַת.—(1) *to bring down*, Ezr. 5:15.

(2) *to deposit*, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנְחַת *to be cast down*, Dan. 5:20.

נָחַת (Milél), from the root נָחַת, f.—(1) *a letting down*; Job 36:16, נָחַת שִׁלְחָנְךָ "food set down upon thy table;" Isa. 30:30, נָחַת יְרֵעֻ "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) *rest*, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נָחַת כֶּף נָחַת "a handful in quiet."

(3) [Nahath], pr. n.; see נחַת.

נָחַת adj. *coming down, descending*, only in pl. (with Dag. euphon.) נְחֻתִים 2 Ki. 6:9, coming down.

נָחַה fut. יִנְחַה, apoc. יָנַח, יָנַח.

(1) TO STRETCH OUT, TO EXTEND (Arab. نال to

stretch out threads; cognate words are נָתַח, נָתַח, לָתַח (which see).

(a) *to stretch out, to extend* (ausstrecken), e. g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also a spear, Josh. 8:18; a measuring line (followed by עַל, die Messschnur an etwas legen), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטוּיֹת נָרָן "with a stretched out (or an erect) neck;" Ps. 102:12, צֶלֶל נְטוּי "an elongated shadow;" i. e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten, ausspannen), e. g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנוֹקְדָה כְּדֶם שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, עָלֶיךָ אֲנִי נֹטֶה "I spread out to thee three things;" i. e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹטֶה there is נָטַל).

(c) intrans. *to spread selves out* (e. g. flocks of any one in a land), Job 15:29.

(a) *to incline, to bow*, e. g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נְטוּי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּשֶׁב אֱלֹהֵי הַסֶּדֶר "and he turned mercy upon him," i. e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by אֶל (to some one), Genesis 38:16; followed by מִן and מֵעַל from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIRHIL, הִסִּיחַ fut. הִסִּיחַ, apoc. הִסִּיחַ, הִסִּיחַ, 2 Sa. 19:15; imp. apoc. הִסִּיחַ Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e. g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) *to expand, as*

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by אֶל, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִסִּיחַ חֶסֶד עַל פִּי to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i. e. *to avert* evil, Jer. 5:25.—(d) intens. *to push out* of the way, Job 24:4; comp. Am. 2:7.—(e) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(f) intrans. *to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִסִּיחַ מִיְּמִינֶיךָ 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לְהַסִּיחַ רַבִּים לְהַסִּיחַ "to follow many to turn aside," i. e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i. e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מִסָּה, מִסָּה, מִסָּה, מִסָּה and the pr. n. יָסָה נָטַל (from the root נָטַל) m. laden, Zeph. 1:11.

נְטִיפּוֹת f. plur. earrings, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نطفة id., compare Gr. σταλάμιον, a kind of earrings, from σταλάζω, to drop).

נְטִישׁוֹת f. plur. tendrils, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphil, Isa. 16:8.

נָטַל fut. יִטֹּל.—(1) TO TAKE UP, TO LIFT. (Syr. نَالَ to be heavy, from the idea of carrying. Cogn. roots are נָטַל, נָטַל, نَالَ, نَالَ, and those which are formed from them, as tolero.) Isa. 40:15, יִטֹּל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Thea.]

(2) Followed by עַל to lay upon some one. 2 Sam. 24:12, עָלַי אֲנִי נֹטֵל שְׁלֹשׁ דְּבָרִים "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵל). In the same sense is said לִמְנֵי יֵרֵם Jerem. 21:8. Lam. 3:28, כִּי נָטַל עָלַי "because (God) has laid upon him the load of calamity."

PIEL, i. q. Kal No. 1, Isa. 63:9.

Derivatives נפל, נפל.

נפל Ch. to lift up, Dan. 4:31; pret. pass. Dan. 7:4.

נפל m. weigh, burden, Prov. 27:3.

נפל fut. נפל, inf. נפל and נפל [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are נפל, נפל, to place, נפל, Hiph. נפל id.; compare also נפל and נפל, and in the Indo-Germanic languages Sanscr. *dhd*, Greek *τιθημι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. to set a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, to plant a people, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen*, *die Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נפל, also נפל and נפל Eze. 9:8.

(2) to fix, to fasten in, as a nail, Eccles. 12:11.

(3) to pitch a tent, Dan. 11:45; hence the tent of heaven, Isa. 51:16; to set up an image, Deu. 16:21.

NIPHAL, to be planted, metaph. Isa. 40:24.

Hence נפל and the two nouns which follow.

נפל m. constr. נפל Isaiah 5:7; with suff. נפל; plur. נפל, נפל—(1) a plant, newly planted, Job 14:9. Well rendered by the LXX. *νεόφυτον*.

(2) a planting, Isa. 17:11.

(3) a plantation, place set, Isaiah 5:7; 17:10; 1 Chron. 4:23.

נפל m. plur. plants, Ps. 144:12.

נפל fut. נפל TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ከጠፈ: to drop; ከጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable נפל is onomatopoeic, like the Germ. and English, by insertion of *r*, to drop, *tropfen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to let anything fall in drops (compare נפל No. 1, נפל No. 4). Joel 4:18, יפלו ההרים יקום "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נפת חממתך "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see نفا and other synonymous verbs.

HIPIL, to cause to drop down, to drop (act.), with acc., Amos 9:13; specially speech, whence, the acc. being omitted, to speak, to prophesy, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נפל, נפל.

Derivatives נפיל and נפיל [and pr. n. נפיל] and the two following.

נפל m.—(1) a drop, Job 36:27.

(2) a kind of odoriferous gum, so called from its dropping, Exod. 30:34. LXX. *σνάρή*, i. e. myrrh flowing forth spontaneously, from *σνάρω* to drop.

נפל ("a dropping"), [*Netophah*], pr. n. of a town near Bethlehem, in Judæa, Ezr. 2:22; Neh. 7:26; whence the Gentile noun נפיל Sa. 23:28, 29; 2 Ki. 25:23.

נפל fut. נפל and נפל Jer. 3:5; TO GUARD, i. q. נפל; but mostly poet. (Syr. Chald. and Arab. نظر id. Kindred is נפל) e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) Specially to keep, sc. anger, which is understood, Psal. 103:9, לא יעולם "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by ? of pers., Nah. 1:2; נפל Lev. 19:18; compare נפל Jer. 3:5; Job 10:14.

(3) i. q. Arab. نظر to keep watch (an idea derived from guarding); hence נפל.

נפל Chald. to keep, נפל in the heart, Dan. 7:28; compare Luke 2:19.

נפל fut. נפל TO SEND AWAY, TO LET GO (lassen). —(1) to leave, i. e. to forsake, to desert (*verlassen*), i. q. נפל; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (*fahren lassen*, *aufgeben*), 1 Sam. 10:2.

(2) to let go, i. q. to disperse, to spread abroad, compare נפל; 1 Sam. 30:16, נפל "spread abroad;" Intrans. to spread oneself. 1 Sam. 4:2, נפל "and the battle spread itself;" compare Niph. No. 1.

(3) to commit to the care of any one; followed by נפל 1 Sam. 17:20, 22 28.

(4) to let alone (*liegen lassen*), e. g. a field in the sabbatical year, Exod. 23:11; to let rest (used of strife), Prov. 17:14.

(5) to remit a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and ? of thing, to admit some one to something, to permit it to him, Gen. 31:28.

(7) to let go, and more strongly to cast out. Eze.

19:6; וְנִסְחֵיךָ הַדֶּשֶׁת *"I will cast thee out into a desert country,"* Eze. 32:4.

(8) *to let out*, i. e. *to draw out* (a sword), Isaiah 21:15; compare נִסְחֵי. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off, letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i. e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.

PUAL, *to be forsaken*, Isa. 32:14.

Derivative, נִכְחָה.

נִי a word of uncertain authority, Eze. 27:32; according to the Masorah בְּנִיָּהּ in their lament. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have בְּנִיָּהּ, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִיָּה an unused root; see נָא No. II.

נִיב m. (from the root נִבַּח) *produce, fruit*, Mal. 1:12. Metaph. נִיב שְׁפָתַי "fruit of the lips," i. e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χυλίων, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In נִכְחָה there is נִיב, comp. Ch. נִיב fruit.

נִיבִי (perhaps "fruit-bearing"), [Nebai], pr.n. m. Neh. 10:20.

נִיד m. (from the root נִידַח) *solace, comfort*, once found Job 16:5, נִיד שְׁפָתַי "the solace of my lips," i. e. empty solace. See שָׁפָה.

נִידָה f. Lam. 1:8; i. q. נִדָּה verse 17, *uncleanliness, abomination*, see Lehrs. page 145. Others (from the root נִדַּח) take it as a fugitive, an exile.

נִיּוֹת נִיּוֹת כְּחִיב ("habitations"), [Naioth], pr.n. of a place near Ramah, 1 Sa. 19:18, 19, 22, 23; 20:1.

נִיחָה m. prop. *acquiescence* (from the root נִיחַ) like the Arab. بَيْنُونَة from the root بَام, from the root نَان, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܠܠܝܬܒ ܕܠܝܬܒ to be delighted with any thing, Barhebr., page 221; نَسَا delight, ibid. page 38; Talmud. לָךְ נִיחָה does it please thee?) Always in this phrase, נִיחָה רִיחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, וְרִיחַ הַנְּחִיחַ "and the Lord smelled a sweet

savour;" as if נִיחָה נִיחָה. Levit. 2:12; 26:31; Nu 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added. נִיחָה רִיחַ לַיהוָה a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and לִרְיִחַ נִיחָה אֲשָׁה לַיהוָה Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִיחָה plur. used also without רִיחַ *sweet odours, incense*, Dan. 2:46; Eze. 6:10.

נִיָּ m. (from the root נִיָּה), *offspring, progeny*, always joined with נִיָּה Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוָה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herod. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Nunia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִיָּס Jer. 48:44 כְּחִיב, i. q. נִיָּס *fleeing*; prop. pass. put to flight, fugitive.

נִיָּסִין masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch חֹדֶשׁ הַנִּיָּסִין which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִיָּסִין is for נִיָּסִין, or נִיָּסִין and denotes the month of flowers, from נִיָּ, נִיָּ a flower.

נִיָּצוֹן m. a spark, once Isa. 1:31. Talmud. id. The root is either נִיָּ (of the form נִיָּחָה), or נִיָּצוֹ (of the form נִיָּסוֹר).

נִיָּר i. q. נִיָּ m. (from the root נִיָּה), a lamp, 2 Sam. 22:29.

נִיָּר TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb נִיָּר (comp. Ewald's Gramm., § 235), so that prop. it is *to make a field shine*. Hence נִיָּר a yoke for plowing, [also נִיָּר No. 2.]

נִיָּר m. (from the root נִיָּה)—(1) i. q. נִיָּ a lamp always used figuratively of progeny. 1 Ki. 11:36, לְקַדֵּשׁ הַיּוֹתֵנִי לְדוֹרֵי עָבָדִי כִּלְהִימִים "that David my servant might always have a lamp," i. e. that his race might continue for ever compare 15:4; 2 Ki. 8:19; 2 Ch. 21:7.

(2) *novale*, a *field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִכָּה.

נָכָה a root of uncertain authority as a verb (as to the passage Job 30:8, see נִכָּה Niph.) i. q. נָכָה to strike; hence —

נָכָה pl. נִכָּהִים *stricken, trop. afflicted*, Isaiah 16:7, and —

נָכָה adj. id. *afflicted*, fem. נִכָּהָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נִכָּה.

נִכְחָת f. Gen. 37:25; 43:11 (for נִכְחָת pr. inf. of the form נִכְחָת, נִכְחָת, נִכְחָת (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכְחָת) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad.

siliqua, Aqu. *στυπάξ*. (Arab. نَكَاة is i. q. نَكَاة gum, gum tragacanth.)

Here also appears to belong נִכְחָת 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεχωθᾶ*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכְחָת to be a Persic word from نكاهیدن to deposit, نكاه keeping, custody.

נָכָה an unused root, whence —

נָכָה m. *progeny*, as well rendered by the Vulg., always joined with the syn. נִין which see. With this accords Æth. ነገሥ: race, kindred, tribe (נ and נ being interchanged, compare נִין for נִין Genesis 21:23, in the Samaritan copy. — As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נִין), it may be i. q. Arab. نَكِد wretched life; but the common reading is to be preferred.

נָכָה a root not used in Kal, to SMITE, TO STRIKE. (Arab. and Æth. نَكَ, نَكَ: id., but rarely used, mostly in the sense of hurting. Cognate are נִכָּה, נִכָּה, נִכָּה, and in the Indo-Germanic languages, *sch*—*st*.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נִכָּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִנִּי אֵיכָל נִכָּהֶם, "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb יָלַל, like the Arab. استطاع, is in this place construed with a finite verb, like Esth. 8:6. The plural נִכָּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכָּה and הִךְ, fut. יִכָּה, יִכָּה and יִכָּה—(1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (stoßen). A singular use is הִכָּה הָאָדָם to strike roots, Germ. *Wurzeln schlagen*, (schlagen, schießen; pr. to send forth into the ground. Followed by הִכָּה of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(a) הִכָּה הָאָדָם to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה הָאָדָם to strike with the hand, Eze. 6:11; fully הִכָּה הָאָדָם Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) 1 Sam. 24:6; הִכָּה הָאָדָם "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *καρδία φόβῳ φρένα λατίζει*.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare הִכָּה הָאָדָם to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.

(e) to smite a besieged city, i. e. to take it, 1 Ch. 10:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) to smite in pieces, to break in pieces (zerstören); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) to pierce through, to pierce into, to transfix, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקֵּה לְפִי חֶרֶב, see חֶרֶב); hence—

(c) to kill, to slay, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָקַשׁ as to life. Gen. 37:21, נָקַשׁ לֹא נִכְנֹז נָקַשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by 7 partitive, to kill, to slay some of them. 2 Sam. 23:10, וַיַּךְ בְּקָלָשִׁים "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקֵּה שָׂאֵל בְּאֶלְקִי, "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravaging, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, to touch, to blast (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקֵּה, once הִקֵּה Ps. 102:5.

(1) pass. of Hiph. No. 1, to be smitten—(a) to be beaten, Nu. 25:14; Ex. 5:16.—(b) to be smitten by God, smitten with a plague, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) to be taken as a city, Eze. 33:21; 40:1.

(2) to be slain, killed, Jer. 18:21.

(3) to be touched, hurt by the sun or wind, Ps. 102:5; Hos. 9:16.

Hence נִכְה, and the two following nouns.

נִכְה adj. smitten, every where const. נִכְה רַגְלִים smitten in the feet, lame, 2 Sa. 4:4; 9:3. נִכְה רֵיחַ smitten in spirit, afflicted, Isa. 66:2; comp. נִכְה.

נִכְה only in pl. נִכְהִים Psalm 35:15, smiting (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נִכְה & נִכְה pr. n. Necho, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεχώς). LXX. Νεχάω.

נָכֹן ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 קִירֹן.

נָכַח an unused root, pr. i. q. יָכַח to be before, in the sight of, over against (see נָכַח), to go straight. Hence—

נָכַח adj. straight, right, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הַלֵּךְ נָכַח "he who walks in a straight way" (der gerade aus geht), i. e. an upright man; hence metaph. upright, just, Prov. 8:9. Fem. נִכְחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נִכְחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. what is over against, in sight, used as a prep.

(1) over against, opposite, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) before. נָכַח יְהוָה i. q. לִפְנֵי יְהוָה before Jehovah, i. e. acceptable to him, Jud. 18:6. נָכַח פְּנֵי יְהוָה before Jehovah, Lam. 2:19; metaph. known to him, Jer. 17:16; compare Prov. 5:21. נָכַח פְּנֵים to put (any thing) before one's own face, i. e. regard it with favour, to delight in it, Eze. 14:7 (verse 3 for נָכַח there is נָכַח).

With prefixes—(1) נִכְחָל pr. towards the face or front of any thing; towards, Nu. 19:4.

(2) לִנְכַח—(a) adv. towards what is opposite, i. e. straight before oneself (gerade vor sich, Luth. strads) Prov. 4:25.—(b) before, Gen. 30:38; hence—(c) for (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח unto, even to (the place which is) over against, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נִכְחוֹ id. opposite, over against, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by ל of pers. Nu. 25:18.

HITHPAEL, id. followed by ב Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נִכְלִי and נִכְלִי (for נִכְלִי, נִכְלִי, and—

נבל m. pl. נבלים, נבלז, *machination, wile*, Num. 25:18.

נבם an unused root, i. q. נבם (which see), *to gather, to heap up*; whence—

נבם m. pl. נבמים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua]; Syr. نَبَم id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

נבם Ch. plur. נבסין id. Ezr. 6:8; 7:26; ענש-נבסין *ines.*

נכר not used in Kal; prop. to BE FOREIGN, STRANGE (נכר, נכרי).

PIEL נכר—(1) *to estrange, to alienate*. Jer. 19:4, "and they have estranged this place," i. e. consecrated it to other gods. Chald. and Syr. "have polluted." (Arab. نَكَر IV. to repudiate, to contemn.) 1 Sam. 23:7, according to the common reading, נכר אתו אלהים בְּיָדִי "God has repudiated him, (and delivered him) into my hand;" but I scarcely doubt but that we ought to read נכר; (LXX. πειρακεν).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, "ask now those that go by the way, and ye will not be ignorant of their signs;" you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL הִכִּיר i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִכִּיר פְּנֵיהֶם i. q. הִכִּיר לְפָנֶיהֶם *to have respect of persons* (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, וְהַיִּדִּיעַ לָדַבֵּר "they know not how to speak the Jews' language." הִכִּיר לְפָנֶיהֶם i. q. יָדַע לְפָנֶיהֶם *to know the difference between*, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נִכַּר—(1) *to make one's self strange, to make one's self unknown*, i. e. *to dissimulate, to feign*, like Hithpaël No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נִכַּר, נִכְרָה, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נִכְרָה const. נִכְרָה Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נִכְרָה, pl. נִכְרֵי, נִכְרֵי a *stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנִּכְרָה strange gods, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נִכְרָה m. Job 31:3, and נִכְרָה Obad. 12, *a strange* (i. e. an unhappy) *lot, fate, or fortune, a misfortune* (Arab. نَكْر id.).

נִכְרִי f. נִכְרִיָּה, pl. נִכְרִים, adj. (from נִכְרָה = נִכְרָה with the addition of the termination "י").—(1) *strange*—(a) of another country and people, *foreign*, e. g. נִכְרִי Exod. 21:8; אִישׁ נִכְרִי a *foreigner*, Deu. 17:15; נִכְרִיָּה Exod. 2:22.—(b) of another family, אִישׁ נִכְרִי a *stranger*, opp. to the son and lawful heir. Ecc. 6:2, fem. נִכְרִיָּה a *strange woman*, opp. to one's own wife, especially used with regard to illicit intercourse; hence an *adulteress*, comp. אִרְיָה Pro. 5:20; 6:24: 7:5; 23:27.

(2) metaph. *new, unheard of*, Isa. 28:21.

נִכְתָּ see נִכְתָּ.

נָלָה a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, to FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פִּנְיָתָךְ (Dag. f. euphon.) for פִּנְיָתָךְ (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מִנְלָם Job 15:29; which, however, is not less uncertain (see מִנְלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus מִנְלָתָךְ = כָּלְתָךְ when thou shalt make an end [let it be remembered that this is only a conjecture]; compare the synonyms הָקַם and פָּקַד standing in near connection, Dan. 9:24.

נִמְכָּרָה 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἡμιωμέρον, Vulg. vile, i. q. נִכְרָה. There is

no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נִמְנֵה (abstr. for concr.) and נִנְהָ which appears like a gloss. See Lehrs. 462, 63.

נְמוּאֵל (perhaps for נְמוּאֵל "day of God"), [*Nemuel*], pr. n. m.—(1) see נְמוּאֵל.—(2) Num. 26:9. Patron. — ibid. verse 12.

נִמְךָ a spurious root, whence usually the forms נִמְכָּה, נִמְכָּה, are derived, which really belong to the root נִמְכָּה.

נָמַל a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots נָמַל and נָמַל. From the root נָמַל No. II, to cut off, to be cut off, is the fut. יִמְלֵךְ, יִמְלֵךְ, see this root, p. CCCCLXXIX, A; and to the Niph. of the same, perhaps we should refer נִמְלָתָם (for נִמְלָתָם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root נָמַל to be circumcised). To the root נָמַל undoubtedly belongs pret. Niph. נִמְלָה i. q. נִמְלָה to be circumcised, Genesis 17:26, 27; part. נִמְלָה 34:22. Compare נִשְׁלַח and נִשְׁלַח and the observations on that word. From this root, however, there is the noun—

נִמְלָה f. Prov. 6:6; plur. נִמְלָה 30:25, the ant, Arab. نَمْلَة, perhaps so called from its cutting off, i. e. consuming (נִמְלָה i. q. נִמְלָה).

נִמְרָ an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac نَمِر to variegate"]; compare נִמְרָ VIII, to have a speckled skin. Hence נִמְרָ leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נִמְרָ).

נִמְרָ m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نَمِر, Arab. نَمِر, Eth. ስጦር: Amhar. ስጦር: (see the root) id.

נִמְרָ Chald. id. Dan. 7:6.

נִמְרָד ("rebel"), pr. n. *Nimrod*, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. נִמְרָ i. e. Babylonia, Mic. 5:5.

נִמְרָ & נִמְרָ [Nimrah, Nimrim], pr. n., see נִמְרָ p. cxviii, A

נִמְשִׁי ("drawn out" = נִמְשִׁי), [*Nimshi*], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

נִמְשִׁי with suff. נִמְשִׁי (from the root נִמְשִׁי No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Psal. 60:6. Compare נִמְשִׁי No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَمَا a sign, a banner).

נִמְסָה prop. part. Niph. f. (from the root נִמְסָה) the bringing about, guidance of God, 2 Chr. 10:15.

נָסַג i. q. נָסַג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסַג Isa. 59:13; and fut. נָסַג Mic. 2:6.

HIPHAL הִנְסִיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17, Hos. 5:10; once נִשְׁנִי Job 24:2.

HOPHAL הִנְסִיג to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see נָסַג"]

נָסַח not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נָסַח, which is to try by the touch, as if to prove by a touch-stone.

PIEL הִנְסִיחַ—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְקַטְחָהּ בְּחִידוֹת, to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, בִּלְאֵי נִסְיָי, "for I have made no trial." Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הִנֵּה דָּרַךְ אֵלַי הַלָּא "can one attempt a word with thee? wilt thou take it ill?"

Derivative נִסְחָה.

נָסַח fut. יִסְחַח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נִסְחָה and שָׁחַט.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative נִסְחָה.

נִסְחָה Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

נִסְחָה m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מְשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 38:30; Mic. 5:4.

I. **נָסַךְ** i. q. סָךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially—

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ

מִסְכָּה σπένδουσαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from *spondē*).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נָסַךְ No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְכָּה, נִסְכָּה.

II. **נָסַךְ** i. q. cogn. נָסַךְ. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּה the warp. From the idea of hedging, fencing, comes—

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

נָסַךְ Chald. to pour out, to make a libation, especially in Pael, Dan 2:46; where by zeugma it is

applied also to the מִסְכָּה, compare Arab. نَسَكَ sacrifice to God.

נָסַךְ and **נִסְכָּה** m. with suff. נִסְכָּי, pl. נִסְכָּים.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִסְכָּה וְנִסְכָּה the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

נָסַךְ emphat. st. נִסְכָּא Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכָּיהוֹן].

נִסְכָּה see נִסְכָּה.

I. **נָסַח** i. q. מָסַח TO PINE AWAY, TO BE SICK

(Syr. نَصَحَ Ethpa. id. نَصَحَ sick. Compare Hebr. נָשַׁח, נָשַׁח). Isa. 10:18, נָסַח "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַח** not used in Kal, i. q. נָשַׁח ["Arabic نَصَى"] prop. TO LIFT UP, TO EXALT; whence נָסַח.

HITHPAEL, Zech. 9:16, "they shall be (as) נָסַח אֲבָנֵי נֶזֶר מִתְנַסְּחוֹת עַל-אֲדָמָתוֹ themselves up in his land." But הִתְנַסְּחוּ Ps. 67:6, is from the root נָסַח.

נָסַח —(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence—

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also—

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסְכָּה.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word נָסַח); of a tent itself, Isa. 38:12.

HIPHAL הִנְסַח —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,

Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; Ki. 5:31.

Derivatives, נִסְקָה, נִסְקָה

נִסְקָה fut. נִסְקָה, once found Ps. 139:8, TO ASCEND.

This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְקָה, נִסְקָה, נִסְקָה), and in Conj. Aph. (נִסְקָה); in the other forms, pret. and part. Pe., and Conj.

Ethp. they use the verb נִסְקָה, so that the first radical Nun never appears. And, indeed, such a root seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr.

p. 600), that נִסְקָה, נִסְקָה, and נִסְקָה are contracted from נִסְקָה, נִסְקָה, נִסְקָה. Other instances of words so contracted that the former of two consonants is doubled, are נִסְקָה, נִסְקָה, נִסְקָה commonly נִסְקָה see Caussin, p. 12, etc. Properly, therefore, this root נִסְקָה should be excluded from Lexicons.

נִסְקָה Chald. id. (see Hebr.) APHEL הִנְסִיקָה, inf. הִנְסִיקָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִנְסִיקָה Dan. 6:24.

נִסְרֹךְ [Nisroch], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְרֹךְ, נִסְרֹךְ, and the syllable אִת, which, in Persian, is intensive; like تَابَنَ most splendid; فَرَاكَت (Φαράκης) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. نيسر.

נִסְתָּ a spurious root; for the forms נִסְתָּ, נִסְתָּ, which might seem as if they belonged here, see under נִסְתָּ.

נִעָה ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

נִעָה ("motion"), [Noah], pr. n. f., Num. 26:33.

נְעֻרִים m. plur. (from the noun נֶעַר).—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשְׁתִּי נְעֻרִיךְ "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעֻרִים הַנְּעֻרִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעֻרִים.

נְעֻרוֹת pl. f. id. Jer. 32:30.

נְעִיָּאל (perhaps, i. q. נְעִיָּאל, [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

נְעִים m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 3rd 11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

נָעַל—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתִּיךָ נְעָלִים "I shod thee with seal skin."

HIPHIL, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and—

נָעַל f. (Deut. 29:4), a shoe, a sandal, Arabic

نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Psal. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

נָעַם fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם לְמוֹדֵי־יָהּ "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי יִטֵּב לֵי it is well with me. (Arab. نِعَم and نِعَم i. q. Hebr., نِعَم to delight in any thing.)

Derivatives, the seven following nouns, and נְעָמִים, מְנַעֵמִים.

נְעָם ("pleasantness"), [Naam], pr. n. m. 1 Ch. 4:15.

נְעָמִי m.—(1) pleasantness, Pro. 3:17; נְעָמִי pleasant, i. e. suitable, becoming words, Pro. 15:26 16:24.

(2) *beauty, brightness*; יהוה נעם glory of Jehovah, Ps. 27:4; comp. יהוה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *gnade*, from the word *haben*).

נַעֲמָה ("pleasant"), [*Naamah*], pr. n. — (1) of two women, — (a) the daughter of Lamech, Gen. 4:22. — (b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נַעֲמָתִי.

נַעֲמִי [*Naamites*], patron. of the pr. n. נַעֲמִי No. 2, b, for נַעֲמָתִי (which is found in the Samaritan copy), Num. 26:40.

נַעֲמִי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נַעֲמִי — (1) *pleasantness*; Isaiah 17:10, נַעֲמִי נְעִמִים "pleasant plants."

(2) [*Naaman*], pr. n. — (a) of a son of Benjamin, Gen. 46:21, — (b) Num. 26:40. — (c) of a Syrian general, 2 Ki. 5:1.

נַעֲמָתִי [*Naamathite*], Gent. n. from נַעֲמָה a town otherwise unknown, different from that mentioned above (נַעֲמָה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom. —

נַעֲצִיץ m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَعَرَ id. This word seems to be onomatop. like the kindred word נָעַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially — (1) to shake out, Neh. 5:13; Isa. 33:15.

(2) to shake off. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֵל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL — (1) pass. to be shaken out, i. e. cast out from a land, Job 38:13; Psa. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, نَفَضَ expulsion).

(2) to shake oneself out (from bonds), to cast them off, Jud. 16:20.

PIEL, to shake out, Neh. 5:13. Pregn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת-מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, to shake oneself out of any thing, followed by מִן Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר — (1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naere*, Pers. *نار*, Greek *άνήρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וְהַנָּעַר נָעַר. Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מאות איש נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knappe*). Gen. 37:2, וְהוּא נָעַר "he (was) servant with the sons of Bilhah," etc. (er war *hirtentnabe*, *hirtentnabe*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare איש No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:5. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. *ἡ παῖς*, comm. it is used for נָעַרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קרי] is נָעַרָה (compare נָעַרָה page CCXVIII, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נָעָרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρῆς*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عرس a bridegroom and bride, which latter is in common language عرسه old woman, comm. عجوزة; comp. بعلة for the comm. بعلة mistress, زوجة for زوجة a wife, like the Germ. *Gemaht* for *Gemahtin*.

Derivatives, נָעַרָה, נָעַר, נָעָרָה.

II. נָעַר (from the root נָעַר), m. a casting out,

driving out, concr. *what is driven out* (used of cattle). Zec. 11:16.

נער m. (from the radical נעץ), *boyhood, youth*, i. q. נערים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נעץ), but this is needless.

נערה f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare בתולה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נערן.—(b) f. 1 Ch. 4:5.

נערי see נערי.

נעריה ("boy," i. e. "servant of Jehovah," for נעריה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

נערן ("juvenile," "puerile"), [*Naaran*], pr. n., see נערי No. 3, a.

נערת fem. *tow*, which is *shaken out* from flax (from the root נעץ), Jud. 16:9; Isa. 1:31.

נעש an unused root. Arab. نعى to bear up, hence נעש No. II. for נעש.

נפ Memphis, pr. n. see נפ.

נפג an unused root. Arab. نفع to go forth, kindred to the verbs נפק to go out, and נבג to sprout; whence—

נפק ("sprout") [*Nepheg*] pr. n. m.—(1) Ex. 6:7.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

נפה f. (from the root נוף)—(1) *a lofty place* (compare נוף), hence נפת דור, נפת דור Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נפת Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נזף.

נפוסים ("expansions," from the root נפס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:5; קרי, for which there is in נפוסים כחב, and Ne... 7:52; נפוסים (a reading which is undoubtedly false, blended from נפיש and נפוסים).

נפח i. q. נפח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نفخ and نفخ to blow; نفخ and نفخ express a harsher snorting sound). Special y—

(1) *to blow upon* any one, followed by נ, Eze 37:9.

(2) *to blow the fire*, Eze. 22:21; without נ, Eze. 22:20, and Isa. 54:16; נפח א pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by נ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9 PUAL *to be blown*, used of a fire, Job 20:26.

HIPHIL—(1) with the addition of נפח *to cause to breathe out the soul*, Job 31:39; a hyperbolical expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נפחה, נפחה, נפחה, and—

נפח ("blast," perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נבח, which see.

נפיל only in pl. נפילים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נפיל the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נפיל,

נפילה, which Gigg. and Cast. render, great, large in body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπνόντες) falling on, attacking, so that נפיל is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נפילים *fallers, rebels, apostates*.

נפילים see נפילים.

נפיש (according to the Syriac usage, "refreshment"), [*Naphish*], pr. n. of a son of Ishmael. Gen. 25:15; and of his posterity, 1 Ch. 5:19.

נפישים see נפילים.

נפך an unused root, of uncertain signification; whence—

נפק m. a kind of gem, but what, it is uncertain (comp. the kindred נפק) Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθαξ, i. e. carbuncle. I define nothing as to what it is.

נפל fut. יפול, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ**, id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallo*, *σφάλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (**בְּצִלְחָת**) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully **נָפַל בְּחֶרֶב** to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (**נָפַל לְמִשְׁכָּב** compare the Fr. *tomber malade* [so the English expression]), Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. נָפֵל falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God נָפַל עֲלֵי עֵינָיו" lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted נָפַל in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμῶν τῶδε πέσῃ μετὰ κούσσι γυναικός*; where the Schol. *πέσῃ, γεννήθῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not وقع). In Chaldee, נָפַל specially is used of an abortion; whence Heb. נָפַל, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by ? Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. نزل to fall down (from heaven), to be revealed. Hence the *Spirit of God*, or the *hand of God*, is said to *descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by על Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by מן Ps. 5:11, יפלו מן עוצותם "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully נָפַל אָרְצָה, Gr. *πίπτειν εἰς γῆν, ἔραζε*, 2 Ki. 10:10 (comp. *χαμαιπετὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, יפול דבר "how the thing will fall out" (Cic. Brut. 40), i.e. will happen; comp. Chald. Ezer. 7:20.—(m) followed by מן comparative, to fall in comparison with any one, i.e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by לְפָנַי Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτειν* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; נָפַל אָרְצָה, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of על Gen. 17:3, 17; Num. 16:4; Jos. 7:6; נָפַל עַל 2 Sam. 14:4; נָפַל אָרְצָה 1 Sam. 20:41; also 'פָּנַי לְפָנַי Gen. 44:14; 'פָּנַי לְפָנַי Esth. 8:3.—(b) נָפַל עַל 'פָּנַי to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) נָפַל עַל הַחֶרֶב to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* an enemy, *to attack*, Job 1:15; followed by אֶ Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by מַעַל Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατακῆσσε*.—(g) נָפַל תְּחִנָּתִי לְפָנַי my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(α) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (*abfallen*), Gr. *πίπτειν, διαπίπτειν*, 1 Sa. 29:3; followed by על 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; אֶל Jer. 37:13; 38:19; 52:15; *to any one*.

HIPIIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (werfen) e. g. wood on the fire, Jer. 23:7; *to throw down, to prostrate* any one (*niederwerfen*), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause* any one *to fall*

by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. werfen (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by 3 of pers. (to be angry with any one); also נפיל פני to let any one's countenance fall, i.e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without נורל 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and 7 of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i.e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e.g. a stone, Nu. 35:23; hence—(a) נפיל ארצה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without נפיל Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. eine Sache fallen lassen); followed by 7 Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by על to rush upon, to attack any one, Gen. 43:18.

PILEL נפל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נפל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נפל, נפיל, נפלה, נפלות, נפלות.

נפל Ch. fut. נפל (compare Syr. ܢܦܠ, in Targ. freq. נפל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, נפל מן השמים "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. ܢܦܠ, to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; על אנפיה Dan. 2:46.

נפל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to miscarry, Arab. سقط abortion.

נפל see נפל Pilel.

נפל an unused root; see נפיל.

נפץ i. q. נפץ—(1) TO BREAK, TO DASH IN PIECES, e.g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, נפצו כל הארץ "from these was all the earth dispersed," i.e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נפץ Jud. 7:19, and part. pass. נפץ Jer. 22:28. In imp. and fut. the verb נפץ is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. נפץ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives נפץ, נפץ, and—

נפץ m. inundation, shower, Isa. 30:30; from the root נפץ Aram. to pour out; kindred to this is ناض Med. Ye, to overflow; compare amongst others the word פץ to scatter, to pour.

נפק Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5: to be promulgated (as an edict). Dan. 2:13, נפק נפק; compare Luke 2:1, ἐξηλθε δόγμα. Imp. plur. נפקו Dan. 3:26.

APHEL נפק, נפק to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נפק f. emphat. נפק Chald. cost, expenditure, that which is laid out and spent; compare נפק let. k.,

Ezr. 6:4, 8; Syr. ܢܦܢ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נפש not used in Kal; Arab. نفس, Conj. V. ٴ breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נפש and—

נפש with suff. נפש; plur. נפשות (נפשות once Ezr. 13:20); comm. but more frequently, f. (Arab. نفس, Syr. نَفْس).

(1) breath, Job 41:13; נפש חיה breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; נפש נחש smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare נפש, Lat. *anima*; compare Gr. *ἀνέμος*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life, vital principle*. Gen. 35:18, וְהָיָה בְּצֵאת נִשְׁמָתוֹ "and it came to pass as her soul was in departing," as she gave up the ghost. 1 Ki. 17:21, תֵּשֶׁב־נַפְשׁ הַיֶּלֶד הַזֶּה עַל־קִרְבוֹ "let now the soul of this child return into him." Exod. 21:23, נֶפֶשׁ תַּחַת נֶפֶשׁ "life for life." *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. יָדָא לְנַפְשׁוֹ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נֶפֶשׁ מִן הַחַיִּים see נָזַח. It is often used in phrases which relate either to the loss or to the preservation of life, — (a) *נֶפֶשׁ לְבָנִים* on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life. — (b) *בְּנֶפֶשׁ* with *peril of life*, 2 Sa. 23:17; 18:13 (קרי). 1 Ki. 2:23, בְּנֶפֶשׁוֹ דָּבָר אֶתְּנֶהוּ אֶת־הַדָּבָר הַזֶּה "at the peril of his life has Adonijah said this," Lam. 5:9; Pro. 7:23; compare *בְּרָאשֵׁינוּ* 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of someone, Jon. 1:14; 2 Sam. 14:7. — (c) *לְנֶפֶשׁ מִן הַטּוֹב* for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, "my soul (life) is satisfied" with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נֶפֶשׁ is used even for the aliment, Isa. 58:10; and on the contrary, "my soul (life) hungers" (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5. — The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter b), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence נֶפֶשׁ נָעַל a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, תִּירָרְכִי נִפְשִׁי "tread down, O my soul, the strong." Jer. 4:19, כִּי קוֹל שׁוֹפָר שָׁמַעְתִּי נִפְשִׁי "because thou hast heard the voice of the trumpet, O my soul." Used of the sensations in general, Ex. 23:9, יִדְעָתֶם אֶת־נֶפֶשׁ הַזֶּה "ye know the soul of a stranger," what sort of feelings strangers have. 1 Sa. 1:15, "I have poured out my soul before Jehovah," i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נֶפֶשׁ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong — (a) *to the mode of feeling and acting*, as pride (נֶפֶשׁ רָחֵב Pro. 28:25), patience and impatience (נֶפֶשׁ הַיָּדָר Job 6:11). — (b) *to will and purpose*, Gen. 23:8, אֶמְיִשׁ אֶת־נִפְשִׁי "if it be (in) your mind," i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנֶפֶשׁ חַפְצָה "with a willing mind." — (c) *to the understanding and the faculty of thinking*, Ps. 139:14, "my soul (mind) knoweth right well." Prov. 19:2. 1 Sa. 20:4, "what thy soul (mind) thinketh." Deut. 4:9, "keep thy soul; do not forget." Lam. 3:20. All of these expressions are more commonly used of *the heart*; (see לֵב No. 1, letters c—e).

(4) *concr. animal*, that in which there is a soul or mind (נֶפֶשׁ) Jos. 10:28; כָּל־הַנֶּפֶשׁ "every living thing," verses 30, 32, 35, 37. Sometimes more fully נֶפֶשׁ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article הַחַיָּה נֶפֶשׁ Gen. 1:21; 9:10; pr. *animal of life*, i. e. endowed with life (*lebendige Seele* = *lebendiges Wesen*), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (*life*), not the fem. of the adjective חַי (*living*); so that נֶפֶשׁ חַיָּה, equally with נֶפֶשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וּבַל אֵשֶׁר יִקְרָא לוֹ הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ

* and whatsoever Adam called them, the living creatures, that was their name;" for לו and נשמו, refer to נפש חיה, which after לו is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נפש נפש to steal a man (comp. Germ. Seelenvertäufel) Deu. 24:7; נפש אכל Eze. 22:25; also—(a) in laws, Lev. 4:2; נפש כי החטא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נפשותיה under the word נפש Niph. No. 2.—(b) in a census of the people, as נפשים נפש seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נפש אדם Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; נפשותיהם "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαί ἀνθρώπων, Apoc. 18:13; 1 Macc. 10:33.—(d) נפש מת (where נפש is the genit., compare above the phrase נפש מת) any dead person, a corpse, Nu. 6:6; לא "he shall not come near a dead body," Lev. 21:11; and even without מת id., in the phrases נפש נפש Num. 5:2; 9:6, 7, 10; and נפש נפש Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נפשי, נפשך etc.; it is sometimes I myself, thou thyself (compare Arab. نفسي and Germ. Ich, selber, Swed. själ of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4, לִקְשָׁם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נפשי me myself, Job 9:21. It has also been remarked by interpreters that נפש, נפשך are often put for the personal pronoun אני, אלה, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul נפשי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul נפשי) flee as a bird to your mountain?" Isa. 3:9, וְנִפְשָׁם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul נפשך), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4, לֹא יֵשׁ נִפְשָׁם "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Muth wie mir; (compare Ex. 23:9). Once, however, נפש and נפשו come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare נפשי followed by the 1 pers. Gen. 44:32.

נֶפֶת f. probab. i. q. נוף and נפה a lofty place (from the root ננה), only found Josh. 17:11, נֶפֶת הַנָּחַל. Targ. three regions.

נֶפֶת f. (root ננה see Hiph. No. 2), a dropping down, dripping, hence נֶפֶת צופים dropping of honeycombs, i. e. honey dropping from the combs, i. q. נֶפֶת (which see), Ps. 19:11. Hence without the gen. צופים id. Cant. 4:11; Prov. 5:3; 24:13, נֶפֶת חֶתוֹק עַל-הַבֶּרֶךְ "honey droppings (which are) sweet to thy palate," (where the predicate חֶתוֹק is not inflected; compare Gen. 49:15).

נֶפֶתוֹרִים plur. m. contentions, battles, once found Gen. 30:8; verbal from the root נפח Niph. to wrestle, to strive, to fight.

נֶפֶתוֹחַ ("opening"), [Nephtoah], see נֶפֶתוֹחַ under the word נֶפֶת p. cccclxviii, B.

נֶפֶתוֹחִים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νεφθυρ, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian Νεφθυρ terminal); this opinion has been adopted by J. D. Michaëlis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נֶפֶתוֹלִי ("my strife," see Gen. 30:8), pr. name, Naphthali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נֶי m. (from the root נץ)—(1) a flower, Gen. 40:10, i. q. נֶי and נֶי, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נָצַח i. q. נָצַח No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נָצַח "he may go away by flying," where a paronomasia is to be observed in נָצַח, נָצַח, and נָצַח. [In Thes. this root is referred to נָצַח.]

נָצַח TO SET, TO PUT, TO PLACE, i. q. נָצַח, which see. Arab. نصب id.

NIPHAL נָצַח—(1) to be put, set; followed by ל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(2) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וְנִצַּבְתָּ לִי שָׂם, "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, וְכָל פֶּלֶאֱדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... וְכָל לֵא נִצַּבְתָּ (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὑλόμενον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִנְצִיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהַצִּיב הָרִבְזִים "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Deu. 32:8; Pro. 15:25.

HOPHAL הִנְצִיב and הִנְצִיב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to נָצַח] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, וְהָצַב וְלָתֵת הָעֵלְתָה "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that הָצַב should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, מָצַב, מִצְבָּה, מִצְבָּה, מִצְבָּה, מִצְבָּה, and pr. n. צִבְּהָ for צִבְּהָ.

נָצַב masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab. نَصَاب the handle of a sword, knife, etc.)

נָצַב Chald. emphat. st. נָצַבְתָּ strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς βίβης τῆς σιδηρᾶς, i.e. of the nature and origin of iron

(compare أصل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב.

I. נָצַב unused in Kal. [The occurrences of נָצַב are referred here in Thes., and this root is not divided into two]—(1) pr. to FLY, i. q. נָצַב and נָצַב No. 3. Hence נִצְחָה pinion of birds, and Arab. رَاحِيَةٌ feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed—

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee نَصَا, נָצַב i. q. Hebr. נָצַב, and Arab. نَصَا Conj. VI, id.

HIPHAL הִנְצִיב to contend, to strive. Num. 26:9, וְהָצַח אֶת-עַמִּי "when they strove with Jehovah;" hence to wage war. Psalm 60:2, וְהָצַח אֶת-אַרְצָם "when he waged war with Mesopotamia."

NIPHAL הִנְצִיב to strive one with another. Deu. 25:11, כִּי יִנָּצְחוּ אֲנָשִׁים יַחְדָּו, "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מִצְחָה, מִצְחָה, מִצְחָה.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַח). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָצַח Niph.), and intrans. to be desolated. Jer. 4:7, וְעָרֶיךָ יִנָּצְחוּ "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται.

NIPHAL, id. Isaiah 37:26, וְיָלִים נָצִים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare حَرْب to wage war, whence حَرْب and حَرْب stripped and spoiled in war.

נָצַח f. (from the root נָצַח No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נָצַח (part. Niph. from נָצַח) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצַח and נָצַח.

(II) i. q. נָצַח (which see) a feather, pinion, from נָצַח No. I, 1.

[נצורה] *f. guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצח not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נָצַח); metaph. to be famous, also to conquer; נִסְחָא a sonorous (pr. clear) voice. Æth. ነጽሐ: to be pure, chaste; נִסְחָא: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נָצַח (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2:1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנִצְחָה, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַשְׁמִיעַ Luth. *helle zu fingen*, and verse 20, עַל עֲלִמֹת "with the virgin voice," *nel soprano*). Hence לְנִצְחָה which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְנִצְחָה *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְנִצְחָה לְדָוִד Ps. 11; 13; 14:18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76: הַנְּחִיּוֹת 8; 81; 84: עַל שְׁמַיִם Ps. 45; 69; 80: עַל נְחִילוֹת Ps. 5: מְחִלָּה Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלִמֹת Ps. 46: עַל הַשְּׁמִינִיּוֹת Ps. 12. (Twice there follows עַל עֲלִמֹת Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמְנַצֵּחַ (for לְמְנַצֵּחַ)

NIPHAL, to be perfect, complete ["to be perpetual." Jerem. 8:5, מְשֻׁבָּה נִצְחָה "complete [perpetual] backsliding;" see נצח No. 5.

II. נצח an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጽሐ: id. Whence נצח No. II.

נצח Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נצח & נצח with suff. נִצְחִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחָה יֵשׁוּעָה "the glory of Israel" (i. e. God). (2) sincerity, truth. Hab. 1:4, לֹא צִדָּקָה מִשְׁפָּט, "judgment goeth not forth according to truth:" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אֲבִיר נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נִצְחָה No. 3, 4), eternity, for ever. Ps. 49:20; Job 34:36; נִצְחָה, נִצְחָה adv. perpetually. Isa. 34:10, לְנִצְחָה נִצְחָה id.

(5) perfection, completeness, acc. נִצְחָה and נִצְחָה adv. altogether, quite (comp. Germ. *lauter*). Ps. 13:2, נִצְחָה יְהוָה תִּשְׁכַּחנִי נִצְחָה "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, נִצְחָה מְשֻׁבָּה "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נציב m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצח No. II.

נציב m. (from the root נצב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצַב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה Arab. نَصَب, نَصَب a statue, an idol. Gen. 19:26, נָצַב מַלַּח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּב 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nūṣib بیت نصيب Rob. ii. 344].

נָצִיחַ ("pure," "sincere"), [*Neziah*], pr. n. m. Exr. 2:54; Neh. 7:56.

נָצַר Isaiah 49:6, כחיב, *preserved, delivered*; from the root נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; נָצַל and נָצַל, Ethiop. ንጸለ: to take away. Kindred are נָצַל, נָצַל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiphil.

HIPHAL הִנְצִיל—(1) to pull away; followed by מִן to pull apart. 2 Sam. 14:6, "the boys strove together in the field בִּינִיהֶם and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Ps. 119:43 2 Sam. 20:6, הִנְצִיל עֵינַי, "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִן out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִן id. Isa. 38:6; הִנְצִיל נַפְשִׁי to save one's own life, Eze. 3:19, 21; מִן מַצִּיל there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִנְצִיל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by מִן to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִנְצִילָה.

נָצַל Chald. APHEL הִנְצִיל i. q. Heb. הִנְצִיל No. 3, Dan. 3:29; G: 15, 28.

נֶצֶץ n. a flower, Cant. 2:12; from the root נָצַץ No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַץ—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִצְנִץ a spark.

(2) to flower, to flourish (as in Ch.); whence נָצַח, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. נֶחֱם, נֶחֱם.) The idea of blossoming is farther transferred to the *feathers* and *pinions* of birds, as growing out (con p. מִן); whence—

(3) to fly (compare מִן to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח, נָצַח to fly.

נָצַח see נָצַח.

I. נָצַר fut. יִנְצֵר, more rarely יִנְצֵר—(1) i. q. נָצַר TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מְנַצֵּל נָצַר a watch-tower, 2 Ki. 17:9. Followed by מִן Ps. 141:3, מִן נָצַר עַל דֶּל שְׁפָתִי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצַר with Dag. euphon., for נָצַר). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִן נָצַר הִנְצִיל "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כחיב, נָצַר יִשְׂרָאֵל, "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, נְעִירוֹת וְלֹא יִדְעוּם, "hidden things of which thou knewest not." Isa. 65:4, בְּנִצְנוֹת יִלְנוּ, "they lodge in hidden places" (to be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נְצִירָהּ hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֱלֹהִים "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נָצַר in the following passage], 2 Sam. 11:16, בְּשֹׁמֵר יוֹאֵב "when Joab besieged the city." Part. pl. נָצִיר besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נָצִיר so is a besieged city" (נָצִיר, ut—ita, compare נָצִיר A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נָצִיר, that the substantive may be rendered definite by the article; compare נָצִיר Ps. 12:8, and הַנְּצִירָהּ 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted

in such cases. [This word is in Thes. made a distinct noun, see נצרה.]

II. נצר an unused root. Arab. نצר to shine, to be very verdant; whence נצר.

The significations of *watching* and *being verdant*, which are also joined in the root נצר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נצר), which is applied to the notion of *beholding* (נظر), compare נצור, Gr. φάος δίδωκε, Germ. Blid, used of brightness and beholding; whence arises the signification of *observing* and *guarding*.

נצר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נצת see נצת.

נקא Ch. pure, Dan. 7:9, from the root נקא i. q. Hebr. נקה, which see.

נקב fut. ינקב and ינקב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. נקב, נקב, also נקו or נקו, נקו, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. *to perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, נקב נקוב “a bag with holes in it.” Also *to thrust through* (with a spear), Hab. 3:14, נקב ראש פרונו “thou didst thrust through the heads of their leaders.” See the derived nouns.

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name* (compare פרש No. 1, 2), Gen. 30:28, נקבה שפךד עלי “specify to me thy wages;” Isa. 62:2. Part. pass. נקבים the named, i. e. the chiefs, nobles of the people, as if it were נקבות נקבות Am. 6:1, opp. to the common people, נקב Job 30:8 (compare 1 Ch. 12:31). Arab. نقيب a leader, commander, prince.

(3) *to curse* (prop. *to pierce*, like سب to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נקב שם יי מות יקח “he that curseth the name of Jehovah shall surely die” (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehcvah, see יהיה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:66.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. لقب to name, n and l being interchanged), Num. 1:17, “these men נקבו בשמות who were called by their names;” 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נקב socket for a gem, נקבת a stone quarry; from the idea of *boring through* are נקבה, נקה, from that of *striking through* is נקבת a hammer.

נקב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נקה. Others understand it to be *a pipe*, from the root נקב to bore through, like נקל from the root נקל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הנקב [Nekel], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נקבה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12 5 Opp. to נקר a male. [Syr. Ch. id.]

נקר an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נקר one who adds the points to a manuscript, Arab. نقد to pierce, as a serpent, but نقت to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نقد. Hence نقد (not نقد, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נקד a shepherd of such sheep. See below נקר.

Hence (besides the pr. n. נקרה, נקרה)—

נקר m. pl. נקרים marked with points, or little spots, used of sheep and goats, Gen. 30:32. seqq.: 31:8, seq.

נקר pr. i. q. Arab. نقاد a shepherd of a kind of sheep which have excellent wool, called نقد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נקר from נקר, נקר from נקר). See Bochart, Hieroz. t. i. p. 441.

נקרה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

נקדים m.—(1) *crumbs of bread*, Josh. 9:5, 12.
(2) *a kind of cakes*, 1 Ki. 14:3. LXX. *καλλυptic*.
Vulg. *crustula*.

נקד TO BE PURE, Arab. id. *نقى* id.; Syriac to sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence **נקדית** a sacrificial cup. In Kal only found, Jer. 49:12; where **נקד** inf. pleon. is joined to the conjugation Niphal.

NIPHAL נקד—(1) *to be pure*, metaph. *innocent*, followed by **מן** to be void of any fault. Ps. 19:14; Nu. 5:31; followed by **מן** of person, Jud. 15:3, **נפיתי** **מן** **פלישתים** “I am free from blame towards the Philistines,” i.e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29, **לא ינקד קלה נוגע**, **קד** “whoever toucheth her shall not be unpunished,” 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i.e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

PIEL נקד—(1) *to declare innocent, to absolve*, Job 9:28; followed by **מן** Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21, **ונפיתי** (better [but this is a conjecture] **נקמתי** LXX. *ἐκζητήσω*) **דמים** **לא נפיתי** “I will avenge their blood, and will not leave it unavenged.” [But see Eng. Ver.] Absol. Ex. 34:7, “forgiving iniquity, and transgression, and sin, **ונקד** **לא ינקד** but will not always pardon,” Nu. 14:18; Nah. 1:3.

Derivatives, **נקד**, **נקי**, **נקיט**, **נקיטת**.

נקוד (“distinguished,” compare the root No. 2) [*Nekodah*], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

נקח see **לקח**.

נקט i. q. **קט** and **קץ** TO LOATHE any thing followed by **א**. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root **קט**.

נקי plur. **נקיים** adj.—(1) *pure*, metaph. *innocent*, *free from blame*, followed by **מן** 2 Sa. 3:28. **נקי** **כפים** of pure hands, i. q. *innocent*, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. **נקי** **דם** and **נקי** **דם** *innocent blood*, see **דם**.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by **מן** Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

נקי i. q. the preceding (with the addition of **א**), Joel 4:19, and Jon. 1:14 **נחית**.

נקיין (from the root **נקד**) constr. **נקיין** m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. **נקיים** id.; Ps 26:6; 73:13.

נקיק or **נקיק** always constr. Jerem. 13:4, **נקיק** **השקע** *fissure, cleft of a rock*, plur. **השקעים** Isa. 7:19; Jer. 16:16; from the root **נקד** which see.

נקם inf. **נקום**, fut. **יקום** TO REVENGE, TO TAKE VENGEANCE (Arab. *نقم* to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred **נחם**). It stands—(a) absol. Levit. 19:18.—(b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by **על** Ps. 99:8. In the same sense, Levit. 26:25, **הרב נקמת נקם ברית**, “a sword which avenges the covenant.” Jer. 51:36 [Piel], “I will avenge thy vengeance,” i.e. thee.—(c) followed by **מן** of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by **מאת** Num. 31:2; 2 Ki. 9:7 [Piel]; **ל** Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., **נקמני יהוה מכם**, “Jehovah has avenged me of thee.” Numb. 31:2, **נקמת בני ישראל מאת** **המדינים**.

NIPHAL, to avenge oneself. Eze. 25:15, **יקמו** **נקם**: followed by **א** of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by **מן** both of what vengeance is taken for, and also of the person from whom it is sought. **מן** Isa. 1:24; Jer. 15:15; Jud. 16:28.

PIEL, i. q. Kal, 2 Ki. 9:7, **נקמתי דמי עברי הנביאים**, **מיר איתקל**... “I will avenge the blood of my servants, the prophets...from Jezebel,” Jer. 51:36; followed by **א** Eze. 25:12 (at the end).

HOPHAL, fut. יקם to be avenged. Gen. 4:15, 24, “whosoever slayeth Cain he shall be avenged seven-fold,” Exod. 21:21.

HITHPAEL, —(1) to avenge oneself, as Niph., Jer. 5:9, 29; 9:8.

(2) part. **מתנקם** *desirous of vengeance*, Psalm 8:3; 44:17. Hence—

נקמה m. and **נקמה**, with suff. **נקמתי**, plur. **נקמות**

—(1) *vengeance, revenge*, Deut. 32:35. Followed by a ׀ *נקמת* the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as *נקמת* *נקמת* vengeance for slaughter, Ps. 79:10; Jer. 50:28, *נקמת* *נקמת* "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is *לנקם* *לנקם* Deut. 32:41, 43; *לנקם* Isa. 47:3; followed by *לנקם* Jer. 20:10; *לנקם* *לנקם* Ps. 149:7; Eze. 25:17; followed by *לנקם* Mic. 5:14; *לנקם* Eze. 25:14; Num. 31:3. On the other hand *לנקם* Psalm 18:48; and *לנקם* *לנקם* Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. *לנקם* *לנקם* to act with the desire of vengeance, Eze. 25:15.

נקע i. q. *נקע* (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (*Æthiop.* *ነቀዐ*: to be cleft, broken).

נקק—(1) i. q. Chal. *נקק* and Arab. *نقف* TO CUT, TO STRIKE (kindred to the verb *נקק*; *Æth.* *ለበረ*: to touch). See Piel.

(2) *to fasten together, as by nails, to join together*; Germ. *zusammenschlagen* (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare *נקב*, border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, *נקב* "let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL *נקק*—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. *נקק* *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrs. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HIPHIL—(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, *נקב* "after the days of their feasting had gone about," the circle of their mutual feasting being ended. The following is elliptical, Lev. 19:27, *נקב* "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. *ὁ περιξυρίσσει κύκλῳ τὴν πρόσσωπιν τῆς κεφαλῆς ὑμῶν*. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נקק Jos. 6:3, and *נקק* verse 11, in going round: adv. *round about*.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; *נקק* 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and *נקק* of pers. Job 19:6, *נקק* a pregnant construction, "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נקק m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. *נקק* id.), and—

נקק f. *a rope*, bound round a female slave or captive for a girdle. LXX. *σχοινιον*. Vulg. *funiculus*. Luther, *lofēš* b. i. *schlechte Sand*, Isa. 3:24.

נקק an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. c. *נקק* and *נקק*; whence *נקק* a fissure of a rock.

נקק fut. *נקק*. TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; *Æth.* *ነቀረ*: to be blind of one eye, *ነቀረ*: to pull out.)

PIEL id. Job 30:17, *נקק* "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) *נקק* ye were digged;" metaph. used of the ancestors of a nation. Hence—

נקק or *נקק* always constr. *נקק* Ex. 33:22, *fissure, cleft of a rock*. Plur. *נקק* Isa. 2:21.

נקש i. q. *נקש* (*yakosh*) and *קש* TO LAY SNARES, Ps. 9:17, *נקש* "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by *לנקש* *לנקש* for any one, Ps. 109:11, *נקש* "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one* followed by *לנקש* 1 Sam. 28:9.

נקש Ch. *to smite, or strike*, Dan. 5:6, "and his knees *נקש* *נקש* smote together." (Syr. id.; also

and of the teeth chattering from fear, Arab. *نفس* to strike, e. g. a bell.)

נר pl. *נורות* (from the root *נר* to shine).

(1) *a lamp, a candle*, Zeph. 1:12; often used of the lamps of the holy candlestick (*המנוורה*), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare *אור* letter *ו*), however the idea of a light is still retained, e. g. Prov. 13:9; *נר רשעים יקדח* “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psal. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3. —(b) to glory. So 2 Sam. 21:17, where David is called the *lamp of Israel*. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assenmanni, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [*Ner*], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. *נר* a lamp.

נרגל—(1) i. q. *נרגן*, which see, to roll oneself quickly.

(2) *to speak fast; whence* *נרגל*. [See *Thes.*]

נרגל 2 Ki. 17:30, [*Nergal*], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose *נרגל* to come from the noun *نرجس*, *Anerges*, or *Mars* (the planet), and *ל* as a diminutive addition (see p. ccccxix; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's *Deutsche Grammatik* iii. p. 664, 65). [See also. *Thes.*] By the Babylonians the same appears to have been called *נרגל*. Hence—

נרגל שרצצר (“prince of Mars,” i. e. the prince whom Mars favours), [*Nergal-sharezzer*], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magician of the same king, ib. verse 13. This is the same name as *Neriglissar*.

נרגן m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Prov. 16:28; 18:8; 26:20, 22; from the root *נרג*.

נרד m. with suff. *נרדי*, plur. *נרדים*, *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1:12; 4:13, 14. See Collei Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in *Asiatic Researches* vol. v.

נר יהוה [and *יהוה*] (“lamp of Jehovah”), [*Neriah*], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. *נשא*, inf. absol. *נשוא* Jer. 10:5; Hosea 1:6; const. *נשא* Isa. 1:14; *נשא* Ps. 89:10; with suff. *נשא* Psal. 28:2; but far more frequently *נשא* with pref. *נשא* Exod. 27:7, and *נשא* (very often), with suff. *נשא* imp. *נשא* (once *נשא* Psal. 4:7), and *נשא* Gen. 27:3; Num. 3:40; part. pass. *נשוא* (once *נשוי* like quiescents *ל* Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond *Æth.* *ረሰሰ*: to take, to receive; see No. 3,

and Arab. *نشا* to be exalted, to grow, to increase, but other roots are used to express the idea of raising up, bearing, taking, as *رفع*, *حمل*.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. *נשא* *נשא* to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by *על* to place upon any one, Gen. 31:17; *נשא* *עליו* to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by *א* 2 Ch. 6:22. Intrans. to lift up oneself, Psal. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) *נשא* *יד* (and *נשא* *כף*) to lift up the hand, in swearing, Deut. 32:40 (compare *יד* *הרים* Gen. 14:22; Dan. 12:7; and Virg. *Æn.* xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, *נשאתי ליהם להוציאם*, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by *א*), to punish, Ps. 10:12; to pray and adore, Psal. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) *נשא ראשו* to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. *caput extollere in civitate*), Jud. 8:28; Psal. 83:3; but—(γ) *נשא ראשו* to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words *נשא* Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter d.

(c) *נשא פניו* to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well *נשא* (there will be) lifting up

(sc. cf countenance); i. e. thou mayest go with a cheerful countenance. Opp. to הָפִיל פָּנָיו ver. 5, 6. Followed by לֵב to *look upon*, towards any thing, 2 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) **לָּאֵף** *to lift up the eyes*, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb **הִלָּף**), often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1,5; 43:29; followed by **לָּאֵף** and **לָּאֵף** *to lift up the eyes on*, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) **וַיִּשָּׂא קוֹל** *to lift up the voice*, pleonast. (comp. letter *d*) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word **קוֹל** (Germ. *anbeten*). Num. 14:1, **וַיִּשָּׂא כָל־הָעֵדָה...וַיִּבְכּוּ** "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of *crying out*, and *rejoicing*. Job 31:12, "they lift up the voice (i.e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, **לֹא יִשָּׂא** "he shall not lift up" the voice, i.e. he shall not cry with a loud voice, i. q. **לֹא יִצְעַק**. Compare **מִשָּׂא** No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) **לָקַח נַפְשׁוֹ** *to lift up the soul to anything, i. e. to wish for, to desire something* (Arab. *حل إلى شئ*), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by **?** Ps. 24:4; especially **יְהוָה לֵאמֹר** i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(A) לִבִּי נִשְׁאָרָה "my heart has lifted me up,"—
(a) i. e. it incites me to something, i. e. I am ready
and prepared to do something, Ex. 35:21, 26; 36:2.
The same expression is used—(β) of pride. 2 Ki.
14:10, לִבִּי נִשְׁאָרָה "thy heart has lifted thee up,"
i. e. thou liftest up thyself, thou art proud.

(i) *to lift up* in a balance, i. e. to weigh, Job 6:2.
Comp. Lat. *pendo* and Heb. מָאָזַן.

(2) *to bear, to carry* (very frequently found), as an infant in the arms, Isu. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, **וְהָאֲדָמָה לֹא תִשָּׂא אֹתָם הָאָרֶץ לְשָׁבֶת יַחְדָּו** "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21: Ps. 55:13. Hence to *suffer, to bear with*. Job 21:3, **אֲנֹכִי וְאֶנְכִי יַחְדָּם** "bear with me, and I will speak." Followed by **בְּ** partitive, to bear a part of any thing. Job 7:13, **וְיָשָׁא בְשִׁחִי מִשְׁכָּבִי** "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(b) **נָשָׂא עוֹן** *to bear any one's sin*, i.e. to receive the punishment of sin upon oneself, **Isaiah 53:12**. **נָשָׂא עוֹנוֹ** id., **Eze. 18:19, 20**. **נָשָׂא חַטֹּאתָיו** to bear the punishment of one's own sin, **Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16**; and so **נָשָׂא וְנִיתָיו** to bear the penalty of one's whoredom, **Nu. 14:33; Eze. 23:35**. Absol. *to bear punishment*. **Job 34:31, אֲנִי לֹא אֶחָבֵל** **נָשָׂאתִי** "I have borne (punishment), I will offend no more." For another use of the phrase, see letter c.

(c) *to bear* to any one, *to bring* (bringen), Ex. 10: 13; 1 Ki. 10: 11; 18: 12; 2 Ki. 2: 16; 4: 19, and—(d) *to carry away* (wegnehmen), Dan. 1: 16; Eze. 29: 19; Mic 2: 2; 2 Sa. 5: 21; i. q. *to take* any one *away* from life *to destroy*, Job 32: 22. נָשָׂא רֹאשׁ מֵעַל פִּי to take away the head from any one, to deprive of his head, Genesis 40: 19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) 'פָּחַד לַיָּהּ to take away any one's sin, i. e.—(α) to expiate, make atonement for sin (as a priest), Lev. 10: 17.—(β) to pardon sin, Ps. 32: 5; 85: 3; Job 7: 21; Gen. 50: 17. Followed by a dat. of pers., Gen. 18: 24, 26; Nu. 14: 19; Isa. 2: 9; Hos. 1: 6. Part. pass. פָּחַד לַיָּהּ whose sin is forgiven, Isa. 33: 24; and פָּחַד לַיָּהּ id., Ps. 32: 1. From the sense of taking away comes—

(3) *to take, to receive, to take hold of*, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on πρ). Specially—

(a) **לָקַח** ~~לְקַח~~ to take, i. e. to marry, a wife, in the later writers for **לָקַח** ~~לְקַח~~ 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) לִפְנֵי מֶלֶךְ *to accept the person of any one, a* phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. הִשִּׁיב פָּנִים *not to accept persons*. Hence—(a) in a good sense, *to receive any one's prayer, to be favourable to it, to have respect*

to **ask** as a petitioner, Genesis 19:21; 32:21; Job 42:8; Lam. 4:16; Mal. 1:8, 9; Proverbs 6:35; לאֵלֶּיךָ יִשְׂאֵל מִנִּי כְּלִי-בִּשְׂרָא "he regardeth no ransom." Part. pass. נִשְׂאֵל פְּנִים a man who is respected, who has **authority** (pr. to whom no one denies a request or entreaty), 2 Ki. 5:1; Job 22:8; Isa. 3:3; 9:14.—(β) in a bad sense, to be **partial** (spoken of a judge), Levit. 19:15; Deut. 10:17; Ps. 82:2; Job 13:8, 10; 32:21; 34:19; Prov. 18:5. Mal. 2:9; נִשְׂאֵלִים פְּנִים בְּתוֹרָה "partial in (enforcing) the law," compare נִשְׂאֵל פְּנִים, and in N. T. πρόσῳπον λαμβάνειν.

(c) נִשְׂאֵל to take the sum (die Summe aufnehmen), the number of anything, to **number**, Exod. 30:12; Num. 1:2, 49; נִשְׂאֵל סֶפֶר id. Num. 3:40.

NIPHAL, נִשְׂאֵל—(1) to lift up oneself, to be **elevated**, Eze. 1:19—21; Ps. 94:2; Isa. 40:4; 52:13. Part. נִשְׂאֵל lifted up, high, Isa. 2:2, 12; 6:1; 30:25; 57:7.

(2) to be **carried**, Ex. 25:28; Isa. 49:22; to be carried away, 2 Ki. 20:17.

PIEL, נִשְׂאֵל and נִשְׂאֵל—(1) to lift up, to **exalt**, 2 Sam. 5:12; לִּנְשֹׂא נִשְׂאֵל i. q. Kal No. 1, let. g; to desire anything greatly, Jer. 22:27; 44:14.

(2) to **help**, to **aid**, Esth. 9:3; Ps. 28:9; especially by gifts, 1 Ki. 9:11; Ezr. 1:4; 8:36. Hence—

(3) to offer gifts; followed by לִּנְשֹׂא 2 Sam. 19:43.

(4) to take away, Am. 4:2.

HIPHAL, נִשְׂאֵל—(1) causat. of Kal No. 2, b, to cause some one to bear guilt, i. e. to bear the punishment of his sin, Lev. 22:16.

(2) followed by לִּנְשֹׂא to put upon, to apply something to any thing, e. g. a rope, 2 Sam. 17:13.

HITHPAEL, נִשְׂאֵל and נִשְׂאֵל—(1) to be lifted up, to be exalted; followed by לִּנְשֹׂא over anything, 1 Ch. 29:11.

(2) to lift up oneself, i. e.—(a) to stand up in strength, Num. 16:3; 23:24; 24:7; 1 Ki. 1:5;—(b) to be proud, Eze. 17:14; Prov. 30:32; followed by לִּנְשֹׂא to exalt oneself above, Num. 16:3; Ezek. 29:15.

Derivatives נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל.

נִשְׂאֵל Ch.—(1) to carry away (used of the wind), Dan. 2:35.

(2) to take, Ezr. 5:15.

ITHPAEL, to lift up oneself, to rise up against any one, followed by לִּנְשֹׂא Ezr. 4:19.

נִשְׂאֵל pr. part. Niphal f. a gift (compare נִשְׂאֵל Piel No. 3), 2 Sam. 19:43.

נִשְׂאֵל not used in Kal, prob. i. q. נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל, נִשְׂאֵל. Hence—

HIPHAL, נִשְׂאֵל—(1) prop. to cause to recede from a place; hence TO REMOVE landmarks (i. q. נִשְׂאֵל), Job 24:2.

(2) to move to, as the hand to the mouth, 1 Sam. 14:26; a sword, Job 41:18. Hence—

(3) to move oneself to, i. e. to reach, to attain unto, to overtake any one, Gen. 31:25; 2 Sam. 15:14; as to time, Gen. 47:9. "My hand has attained to something," often i. q. I have acquired, I possess something (compare נִשְׂאֵל No. 1), Lev. 14:31, seq.; 25:26; Eze. 46:7; followed by לִּנְשֹׂא Lev. 5:11; without an acc. absol. to acquire riches, to grow rich, Lev. 25:47. In some passages to reach some one is spoken of joy, Isa. 35:10; 51:11; a blessing, Deut. 28:2; or, on the contrary, terrors, Job 27:20; guilt, Ps. 40:13; the wrath of God, Ps. 69:25.

נִשְׂאֵל f. (from the root נִשְׂאֵל), that which is carried, a load, burden, Isa. 46:1.

נִשְׂאֵל masc. adj. verbal pass. of the root נִשְׂאֵל, lifted up.

(1) a prince, a general name used both of kings (compare נִשְׂאֵל), 1 Ki. 11:34; Eze. 12:10; 45:7, seq.; 46:2, seq.; and also of the leaders of particular tribes; used, for instance, of the captains of the tribes of Israel, Num. 7:11, seq.; 34:18, seq. (fully נִשְׂאֵל Num. 1:44; נִשְׂאֵל הַעֲרָה Num. 4:34; 31:13; 32:2); of the Ishmaelites, Gen. 17:20; and even of the princes of families, Num. 3:24, 30, 35, whence the prince of the whole tribe of Levi is called נִשְׂאֵל הַלֵּוִי Num. 3:32, compare 1 Ch. 7:40. נִשְׂאֵל prince, or phylarch appointed by God, used of Abraham, Gen. 23:6.

(2) pl. נִשְׂאֵל vapours which ascend from the earth, from which the clouds are formed, Jer. 10:13; 51:16; whence it is used for the clouds themselves, Ps. 135:7; Prov. 25:14. (Arab. نَشَاء and نَشْر a cloud newly sprung up.)

נִשְׂק not used in Kal.

HIPHAL, נִשְׂק to kindle, Isa. 44:15; Eze. 39:9.

NIPHAL, to be kindled, Ps. 78:21. (Ch. נִשְׂק id.)

נִשְׂר an unused root, i. q. Ch. נִשְׂר to saw, an onomatop. word, Arab. نَشْر, نَشْر, نَشْر, Eth. በሠረ: and በሠረ: Hence נִשְׂר a saw.

I. נִשְׂא not used in Kal, perhaps to ERR, TO GO ASTRAY, kindred to the verb נִשְׂא to forget, from which is formed inf. absol. נִשְׂא Jer. 23:39; whence

Syr. ܢܫܐ error [In Thes. perhaps to remove, i. q. ܢܫܐ ܕܩܥ.]

HIPHAL ܢܫܐ to lead into error, to cause to go astray, whence— (1) to deceive, to impose on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9, ܐܠܐ ܢܫܐ ܕܢܫܐܝܗܘܢ ܕܢܫܐܝܗܘܢ "deceive not yourselves." Followed by ܥܠ in a pregnant sense, Ps. 55:16 ܩܪܝ ܢܫܐ ܥܠ ܡܪܬ ܕܡܪܬ ܕܡܪܬ ܕܡܪܬ "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) to seduce, to corrupt, Genesis 3:13; Jer. 49:16.

NIPHAL, to be deceived, Isa. 19:13.

[Derivative ܢܫܐܝܢ.]

II. ܢܫܐ i. q. ܢܫܐ No. II. 2, to lend, followed by ܐ Neh. 5:7; whence ܢܫܐ ܒܐ Isa. 24:2, and ܢܫܐ 1 Sa. 22:2, a creditor.

HIPHAL, to exact what has been lent, spoken of a creditor; followed by ܐ of pers. Ps. 89:23.

Derivative nouns, ܢܫܐܐ, ܢܫܐܐ.

ܢܫܐ TO BLOW, followed by ܐ to blow upon (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. ܢܫܐ and ܢܫܐ, which see).

HIPHAL—(1) to cause (the wind) to blow, Ps. 147:18.

(2) to drive away by blowing, Gen. 15:11.

I. ܢܫܐ TO FORGET a thing, Lam. 3:17; a person, i. e. to desert, to neglect him, Jeremiah 23:39. (Arab. نسي Eth. quadril. ንሰሰ: with the insertion of ܢ id.)

NIPHAL, to be forgotten, Isaiah 44:21, ܐܠܐ ܢܫܐ ܕܢܫܐ "thou shalt not be forgotten by me," for ܢܫܐ. Kimchi, ܢܫܐ ܕܢܫܐ. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldst forget me;" had this been the meaning it would probably have been ܐܠܐ, not ܐܠܐ.

PIEL, to cause to forget, followed by two acc., Gen. 41:51.

HIPHAL ܢܫܐ i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know ܢܫܐ ܕܢܫܐ ܕܢܫܐ that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted ܕܢܫܐ thee part of thy iniquity.

Derivative ܢܫܐ, and the pr. n. ܢܫܐ.

II. ܢܫܐ—(1) TO BORROW (also written ܢܫܐ, see that root No. II. It appears to be of the same

origin as ܢܫܐ, so that it is properly, to take, receive) Const. absol. Jer. 15:10; Isa. 24:2.

(2) to lend to any one, an jemanden leihen.—(a) followed by ܐ of pers. (see ܐ A, No. 4), Jer. 15:10, ܐܠܐ ܢܫܐ ܕܢܫܐ "I have not borrowed, nor have they lent anything to me." Isa. 24:2, ܢܫܐ ܒܐ "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. ܢܫܐ creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by ܐ of price, i. e. usury, or interest. Neh. 5:11, "the hundredths of money, ܢܫܐ ܕܢܫܐ for which (mofur) ye have lent at interest;" i. e. which ye demand from your debtors. Part. ܢܫܐ an usurer, Ex. 22:24.

HIPHAL, i. q. Kal No. 2, followed by ܐ of pers. to lend to any one, Deu. 15:2; 24:10.

Derivatives, ܢܫܐ, and ܢܫܐ.

ܢܫܐ m. Gen. 32:33, i. q. Arab. نسا a nerve or tendon passing through the thigh and leg to the ancles, nervus ischiaticus. The derivation is unknown. [Referred to ܢܫܐ I. in Thes.]

ܢܫܐ m. a debt, 2 Ki. 4:7.

ܢܫܐ f. forgetfulness, Ps. 88:13, from the root ܢܫܐ No. I.

ܢܫܐ pl. f. women, see the sing. ܢܫܐ.

ܢܫܐ f. (from the root ܢܫܐ), a kiss, Cant. 1:2; Pro. 27:6.

ܢܫܐ fut. ܢܫܐ. Ecc. 10:11, and ܢܫܐ Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Eth. ንሰሰ id.; Syriac transp. ܢܫܐ); metaph.—(a) to vex, to oppress, Hab. 2:7.—(b) to lend on usury, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. ܢܫܐ, to bite; whence ܢܫܐ usury; Arab. نرض to gnaw; Conj. III. to lend on usury; Gr. δάκνισθαι ὑπὸ τῷ χρεῶν, Arist. Nub. i. 12; Lat. usura vorax, Lucan, i. 171).

PIEL, i. q. Kal, to bite, Nu. 21:6; Jer. 8:17.

HIPHAL ܢܫܐ to take usury of any one, followed by a dat. of pers. Deu. 23:21. Hence—

ܢܫܐ m. interest, usury, Psal. 15:5; Eze. 18:8, 13, ܢܫܐ ܕܢܫܐ to take usury of any one, Ex. 22:24.

ܢܫܐ, elsewhere ܢܫܐ which see; a chamber, a cell in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for נשנא a dwelling; I should rather regard it as the Pers. نشاء a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λίσση, it might easily be supposed that נשנא was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

נשל fut. נשל (intrans. No. 3) — (1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نزل; comp. the kindred words نزل, نزل, نزل), as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנָשַׁל הַבִּיטָה מִן הַמַּטְבֵּן "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

[“PIEL i. q. Kal No. 1, to drive out a people from a land, followed by נ 2 Ki. 16:6.”]

נשם fut. נשם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נשב, נשף, transp. נשם; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. נשם belongs to the root נשם.)

Hence נשמת, and —

נשמה f. — (1) breath, spirit — (a) the Spirit of God imparting life and wisdom, i. q. רִיחַ אֱלֹהִים Job 32:8; 33:4; compare 26:4. — (b) the spirit of man, soul, נִשְׁמָה (comp. נפש No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animals, i. q. נִשְׁמָה No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

נשמה Chald. breath, life, Dan. 5:23.

נשף TO BLOW (comp. נשם), Ex. 15:10; followed by א to blow upon, Is. 40:24. Hence נשף and —

נשף m. suff. נשפו — (1) the evening twilight, when a colder gale blows (רִיחַ הַיָּמִים Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκῆτος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

נשך fut. נשך 1 Ki. 19:20, and intrans. נשך Gen. 41:40 (see No. 1) — (1) pr. i. q. Arab. نسي to JOIN

(see Hipn.), TO ARRANGE, TO PUT IN ORDER, Hebr. fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, וְנָשַׁךְ עַל פִּיךָ "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נשך). 2 Chron. 17:17, וְנָשְׁכוּ "those armed with bows." Ps. 78:9, וְנָשְׁכוּ רֹחֲמֵי קִשּׁוֹת prop. "the armed of the archers," i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, וְצֶדֶק וְשָׁלוֹם נִשְׁקוּ "righteousness and peace have kissed each other" (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPIL, id. Eze. 3:13, "the wings of the living creatures נשקות אלה אלה which kissed each other," i. e. one of which touched the other; i. q. וְנָשְׁקוּ חֲבֵרֹת אֵשָׁה אֶל אֶחָתָה Eze. 1:9. Compare Ps. 85:11.

Derivatives נשיקה and —

נשק & נשק masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיָמֵי נֶשֶׁךְ "in the day of arms," i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on נש No. 2).

נשר an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey), ^{نسر} the beak of a bird of prey. Hence —

נשר [in pause נשר, plur. נשרים, constr. נשרי m. an eagle (Arab. نسر, Syr. نسر, Eth. ስርገ; id.)

Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312, seqq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁךְ* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedinann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

נֶשֶׁךְ plur. *נֶשֶׁרִים* Chald. id., Dan. 4:30; 7:4.

נֶשֶׁךְ TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָתַשׁ* Jer. 18:14 (Æth. *ሰሰ*: to lay waste, to destroy).

נֶשֶׁךְ m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوبشتن nobishten*, *نوشتن نوشتن* i. e. to write; a sibilant letter being transposed.

נָתַב an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *στειβω*; hence *נָתַב* a beaten path. As to the primary syllables *tab, tap, and pat*, imitating the sound of treading; see above. *בָּטַח* p. viii, and *קָבַח*, *קָפַח*. Arab. *نَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַב* to be derived; i. e. a raised and fortified way; like *קָסָה* from *קָלַל*; but *נ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

נָתַב i. q. *נָתַב* Ezr. 8:17, כתוב.

נָתַח only in Piel *נָתַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

נָתַח plur. *נָתַחִים* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

נָתַח m. and *נָתַחָה* f. *נָתַח* and *נָתַחָה*.—(1) prop. adj. trodden with the feet (see the root *נָתַח*).

נָתַחָה a trodden way, Pro. 12:28; and without *נָתַחָה* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַחָה* the ways to his house, Job 38:20.

נָתַחָה m. plur. prop. given, bestowed [*Ncthinim*], the name given to the *ἱερόδουλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Num. 8:19. Chald. Ezr. 7:24.

נָתַח fut. *נָתַח* (kindred to *נָתַח*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. Kal to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָתַח*, once inf. *נָתַח*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָתַח*.

נָתַח a root unused as a verb. Aram. *נָתַח* i. q. Hebr. *נָתַח* to give. Hence *נָתַח*].

נָתַח fut. *נָתַח*, *נָתַח*, also *נָתַח* 1 pers. (Jud. 16:5), imp. *נָתַח*, with *ה* parag. *נָתַח*, inf. absol. *נָתַח*, constr. *נָתַח* (for *נָתַח*), with suff. *נָתַח*, rarely *נָתַח* (Syr. *נָתַח*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַח* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַחְךָ* "thou gavest me;" Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of to give, we substitute the idea to cause to receive; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *ناول* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ב* of the price, to give any thing for, Joel 4:3; Ezek. 18:13; followed by *ל* to add something to, Ezek. 21:34. Impers. Prov. 13:10, *נָתַח מַצְיָהּ* "from pride arises strife," *ben Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַח יָד* to give the hand (to the victor), see *נָתַח*.

No. 1, letter *e*, but **נָתַן יְדוֹ בְּ**, see *ibid*, letter *b*.—(b) **נָתַן** to deliver into the power of any one, see *י*, letter *aa*, *β*; also **נָתַן לְפָנַי** (*præsen* geben), see *לְפָנַי* under the word **פָּנַי**; also followed by a dative, Isa. 50:6, **נָתַתִּי לְמַכִּים**, "I gave my back to the smiters;" **נָתַן עַל יְדִי** to give a command to any one, see *י*, No. 1, letter *aa*.—(c) **נָתַן עֵדָף** to give the back [to turn back], see *עֵדָף*.—(d) **נָתַן פְּרִי** to give (yield or bear) fruit (as a tree), i. q. **עֲשֵׂה פְרִי** Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) **נָתַן רַחֲמִים** לְ to have compassion for any one, see *רַחֲמִים*.—(f) **נָתַן כְּבוֹד**, **עוֹלָם** לְ to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) **נָתַן בְּמִשְׁמָר** to give any one into custody, see *מִשְׁמָר*, compare Gen. 39:20.—(h) **יְהִי מִי יִתֵּן** who will give? a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see *י*, No. 1, *d*. It is construed followed by an acc. Deut. 28:67, **מִי־יִתֵּן עָרָב** "Oh, that it were evening!" followed by an inf. Ex. 16:3, **מִי־יִתֵּן מוֹתֵנוּ** "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. *ל*, Deut. 5:26; Job 19:23; 23:3.

Farther, to give is used—(a) for to teach, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare *לָקַח* No. 2.—(β) to allow, to permit (like the Gr. *διδωμι*, Lat. *dare*, *largiri*, Syr.

and Arab. *وَهَبَ*, *وَسَّطَ*); followed by an acc. of pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, *הִנֵּחַ*, root *נָתַן*, and *נָתַח*), Gen. 20:6, **לֹא נָתַחֲדָה לְנוֹעַ אֵלָהָהּ** "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without *ל* Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) to utter, give forth, as the voice (see *קוֹל*), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere *מוֹפֵת*), compare *διδόται σημεῖα*, Mat. 24:24. A bolder use is *נָתַח* to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. **נָתַן** to set, to put, to place (*setzen, stellen, legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by *עַל*) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) **נָתַן לְפָנַי** to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and *עַל* of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deu. 17:15; but with an acc. of thing, and *עַל* of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) **נָתַן לֵב לְ** to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than **שׂוּם לֵב עַל** to turn the heart to anything. It is also said, **נָתַן דְּבַר אֵל לֵב פִּי** to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and **נָתַן אֵל לֵבּוֹ** *ἐν φρεσὶ θεῖται*, Ecc. 7:2; 9:1.

(3) to make, as *שָׂם*, *שָׂח*, Arab. *جَعَلَ*. Levit. 19:28, **נָתַן לָא תַחַתְּכֶם בְּבָשָׂרְכֶם** "ye shall make no cutting in your flesh." In like manner, **נָתַן מוֹם** to cause a blemish, to injure any one, Levit. 24:10. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, **אֲבִי הַמָּלְאִכִּים** "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and *ל* of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) **נָתַן דְּבַר קֵדְשׁ** to make a thing like, any thing similar to it. Isa. 41:2, **יִתֵּן קַעֲשֵׁר חֲרָבוֹ** "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, **וַיַּתֵּן אֶת־הַכֶּסֶף** "and he made silver to be as stones." Gen. 42:30, **וַיַּתֵּן אֹתָנוּ בְּמַרְגָּלִים** "and he held us as spies," *er behandelte uns wie Spionen* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by *לְ* of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τίθεσθαι*, for *νομίζεσθαι*, *ἡγεῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. **יִתֵּן** i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters *נָתַתִּי*, *נָתַתָּה*; it once occurs defectively *נָתַתָּה* 2 Sa. 22:41, for *נָתַתָּה*; like *נָתַן* Jud. 19:11, for *נָתַן*. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" **אֲשֶׁר תִּהְיֶה הוֹדָד עַל הַשָּׁמַיִם**, where *תִּהְיֶה* is taken by some for inf. absol., while some, with other points would read *תִּהְיֶה*. But as *תִּהְיֶה* in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]

Derived nouns, נתן, נתן, נתן; also the proper names נתן, נתן, נתן and the four which follow.

נתן Chaldee only found in fut. נתן, followed by makk. נתן inf. נתן, i. q. Hebr. to give, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb נתן. Hence נתן.

נתן ("whom God gave"), pr. n. Nathan—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

נתן-מלך ("whom the king has placed," i. e. constituted), [Nathan-melech], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

נתןאל ("whom God gave"), [Nethaneel], Gr. Ναθαναήλ, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

נתןיהו & נתניהו ("whom Jehovah gave"), [Nethaniah], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

נתס TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs נתץ and נתש. Job 30:13, נתסו "they tear up my path." (4 MSS. read by a gloss נתצו).

נתע i. q. נתץ No. 2, TO BREAK OUT (the teeth); ץ being (in the Aramean manner) changed into ֿ. NIPHAL, pass. Job 4:10.

נתץ fut. נתץ.—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. to destroy men, Job 19:10; Ps. 52:7.

(2) to break out teeth, Ps. 58:7; comp. נתע.

PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3.

NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; to be torn away (spoken of a rock), Nah. 1:6.

נתק TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, to draw away, to cut off any one (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. נתק castrated, Lev. 22:24.

PIEL, to tear up or off, as roots, Eze. 17:9; to

burst bonds, Psal. 2:3; 107:14; a yoke, Isa. 58:6 to wound by tearing, Eze. 23:34.

HIPHIL, metaph. to separate out, Jer. 12:3; to draw away from, to cut off from any place Josh. 8:6.

NIPHAL—(1) to be torn away, to be broken, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) to be torn out, as from a tent, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) to be separated, Jer. 6:29; followed by מן to be drawn away from, Josh. 8:16.

HOPHAL נתק i. q. Niphal No. 3, Judges 20:31. Hence—

נתק m.—(1) a scall, scab, in the head or beard, Lev. 13:30, seq.

(2) one suffering from a scall, Levit. 13:33; see נתק No. 2. Root נתק to pluck out (hairs), from the hair falling off from places where there is a scall.

נתר fut. נתר.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like τρέω, τρέμω, tremo.)

(2) i. q. Arab. تر "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. נתר, נתר to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, to tremble, i. e. to leap (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare נתר, נתר.

HIPHIL—(1) causat. of Kal No. 1, to cause to tremble, Hab. 3:6.

(2) i. q. Aram. Aph. prop. to shake off the leaves of a tree; hence to shake off a yoke, Isa. 58:6; and also נתק to shake off the yoke of captives, to loose captives, Ps. 105:20; 146:7. Poet. Job 6:9, נתר ידו ויבצעני "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—נתר 2 Sam. 22:33, see the root נתר.

נתר Ch. and Syr. to shake down, a leaf, a fruit of a tree; see Hebr. נ. 2.

APHEL, to shake down (leaves), Dan. 4:11.

נָתַר m. *nitro* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from **נָתַר** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to 'e so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

נָתַשׁ fut. יִתֵּשׁ prop. TO PLUCK UP plants (see

Hophal); hence—(a) *to destroy cities*, Ps. 9:7; idols, Mic. 5:13.—(b) *to expel nations from a land* (opp. to **נָתַשׁ**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, וְנִתְּשָׁם וְלֹא אֶחָד יִשְׁתָּם "I will plant them, and not pluck them up," i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. *to be expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. נָתַשׁ (Isa. 19:5) *to dry up*, as water, Jer. 18:14.

HOPHAL, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, סָמֶךְ, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, 𐤌.

In sound I suppose that it was anciently pronounced as a lighter sibilant than שׁ, which latter, before the use of diacritic points, was not distinguished in writing from שׁ, see Lehrs. pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter ס, as סָבַר, סָבַר, or with the letter שׁ, as שָׁם, שָׁם; and many roots written with the letter ס even differ altogether from the roots written with the letter שׁ, as סָבַל to be foolish, שָׁבַל to behold, to understand, סָבַר to shut up, and שָׁבַר to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter Samech (ܣ) alone is used, and so in Arabic the letter Sin (س); the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׁ, as שָׁבַר, Ch. סָבַר leaven; שָׁבַר, Ch. סָבַר to expect. And this uncertainty in spelling appears even in the later Hebrew, where סָבַר stands for שָׁבַר Ezr. 4:5; שָׁבַל for סָבַל folly, Ecc. 1:17. [This is assuming what cannot be admitted, that Ecc. is one of the later books.]

Instead of the Hebrew שׁ in Arabic ش is commonly used; for ס as سَیַד סָבַר to adore; سَیַס סָבַר to bind; سَیַס סָבַר a sour grape; סָבַר to cover; more rarely ش, شَتוֹד סָבַר winter.

In the Hebrew language itself, and in the Aramaean, ס is not unfrequently interchanged—(a) with the harder שׁ, as שָׁבַר and סָבַר a coat of mail; סָבַר Aram. שָׁבַר to gather; סָבַר and סָבַר prop. to inhabit;

סָבַר and שָׁבַר to pour, etc.; compare סָבַר, סָבַר, etc. We know also that the Ephraimites pronounced שׁ like the letter Samech, Jud. 12:6.—(b) with י and ך; see under those letters.

סָבַר an unused root; Arab. سَال to extend, to expand; also to cut off anything extended, as a cloth; hence perhaps to measure (see סָבַר); whence—

סָבַר plur. סָבַר f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word סָבַר Isaiah 27:8; contr. from סָבַר (with Dag. fort. conjunctive; like סָבַר for סָבַר, to measure (and) measure (ie nach dem Masse), i. e. moderately; comp. סָבַר Jer. 10:24; and סָבַר Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that סָבַר is for סָבַר (root שָׁבַר), by moving, terrifying her.

(2) specially a certain particular measure of corn; according to the Rabbins, the third part of an Ephah (אֶפְהָי); according to Jerome on Matt. 13:33, sesquimodius, Gen. 18:6; 1 Sam. 25:18. Dual. סָבַר for סָבַר 2 Kings 7:1, 16; in the Syrian manner contr.; like סָבַר, סָבַר. From the Aramaean form סָבַר has arisen Gr. σάρον, which is used by the LXX., the writers of the New Test., and Josephus.

סָבַר m. a shoe; specially a military shoe, caliga; to be distinguished from the ocrea (מָצָח). (Chald. סָבַר; Syr. סָבַר). Isaiah 9:4, סָבַר "every shoe of him that is shod," i. e. of the soldier. From the root—

סָבַר—(1) pr.; apparently TO BE CLAYEY, MIREY; compare Chald. סָבַר, סָבַר; Hebr. סָבַר clay; kindred to

the noun **סנכא** clay. Hence **סנכא** a shoe, by which we keep the clay and mud from our feet. Hence—

(2) *to shoe*, like the Syr. **סנכא**. Part. **סנכא**; see **סנכא**.

סנכא Isa. 27:8; see **סנכא**.

סנכא TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeitic words, as **סנכא**, *sorbere*; with the insertion of **ל**, *schlürfen*; with the omission of **ר**, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, *σῆψω*. **סנכא** appears to be of the same origin), Isa. 56:12. Part. **סנכא** a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. **סנכא** drunken, Nah. 1:10. Hence—

סנכא Eze. 23:42 כחב i. q. **סנכא**; and—

סנכא m. suff. **סנכא**—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

סנכא (fort. i. q. Æthiop. **סנכא**: a man; compare **סנכא**, [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2, seems to have been *Meroë*, a province of Æthiopia flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. **סנכאים** Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplem., p. 1707.

סנכא pret. fully and defect. **סנכא**, **סנכא**, **סנכא**, inf. **סנכא** and **סנכא**, fut. **סנכא** and **סנכא**.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself **סנכא** על ציריה on its hinge." 1 Sa. 15:27 **סנכא** **סנכא** **סנכא** "and Samuel turned himself to go away." Followed by **סנכא** Ecc. 1:6; **סנכא** 1 Ki. 2:15; Ps. 114:3, 5; **סנכא** Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and **סנכא** **סנכא** of that from which we turn away, 1 Sa. 17:30, **סנכא** **סנכא** "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by **סנכא** **סנכא** to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. *to turn about*, Cant. 2:17; Psal. 71:21. Also, *to turn* is put absol. for *to approach* 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of things, it is i. q. *to be brought to*, *to be bestowed upon*, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) *to go round* (which is done by turning oneself continually) in any place; *to go over* a place, e. g. a city, or cities, followed by **סנכא** Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, **סנכא** **סנכא** "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about **סנכא** **סנכא** a way of seven days;" (the words **סנכא** **סנכא** are really in this sentence the accusative, depending on the verb: compare Arab. **سرى ليلا** let us go by night; Plin. H. xxiii. 1, "*si statim bina stadia ambulentur*"); also, *to go round about* a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) *to surround*, *to encompass*, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by **סנכא** 2 Ki. 8:21; and **סנכא** Job 16:13; Jud. 20:5. Gen. 37:7, **סנכא** **סנכא** "and so your sheaves surrounded and did reverence to it." Absol. *to surround* (a table) is i. q. *to recline*, or *sit down* at table. 1 Sa. 16:11, **סנכא** **סנכא** "we will not sit down." Compare **סנכא**. To these are to be added two figurative significations.

(4) *to be turned*, i. e. *to be changed*; followed by **סנכא** *to be made* like any thing, Zec. 14:10.

(5) *to be the cause of* any thing [*to bring it about*] (comp. Arab. **سبب** cause, **سبب** to be the cause, to effect; Talm. **סנכא** cause, pr. a thing or occasion on which something else depends; German *Umstand*, *circumstance*, from the signification of surrounding; compare **סנכא**, 1 Sam. 22:22, **סנכא** **סנכא** "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.

NIPHAL **סנכא** and **סנכא** Ezek. 26:2; fem. **סנכא** for **סנכא** (see Lehrs. p. 372; Gramm. ed. x. § 66 note 11); fut. **סנכא**, **סנכא**—(1) i. q. Kal No. 1, *to turn oneself*, Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. *to be transferred* to any one, followed by **סנכא** Jos. 15:3; Jerem. 6:12, **סנכא** **סנכא** "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, *to surround*, Jud. 19:22; followed by **סנכא** in a hostile sense, Gen. 19:4; Josh. 7:9.

PIEL **סנכא** i. q. Kal No. 4, *to turn about*, i. e. *to change*, 2 Sa. 14:20.

POEL סנכא (1) i. q. Kal No. 2, *to go about* in a place, followed by א Cant. 3:2. Followed by an acc., *to go over a place* (im Orte umhergehen), Psalm 59:7, 15; *to go round a place* (einen Ort umgehen), Ps 96:6. Followed by על in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, *to surround*, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נקבא נקבא "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL הִסְבֵּה fut. יִסְבֵּה—(1) causat. of Kal No. 1, *to cause to turn*, Ex. 13:18; trans. *to turn*. 1 Ki. 9:14, וַיִּסְבֵּה הַמֶּלֶךְ אֶת־פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. וַיִּסְבֵּה עֵינָיו מִן הָעַיִן *to turn away the eyes from*, Cant. 6:5. Figuratively, הִסְבֵּה לֵב פִּי עַל *to turn or direct any one's heart to some person or thing*, Ezra 6:22; compare 1 Ki. 18:37; and without לֵב. 2 Sa. 3:12, וַיִּסְבֵּה אֶל־יִשְׂרָאֵל "to turn all Israel to thee." From the idea of turning round, it is *to transfer*, followed by ל of pers., *to any one*. 1 Ch. 10:14, וַיִּסְבֵּה אֶת־הַמְּלִיכָה לְדָוִד "and turned the kingdom to David;" followed by אֶל of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 1 Sa. 20:12.

(2) causat. of Kal No. 2, *to cause to go round, or about*, i. e. *to lead round*, e.g. a person, Eze. 47:2; a host, Ex. 13:18; *to surround with walls*, 2 Ch. 14:6.

(3) causat. of Kal No. 4, *to turn, to change*. 2 Ki. 23:34, וַיִּסְבֵּה אֶת־שְׁמוֹ הַיְּהוֹיָכִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(a) i. q. Kal No. 1, *to turn oneself*, 2 Sam. 5:23.—(b) i. q. Kal No. 2, *to go round a place*, with an acc., Josh. 6:11.—(c) i. q. Kal No. 3, *to surround*, Ps. 140:10.

HOPHAL הִסְבֵּה fut. יִסְבֵּה—(1) *to turn oneself, to turn*, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) *to be surrounded, inclosed*, Exod. 28:11; 39:6, 13.

(3) *to be turned, changed*, Nu. 32:38.

Derived nouns, סְבִיבָה, סְבִיבָה, סְבִיבָה, מְסִיבָה, מְסִיבָה.

סְבִיבָה f. (from the root סָבַב) *turn or course of events* (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נְסִיבָה 2 Ch. 10:15.

סְבִיבָה m. (from the root סָבַב) subst. *circuit*, 1 Ch. 11:2. Hence סְבִיבָה *from a circuit, from every side, round about* (ἀντροθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. לְסְבִיבָה *from round about any thing, rings von (einer Sache) weg*

Nu. 16:24, 27. In acc. סְבִיבָה adv. *around*, Gen. 23:17; Ex. 16:13; and doubled סְבִיבָה סְבִיבָה *around about*, Eze. 40:5, seq.; לְסְבִיבָה prep. *around* (any thing), e.g. לְסְבִיבָה סְבִיבָה *around the tent*, Ex. 40:33; Nu. 1:53.

Plur. m. סְבִיבָה—(1) those *who are around* any one, i. e. *neighbours*, Jerem. 48:17, 39.

(2) *circumjacent places (les environs), neighbourhood*. Jer. 33:13, בְּסְבִיבָה יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. *around* (any one). Ps. 50:3, סְבִיבָה נִשְׁעָה מְאֹד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סְבִיבָה—(1) *circuits (die Umläufe), circles, orbits*, in which any one goes. Eccles. 1:6, וְעַל הָרוּחַ סְבִיבָה לֵב הָרוּחַ "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סְבִיבָה No. 2, *circumjacent places* (Umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., *around, about*. Nu. 11:24, סְבִיבָה הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סְבִיבָה *round me*, etc.

סָבַב TO INTERWEAVE, TO ENTWINE, TO PLAIT. especially branches (see שָׁבַב Arab. شَكَّ II. id. Conj. I. to mingle. By softening the letter ב from this root comes the עו quiesc. שוּבָה). Part. pass. נֹשֵׁב. 1:10.

Pual, pass. Job 8:17. Hence—

סָבַב m. (with Kametz impure), *branches interwoven, a thicket*, Gen. 22:13. Here also as it seems to me belongs בְּסָבַב Ps. 74:5, so that (.) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מְנַתְּחֵלֵקִי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read *menath*; compare Ps. 11:6; 16:5. A few copies have בְּסָבַב from סָבַב (of the form נָסַב), of which there is another trace in pl. סְבִיבָה Isa. 9:17; 10:34.

סָבַב with suff. סְבִיבָה (Dag. forte euphon.), Jerem. 4:7, id.; compare שוּבָה.

סְבִיבָה Chald. f. Dan. 3:5, and שְׁבִיבָה verses 7, 10, 15; *sambuca*, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נָבִיל); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַב); in Dan. loc. cit. it is connected with סְבִיבָה, a word clearly of Greek origin.

סבכי (for סבך יי "the wood of Jehovah," i.e. crowd of the people of God, comp. סבך), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29, for which, 2 Sa. 23:27, there is a corrupted reading, סבכי; 20:4; 27:11.

סבל fut. יסבל. TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to bear griefs, sins, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حامل carrying, bearing in the womb, ثقل,

to be pregnant, to bear in the womb. Syr. حبل laden, gravid.

HITHPAEL הִסְבִּיל to become burdensome, Eccl. 12:5. Hence the four following nouns.

סבל Ch. i. q. Heb. also to lift up (comp. נשא), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

סבל m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. —in 1 Ki. 5:29 there is in apposition סבל נשא.

סבל m. a burden, 1 Ki. 11:28; Ps. 81:7.

סבל m. with suff. סבלי (with Dag. forte euphon.) like סבכו; comp. Kimchi Michl. p. 212; (and this form must not be derived from סבל, nor yet from סבל), a burden, Isa. 10:27; 14:25. על סבלי "the yoke which (the people) bears," Isa. 9:3.

סבלה or **סבלה** f. only in pl. const. סבלות *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

סבלת in the dialect of the Ephraimites, i. q. סבלת an ear of corn, Jud. 12:6.

סבר Ch. i. q. Heb. שבר TO HOPE. (In Targ. often for the Heb. כחש, קנה. Syr. صبر to suppose, to think). Dan. 7:25, להשגיה, יסבר להשגיה "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοεῖν τοῦ ἀλλοιωθῆναι.

סברים ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath. Eze. 47:16.

סבתא Gen. 10:7 (21 MSS. אבתא) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, Σαβάρ, Σαβά, Σαβאי (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סמראי, for which read סמראי i.e. the Sembridae, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

סבתה ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זנגיטני Zingitani, on the eastern borders of Ethiopia.

סג pl. סגים, see סגים.

סגר fut. יסגר. TO FALL DOWN to worship, followed by ל Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

סגר fut. יסגר Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by ל. (Syr. صغر to adore, compare the observations under the word קשה Arab. سجد id.; whence مسجد Mosque.)

סגור m. (from the root סגר). —(1) a shutting up, an enclosure, Hos. 13:8, סגור לבם "the enclosure of their heart," i.e. precordium.

(2) Job 28:15 i. q. וקב סגור, see סגר.

(3) As to the words, Ps. 35:3, see the root סגר.

סגל an unused root, Ch. סגל, סגל to acquire, סגלה property; hence —

סגלה f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. סגלת יהוה often used of the people of Israel (compare סגלה), Ex. 19:5; Deu. 7:6; 14:2; 26:18.

סגן or **סגן** only in pl. סגנים prop. a substitute deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. شاعنه the letters ט and נ being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Eze. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, רב סגנין "the chief of the governors" (of the Magi).

I. סָגַר fut. יִסְגֵּר (kindred to the verb סָגַר, to SHUT; followed by an acc (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by פָּעַר (prop. to shut around; see פָּעַר No. 3, α). 1 Sam. 1:6, בִּירְסָהּ יִסְגֵּר יְהוָה בְּעַד רַחֲמָה "for Jehovah had shut up her womb;" followed by עַל Exod. 14:3, סָגַר עֲלֵיהֶם הַמִּדְבָּר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יִסְגֵּר עֲלֵי אִישׁ "he shuts over a man" (sc. a subterranean prison); followed by לְקִרְאָתָא a pregnant construction, Psalm 35:3, "make bare the spear לְקִרְאָתָא רִדְפִי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סָגַר or סָגַר to be a subst., signifying *sagaris*, by comparison with *σάγαις*, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וַיִּסְגֹּר יְהוָה לְקִרְאָתָא וַיִּסְגֹּר "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סָגֵיר shut, Eze. 44:1, 2; 46:1; hence *precious*; hence סָגֵיר קָנָה precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, *to be shut up*; used of gates or doors, Isa. 45:1; *to be shut up, inclosed*; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. *to shut up oneself*, Eze. 3:24.

PIEL, סָגַר i. q. Hiph. No. 2.—(1) *to deliver*; followed by בְּ into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, *to be shut*; Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPIL—(1) *to shut up*, e. g. a house, Leviticus 14:38; *to shut any one up*, Lev. 13:4, 5, 11.

(2) i. q. Pi. *to deliver up*, Obad. 14; followed by אֶל Deut. 23:16; and בְּיָד 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. *to deliver into the power of others* (Preis geben) Deu. 32:30; Am. 6:8; followed by ל of pers. Ps. 78:48.

Derivatives, סָגַר, סָגֵיר, סָגֵיר.

II. סָגַר an unused root, Arab. سَجَرَ to fill with water, pass. to be swollen with water. Hence סָגֵיר.

סָגַר Ch. *to shut, to close*, Dan. 6:23.

סָגֵיר m. *rain*, Prov. 27:15; from the root סָגַר No. II. (Ch. סָגֵירָא, Syr. سَجَرَ, Sam. سَجَرَ read אֶסְגֵּר id.)

סָגַר m. *stocks, nervus*, i. q. מַהֲפָקֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. سَجَرَ, Ch. סָגֵירָא id.), from the root—

סָגַר TO STOP, TO SHUT UP with a bar, or bolt.

סָגֵיר masc. *indusium*, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σινδών. (Syr. سِنْدُون, in the Syr. version of the New Test. this stands for the Gr. σινδώνιον, Luke 19:20; λέντιον, John 13:4). From the root סָגַר.

סָדַם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂדַם, שָׂדַם to burn. Hence—

סָדַם Gr. Σόδομα, *Sodom* ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. *Vines of Sodom* (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; *judges of Sodom* mean unjust judges of corrupt or oral, Isa. 1:10.

סָדַן Arab. سَدَن i. q. **סָדַל** TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter ל); whence **סָדִין**, **סָדָן**, **סָדִין** a sail, a wide garment.

סָדַר an unused root; Ch. **סָדַר** i. q. Heb. **סָדַר** to place in a row, to dispose, or arrange in order; whence **סָדָרָה**, **סָדָרָה**, and —

סָדַר m. order, pl. Job 10:22. (Syr. **سَدَر** id.).

סָהַר an unused root [kindred with **סָהַר**, **סָהַר**]; in Samarit. i. q. **סָהַר** to go round, to surround; hence to be round. Talmud. **סָהַר** a wall, a fence. Hence —

סָהַר m. roundness; found once Cant. 7:3. **סָהַר** "a bowl of roundness;" i. e. round. (Syr. **سَهَر** the moon; comp. **سَهَر**). And —

סָהַר m. a tower, so called from its being round, a castle (Syriac **سَهَر** a fortress, a palace). **בֵּית הַסָּהַר** the house of the castle, used of a fortified prison, Gen. 39:20 — 23; 40:3, 5. The Samaritan copy has **סָהַר**, which shows a leaning towards Aramaism.

סֹא [So], pr. n. of a king of Egypt, a cotemporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Ethiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (**סָהַרְהָקָה**), who reigned for 14 years (Euseb. 12). The name of Sevechus is from the Egyptian *Sebch*, i. e. the god Saturn (Champollion, *Panthéon de l'Egypte*, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

I. **סָוַג** or **סָוַג** (once **סָוַג** 2 Sa. 1:22) i. q. **סָוַג** TO GO AWAY FROM, TO DEPART, especially from God, followed by **סָוַג** Ps. 80:19; 53:4. Part. pass. Prov. 14:14, **סָוַג** one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL **סָוַג**, fut. **סָוַג** to draw back (prop. to be made to draw back) — (a) used of an enemy when retreating, commonly with the addition of **סָוַג**. Ps. 35:4, **סָוַג** **סָוַג** "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5. — (b) followed by **סָוַג** to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see **סָוַג**.]

Derived nouns, **סָוַג**, **סָוַג**, **סָוַג**.

II **סָוַג** TO HEDGE ABOUT, i. q. Heb. **סָוַג**, **סָוַג**. Syr. **سَوَّج**, Ch. **סָוַג**. Part. pass. Cant. 7:3.

סָוַג once, Eze. 22:18 כְּחִיב i. q. **סָוַג** dross, scoria **סָוַג** m. a prison, cage of a lion, Ezek. 19:9 LXX. **καμάς**. Vulg. *cavea*. Root **סָוַג**.

סָוַג m. prop. a couch, cushion, triclinium, on which persons recline (for **סָוַג**, Arab. **سَوَّج**, a cushion, a pillow, from **סָוַג** Niph. No. 2, which see). Hence —

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22, **סָוַג** "without deliberation;" opp. to **סָוַג** Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19, **סָוַג** "my familiar acquaintance." **סָוַג** familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, counsel.]. Psal. 25:14; Pro 3:32; Job 29:4.

(4) a secret; whence **סָוַג** **סָוַג** to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

סָוַג (for **סָוַג** "an acquaintance of God"), [Sodi], pr. n. m. Num. 13:10.

סָוַג a very uncertain root, see **סָוַג**.

סָוַח i. q. **סָוַח** TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. **סָוַח** [and the following words] —

סָוַח [Suah], pr. n. m. 1 Ch. 7:36.

סָוַח f. i. q. **סָוַח** sweepings, filth, dung, Isa. 5:25, **סָוַח**. LXX. **σκαπία**. Vulg. *quasi sterces* Targ. **סָוַח**. Kimchi considered the letter כ to be radical in this word, so that **סָוַח** would be from the root **סָוַח** to sweep away; whence **סָוַח** sweepings; but כ of resemblance in such a sentence could hardly be omitted by ellipsis.

סָוַח an unused root, which seems to be the same as **סָוַח** and **סָוַח** to draw back. Hence —

סוּחַ [*Sotai*], pr. n. m. Ezr. 2:55; Neh. 7:57. [In Thes. this is referred to שוּחַ.]

סוּחַ i. q. **סוּחַ** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from **מָשַׁח**, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and 7 of the oil, Eze. 16:9; intrans. *to anoint oneself*, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare **מָשַׁח** Am. 6:6); Deut. 28:40, **לֹא תִשָּׁח** "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, *to anoint oneself*, 2 Sa. 12:20. But the part. **מִשָּׁח** Jud. 3:24, is i. q. **סוּחַ** covering, from **סָכַח**. Derivative, **סוּחַ**.

סוּחַ f. Chald. Dan. 3:5, 10, 15, and with **סוּחַ** omitted **סוּחַ** verse 10 כְּחִיב, Syr. **سُوحَا** a double pipe with a bag, *Sackpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled *Shilte Hagibborim*, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters **עֲנִיב**.

סוּחַ pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **COṚAN**; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from **סוּחַ** to open, and **CA**, which forms participles; Arab. **أسوان** Eze. 29:10; 30:6, in both places in the accusative, *to Syene*. See Jablonskii Opuscc. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

סוּחַ an unused root, i. q. **שׂוּחַ** *to be glad*, prop. *to leap for joy*, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also **סוּחַ**]—

סוּחַ m.—(1) *a horse*, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **סוּחַ**, **סוּחַ** id.).

(2) *a swallow*, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι περὺγεσθαι, Isa. 38:14, and Jer. 8:7 כְּחִיב, where the **קרי** has **סוּחַ**. The word is rendered *swallow* by LXX., Theod., Jerome. The Hebrew interpreters explain it to be *the crane*. See Bochart, Hieroz. t. ii. p. 60.

סוּחַ f. *a mare*, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders *equitatus*. But it would not be very elegant to compare a beloved female to *cavalry*.

סוּחַ ("horseman"), [*Susai*], pr. n. m. Num. 13:11.

סוּחַ see **סוּחַ**.

סוּחַ—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. **סוּחַ**, which see. Hence **סוּחַ**.

(2) to make an end (see Hiph.), but in Kal intrans. *to leave off, to desist*, Isa. 66:17; Est. 9:28. Here also are to be referred **סוּחַ** Psal. 73:19 (Milél), and **סוּחַ** Am. 3:15 (Milra on account of Vav converse). (Syr. and Chald. id., Arab. **ساف** VIII. to cause to perish, to exterminate).

HIPHIL, *to take away, to destroy, to make an end of*. Zeph. 1:2, 3, **סוּחַ** "in taking away I will take away;" and Jerem. 8:13, **סוּחַ** "taking away I will take them away;" where inf. pleon. is from the kindred verb **סוּחַ** No. 5 (comp. Isa. 28:28). Hence **סוּחַ**, **סוּחַ**.

סוּחַ Chald. id. *to have an end*, i. e. *to be fulfilled*, as a prediction, Dan. 4:30 (compare **סוּחַ** No. 1, fin.).

APHEL, *to make an end of* a thing, Dan. 2:44.

סוּחַ m.—(1) *rush, reed, sea weed*. (The etymology is not known, and it cannot be derived from the verb **סוּחַ**. Perhaps it may be of the same origin as the Lat. *scirpus, sirpus*, the old high Germ. *Sciluf*, Germ. *Schilf*, Dan. *sif, saf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots **סוּחַ**, **סוּחַ**). Specially—(a) *sea weed*, Jon. 2:6; whence **סוּחַ** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **פִּוּסִּי**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opuscc. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) *a rush* growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

סוּחַ masc. *an end*, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. **סוּחַ** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root **סוּחַ**.

סוּחַ emphat. **סוּחַ** Chald. id., Dan. 4:8, 19; 6 27 7:28.

סֹפֶה fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה *parag.* סֹפֶה Hos. 8:7.

סָר fut. יָסַר, with ו convers. וְיָסַר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by מִן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מִלְּפָנֶיךָ Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) *to depart from God*, i.e. to turn away from his worship, followed by מִלְּפָנֶיךָ 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מִלְּפָנֶיךָ Eze. 6:9; מִן Jer. 17:5; followed by בְּ in a pregnant sense, to turn aside (from God), and to be turned against him (as if more fully expressed בְּ וְיָסַר), Hos. 7:14. On the contrary—

(b) God is said *to depart from any one*, i.e. to give him up, leave him destitute, followed by מִן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i.e. to desert him, to leave him destitute; followed by מִן Gen. Jud. l. l. c. c.; מִן 1 Sa. loc. cit. Poet., Pro. 11:22, “a fair woman מִן מִן from whom understanding has departed,” void of understanding.

(c) *to depart from the law*, followed by מִן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מִן 2 Ki. 10:31; from evil (i.e. to avoid evil), Job 1:1.

(d) *to withdraw from calamity*, i.e. *to escape* it (entweichen, entkommen). Job 15:30, “he shall not depart out of darkness,” he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφύγει σκότος.

Absolutely, those are sometimes said *to have departed*—(a) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Ps. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, “the bitterness of death has turned aside;” i.e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, “and the high places did not turn aside;” were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3, אֶסְרֶהנָּא וְיָרָא “let me now draw near and see;” verse 4; Ruth 4:1; followed by ל of person, 1 Ki. 22:32; followed by אֵל it is, to turn in unto (einfahren) any one, Jud. 4:18; Gen. 19:3; אֶלְבֵּית into any one’s house, ibid.; verse 2: also followed by ה local, as

שָׁמָּה סָר to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; הֵנָּה סָר to turn in hither, Prov. 9:4, 16 Absol. *to have access* to any one, 1 Sa. 22:14.

HIPHAL, הִסִּיר, fut. יִסִּיר, with ו convers. וְיִסִּיר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i.e.—(a) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one’s sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one’s head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i.e. to lay aside), Gen. 38:14; reproach, dishonour, 1 Sam. 17:24; the right of any one (i.e. to deprive of), Job 27 2; 34:5, etc.—(b) followed by מִלְּפָנֶיךָ *to turn away* any one from the worship of God, Deut. 7:4.—(c) *to recall* one’s words, Isaiah 31:2.

(2) followed by אֵלַי to cause to turn aside to oneself, *to bring to oneself*, 2 Sam. 6:10.

HOPHAL הִסִּיר *to be removed*, Levit. 4:31; Dan. 12:11. Isa. 17:1, דָּמָשֶׁק מִן מִן “Damascus shall be removed (i.e. taken away) from amongst cities;” compare מִן No. 5.

PILEL סָר causat. of Kal 1, let c, *to cause to depart*, used of a way; i.e. *to turn it aside* from what is right and true, Lam. 3:11 (compare verse 9).

Hence סָר, יָסַר, pr. n. סָר and—

סָר—(1) part. pass. i. q. סָר removed, expelled (compare 1 Sam. 28:3). Isaiah 49:21, נִלְהָ וְסָרָה “an exile and expelled.” Jer. 17:13, סָרִי “those who are removed from me,” i.e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21, סָרִי הַנֶּזֶן לְכַרְיָה “the degenerate branches of a strange vine.”

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is הִסִּיר the gate of the foundation.

סִית not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from יָצַת a thorn, a goad).

HIPHAL הִסִּית, and הִסִּית Jer. 38:22; fut. יִסִּית, and יָסִית Isa. 36:18; part. מְסִית 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*;—(a) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Deut. 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by בְּ

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, **דָּרִי־סִיחָה** "lest he drive thee out by chastening;" followed by **כִּן** 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

סות m. *ἡ ἀπὸ λεγόμεν.* Gen. 49:11, a garment, by aphæresis for **סִסֹּת** (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of **כ** being omitted at the beginning of a word (an example of its omission in the middle is found in **סס** for **סָס**, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. **סָבִי** and **דָּבִי** hostility, **סָבִי**, **סָבִי**, and **סָבִי** possession; also, the mark of the genitive in the common language. [This word may be from **סָוֶה**, see Thes.]

סָחַב—(1) i. q. Arabic **سحب** TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, **אֶת־הַדְּלָבִים לִסְחָב** "I will send dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָחַבָה f. a tearing in pieces. Jer. 38:11, 12, **בְּלֵי הַסָּחַבֹּת** "old torn cloths."

סָחָה TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic **سحا** id.; Syriac **ܣܚܐ** broom; Ch. **סָחָה** to wash. Kindred roots are **סָחַב**, from which **סָחִי**, **סָחָה**, and **סָחָף**.) Hence—

סָחִי m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. **סָחִי** dung.)

סָחִישׁ *ἀπ. λεγόμεν.* 2 Ki. 19:29; for which, Isaiah 37:30, there is found **שָׁחִישׁ** that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. **סָפִיחַ**. LXX. 2 Ki. *αὐτόματα*. Aqu. and Theod. in Isa. *αὐτοφυῆ*. See as to the etymology under **שָׁחִישׁ**.

סָחַף Arab. **سحب**—(1) pr. i. q. **סָחַב**, **סָחָה** TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic **سحيفة** a violent, sweeping rain; **سحاب** a torrent.)

(2) to cast down to the ground (Syr. **ܣܚܦ** id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סָחַר TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is **סָחַר** which see. Ch. **סָחַר** is very often in the Targums for the Heb. **סָכַב**. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. **سحر** and **سحر** the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, *ἐμπορεύομαι*. Genesis 42:34, **וְאַתְּ־הָאָרֶץ תִּסְחָרִי** "and ye shall go through the land," i. e. to buy corn. Part. **סָחַר** a chapman, merchant, *ἐμπόρος*, Genesis 23:16; 37:28. **סָחָרִי** the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. **סָחָרַת** a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramaean and Arabic the signification of trading is expressed by the cognate verb **סָחַר**, **سحر**).

PIEL **סָחַרְחַר** to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives **סָחָר** and the four nouns which follow

סָחָר m. [const. **סָחָר**]—(1) mart, emporium. Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָחָר m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, **כִּי טוֹב סָחָרָה מִסִּפְחֵי־כֶסֶף** "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָחָרָה f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, **סָחָרֵת יָדֶךָ** i. q. **סָחָרִי יָדֶךָ** verse 21, the merchants who are at thy hand (*bie bu an der Hand hast*).

סָחָרָה f. a shield, so called from surrounding i. e. defending (from the root **סָחַר** to surround, comp. **סָחַל** a tower, fortress), Ps. 91:4.

סָחָרֶת f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. **ܣܚܐܢܐ** lapis niger tinctorius (and **ܣܚܐ** being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see **כַּחֲרֵת**. Tortoiseshell is what **ס** has been supposed to be by Hartmann (Hebräerin iii. p. 353), consisting as it were of

shields (compare סחרה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see סחש.

סחש plur. i. q. סחש *faults*, Ps. 101:3; from the root סחש i. q. שחש to sin, to transgress.

סחש m. (from the root סחש), Eze. 22:18 קרי (where there is the סחש), and plur. סחשים *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, סחש סחש, "take away the dross from the silver;" Pro. 26:23, סחש סחש "silver of dross," i. e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחש); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחש in many copies, both MS. and printed, there is read סחש Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סחש m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סחש to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סחש ("sweeping away," i. e. a leader, carrying every thing before him, from the root סחש), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence *the city of Sihon*, i. e. Heshbon, Nu. 21:28.

סחש an unused root, prob. to be *muddy, clayey*; kindred to the root סחש, whence the Chaldee סחש, Syriac סחש clay, i. q. Chald. סחש, Syr. סחש Arab. طين.

סחש ("clay"), [Sin], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i. e. marsh, and فرامة *Farama*, which latter indeed is from the Egyptian φεροις, i. e. a clayey place (from φ art. masc., φ to be, and ον clay); as has been observed by Champollion, l'Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סחש pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælanite); celebrated for the giving of the Mosaic law; called more fully סחש Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (סחש dry), from which towards the south there is the ascent to another, called *Sinai*, kar' סחש perhaps clayey, miry; compare the neighbouring desert of סחש; the third summit towards the south-west is called Mount St. Catharine. See Burckhardt's Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סחש Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סחש [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 2, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, Syn. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) סחש Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be *the land of the Sereæ or Chinese, Sinenses*; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سينا, جين, صين, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

correct who suppose that the Chinese were so called from the dynasty of *Tshin*, who reigned from the year 246, A.C., and onward (see Du Halde, *Descr. de la Chine*, t. i. § 1; Abel-Remusat, *Melanges Asiatiques*, ii. p. 334, seqq.), a Hebrew writer, contemporary with Cyrus [but Isaiah lived centuries before], would not make any mention of it; but (whatever be thought of the people *Tshinas*, mentioned in the laws of Menu) the authors of this opinion themselves concede, that the name of that dynasty might be known amongst foreign nations before it was in possession of the whole empire of China; nor, indeed, are we in want of other modes of explaining this name. In the Chinese language *dshin* denotes *iron*; why then may not this name have been given to the Chinese by foreigners? for instance, by the Indians (amongst whom also, in the books of the Buddhists, mention is made of *Dshina*; see Klaproth, *Asia Polyglotta*, p. 358). This name may have been given to them as that by which they called themselves and all men. We have a similar instance in the Ethiopic pr. n. סְכָא and שְכָא i. q. ሰጠኝ: a man. Those who do not apply this to the Chinese, either understand it of the *Pelusiotes* (compare פִּלּוֹ), and by Synecd. the Egyptians, as Bochart, *Phaleg*. iv. 27, or the *Syenites* (compare סִינַיָה). LXX. ἡ Περσῶν.

סִים *a swallow*, Jer. 8:7 קִיר for סִים.

סִסְרָא ("a field of battle," compare Syriac ܣܝܣܪܐ, perhaps, for סִסְרָא from the root סִסַּר = סָר to leap onward, to make an onset), [*Sisera*], pr. n. m.—(1) of a general of Jabin, king of Canaan, Jud. 4:2, seq.; Ps. 83:10.—(2) Ezr. 2:53; Neh. 7:55.

סִיעָא ("council," so the Syr. and Ch., ["congregation, assembly"]), [*Siaha*], pr. n. m. Neh. 7:47; for which there is a corrupted form, סִיעָא Ezr. 2:44; which seems to have arisen from two others סִיעָא and סִיעָה, compare סִיעָה.

סִיפְנִיָה Dan. 3:10 כְּתִיב, for סִיפְנִיָה which see.

סִיר Med. Yod, to boil up, to bubble up; compare סָר to spring up, to boil or bubble up as wine, anger, a fever, Hebr. שָׂאָר and שָׂאָר to ferment, לָרִי to boil up, to ferment, gāḥren. Hence—

סִיר comm (Jer. 1:13; Eze. 24:6).

(1) *a pot*, so called from boiling and bubbling, Jer. 1:13; Eze. 11:3, 7; 24:3, 6. סִיר הַקֵּץ Ex. 16:3. Ps. 60:10, מִנְּאֵב סִיר הַקֵּץ "Moab shall be the pot or basin) of my washing," my wash-pot; con-

temptuously said for, I will use it as the meanest vessel. Plur. סִירֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briars*, so called from the idea of boiling or bubbling up, a notion which is applied to the redundant and luxuriant growth of plants (בֹּאֵס אֲשׁוּמְדֶרֶן); especially in woods, see the root שָׂר and שָׂר No. 2, Isaiah 34:13; Hcsea 2:8. Used with a paronomasia in this passage, Ecc. 7:6, "עַל סִירִים כְּבָבִים תַּחַת הַפִּיר" "like the crackling of kindled thorns under a pot." *A thicket* is used poetically, as an image of impiety. Nah. 1:10, סִירִים כְּבָבִים "they are folded together as thorns," (see שָׂר B, 2, c). Comp. Mic. 7:4; Eze. 2:6. It also denotes *a hook, a fish hook*, from its resemblance to a thorn (compare חוֹתֶה). Plural סִירֹת Amos 4:2. (I formerly referred סִירִים *thorns*, to the root סִסַּר, so that it would properly signify *recedanea*, the degenerate parts of a shrub, compare סִסַּר הַקֵּץ Jer. 2:21; but it is preferable to refer the word סִיר in both significations to the same origin).

סִיר m. ἄπ. λεγόμεν. *a crowd, multitude*, of people, Ps. 42:5. So all the interpreters, as the context requires; although in defining the etymology they greatly differ. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied poetically in this passage to a dense crowd of men; compare שָׂר used of a crowd of enemies, Isaiah 10:18, 19, 34.

סִיר (from the root סִסַּר), with suff. סִירִי, once סִירִי, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket of trees, the lair of wild beasts*, Ps. 10:9; Jer. 25:38.

סִקָּה an unused root, i. q. שָׁקָה to look at; whence pr. n. יִסְכָּה.

סִקָּה f. of the noun סִקָּה—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5; Job 27:18; Isa. 4:6. הַיְּהוֹסֵפוֹת the feast of tabernacles, the feast of booths of branches, Lev. 23:34; Deut. 16:13.—It is once used contemptuously of a small ruined house, Am. 9:11 [it is difficult to see what idea of contempt is contained in the passage]; elsewhere used of tents made of curtains, Lev. 23:43; 2 Sam. 11:11; 22:12; and poet. of the habitation of God, Ps. 18:12; Job 36:29.

(2) *a booth for cattle*, Gen. 33:17.

(3) *the lair of a lion*, Job 38:40.

סִכּוֹת ("booths"), [*Succoth*], pr. n.—(1) of a

sown in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. **צִלְמָה** **סָבוֹת** Psal. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) **סָבוֹת בָּנוֹת** 2 Ki. 17:30, [*Succoth-benoth*], booths of daughters, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare **קַדְשָׁה**); however, I expect that we ought to read **סָבוֹת בָּנוֹת** *tabernacles* (consecrated to idols) in high places. [This is, however, but a conjecture.] Compare **בָּמָה**.

סָבוֹת f. i. q. **סָבָה**, **סָבָה** Am. 5:26, a booth or tent, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the **ιστά** of the Carthaginians, Diod. xx. 65 (not 25).

סָכִיִּים ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

סָכַף (once **שָׁכַף** Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are **נָסַף** No. II, **סָנַף** No. II, **שָׁנַף**; and with the sibilant changed into a dental, **דָּכַף** *to cover*, which see; also, **σηκός**, *sept.*) In Kal. poet. Ps. 139:13, **הָסַכְנִי בְּבֶטֶן אִמִּי** "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, **סָכַף** is—

(2) *to protect, to cover over*, and properly indeed used of boughs and trees; followed by two acc. Job 40:22, **יִסְכְּנוּ צִלְלֵי לוֹטוֹס** "the lotus trees cover him with their shade;" followed by ? Psal. 140:8. Part. **סָכַף** prop. covering; hence a *shed, vinea*, used in besieging cities (**σχυράδα**), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by **עַל** (compare the syn. **כָּסַף**). 1 Ki. 8:7, **וַיִּסְכְּנוּ הַכְּרֻבִּים** "and the cherubim covered the ark." Ex. 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, **לִּי סָכַף בְּעָנָן** "thou hast covered thyself with a cloud;" ver. 43.

HIPHAL **הִסָּכַף** i. q. Kal—(1) *to fence, to fence round*, followed by **בְּצֵר** Job 3:23; 38:8.

(2) *to cover, to protect*, followed by **עַל** Ps. 5:12; and ? Psal. 91:4. **הִסָּכַף רַגְלִי** 1 Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, *Archæol.* vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose **παρὰσκενύασθαι** to be used for the common **ἀποσκενύασθαι**, **ἀνασκενύασθαι**. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), *Arch.* v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, *Supplem.* p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

PILPEL **סָכַף** *to cover with armour, to arm* (compare **שָׁכַף** id., **שָׁכַף** arms, and **סָכַף** to fortify the gates with iron), Isa. 9:10, **וְיִסְכְּנוּ אֹיְבָיו** "and his (Israel's) enemies (God) will arm;" Isa. 19:2, **וְיִסְכְּנוּ מִצְרַיִם בְּמִצְרַיִם** "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, **סָכָה**, **סָכָה**, **סָכָה**, **סָכָה**, **סָכָה**, **סָכָה**, and—

סָכָה ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

סָכַל not used in Kal, i. q. **פָּסַל** No. 3, Syr. and Zab. **سَحَل** TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, **שָׁכַל**.

PIEL, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare **הוֹלִיל**.

HIPHAL, *to act foolishly*, with the addition of **הוֹלִיל** Gen. 31:28; without it, 1 Sam. 26:21. (Aram. Aph. id.)

NIPHAL—(1) *to act foolishly* (prop. *to shew oneself foolish*), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. **פָּסַל**, **נָכַל**, etc. Hence [the following words.]

סָכַל m. [pl. **סָכָלִים**], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. **سَحَل** id.

סָכַל m. *folly*, concr. *fools*, Ecc. 10:6.

סָכָלִית f. *folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שָׁכַח Eccles. 1:17. (Syr. id.)

סָכַן fut. יִסְכֵּן — (1) pr. i. q. שָׁכַן, סָכַן TO IM-HABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, *they associate with him*, hence Part. סָכַן *an associate, friend* (of a king), Isa. 22:15; fem. סָכַנָּה *female friend*, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by וְ and לְ of pers. *to do kindness to any one*, Job 22:2; 35:3; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. سَكَنَ Conj. I. and V. *to be poor, needy*, see Pu. and מְסַכֵּן, מְסַכֵּנִית. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of *being seated*, which is nearly connected with that of dwelling. Words which imply *being seated*, are often applied to the idea of *sitting down, sinking*, through languor and debility; compare נָסַד to sit, Conj. IV. pass. to be forced to sit down, to be lame; נָסַד weakness in the foot of a camel; נָסַד an impotent man; also *sedere* and *sidere*. Arabic سَكَنَ and Heb. סָכַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מְסַכֵּן, מְסַכֵּנָּה.

NIPHAL, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שָׁכַן a mattock, an axe, which see: hence *to cut oneself, to be wounded by cutting*.

PUAL, part. מְסַכֵּן prop. *brought to want*; hence *poor, needy* (see Kal No. 4). Isaiah 40:20, מְסַכֵּן תְּרוּמָה "he who is poor as to gifts," who has not much to offer.

HIPHAL, הִסְכִּין — (1) *to form acquaintance with any one*; followed by עִם Job 22:21; also with anything; hence *to know*; with an acc. Psalm 139:3, הִסְכִּין כָּל דְּרָכַי הִסְכִּין "thou knowest all my ways."

(2) *to be accustomed to do anything*; followed by a gerund, Num. 22:30.

The derived noun מְסַכֵּנוֹת storehouses, takes its signification from the verb סָכַן.

[Derivatives, מְסַכֵּן, מְסַכֵּנִית.]

I. סָכַר not used in Kal, i. q. שָׂכַר TO SHUT (Syr and Arab. سَكَر id.).

NIPHAL, *to be shut up*, Gen. 8:2; Ps. 63:14.

PIEL, i. q. שָׂכַר and הִשְׁכִּיר *to give over, to deliver* Isa. 19:4.

II. סָכַר i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁכַח to be quiet).

HIPHAL, *to be silent* (prop. to keep silence; still schweigen beobachten); it occurs once, Deu. 27:9 (Arab.

سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιωπα; Vulg. attende.

סָלָ prop. *a slender rod* (root סָלַל No. II.), of which baskets are woven; hence *a basket* woven of rods (compare κάειον, καρία, κάναστρον, canistrum; prop. a basket made of reeds; from κάνη, reed); *a wicker-basket, a bread-basket*; plur. סָלִים Gen. 40:17; Ex. 29:3, 32. Arab. سَلَال id., سَلَال a basket-maker. Zab. سَلَال a basket.

סָלָה (i. q. סָלַל "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלַל — (1) pr. i. q. סָלַל No. I, TO LIFT UP.

(2) specially *to suspend a balance* (compare מָצַן Job 6:2); hence *to weigh* (compare Lat. pendeo and pendo). Once found in—

PUAL, pass. Lam. 4:2, מְסָלִים בְּזָהָב "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סָלָה, סָלָה and סָלָה.]

סָלַד παλὴ λεγόμεν. in PIEL סָלַד TO LEAP, TO SPRING, TO EXULT, Arab. صلد (D and Z being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render סָלַד by ἁλλόμεν, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiab, Abulwalid, Kimchi, by comparison with the Chald. סָלַד to burn, make the second hemistich concessive, or parenthetical, and thus translate, "although I burn (i. e. am in anguish; compare סָלַד) with grief which does not spare." Hence—

סָלַד ("exultation," or "burning"), [Saled], pr. n. m. 1 Ch. 2:30.

I. סָלָה i. q. סָלַף and סָלַל TO LIFT UP.

Whence —

- (2) Like the Latin *elevavi*, i. e. *contempsit*, to *despise* (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PUEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, **אֹסִיר לֹא תִסְלֶה בְּכֶתֶם אֹפִיר** "it cannot be weighed with gold of Ophir," it cannot be bought with gold.

II. סָלָה perhaps i. q. שָׁלָה (ס and ש being interchanged), *to be quiet, to be silent*. Hence—

לִּפְנֵי m. *rest, silence*, with **פ** parag. **לִּפְנֵי** (Milêl), *to silence, silence!* Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be *silent*, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it *διάψαλμα*, i. e. an interlude, *ὑποψαλμῶν* (although Hesych. renders it *μουσικῶν μέλους ἢ ῥυθμῶν ἐναλλαγῇ*).—(b) by the place where **לִּפְנֵי** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **לִּפְנֵי** there is more fully **לִּפְנֵי יְיָ**, which should apparently be rendered “*Instrumental music,—pause,*” i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **לִּפְנֵי** from **לָפָּן** No. I, to lift up, and they understand it to be, a *lifting up of the voice* in singing with the music (compare **לָפָּן** Job 21:19), but I prefer the former explanation.

Some have supposed that סָלָה is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as רַבִּי שְׁלֹמֹה יְחִיא for רַבִּי שְׁלֹמֹה יְחִיאֵל), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as כב למעלה השר "turn above, singer" (*capo*); or סימן לשנות השר "a mark of changing the voice," etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Typm.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

סָלַל (for כָּלַל "elevation"), [Sallu], pr. n. m., Neh. 12:7; for which there is, verse 20, סָלַל.

סלל (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; to which there is, Neh. 11:7, סלל.

שָׁלַח ("lifted up"), [Salu], pr. n. m., Num
25:14.

סָלַל ("lifted up," ["basket-weaver"]), [*Sallai*]
pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see
סָלַל.

סֶלָה Eze. 2:6; and—

סִלְוֹן Eze. 28:24, a *thorn*; prop. such as is found on the twigs and shoots of palms; from סָלַף a twig, and נוּ; see the root סָלַף No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. σκόλοψ. (Chald. סִלְוֹן, סִלְוֹן; Arab. سَلَال thorns of palms).

סָלַח fut. יִסְלַח TO PARDON, FORGIVE; followed by a dat., *Exod. 34:9; 1 Ki. 8:34, 36, 39.* (*Chald. Zab. id.; Æth. with the letters transposed, ተሰላሰ:* to be merciful, propitious, to pardon; comp. *Arab. سَلَّ* to shew oneself gentle. The primary idea seems to be that of *lightness, lifting up*; compare *סָלַח, יִסְלַח*.)

NIPHAL, *to be forgiven* (used of sin), Lev. 4:26, 31; 5:10, 13. Hence—

סֶלָח *m. forgiving*, Ps. 86:5; and—

סְלִיחָה *f. pardon, forgiveness*, Ps. 130:4; plur. Neh. 9:17.

סלף an unused root. Arab. سَلَ to walk, to go; whence مَسَلٌ ⁵ ⁶ a way, a track. Hence—

סלכָה (Caph without Dagesh, and therefore for סלכָה), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called سَلْحَة, and by corruption Sarkhad مرخد abounding in vineyards. See Burckhardt's Travels in Syria ed. Germ p. 180

that of slipperiness, and with the sibilant turned into an aspirate, *סל* to pass by, to leave behind (prop. *vorber(schl)üpfen*), Gr. *ἀλείφω*. Hence—

PIEL—(1) *to cause to slip, or fail*, as a just cause (*σφάλλειν δίκαν*, Eurip. *Androm.* 781 al. 766), Ex. 23:8; Prov. 13:6, *רשעה חסלף חסלף* “wickedness causes the erring (foot) to slip.” Hence *to give to destruction*, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) *to make (a way) slippery*, Prov. 19:3. Ges. App.] Hence—

[*סלף* m. prop. *smoothness, slipperiness*; hence *flattery*, nearly i. q. *חלקה* Prov. 11:3; 15:4.” Ges. App.]

סלח Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root *ספח*.

[*סלת* an unused root, see below.]

סלת f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. *סלת חטים* wheat flour, Exod. 29:2. (Ch. *סלת* id.,

Arab. *سلت* peeled barley, pearl barley, *ἀλφίρα*, compare the verb *סלת* to sift flour in a sieve). The etymology is doubtful; for the verb *סלת* appears to be secondary, and taken from the noun *סלת*. I expect that the primary radical was *סלל*, in the sense of shaking, and especially of sifting, i. q. *ללל*; whence *סל* fem. *סלת* (as to which flexion compare *לל* fem. *ללת*, from the root *ללל* *ללל* and *ללל* Lehrg. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root *סלת*, *سلت*.]

סם only in pl. *סמים* spices, Exod. 30:34. *סמך* *סמים* incense of odours, Ex. 30:7; 40:27. (Syr. *سما* aroma, *φάρμακον*.) Root *סמם* i. q. Arabic *شم* to smell.

סמך נבו (perhaps “sword of Nebo,” i. e. of Mercury, from the Pers. *شمشیر* a sword), [*Samgar-nebo*], pr. n. of a Babylonian commander, Jer. 39:3.

סמך m. quadrilit. (compounded of the verbs *סמך* to smell, and *סמך* to adorn, compare Arab. *سمر* to break forth, as the blossom of palms), VINE BLOSSOM, *οἰνάνθη*, Cant. 7:13, *סמך* *סמך* *סמך* *סמך*

“the vine sprouts, its blossom opens;” Cant. 2:13 *סמך* *סמך* *סמך* “the vines (are in) blossom;” Cant. 2:15, *סמך* *סמך* “our vines (are in) blossom;” (compare Ex. 9:31, *סמך* *סמך*). Symm. *οἰνάνθη*,

κυπρίζω, *κυπρισμός*. (Syr. *سمر* id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the *blossom* of the vine, but the *small grapes* just out of the blossom (see Surenhusius, *Mishnah*, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (*Schutzschrift für s. Erklärung des Hohenliedes*, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that *סמך* is a *superior kind of vine*, so called from the town of *סמך*, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A.D. 969, as is narrated by Ibn Alvardi (*Frähn on Ibn Fozlan*, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, *San Andrewa*. (Compare the Servian city *סמך* or *Sendrovia*, from the Slav. *Sandrew*, i. e. St. Andreas.)

סמך fut. *יסמך*.—(1) TO PLACE, OR LAY something upon any thing, so that it may rest upon, and be supported by it. *סמך יד על* to lay the hand on any thing (*die Hand worauf stützen*), so as to lean upon the hand, Ex. 29:19, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, *יסמך ידו על הקיר* “and leaneth his hand upon the wall.” Intr. *to rest upon* any thing. Ps. 88:8, *עלי סמך חמתך* “thy wrath resteth upon me.”

(2) *to uphold, to sustain, to aid* (*ἔθ. ἵστημι*) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, *סמךי מצרים* “those who help Egypt,” the allies of Egypt; followed by ? Ps. 145:14. Part. pass. *סמוך* propped, upheld, i. e. unmoved, firm, Ps. 112:8; Isa. 26:3. Followed by two acc. *to sustain one with any thing*, i. e. *to bestow upon him liberally*. Genesis 27:37, *ידן ותרש סמךתי* “I have sustained him with corn and new wine.” Ps. 51:14.

(3) *to approach*, followed by *אל* Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. *סמך* to cohere, to be connected, near, *סמך* near.)

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare **צפ**). Hence pr. n. **סמכיהו** and —

סמכיהו ("whom Jehovah sustains"), [*Semachiah*], pr. n. m. 1 Ch. 26:7.

סמל an unused root, prob. *to be like* ["signification wholly uncertain"]; compare the kindred **שפ** to be like. Perhaps the same origin may be Lat. *similis* (ὁμαλός). Hence—

סמל & **סמל** m. i. q. **למ** *an image, a figure, likeness*, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, **סמל הסל** *the statue of the figure, a carved idol*.

סמם see **סם**.

סמן not used in Kal (kindred root **סן**), TO DESIGNATE, TO MARK OFF, Talmud. **סמן**, whence **סימן** a sign. This has been improperly compared with the Gr. *σημαίνω*, in which the *ν* does not belong to the root.

NIPHAL **סמן** *something marked off, appointed place*. Isaiah 28:25, **סמן** *שערה* "and (he plants) barley in the appointed place," i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue, fat barley*, from the root **סמן** = **סמן** to be fat, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סמר *horreare, θρίσσειν*, TO STAND ON END—(a) used of the hair (see **סל**, and **סמר**), hence used of a man seized with terror. Ps. 119:120, **סמר** *קשר* Symm. ὀρθοτριχεῖ. —(b) used of bristling points, hence **סמר** *something pointed, a nail*, and **סמר** Chald. **סמר** to fasten with nails.

PIEL, id., *to stand on end, as hair*, Job 4:15; Hence [**סמר** and]—

סמר masc. *bristling*, ὀρθότριξ, Jerem. 51, 27, an epithet of the insect **קק**.

סנא an unused root, perhaps, i. q. **סנא** [in Thes. compared with **סנה**], whence **סנואה** and —

סנואה [*Senaah, Hassenaah*], ["perhaps thorny"], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:28; with the art., Neh. 3:3.

סנבלט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14. 13:28.

סנה an unused root; either i. q. Arab. **سنا** IV. to lift up, to elevate, or i. q. **סנן** to sharpen, to be sharp. Hence—

סנה masc. *a bush, thorn-bush*, Ex. 3:2, seq.; Deu. 33:16 (Syr. **سنا** id., Arab. **سنا** and **سنا** senna, senna leaves).

סנה (perhaps i. q. **סנן** "tooth," "crag," [*Seneh*] pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. "in pause for **סנה**."])

סנואה with the art. **הסנואה** ("hated"), [*Senuah*], pr. n. Neh. 11:9.

סנור unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michælis, formed from the trilit. **נר** to shine, by prefixing the letter **ס** (see Lehrgeb. page 862); according to J. Simonis, comp. of **סנא** to shine, and **נר** to make blind. Hence—

סנורים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

סנחריב pr. n. *Sennacherib* (Herod. Σαναχάριβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סנן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root **סלל** No. 2).

סנסנה ("palm branch"), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סנסנים m. pl. i. q. **סנסנים** (l and n being interchanged), *palm branches*, pendulous boughs. Cant. 7:9. Compare **סלל** No. 2.

סנפיר quadrilit. *the fin of fishes*, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, **נפר**, to flee, to hasten, Piel, to propel; with a sibilant prefix **ס**. Comp. Lehrs. p. 862. ["Perhaps from **נפר** to hasten, and **נפר** to flee."]

ספ masc. *a moth* [in clothes], perhaps so called

from leaping, (root ספס), Isa. 51:8. (Syr. ^{ܣܦܫܐ} id.; Arab. ^{سوس} moth, weevil, louse, Gr. ^{σῆς}).

ספס (perhaps for ספסי ^{شمسي} from ^{شمس} the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

ספר fut. יספר TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence *to sustain, to aid*, Ps. 20:3; 41:4; 94:18. Specially לִב ספר *to support the heart*, i. e. to refresh oneself with food (see לִב No. 1, letter a). Gen. 18:5, ספרו לִבְכֶּם “refresh your heart,” refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, ספרה refresh thyself (compare מִטָּה).

Derived noun ספר.

ספר Ch. *to aid, to help*, followed by לִי Ezr. 5:2.

סעה a root, ^{ἀπαξ λεγόμεν.} i. q. Arab. ^{شعى} TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוח סעה “a rushing (i. e. rapid) wind.”

סעף m. —(1) *a fissure, a cleft*. סעף הקלע cleft of a rock, Jud. 15:8, 11; pl. סעפים הקלעים Isa. 2:21; 57:5.

(2) *a branch*, Isaiah 17:6; 27:10; see סעפות. (Both significations are also comprehended in the Arab. ^{شعبة}).

סעף TO DIVIDE, i. q. Arab. ^{شعب} the letters ה and ו being interchanged. Hence סעפה, סעף, סעפה [and סעף].

Piel סעף (denom. from סעף), *to cut off branches*, Isa. 10:33.

סעף verbal adj. (of the form קטל) *divided*, i. e. a person of *a divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; *a doubter, a sceptic*, ^{σκεπτικός}. Pl. סעפים Ps. 119:113; Luth. *Stattergeister*.

סעפה f. i. q. סעף and סעפה only in plur. סעפות *branches*, Eze. 31:6, 8.

סעפה f. plur. סעפים *opposite sides, divided opinions*. 1 Ki. 18:21, ער־קחי אתם פסחים על־שתי סעפים Vulg. *usquequo claudicatis in duas partes*, “how long will ye halt between the two sides?” i. e. “do ye hesitate between the worship of Jehovah and of Baal?”

סעף (kindred to the roots שפ and שפ which see) —(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; *to be tossed, by adversity*, Isa. 54:11; compare Piel.

(2) act. *to rush upon, like a storm*, used of an enemy, Hab. 3:14.

NIPHAL, *to be agitated, shaken*, i. e. disturbed out of the heart, 2 Ki. 6:11.

PIEL, ספס *to toss about, to scatter (a people)*, Zec. 7:14.

POAL, intrans. *to be tossed about, dispersed (as chaff)*, Hos. 13:3. Hence—

ספס masc. *a storm*, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סערה f. id. Isa. 29:6; also רוח סערה Ps. 107:25, and רוח סערות Eze. 13:11, 13 (see שער and שער).

ספ m. with suff. ספי pr. an expansion, spreading out (from the root ספס); hence—(1) *a basin, bowl*, Exod. 12:22; Zec. 12:2; pl. ים Jer. 52:19, and ח 1 Ki. 7:50.

(2) *sill, threshold* (Syr. ^{ܣܦܠ} atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, ספי.

ספא see ספוא.

ספר fut. יספר TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by לִי of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [*to wail*], Mic. 1:8, “I will make a wailing (ספס) like the jackals.” Jer. 22:18, “they shall not lament him (saying), *Alas! my brother*,” Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. ^{σπαδάω}; and this the LXX. express in several places (^{κότερεσθαι}). Isaiah 32:12, על־שדים ספדים “they smite upon the breasts” (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word ספדים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, ורדו שפנות; see Heb. Gram. § 144, note 1).

NIPHAL, *to be mourned for, lamented*, Jer. 16:4. 25:33.

Derived noun, ספס.

ספה —(1) i. q. ספס TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), *to scrape off*, Isa. 7:20; *to take away life*, Ps. 40:15; *to take any one away, to destroy*, Gen. 18:23, 24; and intrans. *to be destroyed, to perish*, Jer. 18:4.

(2) i. q. **סָפַר** (but **סָפַר** and **סָפַר** are of the same stock; see page LXVII. A.), to *add*, only in imp. **סָפַר** Isa. 29:1; Jer. 7:21; and inf. **סָפַרְתָּ** Isa. 30:1. ["But these may be from **סָפַר**."] Also, to *add* to anything, to *increase* (see **סָפַר** No. 2), Nu. 32:14.

NIPHAL—(1) i. q. **סָפַרְתָּ** No. 2, to *betake oneself* (into the house). Isa. 13:15, **סָפַרְתָּ** "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to **סָפַרְתָּ**.

(2) to *be taken away, to perish*, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHIL, to *heap together, to accumulate*; followed by **עַל** upon any one, Deut. 32:23. LXX. *συνάβω*.

סָפַר m. (from the root **סָפַר**), *ceiling* (of the temple), 1 Ki. 6:15.

סָפַרָה f. *number*, Ps. 71:15. Root **סָפַר**.

I. **סָפַח** not used in Kal, probably i. q. **סָפַח**, **סָפַח** (compare **קָשַׁח**, **קָשַׁח**, and the observations under the word **קָלַח**), TO *ADD*.

NIPHAL, to *be added, to join oneself*; followed by **עַל** Isa. 14:1.

PUAL, to *be gathered together, to assemble selves*, Job 30:7.

HITHPAEL, i. q. **Niphal**; followed by **אֶל** 1 Sa. 26:19.

II. **סָפַח** i. q. **סָפַח**, Arab. **سَفَحَ**—(1) TO *POUR*, TO *POUR OUT* (see **Piel**, and the noun **סָפַח**).

(2) to *anoint* (comp. **סָפַח**; Syr. **سَمَحَ** to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, **סָפַחְתִּי** **אֶל־אֶחָד מִהַכֹּהֲנִים** "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to *spread out*, i. q. **סָפַח**; whence **סָפַחָה** a cushion, quilt.

PIEL, to *pour out* for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, **סָפַחָה**, and—

סָפַחָה f. *scurf, scab*, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare **סָפַח**.

סִפְּרָי [*Sippai*]; see **סָפַר** No. 3.

סָפַח m. prop. *something poured out, a pouring out* (from the root **סָפַח** No. II.); hence—(1) *corn growing spontaneously* from the seed of the preceding year without its being resown, Lev. 25:5; 11; 2 Ki. 19:29; Isa. 37:30; compare **סָפַח**.

(2) an *inundation*, Job 14:19.

סָפַחָה f. a *ship*; once Jon. 1:5 (Syr. and Arab. *wt.*). Root **סָפַח** to board, to floor.

סָפִיר m. plur. **סָפִירִים**, a *sapphire*, a kind of gem, **סָפִיר** called from its beauty and splendour (see the root **סָפַר** No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. **سَفِير**; Chald. **סָפִיר**).

סָפַל an unused root; prob. i. q. **סָפַל** to *be low*. Whence—

סָפַל m. a *dish, a bowl*; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic **سَفَل** idem. See Bochart, Hieroz. I. 549).

סָפַן fut. **יִסְפֹּן** prop. TO *COVER* (comp. the kindred roots **סָפַן**, **סָפַן**). Hence—

(1) to *cover, as with beams or rafters*; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to *floor, to cover with boards*, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to *hide, to preserve*. Deu. 33:21, **וַיֵּרָא יְהוָה מִן הַשָּׁמַיִם** "and he saw a portion assigned by the law-giver there preserved," (**סָפַן** agrees in gender not with **הַשָּׁמַיִם** to which it refers, but with the nearer word **וַיֵּרָא**, comp. 1 Sam. 2:4; Lehigh. p. 721).

Derived nouns **סָפִינָה**, **סָפִינָה**.

סָפַח not used in Kal. **Æth.** **ሰፈሰ**: TO *SPREAD OUT*; whence **סָפַח** a bowl, a threshold. From this noun comes—

HITHPOEL **הִסְתַּפַּח** to *stand at the threshold*, Ps. 84:11.

I. **סָפַח** fut. **יִסְפֹּחַ** i. q. Arab. **سَفَحَ**—(1) TO *SMITE*; specially—(a) **סָפַח עַל הַיָּד** to *strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; **סָפַח** **עַל הַיָּד** Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) **סָפַח אֶת־יָדָיו** to *strike the hands together*, as in indignation, Nu. 24:10; or in derision (as if *explosit aliquem*); followed by **עַל** Lam. 2:15; Job 27:23 (where thirty-one copies read **סָפַח** instead of **שָׁפַח**); also without the word **סָפַח** Job 34:37.

(2) to *chastise* (used of God), Job 34:26.—It is sometimes written **סָפַח**, which see.

[**“HIPHIL**, followed by **אֶת**, to *strike hands with any one*, Isa. 2:6.”]

II. **סָפַח** TO *VOMIT*, TO *VOMIT FORTH* (*spuden*), Jer. 48:26. Syr. **سَفَحَ** to overflow.

[**(2) to suffice**, 1 Ki. 20:10, Thes.] Hence—

סָפַח *redundance, abundance*, Job 20:22.

סָפַח fut. **יִסְפֹּחַ**—(1) prop. i. q. Arab. **سَفَرَ** TO *SCRATCH*, TO *SCRAPE* (kindred to **סָפַר** No. II, **ظفر**);

hence to *polish* (compare ספיר, and the cogn. verb שפיר).

(2) specially to *inscribe* letters on a stone; hence to *write*. Part. ספֿר a scribe, Psal. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was to *write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) a *military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γραμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to *number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL — (1) i. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to *narrate, to recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אל concerning any thing, Psal. 2:7; 69:27; especially to *tell with praise, to celebrate*, Ps. 19:2; 40:6; 78:6.

(3) simpl. to *speak, to utter words*, Ps. 73:15; Isa. 43:26.

PUAL, ספֿר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, ספֿורה, ספֿיר, ספֿיר [מספֿיר], and the four following nouns —

ספֿר m. Ch. — (1) a *scribe*, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γραμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

ספֿר m. with suff. ספֿרי, pl. ספֿרים, constr. ספֿרי. —

(a) *writing*, Arab. سفر, Syr. — (a) the art of writing and reading, Isa. 29:11, 12, יִדְעוּ הַסִּפְרִי "one acquainted with writing." — (b) a kind of writing, Dan. 1:4, וְלִשְׁוֹן בְּשִׁפְרֵי, ספֿר "the writing (letters) and the tongue of the Chaldeans;" verse 17.

(2) a *writing*, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a *letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a *book*, Ex. 17:14. ספֿר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; ספֿר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically ספֿר מִנְחָלֶת the volume of the book, Psal. 40:8; and ספֿר מִנְחָלֶת Isaiah 29:18, as in

Arab. الْكِتَاب a book, specially the Koran. אֶסְרֵי חַיִּים the book of life, God's index of the living, Ps. 69:23; compare Dan. 12:1; Apoc. 20:12, 15. הַסִּפְרִים Dan. 9:2 (holy) books, τὰ γράμματα. ספֿרים to make books, used in contempt of bookwrights, Ecc. 12:12.

ספֿר Chald. i. q. Heb. ספֿר a book, pl. ספֿרים Ezr. 4:15; Dan. 7:10.

ספֿר m. — (1) *numbering*, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word ספֿר.

ספֿר Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather ספֿרים.

ספֿר f. a book, i. q. ספֿר Ps. 56:9.

[ספֿרה] (the actually occurring form), see ספֿורה.]

ספֿרִים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun ספֿרִים 2 Kings 17:31.

ספֿרת ("scribe," as to the feminine form in names of office, compare Lehrs. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סִקֵּל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of *removing stones*. The primary idea appears to lie

in the root סִקֵּל, סִקֵּל to be heavy, weighty, whence an unused noun סִקֵּל, a stone so called from being heavy, and hence a denom. verb סִקֵּל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word סִקֵּלִים Deu. 13:11; 17:5; 22:24; compare syn. גִּנָּם.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:21 seqq.

PIZL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. §.51, 2 c), Isa. 5:2; with the addition of **מִצֵּן** Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סר adj. (root **סר** No. 2), f. **סרה** pr. evil; hence *sullen, sad, angry*, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סרב an unused root; Chald. to be refractory, rebellious; whence—

סרב (for **סרב**, of the form **לִקְרַב**, m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained **סְרָבִים** to be thorns; and Castell, in Heptagl. nettles (by comparison with **סַרַר** to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סרביל quadril. Ch. TO COVER (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael **סַרַר** prop. to cause to carry; Arabic **سَرَّلَ** to put on an under garment, a tunic. Hence—

סרבלין m. Chald. *saraballa*, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:

21, 27. (Arab. **سُرَّال**, plur. **سُرَّالِيل**; Syr. and Ch.

سُرَّالِيل id.; Pers. transposed **سُرَّال** id.; whence Gr. **σαράβαρα**, **σαράβαλλα**, **σαράπατα**; modern Greek **σαρβαριδες**; Lat. *sarabara*, *saraballa*, Isid. Orig. xix. 23; Spanish *ceroulas*; Hungar. and Slav. *schalwary*; Polish *scharmvary*; see Frähn on Ibn Fossan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סרגון (perhaps Pers. **سرژونه** “prince of the sun”), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B.C., Isa. 20:1.

סרד an unused root; Aram. **סַרַד** to fear, to tremble; whence—

סרד (“fear”), [Sered], pr. n. m. Gen. 46:14; whence the patron. **סַרְדִּי** Nu. 26:26.

סרה f. (from the root **סרה**), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:13.

(2) departure from Jehovah, Deu. 13:6; Jer. 38:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root **סַרַר** to be stubborn; but for this there is no need.

סרה (“withdrawing”), [Sirah], fr. n. of a fountain, 2 Sa. 3:26.

סרה—(1) TO POUR OUT, i. q. Arat. **سرج** (see Diss. Lugdd., p. 700, seqq.). Participle pass. **סָרַח** poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6, **סָרַח** “a spreading vine.”

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. **סָרַח** redundant, verse 13. Eze. 23:15, **סָרַח** “redundant (or luxurious) with mitres,” wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, **יִסְרְחָה חִכְמָתָם** “is their wisdom poured forth?” compare the root **סַרַר** No. 1, b. Hence—

סרה masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סריין i. q. **סַרַיִן** a coat of mail, Jer. 46:4; 51:3.

סרים constr. st. **סָרִים**, pl. **סָרִים** const. **סָרִים**, **סָרִים**, **סָרִים** and Syr. **سَرِيم**—(1) a eunuch, one castrated (see the root **סַרַר**, Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). **רַב הַסָּרִים** Daniel 1:3; **שַׂר הַסָּרִים** verse 7, seq., “the prince of the eunuchs,” who was over the royal children, just as now in Turkey. *Kislar Aga*, the prince of the eunuchs, has the charge of the royal children of the Sultan, called *Itshoghlan*. Hence—

(2) any minister of the court, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where **סָרִים** is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it **רַבָּא** a prince. Arab. **خادم** minister. The Syriac, however, always renders it **ܥܬܪܥܢܐ** a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סרן or **סרן** only in plur. **סָרִין** Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. **סָרִין**, plur. **סָרִין**, stands for the Hebr. **שָׂרִים**

governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סַרְרָה as compounded of שָׂר a prince, and the servile termination, used in Persic, -ר, as in the word *שר*.

סַרְרָה only in plur. סַרְרָה, סַרְרָה (1) *axles of a chariot*, 1 Ki. 7:30 (Syr. *ܣܪܪܐ* id.) The origin is doubtful.

(2) *princes* (compare *قطب* an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סַרְרָה an unused root, which had, I expect, the same meaning as the kindred word *שָׂרַשׁ* (denom. from *שָׂרַשׁ*), *to pull up by the roots*; hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. *ܣܪܪܐ*, *ܣܪܪܐ* to castrate. Hence *סַרְרָה* castrated (prop. extirpated); whence the secondary verb *סַרְרָה* to be sexually impotent.

סַרְרָה f. a branch, i. q. *סַרְרָה* with the letter ר inserted, Eze. 31:5. Syr. *ܣܪܪܐ* to sprout.

סַרְרָה not used in Kal, i. q. *עָרַר* TO BURN. [Syr. *ܣܪܪܐ*.]

PIEL, part. *סַרְרָה* a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three odd. of Kennic. and several of De Rossi, have here *מִשְׂרָה*.

סַרְרָה m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. *κόρυζα*; Vulg. *urtica*. Jo. Simonis (even in his first edition) compared it with Syr. *ܣܪܪܐ* white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. *اسپید*, *سپید* white; and it cannot seem to be contracted from the word before us.

סַרְרָה (1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root *סַרְרָה*). Only in the part. [except Hos. 4:16] *סַרְרָה* f. *refractory, stubborn*; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase *סַרְרָה* to give a refractory shoulder, i. e. to be stubborn, Neh. 9:24; Zec. 7:11. There is a paronomasia in Jer. 6:28, *פָּרִי סַרְרָה*, "those fallen away" the stubborn."

(2) *to be evil*, i. q. Arab. *شر*. Hence *סַרְרָה*.

סַרְרָה an unused root, Arab. *سَرَّ* Syr., *سَرَّ* (although perhaps these are denominatives), *to pass the winter*. Hence—

סַרְרָה, *סַרְרָה* m. *winter*, Cant. 2:11. (Aram and Arab. *سَرَّ* id.)

סַרְרָה ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סַרְרָה i. q. *סַרְרָה*—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, *סַרְרָה*, *סַרְרָה*, *סַרְרָה* which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. *סַרְרָה* hidden, secret, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סַרְרָה TO HIDE, once in Kal, Prov. 22:3 כתוב, where the *קרי* has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid*. Job 3:23, "to a man *סַרְרָה* וְיָדָעוּ לְמַדָּה לְמַדָּה" to whom his way is hidden," who does not know how to escape from calamities. Followed by *מִן*, *καλύπτεσθαι ἀπὸ τινος* (compare *מִן* No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by *מִן* *סַרְרָה* Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by *מִן* *סַרְרָה* (Lat. *occultari a conspectu alic.* Plaut.), Deut. 7:20; *סַרְרָה* Jer. 16:17; *סַרְרָה* Amos 9:3. Part. *סַרְרָה* hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by *מִן* Ps. 55:13, and *מִן* Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIPHAL *סַרְרָה* *סַרְרָה* to hide. Job 3:10, *סַרְרָה* "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by *מִן*

from any one, Isa. 53:3, פִּתְּחֵם פְּנֵיהֶם כִּמְנֵהוּ for פִּתְּחֵם כִּמְנֵהוּ "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (פִּתְּחֵם is in this place the part. formed in the Chaldee manner, for פִּתְּחֵם, which is found in four copies; it is here imper. as if פִּתְּחֵם יִפְתְּחוּ פְּנֵיהֶם). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by כִּן Ps. 51:11, הִסְתֵּר פְּנֵיהֶם מִחַטָּאִי "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to הִסְתֵּר פְּנֵיהֶם) Ps. 30:8; 104:29; followed by כִּן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פְּנֵיהֶם Isaiah 57:17, הִסְתֵּר הַקֹּדֶם וְאֶפְסָה "I smote them (the people) hiding my face, and being angry."

(2) to *conceal* something from any one, followed by כִּן of pers. 1 Sam. 20:2; followed by כִּפְּנֵי 2 Ki. 11:2.

(3) to *guard, to defend*, Ps. 31:21; 27:5; followed by כִּן from any one, Ps. 64:3.

HITHPAEL הִסְתַּפֵּר to *hide oneself*, 1 Sam. 23:19; 26:1; Isa. 29:14; 45:15.

Derived nouns, סְתָרוֹ, סְתָרָה, סְתָרָה, and the pr. n. סְתָרִי, סְתָרִי.

סְתָרִי Ch. PAEL.—(1) to *hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) to *destroy* (prop. to hide, to remove cut of men's sight, compare פָּחַד and הִכְחִיד), Ezr. 5:12. Often in the Targums; Syr. Peal id.

סְתָרִי with suff. סְתָרִי.—(1) a *hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, סְתָרִי הָהָר "some secret thing;" 1 Sam. 25:90, סְתָרִי הָהָר "the covert of the mountain." לֶחֶם סְתָרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, סְתָרִי, *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially a *vail, covering* (Arab. ستر, Syr. ܣܬܪܐ a veil, a curtain), Job 22:14; 24:15; Psa. 81:8, סְתָרִי רָעַם "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתָרִי f. i. q. סְתָרִי No. 3, *protection*, Deu. 32:38.

סְתָרִי (for סְתָרִי "protection of Jehovah"), [Zithri], pr. n. m. Ex. 6:22.

ע

Ayin ע an eye (compare its figure o on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ה, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter א, only rather harder, so as to resemble the sound of a *furtive a* or *e*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as עֲצָה Ἀμαλῆ, עָבַר Ἐβραῖος, עֲשָׂה Ὀσέ, עָלָה Ἐλθού, עֵר eip (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring; so that it came very near to the letter r; and this the LXX. generally express by the letter Γ, as עָזָה Γάζα, עֲבָרָה

Γόμορρα. Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عَالَ عَلَّ to drink a second time, to glean, and غَلَّ عَلَّ to insert, to enter; also عَار, عَام, عَام, عَار. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see עֵר, עָר.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ע is very often *interchanged* with א; or, to speak more accurately, ע is often softened into the letter א (page 1); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as עָלָה, contr. עָלָה, עָלָה, contr. עָלָה. On the other hand, ע when more harshly pronounced was allied in sound—(a) to the palatal letters, as א, ב, פ, see page CL, A. ccclxxviii, A. also, עָבַר וְעָבַר to surround; נָבַח (נָבַח) and נָבַח, נָבַח to bubble forth; Ch. עָבַח and עָבַח.

earth, שָׁסַק, שָׁסַק, and even — (b) to the letter ר (by which several express the Arabic *Ghain*), as קָשַׁם and קָרַם to polish. Farther, the very frequent interchange of the letters ש and ע should be remarked; this is done in such a way that for the Hebrew ש the Aramaeans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as יָצַח, יָצַח flocks; יָצַח, יָצַח earth; יָצַח, יָצַח wool; יָצַח, יָצַח and יָצַח to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבִים (from the sing. עָב), verse 26. Targ. in both places, renders it well סְקִיפִתָּא thresholds. Vulg. *existylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַד).

II. עָב comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָב, plur. עָבִים, const. עָבִי 2 Sa. 22:12, and עָבֹת 2 Sa. 23:4 (from the root עָבַד).

(1) *darkness*, especially of a cloud. Exod. 19:9, קָעַב הָעָנָן "in the darkness of a cloud." Ps. 18:12, קָעַב הָעָנָן "darknesses of clouds." Hence —

(2) *a cloud* itself, Job 36:29; 37:11, 16.

(3) *a dark thicket* of a wood; pl. עָבִים Jer. 4:29.

עָב see עָב No. I.

עָבַד, an unused root; prob. *to cover, to hide*; compare עָבַי i. q. חָבַי, חָבַי to lie hid, II. to hide, עָב med. Ye, to lie hid. Hence עָב No. I.

עָבַד, fut. יַעֲבֹד — (1) TO LABOUR, TO WORK (arbeiten), TO DO WORK. (Aram. עָבַד, to do, i. q. Heb. עָבַד; Arab. عَد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, *to bestow labour* on any thing (etwas bearbeiten), *to till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deu. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עָבְדֵי קִשְׁמִים "those who work in flax." Eze. 48:18, עָבְדֵי יְהוָה "those who work (in building) the city." Without the acc. Deu. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) *to serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by ל 1 Sa. 4:9; עָבַד with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָבַד לְפָנַי). Followed by two acc. Gen. 30:29, וְעָבַדְתִּיךָ, דָּעָה אַתָּה אֲשֶׁר עָבַדְתִּיךָ "thou knowest how I have served thee." Specially *to serve* is used — (a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וְעָבְדוּם וְעָבְדוּם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them." — (b) to serve God or idols; i. e. *to worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deu. 4:19; 8:19; 30:17; followed by ל Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage). — It is also said — (c) with two accus. *to serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, וְעָבַד וְעָבַד to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד causat. i. q. הָעָבִיר (comp. עָב letter B, 4) *to impose labour or servitude upon* any one. Lev. 25:39, עָבַד בּוֹ עֲבָדָתְךָ "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL — (a) *to be tilled* as a field, Deu. 21:4; Eze. 36:9, 34. — (b) *to be served*, as a king by his subjects, Ecc. 5:8.

PUAL — (1) i. q. Niph., Deut. 21:3; comp. 15:13. (2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָבַדְתָּ which was laid upon thee." For עָבַד one would expect עָבְדָה, but see Hebr. Gramm. § 138, 1, b.

HIPHAL — (1) causat. of Kal No. 1, *to cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, הָעֲבָרְתִּיךָ אֲדָרְבָּי but thou hast wearied me with thy sins."

(2) causat. of No. 2, *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, עָבַדְתָּ *to be made to serve, or to worship*, Ex. 20:5; עָבַדְתָּ לֹא "thou shalt not be made to worship them (false Gods);" 23:24; Deut. 5:9; hence *to serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָבָד, עָבְדָה, and also עָבָד.

עבד Chald. *to m. te*, i. q. Hebr. עֶבֶד Dan. 3:1, 15. **עבד** **עבד** **עבד** to wage war, Dan. 7:21. **עבד** **עבד** to do with any one (according to one's will), 4:32; **עבד** **עבד** id., Ezr. 6:8.

ITHEPAL, to be made, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, **עבד**, **עבדא**, **עבדא**, **עבדא**.

עבד m. — (1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Sklav, Erbeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, **עבד** **עבד** "a servant of servants," the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. **עבד** **עבד** Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; **עבד** **עבד** 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zeugma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see **עבד**). Gen. 18:3, "pass not by thy servant," i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, "how can the servant of my lord talk with my lord?" i. e. how can *I* talk with *thee*? **עבד** **עבד** thy servant is thus put for **עבד**; so that the suffix of the first person may refer to it; see Gen. 44:32, "for thy servant became surety (i. e. *I* became surety) for the lad with my father." Absent persons even, whom one wishes to commend to the favour of a patron, are called their *servants*; as Gen. 44:27, "thy servant, my father said to us," Gen. 32:4, 18.

(2) **עבד** **עבד** is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, **עבד** **עבד** "they (the Israelites) are thy servants and thy people;" compare Chaldee Ezra 5:11, "we are the servants of the God of heaven," i. e. we worship the God of heaven; Dan. 6:21, "O Daniel, servant of the living God," i. e. who worships the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. **עבד** **עבד** is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, **עבד** **עבד** "it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel... I will make thee to be a light for the nations," etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich **עבד** **עבד**), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρ. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]

(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. — (a) Jud. 9:26, 28. — (b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملک *Abdulmalich*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגוא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד *a servant*; עבד אלהא *servant, i. e. worshipper of God*, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), *work, deed*; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldee form), [*Abda*], pr. n. m. — (1) 1 Ki. 4:6. — (2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבדה f. — (1) *labour, work*, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, פֶּלֶם־מְלָאכָה עֲבֹדָה "all work in which there is labour."

(2) *work, business, office*, Num. 4:47, לַעֲבֹד "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, מְלָאכָה הָעֲבֹדָה; Isa. 28:21; 32:17, וְעֲבֹדַת הַצְדָּקָה הַשְׁקֵט, "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עֲבֹדָה, עֲבֹדָה i. q. מַעֲשֵׂה work, wages).

(3) specially, *rustic labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עֲבֹדַת הַמֶּלֶךְ "the service of the king," attendance on him; Ps. 104:14, עֵשֶׂב לְעֹבְדֵי הָאָדָם "herb for the service (i. e. use) of man;" specially *sacred service*, more fully מוֹעֵד מְאֵל Nu. 4:23, 35; עֲבֹדַת אֱהֵל מוֹעֵד Ex. 30:16; עֲבֹדַת בֵּית הָאֱלֹהִים 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5. — עֲבָד עֲבָדָה to serve service, Gen. 30:26.

(5) *instruments, implements*, Nu. 3:26, 31, 36.

עבדה f. *household, family, servants*, Gen. 14; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עֲבֹדָה.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), *bondage, servitude*, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m. — (1) Ruth 4:17, 21. — (2) 1 Ch. 11:47. — (3) 1 Ch. 2:37. — (4) 1 Ch. 26:7. — (5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m. — (1) 1 Chr. 6:29. — (2) 2 Chr. 29:12. — (3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיה m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀδδίας (which is properly from עבדיה).

עבה — (1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עבִי.

(2) to be dense, compact, whence עבִי, עֲבָרִי density. Syr. حَبَّ to be thick, dense, Eth. ሀብ: to be great, to increase, Arabic وَغِب to be great, thick.

עבט m. *a pledge*, Deu. 24:10, 11, 12; from the root עָבַט.

עביר constr. עֲבֹר הָאָרֶץ *corn*, prop. *produce*, or *offering* of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. הִעֲבִיר to offer, compare בָּרַךְ from הוֹבִיל to bring, and מְבֹרָא produce, from הִבִּיא. (Syr. حَبَسَ, Chald. עֲבֹר id.).

עביר pr. subst. *passing over, transition*, an idea which is transferred to the *cause* (pr. the passing over of the cause to the effect), the *price* (for which any thing is transferred from one owner to another), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix עֲבָרִי it becomes —

(A) a prep. signifying—(1) *propter, because of* (compare Talmud *בְּשֶׁכֶּל* through the way of, i. e. because of, (Term. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. *בְּעִבְרִי* because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, *in order that*), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully *בְּעִבְרִי* Gen. 27:10; also *לְעִבְרִי* followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*).

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

עבט fut. *יַעֲבֹט*.—(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is *עָבַת* to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, *יַעֲבֹט עִבְטוֹ* "that he may give his pledge." Also *to borrow* on the security of a pledge, Deut. 15:6, *וְאִתָּךְ לֹא תַעֲבֹט* "and thou shalt not borrow."

PIEL, *to change, to exchange*. Joel 2:7, "they shall not change their ways," i. e. they shall go right on in the same way.

HIPHIL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence *עִבְטוֹ* and—

עִבְטִי m. (from the root *עָבַת*) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thea. the meaning taken is that of accumulation of pledges.]

עֲבִי m. (from the root *עָבַת*) *density, compactness*, Job 15:26; 2 Ch. 4:17, *בְּעִבְרֵי הָאֲדָמָה* "in the compact soil." Vulg. *in terra argillosa*.

עֲבִי with suff. *עֲבִי* m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root *עָבַת*.

עֲבִידָא f. Ch.—(1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare *מְלָאכָה* Neh. 2:16.

עבל an unused root, Arab. *عبل* to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. *עֹבֵל*, *עֹבֵל*.

עבץ an unused root, see *עֲבָץ*.

עבר fut. *יַעֲבֹר*.—(1) TO PASS OVER. (Arabic *عبر* to pass over, to cross a stream; *عبر* to go away,

to depart, to die; *عبر* shore, bank of a stream.

Ufer, *عبر* to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. *upari*, Pers. *ابر*, *بر*, and *زبر*; *super, supra*, Gr. *ὑπέρ, πέρα, πέραν, πέραν*, Lat. *super*, Goth. *ufar, asar*, Germ. *über*.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ? Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; *עָבַר* Num. 33:8. Absol. *to pass over*, sc. a stream (er *sekte über*), Josh. 2:23, and followed by an acc. of that to which we pass over, Jer. 2:10, *עָבַר אֶל כְּתִימִים* "pass over (the sea) unto the shores of Chittim;" Am. 6:2; followed by *עָל* Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by ? Ps. 103:16.—(b) of *waters*, which, overflowing their banks, *pass over*, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of *tears*, as overflowing (compare Arab. *عبر* the eye gushes

with tears, Germ. *die Augen gehen über*, *عبر* a tear). Part. *עָבֵר* *עָבֵר* overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) *to go over to some one's side*, followed by *עָל* Isa. 45:14.—(e) *to violate a law*, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) *to pass over, to pass through*, a country, a city, etc.; followed by an acc. Jud. 11:29, *וַיַּעֲבֹר אֶת-מְנַשֶּׁה* "he went through Gilead and Manasseh." Isa. 23:10, *וַיַּעֲבֹר אֶת-אֶרֶץ מִצְרַיִם* "pass over thy land like the Nile" (compare No. 1, b); Ps. 8:9. More often also followed by ? Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by *בֵּין* (between two things) Gen. 15:17; Jer. 34:19; *עָבַר* Job 15:19. Absol. Lam. 3:44, "thou hast covered thyself with clouds, *וַיַּעֲבֹר* so that prayers do not pass through."—*עָבֵר* 2 Ki. 12:5, more fully *עָבֵר לְפָנֶיךָ* Gen. 23:16, "money which passes with the merchants" (*gangbare Münze*; French, *argent qui passe*), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. *moneta probata*.

(3) *to pass by* (*vorübergehen*). Gen. 37:28, "and there passed by Ishmaelites." Ruth 4:1. Part

עבר־Ps. 129:8; עבר־Ps. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מַעַל Gen. 18:7; עַל פָּנַי Ex. 34:6; לִפְנֵי 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עָבַר בְּשֵׁלַח to perish by the weapon (of death), Job 33:18; 36:12. עָבַר בְּשִׁחַת to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said עָבַר עַל פְּשָׁע to pass by sin, i. e. to forgive, Mic. 7:18; Pro. 19:11; and without פְּשָׁע; followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, מֵאֵלֹהֵי מִשְׁפָּטִי יַעֲבֹר, "my cause has passed over from my God;" i. e. he does not regard my cause, he overlooks it and neglects it (er läßt es rubig an sich vorübergehen). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5; אַחֲרַי תַּעֲבֹרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by מִן Ps. 81:7, תַּעֲבֹרֶנָּה "his hand departed from the basket" (for carrying burdens); i. e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24, אֵיךְ עָבַר רִיחִי יְיָ מֵאֵתִי, "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עָבַר מֵעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עָבַר בְּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, e.—(e) followed by לְפָנַי to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אַחֲרָי to follow any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man עָבְרוּ (whom) wine overwhelms," oppresses, (compare similar expressions under the words דָּלַע, דָּלַם); used of a multitude of sins (followed by an acc.), Ps. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11, of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, עָבַר עַל is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Ex. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by לִפְנֵי 1 Kings 6:21, וַתִּבְרָח וְהָיָה לִפְנֵי הַקִּדְבִּיר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, יָצָא עֹצֶר "his ox (i. e. cow) becomes pregnant." Chald. Peal, Pael, Ethpael, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָבַר to pass by, Pa. Aph. to become pregnant, in Targ. for עָבַר pr. to transmit.

HIPHIL הִעֲבִיר—(1) causat. of Kal No. 1, to cause to pass over, i. e. to transmit, to send over, to conduct over any one, e. g. a people, a flock across a stream, with an acc. of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc. of obj. and פֶּ of the river, Ps. 78:13; 136:14. This word is used whether a stream be passed in boats (drüberfahren), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (durchwaten), Gen., Josh. l. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another Genesis 47:21, "and he removed the people לְעָרִים (from cities) into cities," i. e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by לְ Nu. 27:7, 8.—(d) to cause to pass over, i. e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e. g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially הִעֲבִיר קוֹל to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הִעֲבִיר שׁוֹפָר to cause the trumpet to sound throughout; i. e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְיַעֲקֹב so as

to pass him by," i. e. beyond him. Metaph. **הַעֲבִיר** to pass by sin, to remit, to forgive (compare Kal No. 3, letter d), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לַיהוָה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְמֹלֶךְ הַעֲבִיר** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בָּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Euseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הַעֲבִיר בְּכִלְבֵּן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, b, to lead away, 2 Chr. 35:23; to take away, to remove, e. g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

HITHPAEL—(1) to pour oneself forth in wrath, i. e. pour forth wrath, to be wroth (compare Kal No. 1, b), Ps. 78:21, 59; followed by **כִּי** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבֵּר** for **מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَار** to transgress, to be proud, to burn with anger).

(2) to be proud, **ὑψίζευ**, Prov. 14:16 (compare **עֲבָרָה** No. 2).

Derived nouns, **עֲבָרָה**, **מִעֲבָרָה**, and those which follow as far as **עֲבָרָה**.

עֲבָרָה m. with suff. **עֲבָרָה**—(1) region on the other side, situated across a stream, or the sea. **עֲבָרָתוֹן** the region situated across the Arnon, Judges 11:18; **בְּעֲבָרָה הַיָּם** in the region beyond the sea, Jer. 25:22; especially **לְעֲבָרָה הַיַּרְדֵּן** *ro' áparav rov 'Iopdávov*, the region of Palestine beyond Jordan, i. e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonian captivity; [but observe it is so found in Joshua] Similar also is the phrase **עֲבָרָה הַיָּרְדֵּן** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16 1 Ch. 19:16; which is used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֵי יָרְדֵּן** the regions beyond the Euphrates, Isa. 7:20.

(2) the opposite region, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֹר דָּוִד הָעֵבֶר** "and David went over to the other side," i. e. a mountain situated opposite. Hence, in opposition to each other, are put **מִתְעַבֵּר אֶחָד** and **לְעֵבֶר אֶחָד** 1 Sam. 14:4; and **מִתְעַבֵּר מִכָּל עֲבָרָיו** ib. ver. 40; Ex. 28:26. Pl. **מִשְׁנֵי עֲבָרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אַחֲרֵי**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אַחֲרֵי** towards the region opposite one's face, i. e. right before one (*Sommaris, gerade vor sich bin*), Eze. 1:9, 12; 10:22. **עַל עֲבָרָה** idem, Ex. 25:37.—(δ) **לְעֵבֶר** i. q. **אַחֲרֵי** straight before one, Isa. 47:15.—(e) **מִתְעַבֵּר** followed by a genit. and suff. and **לְעֵבֶר**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) *beyond*, e. g. **מִתְעַבֵּר לַיָּם** beyond the sea, Deut. 30:13; **מִתְעַבֵּר לְנַחֲלֵי כוּשׁ** beyond the rivers of Ethiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, Gesch. d. Hebr. Sprache u. Schrift. p. 11); hence **עֲבָרָה** Gen. 10:21; and poet. **עֲבָרָה** Nu. 24:24, i. q. **עֲבָרִים** Hebrews; as to the difference between this and Israelites, see under **עֲבָרִי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

עֲבָרָה Chald. i. q. Hebr. **עֲבָרָה** No. 1, region beyond; hence **עֲבָרָה הַיָּרְדֵּן** the region beyond the Euphrates, according to the Persian manner of speaking, i. e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

עֲבָרָה f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כְּתִיב, where there is the קרי desert places.

עֲבָרָה f. plur. const. **עֲבָרוֹת** also **עֲבָרוֹת** Ps. 7:7].—(1) outpouring of anger (compare the root in

Hithpa.). Job 40:11, עֲבֹרֹת אַפִּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ὑβρις, *pride, haughtiness, uettermuth* (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבָדִין see עֲבָדִין.

עֲבְרוֹנָה ("passage," sc. of the sea), [Ebronah], pr. n. of a station of the Israelites, on the shore of the Ælantic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, f. עֲבָרִיָּה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no further question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ περὰντος. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare χημῖται and Φοίνικες; *Chemî*, מְצֻרִים and Αἰγυπτίος). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in עֲבָרִים עֲבָרִי); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache v. Schr. p. 9—12.)

[('s) *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [Abarim], pr. n. Jer. 22:20; fully הָרֵי הָעֲבָרִים Nu. 27:12; Deu. 32:49 and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּ) is a prominent summit.

עֲבֹשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, *WASTES AWAY, DECAYS, æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲבֹשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying to rot may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. πύθουμαι, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عيس i. e. عيس to dry up.

עֲבֹת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת, עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבֹת f. עֲבֹתָהּ adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَصَبًا id.)

עֲבֹת plur. עֲבֹתִים and עֲבֹתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertined*; hence—

(1) a rope, Jud. 15:13, 14; pl. bonds, Ps. 1:3, Eze. 3:25; 4:8.

(2) a braid, wreath, of small rods woven together, Exod. 28:24; מְעֻשָׂה עֲבֹת wreathen work, Exod. 28:14.

(3) a branch with thick foliage, Eze. 19:11; 31:3, 10, 14.

עֲנֵב fut. יַעֲנֵב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָנַח No. 1; whence עֲנֵב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and עַל Ezek. 23:5, seq. Part. עֲנֵבִים lovers, Jer. 4:30. (Cogn. אָנַח ἀγαπάω. Arab. عجب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲנֵב, and the two nouns which follow.

עֲנֵבִים m. pl. *oleasures, delights*; Eze. 31:3

עֲנֵהם "a pleasant song." Specially *things which please God*. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, עֲנֵהם בְּפִיהֶם, "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עֲנֵבָה or עֲנֵבָה f. *immodest love*, Eze. 23:11.

עֲנֵבָה and עֲנֵבָה — (1 Ki. 19:6; Eze. 4:12), fem. a *cake* baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֲנֵבָה רְצִפִּים a cake baked on hot stones, 1 Kings 19:6; עֲנֵבָה חֲצֹלֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan.) Root ענ which see.

עֲנֵבָה masc. adj. *gyrating, wheeling, flying in circles*, from the root ענר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֲנֵבָה "like a swallow wheeling in circles" [*chirping, chattering, twittering*, is the meaning given in Thes.] (LXX. omit עֲנֵבָה; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare עֲנֵבָה, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עֲנֵבָה as signifying the *crane*; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "*as the swallow, and as the crane*," a sense which would have been expressed by עֲנֵבָה וְעֲנֵבָה. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare עֲנֵבָה מִשְׁחָה Isa. 16:2; עֲנֵבָה עֲנֵבָה 29:5; עֲנֵבָה שְׁלֹמֹה 30:28. Compare page ccxii, B.

עֲנֵבָה m. a *ring*, specially an *earring*, Ezek. 16:12; Nu. 31:50. From the root—

עֲנֵבָה i. q. עָנַל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עֲנֵבָה, and the five nouns which follow.

עֲנֵבָה f. עֲנֵבָה adj. *round*, 1 Ki. 7:23, seqq.

עֲנֵבָה m. with suff. עֲנֵבָה; pl. const. עֲנֵבָה, and—

עֲנֵבָה f.—(1) a *calves*, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a *bullock, steer, heifer*; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֲנֵבָה שְׁלֵמָה Isa. 15:5; Jer. 48:34. Metaph. עֲנֵבָה עֲנֵבָה bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲנֵבָה. (Arab. عجل, Syr. عجل id. Eth. ለጋል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.)

(3) עֲנֵבָה [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עֲנֵבָה with suff. עֲנֵבָה f. a *wagon, a chariot* (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a *wagon*, 1 Sa. 6:7, seqq.; an *ox-cart*, Isa. 28:27, 28; a *military car*, Psalm 46:10. (Syriac ܥܢܠܐ, Arab. عجلة id.)

עֲנֵבָה (q. d. "*vitulinus*"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجلان Rob. ii. 392].

עֲנֵבָה TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עֲנֵבָה No. 3.

עֲנֵבָה only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹא תִעָנֵבָה "would ye therefore shut yourselves up?" for תִּעָנֵבָה, compare Isa. 60:4. LXX. κατασχεθήσεσθε. According to Kimchi עֲנֵבָה is a woman who remains at home, and lives without a husband.

עֲנֵבָה an unused root, of nearly the same signification as the kindred עָנַל to roll, to roll oneself, to turn round. Hence עֲנֵבָה (epith. of the swallow) *revolving, flying in circles*. Arab. عجل to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עֲנֵבָה signifies a *migratory* (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of *to chatter*, and so also the derivative.]

עָנַל m. (from the root עָנַל to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space), then duration (of time). Hence *perpetuity of time*

eternity, i. q. **עולם** **אָבֶרֶד** perpetual father (of his country), [?] Isa. 9:5 [Christ]. **עַד** Hab. 3:6, and **הָיָה** Gen. 49:26; eternal mountains, those which are to endure continually. **לְעַד** Ps. 9:19; 19:10; more fully **לְעוֹלָם וָעַד** Ps. 9:6; **עוֹלָם וָעַד** Ps. 10:16; 21:5; 45:7; **עוֹלָם** Ps. 83:18; **עוֹלָמִי** Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. עָרַ, עָרָה, *prey, spoil*), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עָרִי (like עָלִי, עָלִי, with suff. עָרִי. עָרִי also עָרִי also עָרִי (the Kametz being retained which is unusual), Job 32:12; once עָרִי for עָרִי 2 Ki. 9:18.

(1) *while so long as*, עַד כְּשֶׁ (wattrenb). 2 Ki. 9:22, אֵינְךָ עַד כְּשֶׁ יִנָּקְוּ זְנוּנֵי יִזְבֶּּל "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, עַד כֹּה וְעַד כֹּה "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, עַד רִנֵּה "during a moment." Followed by inf. Jud. 3:26, עֹדֵהֶם תְּמַהֲמָהּ "while they waited."

(2) *to, even to* some certain limit. It is used—

(a) prop. of *space* (from the signification of passing on), as הַנָּהָר הַגָּדוֹל *even to the great river*, Deut. 1:7; לְדָן *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, מִן...וְעַד...מִן (see *מִן* No. 3, let. β), and where there are many terms, and a transition from one to another וְעַד...וְעַד...וְעַד...מִן Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:52; In the later Hebrew there frequently occurs עַד *even to*, Ezr. 9:4; Esth. 4:2; hence לְמַרְחֹק *even to afar off*, Ezr. 3:13; 2 Chron. 26:15 (compare עַד מַרְחֹק Isa. 57:9); once עַד אֵלֵיהֶם *even to them*, 2 Ki. 9:20. The particle אֵל and this differ properly in this respect: that אֵל signifies nothing but motion and direction *towards* some limit. עַד on the contrary implies an actual arrival *quite to* such a limit; e. g. בּוֹא עַד (see בּוֹא No. 2, c.), וְנָגַע עַד *to attain unto*, Job 4:5; מָצָא עַד Job 11:7; וְנָגַשׁ עַד Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases הִתְבּוֹנֵן עַד *to attend to*, Job 32:12; 38:18 (in other places followed by אֵל, אֶל); הִיאֵץ עַד Num. 23:18. לְדָבָר הַזֶּה Ezr. 10:14; “with regard to this thing.” Followed by inf. *even until* (anything comes to pass), Num. 32:13; in the later Hebrew עַד Ezr. 10:14; 1 Chron 5:9.

(b) of *time*. הַיּוֹם עַד even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day, even now*, Gen. 26:33; 32:33. עַד הַיּוֹם until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev 15:5; poet. עַד עֲרֵי Ps. 104:23. Often followed by adverbs of time; as עַד אֲנֶה, עַד־כִּי *until when* i. e. how long? (see אֲנֶה, כִּי, לְמַי, הִנֵּה *until when* (cont. שָׁמָּה, כֵּן, הִנֵּה *hitherto* (see שָׁמָּה, כֵּן, הִנֵּה *until (there is) none (or nothing):* עַד בְּלִי, עַד בְּלִי.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מֶאֱדָה, *ad me'edah* even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד מְאִוְלָה unto the highest degree, i. e. exceedingly (see *Me'ul* No. II.); עַד אֵין מִסְפֵּר until there is no number-
ing, Psalm 40:13 (compare עַד לֵאמֹר 2 Ch. 36:16); עַד אֵין מָקוֹם until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. עַד אֵין...לֹא not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הִנֵּחֵם לֹא נִשָּׂא וְהַתְאֵחָה ...לֹא "even the vine and the fig-tree... bear no fruit," Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (*bis zu dem Grade wie*), 1 Ch. 4:27, "but their family did not multiply יוֹדֵהָ עַד בְּנֵי יוֹדֵהָ up to the children of Judah," i. e. like the children of Judah, Nah. 1:10, עַד סִירִּים נִבְּכִים "they are woven together, *even as* thorns," i. e. like thorns. Compare בּוֹא No. 2, c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד id. Cant. 1:19; עַד לֹא Prov. 8:26; and עַד אֵין Ecc. 12:1, 2, 6, “while (there was) not,” i. q. לְפָנֶיךָ before that; Syr. حَتَّى Matt. 1:18, for the Gr. *πρὶν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הַרְוֹסִים "until the pursuers returned;" Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵשׁר until that, followed by a pret. Deut. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד שֶׁ Cant. 3:4; Jud. 5:7; עַד שֶׁ id. Gen. 26:13; עַד אִם Gen. 24:19; Isa. 30:17; עַד אִם Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִנְסֵךְ הַנֶּגֶר וְהִבִּיאֹתִי "until the child be weaned [then] I will bring him," for, when he shall have been weaned; compare Ch. עַד אֶרְבִּין and the idiom of the south and west of Germany, bis Sonntag reife i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, "until when the child be weaned the shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle *עד* sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*lebenswohl bis auf Wiedersehen!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentia Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. *حتى* and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, *עד לא שמת אלה על לבך*, even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully *עד אשר* Josh. 17:14 (unless it should be read *עד אשר*).

עד Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (*während*). *עד ימי* within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e. g. *עד כן* until now, Ezr. 5:16; but *עד אחרון* until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. *עד דברת די* to the end that, Dan. 4:14, i. q. *עד דברת די* 2:30.

(B) *עד* Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (*עד די*) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עד m. pr. part. of the root *עוד*.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. *ענה עד ב* to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עך see *עוד* as yet.

עדר an unused root; Arabic *عد* to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun *עדר* time, like *עדר*, to which it is allied. Hence Syriac *ܥܕܪܐ* festival day, i. q. *עדר*, Arabic *عدان*, *عدان* time, *عدان* the time of the monthly courses of women, and Heb. *עדרה*, and also the pr. n. *עדרה*, Ch. *עדר*.

עדר see under the root *עוד* Pilel.

ערה Arab. *عدو* for *عدو* i. q. *עבר*—(1) TO PASS BY, Job 28:8; whence *ערה* A, 1, and B, C, *ערי*, No. 1.

(2) *to attack in a hostile manner*, whence the

Arabic *عدو* an enemy, compare the synonyms *عَدُو* No. 5, *ب*, *هَلَف*, *هَلَف*. Hence *ערה* A, 2, booty.

(3) causat. to make to pass over, i. e. *to put on ornaments* (Germ. *überziehen, anziehen*), *to adorn oneself* with any thing; followed by an acc. like *לבוש* (Ch. id.). Job 40:10, *ערה נא*, "adorn thyself with majesty." *ערה* *ערי* to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, *תערי תפיד*, "thou shalt adorn thyself with thy tabrets," which, being put on the hands, adorned women when dancing.

HIPIL—(1) causat. of Kal No. 1, *to remove, put away* (as a garment), i. q. *העביר* (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. *to adorn any one with any thing*, Eze. 16:11.

The derived nouns are, *ער*, *ערי*, *ערת* for *ערה* (*עתי*), and the pr. n. *ערה*, *עריאל*, *עריה*, *עריהם*, *עריהם*, *עריהם*.

ערה, *ערה* fut. *יערה*, *יערה* Chald. i. q. Hebr.

(1) TO PASS OVER, OR AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by *ב* to any thing, Dan. 3:27; followed by *מן* *to go away, to depart*, Dan. 4:28.

APHIL, causat. of Peal No. 2, *to take away*, Daniel 5:20; 7:26; *to depose* (kings), 2:21.

ערה ("ornament," "beauty"), [Adah], pr. n. f.—(1) of a wife of Lamech, Gen. 4:19.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. *ערה* f. constr. *ערת* (from the root *ערה*) for *ערה* (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, fully *עדת ישראל* Ex. 12:3; *עדת בני ישראל* 16:1, 2, 9; *עדת יהוה* the congregation of Jehovah, Num. 27:17; and *κατ' ἐκκλησίαν* *העדה* Lev. 4:15. LXX. *συναγωγή*.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. *עדה* f. (from the root *עוד*) with Tzere impure, pl. *עדות*.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

עדה f. only pl. *עדים* i. q. Arab. *عده* an appointed time, specially the monthly courses of women (see the root *עדר*). Isa. 64:5; *בְּקֶרַע עֲדִים* "a menstruous cloth." Arab. *عده* Conj. VIII. to menstruate.

עדי & *עדוה* ("timely"). [*Iddo*], pr. n. — (1) of a prophet and writer, 2 Ch. 12:15; 13:22. — (2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

עדות f. — (1) i. q. *עדה* No. 3, *a precept* (of God), most frequently in pl. *עדות* (*edwoth*), inflected in the Aramaean manner (like *מִלְכֵי*, pl. *מִלְכִּין*). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. *תורה*, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. *אֲרוֹן הָעֵדוּת* the ark of the law, Ex. 25:22. *אֹהֶל הָעֵדוּת* the tent of the law, Nu. 9:15; 17:23; 18:2 [of *witness*, Eng. Vers. see Acts 7:44]. Used also of the holy rites, Ps. 122:4.

(3) *revelation*, hence *a revealed psalm*, Ps. 80:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from *עַד* i. q.

Arab. *عود* lyre.

עדי (from the root *עדה*) in pause *עֲדִי* with suff. *עֲדִי* m. — (1) *age*, Ps. 103:5 (Targ. old age); opp. *עָדִים*; see the root No. 1; compare *עַד* A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. *עֲדִי עֲדִים* most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

עֲדִיאל ("ornament of God"), [*Adiel*], pr. n. m. — (1) 1 Ch. 4:36. — (2) 1 Ch. 9:12. — (3) 1 Ch. 27:25.

עֲדִיָּה ("whom Jehovah adorned"), [*Adaiak*], pr. n. m. — (1) the grandfather of king Josiah, 2 Ki. 22:1. — (2) 1 Ch. 9:12; Neh. 11:12. — (3) 1 Chron. 8:21. — (4) Ezr. 10:29. — (5) Ezr. 10:39; Neh. 11:5 for which there is *עֲדִיָּהוּ* 2 Ch. 23:1.

עֲדִין adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8; *הוּא עֲדִינוּ הַעֲצֵב* (כִּזְיָב) for which the author of the Chronicles, 1 Ch. 11:11, has given, *הוּא עֲדִר אֶת הַחֵיטָו* "he lifted up his spear." Vulg. renders *ipse est quasi tenerrimus ligni vermiculus*. Jo. Simcais, *percussio ejus hastā suā (fuit) in octingentos etc.*; comparing *עֲדִין* Conj. II. to smite with a pointed weapon, see below *עָצָן*. I prefer rendering *עֲדִין* by *vibration* (das Schwingen, Schwenken der Ränge); from the root *עָדַן* to be soft, pliant (*stavant*).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

עֲדִינָה ("slender," "pliant," Germ. *schlank*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

עֲדִיתִים ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

עַדְלָא an unused root; Arab. *to be just, equitable*; whence —

עַדְלִיָּה (for *עֲדִיָּה* "justice of God"), [*Adlai*], pr. n. m., 1 Ch. 27:29; and —

עַדְלָם ("the justice of the people," for *עַדְלָם*; according to Jo. Simonis, compounded of *עַדְלָם* comp. *עַדְלָם* a hiding place; and *עַלְמָם* to hide), [*Adullam*],

pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. *Ὀδὸν ἀλάμ*. Near it was *מְעַת עַדְלָם* the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, *עַדְלָמִי* Gen. 38:1, 12.

עַדְנָא a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. *عَدْن* V. to be flexible, to vacillate. *عَدْنٌ* softness, laxity.

languor, **עֵדָה** a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above **עֵדָה**. Gr. *ἀδύνατος*, which Jo. Simonis compares, is plainly not connected with this stock.

HITHPAEL, pr. *to conduct oneself softly*, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, **עֵדָה**, **עֵדָה**, **עֵדָה**, **עֵדָה**, and the pr. n. **עֵדָה**, **עֵדָה**.

עֵדָה m.—(1) *delight, pleasure*; Gr. *ἡδονή*, Syr. **عِدَة** only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [*Eden*], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence **עֵדָה** the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, *Bibl. Alterthumskunde*, vol. i. p. 172, seqq.; Schulthess, *d. Paradies*. Zurich, 1816, oct.

עֵדָה ("pleasantness"), [*Eden*], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from **עֵדָה**, see page cxviii, A.

עֵדָה **עֵדָה** contr. for **עֵדָה עֵדָה** *till now, hitherto*, Ecc. 4:2, 3.

עֵדָה m. Chald.—(1) *time*; Syriac **عِدَة**, Arabic **عِدَة** id.; from the root **עֵדָה** Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially *a year*, Dan. 4:13, 20, 22, 29; 7:25, **עֵדָה עֵדָה** "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, *Bellum Jud.* i. 1. See **עֵדָה** No. 2, and **עֵדָה** No. 4.

עֵדָה ("pleasure"), [*Adna*], pr. n. m. Ezra 10:30.

עֵדָה (id.), [*Adnah*], pr. n. m.—(1) 1 Ch. 12:20 [this is **עֵדָה**].—(2) 2 Ch. 17:14.

עֵדָה f. *pleasure*, Gen. 18:12.

עֵדָה (Syr. "festival"), [*Adadah*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עֵדָה TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

HIPHIL, *to collect*, or *have what is over and above*, Exod. 16:18. (Arab. **عَدَف** to give what is over and above, too much; Conj. IV. to loosen a veil.)

I. **עֵדָה** not used in Kal; Arabic **عَدَف** to desert perfidiously; III. to desert.

NIPHAL **נָעַדָה**—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) *to be wanting, lacking*, 1 Sam. 30:19. Isa. 40:26; 59:15.

PIEL **עֵדָה** *to suffer anything to be wanting*, Ki. 5:7.

[This and the following are blended in Thes. !]

II. **עֵדָה**—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence **עֵדָה**.

(2) From the Chaldee usage, *to weed*, Isa. 5:6; 7:25 (Syriac **عِدَة** a plough); whence **עֵדָה** a hoe. Hence—

עֵדָה m.—(1) with suff. **עֵדָה** a flock, Gen. 29:2, 3, 8, and so frequently; **עֵדָה יְהוָה** a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [*Eder*], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare **עֵדָה** p. ccccxlviii, B.

עֵדָה ("flock"), [*Ader*], pr. n. m. 1 Ch. 8:15.

עֵדָה ("flock of God"), [*Adriel*], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עֵדָה an unused root, Arabic **عَدَس** to tend a flock. Hence is derived—

עֵדָה or **עֵדָה** only plur. **עֵדָה** lentiles, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic **عَدَس** idem.) See Celsii Hieroh. ii. p. 104, seqq.

עֵדָה [*Ava*], 2 Ki. 17:24; see **עֵדָה**.

עֵב not used in Kal, i. q. **עֵב** No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

HIPHIL, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. *ἐκρύψασεν*. (Syr. Aph. to obscure, but Pael **عَب** metaph. to condemn, to treat with indignity, **عَب** Med. Ye, to disgrace.)

Derivative, **עֵב** No. II. a cloud (Chald. and Zab **عَب** id.)

עובל ("stripped," "bare of leaves"), [*Obal*], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עובל**. The situation is wholly uncertain: Bochart (*Phaleg*, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gobilitis, in Idumæa, which is **גובל**.

עוג—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הג**; Arab. **عج** Med. Kesra, to be curved, II. to bend, to curve. Hence **עוגה** a round of cake, like **דקר**, from **קר**.

(2) denom. from **ענה**, to bake bread, or cake, *Ese*. 4:12.

עוג (perhaps contr. for **עגן**, **ענק** i. e. "in stature, long necked," "gigantic," compare **עגן**), [*Og*], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

עוגב m. Gen. 4:21; Job 21:12; 30:31, and **עגב** Ps. 150:4 (where many MSS. and printed editions have **עגב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אמבוגא** a pipe (Syr. **اوحب**, Zab. **اوحب**; whence *ambubaja*, i. e. *tibicina*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סוקפנה**, which see. The root is **עגב**, probably with the primary signification of *breathing, blowing*.

עוד—(1) i. q. Arab. **عاد** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אוד** No. 1, and **חוד**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **שוב**); whence inf. absol. **עוד** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כתיב, see Hiphil.

PIEL **עור** to surround, Ps. 119:61. (Æth. **ዐዋድ**: to go round, ለዐድ: to make go round, i. e. to surround.)

HIPHIL **עויר**.—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **א** against any one, Deu. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one. 1 Ki. 21:10, 13, and in a good sense for any one, i. e., to praise him, Job 29:11 (compare *υαυρῶν*, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by **א** of pers. Gen. 43:3, **העיד העיד** "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **א** Ps. 50:7; 81:9; 2 Ki. 17:13; **על** Jer. 6:10; especially to chastise, to chide (compare **יסר**), Neh. 13:15, 21.

—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **ערה** No. 3, and **עדות**), 2 Ki. 17:15, **את עדותיו אשר העיד בם**, "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **הוער** to be declared, shewn, Ex. 21:29.

PIEL **עור** (which some incorrectly take as from the root **עור**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand upright, Ps. 20:9. LXX. *ἀνισθῆναι*.

Derived nouns, **עור**, **ערה**, **עדות**, **עויר** [pr. n. **עויר**] and—

עוד, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), **עוד** prop. inf. absol. of the verb **עוד** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20, Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly *zu wiederholten Malen, immer von Neuem*, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבְכֶּה עַל צַוְּאָרְיוֹ עוֹד**, "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house **עוֹד יְהַלְלוּךָ** they will praise thee again and again," (i. e. daily; well explained by Kimchi **קָלֵה יָמִים**, Jerem. 2:9; Hosea 12:1.

(3) more, further, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, yet more, still more. Prov. 9:9, "give to a wise man **וְיִחְזַק עוֹד** and he will become yet wiser;" with suff. **עוֹדִי** (see below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹדֶךָ** as yet thou, Gen. 46:30; **עוֹדֵנִי** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 22; **עוֹדֶם** Ex. 4:18; once **עוֹד הֵם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קִרִי עֵינֵינוּ**, "yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

Arab. *عَالَ* Med. Waw quiesc. to decline, turn aside, especially from what is just.

עוּל *to act wickedly*, Ps. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, *עוּל*, *עוּלָה*, *עוּלָה* No. I, and *עוּל* No. I.

עוּל m. *evil, wicked*, Job 18:21; 27:7; 29:17.

עוּל ["once in const."], with suff. *עוּלִי*, and *עוּל* m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. *עוּלָה* *עוּלָה* *עוּלָה* to act wickedly, to commit iniquity, Eze. 3:20. LXX. *ἀδικία, ἀρπία*.

עוּל or *עוּל* TO SUCKLE, TO GIVE MILK, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. *עוּלֹת* *those that give milk*; poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. *عَالَ* Med. Ye, to be great with young, and to give suck.)

Derivatives, *עוּל* No. II., and —

עוּל m. *an infant, a child, prop. a suckling*, Isa. 49:15; 65:20. (In Arab. *عَال* a boy; Syr. *عَالَ* id.)

עוּלָה f. i. q. *עוּלָה* Job 6:29, 30; 11:14; 13:7. *עוּלָה* the wicked, 2 Sam. 3:34, and without *עוּלָה* abstr. for concr. *עוּלָה* used for wicked persons, Job 24:20; Ps. 107:42. With *ה* parag. *עוּלָה* Ps. 92:16, and contr. *עוּלָה* Job 5:16; transp. *עוּלָה* (which see); pl. *עוּלֹת* Ps. 58:3; 64:7.

עוּלָה — (I.) contr. for *עוּלָה* *iniquity*, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering*, see *עוּלָה* (from the root *עוּלָה*).

עוּלָל pl. *עוּלָלִים*, and *עוּלָל* (verbal of Poel of the form *עוּלָל*, pl. *עוּלָלִים*, with suff. *עוּלָלִים*, m. *a boy, a child* (so called in my opinion from the idea of petulance, see *עוּלָל* No. 2), a poet. word, differing from *עוּלָל*, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is *עוּלָל* Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. *عَالَ* Conj. II. to soothe a weaned child (with sweet things), so that *עוּלָל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

עוּלָלֹת *gleanings*, see *עוּלָלֹת*.

עוּלָל sometimes *עוּלָל* m. — (A) pr. what is hidden; specially *hidden time, long*; the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity*. It is used — (1) of *time long past, antiquity*, in the following phrases and examples, *יְמֵי עוּלָל* Am. 9:11; Mic. 7:14; Isa. 63:9; and *יְמֵי עוּלָל* Deu. 32:7, ancient times. *מִיְמֵי עוּלָל* of old, from the most ancient times, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never*, Isa. 63:19; 64:3; elsewhere *from a long time ago, long*, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. *גְּבוּל עוּלָל* the boundary set by the forefathers, Prov. 22:28; 23:10; *עוּלָל* the ancient gates, Psalm 24:7; *עוּלָל* those who died of old, Ps. 143:3; Lam. 3:6; *עוּלָל* men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עוּלָל* Ps. 139:24; *עוּלָל* Job 22:15; *עוּלָל* Jer. 6:16; *עוּלָל* Jerem. 18:15, is the (true) piety of the fathers; compare *עוּלָלִים* ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *עוּלָל*; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; *עוּלָל* being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies *all the days of life*, as *עוּלָל* a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); *עוּלָל* for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. *עוּלָל* perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God *עוּלָל* "I will praise thee for ever" (while I live); [there is no need to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;

49:9; 82:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עַד יָמִים עוֹלָם וְעַד** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **לְשִׁמְחָה עוֹלָם עַל רִאשָׁם** "perpetual gladness (shall be) upon their heads;" i. e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2; Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns **עוֹלָם** for a long time...15. **עַד** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Psa. 18:51, "he will shew mercy to David and to his seed **עוֹלָם**." So the covenant of God with the Israelites is called **בְּרִית עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻק עוֹלָם**, **חֻקַּת עוֹלָם** Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land **עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **לְעוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **עוֹלָם וְעַד** the *eternal hills*, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **עוֹלָם** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָמוֹ** his eternal house, i. e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם וְעַד עוֹלָם אָתָּה אֵל**, "from everlasting to everlasting thou art God;" 103:17; compare Psa. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְיָ אֱדֹנָי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; Ælian. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **כְּמוֹ דֹר וָדֹר** like many generations"). Psa. 45:7, "thy throne established by God [really "thy throne, O God"] **וְעַד לְעוֹלָם** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **לְמִן עוֹלָם** for ever;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (Weltfinn), more fully called *ἀγὰπὴ τοῦ κόσμου*, 1 John 2:15; *αἰών τοῦ κόσμου τούτου*, Eph. 2:2; and Arab. *دنيا* the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **וְגַם אֶת הָעוֹלָם** although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **וְגַם** for **וְגַם**, see **וְגַם** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עִיִּלּוֹם**.

עִין an unused root, *to rest, to dwell* (compare Arab. *عَيْن* convenience, rest, *آوَى* to live tranquilly), whence **מְעוֹנָה**, **מְעוֹנָה** dwelling, and—

עוֹנָה f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:12, in **קָרִי** there is **גִּלְגָּל**

which the Targ. renders furrows (compare **פְּעֻרָה**), but the context almost requires [the pointing to be] **עֲוֹנוֹת** sins.

עין i. e. **עין**, see the root **עין**.

עֲוֹן Ex. 28:43; 34:7; more rarely עֲוֹן 2 Ki. 7:9; Ps. 51:7; const. עֲוֹן, עֲוֹן 1 Chron. 21:8, pl. absol. and const. עֲוֹנוֹת, with suff. עֲוֹנֵינוּ, עֲוֹנֶיךָ, more often עֲוֹנֹתִי, עֲוֹנֹתֶיךָ etc.; m. pr. *perversity, depravity* (from the root עָוָה); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, עֲוֹן פְּלִלִים “a crime to be punished by the judges,” comp. Job 31:28; 19:29, עֲוֹנוֹת הָרֶב “crimes to be punished by the sword.” Eze. 21:30, עֲוֹן “crime of end,” i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as עֲוֹן אֲבוֹת “the guilt of the fathers,” Ex. 20:5; 34:7; עֲוֹן הָאֱמֹרִי “the guilt of the Amorites,” Gen. 15:16; עֲוֹן חַטָּאתִי “the guilt of my sin,” Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, “they shall not find in my possession עֲוֹן אִשֶּׁר חַטָּא any thing unjustly acquired (would be) sin,” (kein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words כָּפַר, הִעָבִיר, סָלַח No. 2, c, are used; of punishing it, the verb פָּקַד is used; of bearing or suffering its penalty, the verb נָשָׂא No. 2, b.

(2) Sometimes it is *the penalty* of sin, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

עוֹיִם m. pl. *depravities, perversities*, Isaiah 19:14; for **עוֹיִם**, from the root **עָוָה**. Vulg. *vertigo*, which is not unsuitable.

עֲרַף (i. q. עָרַף) (from which perhaps this root has been formed by softening the letters; compare עָרַץ, עָרַץ, עָרַץ and others; see the roots עָרַץ etc.), TO COVER; especially *with feathers, wings*. Isa. 31:5, כְּצִפְרִים עֹפֹת, “as birds which cover (their young) with their wings יְרֻשְׁלָם יְצַלֵּם” so will Jehovah of hosts protect Jerusalem.” From the idea of covering is עָרַף prop. i. q. עָרַף a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also to vanish quickly (*verfliegen*); used of a dream, Job 20:8; human life, Ps. 90:10. Once transit. like Hiph., Pro. 23:5 כחֵב (Arab. عاف, Med. Waw, and Ye, to hang in the air, and hover over something (used of a bird); followed by عَلٰی عَيْفَةً flight; a secondary word is عَائِفٌ an augur; عِيَافٌ augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. ܕܚܝܩ *to wrap round*); and intrans. *to be covered with darkness*. Job 11:17, תַּעֲפֹה בְּצִלָּהּ (although now) covered with darkness," i. e. pressed down by calamity, " (soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. תַּעֲפֹה *darkness shall be as the morning*). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see עָמַם, עָלַם and the Arab. عَمِيَ).

Syr. **ܚܦܐ** to fail in strength; Ethp. to faint away. Cognate are **חָלַל** and **חָלַל** to fail in strength). Fut. **חָלַל** (for distinction from **חָלַל** to fly), 1 Sa. 14:28; Jud. 4:21.

PILEL עִפֵּל—(1) i. q. Kal No. 2, *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword),
Eze. 32:10.

HIPHIL, *to make to fly*, Prov. 23:5 קרי.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are עוֹפִים, עוֹפִים; signif. 3 מעוֹפִים, מעוֹפִים, מעוֹפִים.

היץ prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (Vögel), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

עֲדָן Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. עִיץ TO CONSULT, i. q. עִי; only found in imp
עִי Jud. 19:30; Isa. 8:10. Hence עִיץ pr. n.

II. **עָרַץ** i. q. **عَارِضَ**, غاط, to impress, to immerse oneself, e. g. the foot into sand; whence **عَرِيطٌ** soft ground, sandy and fruitful. Hence —

𐤆𐤊 ("soft and sandy earth"), [Uz], pr.n. *Ausitis*, *Ausitea* (LXX. *Αυσίτις*, *Αυσίται*), pr.n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, *Αυσίται* (unless this should be corrected to *Αυσίται*), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaelis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholiiis in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

עין not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. עָץ.

HIPHIL, to press; followed by עָץ (prop. to press down; καταλιβω), Am. 2:13.

Derived nouns, עָץ, עָץ.

עור not used in Kal. Aeth. ሀፋር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL עור to blind, to make blind. (Syr. ܥܘܪ. In its origin perhaps עור is the same as עָץ to cast dust, sand, chaff into the eye; compare Chald. עור.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Dent. 16:19. [In Thes. this Piel form is deduced from עור III.]

Derived nouns (עור), עור, עור, עור.

עור adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עור** prop. TO BE HOT, ARDENT (cogn. with עור, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, עור "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like עור ועור, perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, עור למה תישן אולי "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. עור קרי.

NIPHAL לעור, fut. עור pass. of Piel and Hiphil.—(1) to be aroused, awaked (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see עור No. II.

PIEL עור (compare Gr. ὤρω=ὀρυσμι, pret. ὤρωπα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to raise up one's strength (feine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26. — But for Isa. 23:13, see under the root עור Pilel.

HIPHIL עור (ἐγείρω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9. and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, עור עור "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm (2) to watch (prop. Wache halten), Ps. 35:23; followed by עור to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by עור against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgeweckt sein used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. עור watcher, and the pr. n. עור, עור, עור.

II. **עור** i. q. עור and עור TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מעורר.

NIPHAL, Hab. 3:9, עור מעורר "with nakedness was thy bow made naked."

PIEL עור, see the root עור.

III. **עור** an unused root, cogn. חור to dig, to bore; whence عار, Hebr. מערה a cavern. [In Thes. Piel עור is referred to this root with the idea of blinding by boring out the eyes.]

עור Ch. chaff, Dan. 2:35. Syr. ܥܘܪ id.; Arab. عور a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עור); but may not rather עור be the same as עור dust, a particle of dust; whence עור i. q. עור to throw dust into the eye; (Sand in die Augen streuen, fläuben)? [This conjectural derivation is rejected in Thes.]

עור m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. עור שנים skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root עור). As to the words Job 19:26, see under the root עור. Poet. used of the body, the life, Job 2:4, עור עור "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.

(2) *the hide of animals*, Gen. 3:21; pl. עזרים Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עזרים (read עזרים), Isaiah 30:6 כחית, for עזרים *asses*.

עזרון m. *blindness*, Deu 28:28; Zec. 12:4. See the root עזר.

עזר f. id. Lev. 22:22.

עזש *ἀπ. λεγόμεν.* Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots עזז, חזש, and עזש III. to hasten, to accelerate a work. Compare also עזת.

Derived pr. n. יעזש, יעזש.

עזת not used in Kal; to be bent, inflected, i. q. the kindred verbs עזבת, עזבת.

PIEL עזת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Ps. 119:78. עזת דבר to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, עזתה.

עזת a root, *ἀπ. λεγόμεν.* of the same origin and signification as עזש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. عاض Conj. IV. to aid, to succour, to assist. Const. with two accus. (like עזב Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4, לעזת את יעקב דבר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. *ὑποστηρίσαι*. Vulg. *sustentare*. Hence—

עזתי (for עזתיה, עזתיה "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עזתה pr. Aram. inf. Piel, from the root עזת (with Kametz impure), f. *the bending* of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

עז f. עזה, pl. עזים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עז

hard of face, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root עז

עז pl. עזים f.—(1) a she-goat. (Syr. عزان; Arab.

عز; Phœnic. ḏẓa, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc *adsha*, a he-goat; *adshā*, a she-goat; Goth. *gáisa*; Anglo-Sax. *gât*; Germ. *Griß*, with a harder form, *Gems*, chamois; Gr. *αἰξ*, *aiyós*; also the Turkish *gicik*, *ghieizi*; comp. Grimm, Deutsche Gram. iii. 328.) עזי a kid of goats, Gen. 27:9. עז a goat, i. e. the goat (in *Stúct Siegenwieß*), [an individual for the species], Deu. 14:4.

(2) pl. עזים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

עז Ch. i. q. Heb. No. 1, Ezr. 6:17.

עז sometimes עז (Prov. 31:17, 25); followed by Makk. עז, with suff. עזי and עזי and עזי, עזי (from the root עז)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. עזי with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes*, Jud. 5:21.

(2) *firmness*. עזי a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. *defence, refuge, protection*. Psalm 28:8, עזי יהוה "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עזי strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. עז with which it is often joined, Hab. 3:4. Psalm 96:6, עזי ותפארת "splendour and majesty." Ps. 132:8, עזי יהוה "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere יהוה עזי Ch. 6:41): called poet. עז alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, עזי "instruments of praise," employed in praising God. (Arab. عزة power, victory, glory.)

עזי ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עזי.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עזאל only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avorter*, ἀλεξίκακος (עזביל for עזביל, from the root עזל, عزل to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מלך), [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עזאזיל (in Golius, p. 317, incorrectly עזאזיל) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There עזביל is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποροπαίῳ, Ἀλεξικάκῳ, *Avertuncum*); verse 10, εἰς τὴν ἀποπομπήν (*ad averruncandum*); verse 26, εἰς ἀφῆσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that עזביל and ליהיה stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עזב a goat, and עזל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עזאזיל was the pluralis *fractus*, from the sing. עזל, عزل, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עזביל verses 10, 21, and עזביל verse 22.

עזב fut. עזב.—(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, עזב מַעֲבֹד לוֹ עֲזֹב מַעֲבֹד לוֹ beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עזב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עֲזָב וְעָזַב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp עזב an unmarried man, and أعصر a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, אֶעֱזֹבָה שִׁחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one any where, Gen. 50:8; followed by עזב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עזב Job 39:11; and עזב Ps. 10:14 (intrans.), עזב "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עזב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עזב Mal. 3:19. Part. pass. עזובה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עזובה "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites," compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עזב חַסְדּוֹ מִעַם to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by its

inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by ל to be left to any one, i. e. committed to him, Isa. 18:6.

Pual עָבַן i. q. Niph. Isa. 32:14.

Derived nouns, עֲבוֹנָה and —

עֲבוֹן only in plur. עֲבוֹנוֹת m. a word only used with regard to merchandize, having almost the same signification as עָרַב, *traffic, commerce* (from the root עָוַב to let go for a price, to commit to another, i. e. to sell); hence — (1) *fair, market, marketplace*; Eze. 27:19, "Dan and Javan בְּעֲבוֹנוֹתָם set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense עָ is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 עָ is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. *Thes.*]

(2) *gain made by traffic*, Eze. 27:27, 33; compare עֲבוֹר.

עֲבוֹבָה (perhaps "altogether desolated," from עָבַן and בָּוָה) [*Azbuk*], pr. n. m. Neh. 3:16.

עֲזָרָה ("strong in fortune"), [*Azgad*], pr. n. m. Exr. 2:12; 8:12; Neh. 7:17; 10:16.

עֲזָרָה an unused root. Arab. عَزَى to comfort, whence the pr. n. عَزِيْز, עֲזִיזָה, עֲזִיזָה.

עֲזָרָה ("strong," "fortified," as if Valentia) pr. n. [*Gaza, Azzah*] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name

(عَزَّة). Its history is given at considerable length by Reland, in *Palæstina*, p. 788—800. Gent. n. עֲזִיזָה Jud. 16:2.

עֲזָרָה see עֲזָרָה No. 1.

עֲזָרָה f. — (1) *ruins, heaps of ruins*, see the root No. 2.

(2) [*Azubah*], pr. n. fem. — (a) of the mother of Jehoshaphat, 1 Ki. 22:42. — (b) of the wife of Calet, 1 Ch. 2:18, 19.

עֲזָרָה m. *strong, powerful*, (used of God), Psa. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עֲזָרָה masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עָזָה.

עֲזָרָה see עָזָה.

עָזָה fut. עָזָה inf. עֲזֹה — (1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَى fut. O). Followed by ל to make secure. Ecc. 7:19, וְחָכְמָה תַּעֲזֶנּוּ לְחָכְמָה וְנָרַח "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עָזָה No. 2, and עֲזָה.) See also this active signification in the name עֲזָרָה.

(2) to become strong, to be made strong. Jud. 3:10, וְנָחָשׁ יָדוֹ עַל-כִּשְׁלֵי "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יִעָזְזוּ "and he shall not conquer." Ps. 9:20; Prov. 8:28, וְעֵינֹת הַיָּם עֲזָזוּ "when the fountains of the sea were strong," i. e. flowed forth violently; compare עֲזָזָה Neh. 9:11; Isa. 43:16. (Syr. عَزَى Ethpa. to boil forth).

(3) to be strong, robust, powerful, Ps. 89:14. to show oneself such, 68:29; 52:9.

HIPHIL עָזָה followed by מִן to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by עָ 21:29. Compare עָזָה No. 2.

The derived nouns are, עֲזָה, עָזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, and those which immediately follow עָזָה — עֲזָה, עֲזָה.

עָזָה ("strong"), [*Azaz*], pr. n. m. 1 Chr. 5:9.

עֲזָרָה ("whom Jehovah strengthened"), [*Azaziah*], pr. n. masc. — (1) 1 Chr. 27:20. — (2) 15:21. — (3) 2 Chr. 31:13.

עֲזָרָה (abbreviated from עֲזָרָה) [*Uzzi*], pr. n. m. — (1) 1 Chr. 5:31; 6:36; Ezr. 7:4. — (2) 1 Chr. 7:2. — (3) 9:8. — (4) 7:7. — (5) Neh. 11:22. — (6) 12:19, 42.

עֲזָרָה see עֲזָרָה.

עֲזָרָה ("power of God"), [*Uzziel*], pr. n. m. — (1) Exod. 6:18; Nu. 3:19. — (2) 1 Ch. 4:42. — (3) 7:7. — (4) 25:4. — (5) 2 Ch. 29:14. — (6) Neh. 3:8. Patron. of No. 1, is —

עֲזָרָה Nu. 3:27

עֲזִיָּהּ & עֲזִיָּהּ ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13. 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עֲזִיָּהּ**, and **עֲזִיָּהּ**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עֲזִיָּהּ** and **עֲזִיָּהּ** are alike), or to an interchange of the names as spoken by the common people (as being pronounced for *sz*). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עֲזִיָּהּ**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ὀζίας*.

עֲזִיָּהּ ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

עֲזִיָּהּ ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **עֲזִיָּהּ** p. cxviii, A.

עֲזִיָּהּ an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עָזַל** No. 2. Hence **עֲזִיָּהּ**.

[**עֲזִיָּהּ** *Azzan*, pr. n. m. Num. 34:26.]

עֲזִיָּהּ an unused root, perhaps i. q. **עָזַז** to be sharp [in Thes. this is rejected as a root]; whence—

עֲזִיָּהּ f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עֲזִיָּהּ** be for **עֲזִיָּהּ** (fem. from **עָזַז** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עֲזִיָּהּ** Isa. 23:11, for **עֲזִיָּהּ**. LXX. *ἀλτικέρα*. Vulg. *aquila marina*. I formerly compared Arab.

العُزْن, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **العُزْن** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

עֲזִיָּהּ only in PIEL **עָזַז** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

עֲזִיָּהּ f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܝܐ** id.)

עֲזִיָּהּ ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

עֲזִיָּהּ fut. **עֲזִיָּהּ**, pl. **עֲזִיָּהּ** TO HELP, TO AID. (Arab. **عز**, Syriac **ܥܙܐ**, not **ܥܙܐ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עָזַר**, **עָזַר** No. I, and **עָזַר** i. q. **עָזַר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **עָזַר** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עָזַר** (Germ. *beistehen*) 1 Ch. 12:21; followed by **עָזַר** 1 Ki. 1:7, **עָזַר** **עָזַר** **עָזַר** "they aided, having followed the side of Adonijah."—Part. **עָזַר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God, 2 Chr. 26:15. 1 Chr. 5:20, **עָזַר** **עָזַר** "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHIL, i. q. Kal. Part. (of the Aramæan form) pl. **עָזַר** 2 Ch. 28:23; inf. **לְעָזֵר** 2 Sa. 18:3, **כחֵיב**.

Derived and compounded nouns, **עָזַר**—**עָזַרִים**, also **עָזַר**.

עָזַר m. with suff. **עָזַרִי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עָזַר** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

עָזַר ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

עָזַר & עָזַר ("helper"), [*Azur, Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

עָזַר ("help"), pr. n. *Ezra*—(1) the priest, and *γραμμαρῆς*, who in the seventh year of Artaxerxes Longimanus (458 B.C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

עָזַר ("whom God helps;" Germ. *Gottshelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

עָזַר f.—(1) help, aid, Psalm 22:20; also **עָזַר**

like (זקרה), Ps. 60:13; 108:13; with He parag. Ps. 44:27.

(2) [Ezra], pr. n.; see עזר 2, a.

עזרה f.—(1) a word of the later Hebrew, for the older חצר a court (of the temple), 2 Ch. 4:9; 6:13; from עזר in the signification of surrounding, i. q. עזר, (Often in the Targ.; Arab. عرس id.).

(2) a ledge (of the altar), אלף, Terrasse, Eze. 43:14, 17, 20.

עזרי ("ready to help;" [for עזרה "the help of Jehovah"]), [Ezri], pr. n. m., 1 Ch. 27:26.

עזריאל ("the help of God;" compare the Punic pr. name Hasdrubal; i. e. עזרו בעל "the help of Baal"), [Azriel], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

עזריה ("whom Jehovah aids"), and עזריהו [Azariah], pr. name—(1) of a king of Judah; also called עזיה which see.—(2) see עזיה No. 3; also of other men. See Simonis Onomast. p. 541.

עזריקם ("help against an enemy"), [Azri-kam], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

עזרת see עזרה.

עזתי see עזה.

עז m. (from the root עז, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

עזא Ch. (from the root עז, i. q. Heb. עצה counsel, prudence. Daniel 2:14, לחיב עזא ונחם לאריח, "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

עטה —(1) TO COVER, TO COVER OVER. (Arab. غط [Syr. حط]. Cognate roots are עטה, from which this seems to be formed by softening the last labial, and עטה as pronounced with a sibilant). Const. followed by על (like עטה and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. עטה על clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, עטה אור בשלמה, "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, עטה עטה, "rolling he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak;" i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of destroying, blotting out, an idea which the Syr. حط has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms ענה Nos. 3, 4, ענה No. 3, ענה No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be ענה as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in ענה may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition ע which has been stated above, p. cccclxxix, A, quam languidissima, as faint as possible. Others regard ענה h. l. to be one veiled, i. e. a harlot (comp. Genesis 38:14); others one weeping, others unknown, all of which are more remote from the context.

העטה, to cover, followed by two acc. Ps. 84:7, עטה מורה "moreover, the autumnal rain covers (it) with blessings;" and followed by על of the thing to be covered, Ps. 89:46.—As to the forms עטה, עטה 1 Sam. 14:32; 15:19, see the root עט.

Derivative, עטה.

עטן m. (from the root עטן), a place where cattle lie down, Job 21:24, עטן חלב "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take עטן for the Ch עטן, Syr. حط thigh, side (m and n being interchanged, see p. cccclxxix), Ch. and Zab. אטא with this sense, his sides are full of fat (חלב). So LXX. ζγαρα; Vulg. viscera; Syr. sides.

עטישה m. sneezing, Job 41:10, from the root עטש.

עטלה m. a bat, Lev. 11:19. Isa. 2:20, comp. of עטל, compared with the Arab. غطل to be dark, and ענה flying, ע being elided.

עטן an unused root. Arab. عطن to lie down around the water (as cattle); whence عطن and

עֲטֵן a place by the water, where cattle lie down; see **עֲטֵן**.

עֲטָרָה fut. **עֲטֹרָה**.—(1) TO COVER, TO COVER OVER, i. q. **עֲטָה**, for which this verb is often used in the

Targums. (Arab. **عطف** IV. to be on, Syr. **حط** to be clothed. Cognate and synonymous roots are **עָטָה**, **עָטָה**, **עָטָה**.) Followed by **ל** Ps. 73:6, **עֲטָרָה שִׁירָה**, "a garment of violence covers them;" they are altogether covered over with iniquity, as with a garment. Compare **לְבָשׁ**.

(2) *to be covered, to be clothed.* Followed by an acc. Ps. 65:14, **עֲטָרָה יַעֲקֹבִי כָר**, "the valleys are covered over with corn." Absol. *to hide, or cover over oneself.* Job 23:9, **יַעֲטֹף יָמִי**, "(if) he cover himself over (i.e. hide) in the south." Hence **מַעֲטָפוֹת** garments.

(3) *to be wrapped in darkness, to languish, to faint* (comp. the synonyms **עָוָה** Nos. 3, 4, **עָוָה**, **עָוָה**). Used of the heart or soul, Ps. 61:3; 102:1; Isa. 57:16. Part. pass. **עָטוּף** fainting, Lam. 2:19; *weak* (used of lambs), Gen. 30:42.

NIPHAL, i. q. Kāf No. 3, Lam. 2:11.

HIPHAL, id. intrans. *to languish, to be feeble*, Gen. 30:42.

HITHPAEL, *to languish, to faint*, used of the soul, or spirit, Psalm 77:4; 107:5; 142:4; 143:4; Jon. 2:8.

Derived noun **מַעֲטָפָה**.

עָטָר (cognate to the verb **עָטָר** which see), to surround, whether in a hostile manner (followed by **אֶל**), 1 Sa. 23:26; or for protection, followed by two acc. Ps. 5:13.

PIEL, **עָטָר**, *to surround with a crown, to crown*, followed by two acc. Ps. 8:6; 65:12; 103:4 (metaph.); followed by a dat. of pers. Cant. 3:11.

HIPHAL, i. q. Piel; Isa. 23:8, **צִיר הַמַּעֲטָרָה**, "Tyre, the crowning," i.e. distributing crowns, or diadems, from the royal dignity in the Phœnician colonies resting on the authority of the senate of Tyre. Hence—

עֲטָרָה constr. **עֲטָרָה**, plur. **עֲטָרוֹת** f.—(1) *a crown*.—(a) convivial, Isa. 28:1.—(b) royal, *a diadem*, 2 Sam. 12:30; Ps. 21:4; Cant. 3:11; Ezek. 21:31. Whatever is an ornament, or dignity, to any one, is figuratively designated a crown; Job 19:9, "he hath pulled down the crown from my head;" Pro. 12:4, "a virtuous woman is a crown to her husband," Pro. 14:24; 16:31; 17:6.

(2) [*Atarah*], pr. n. f. 1 Ch. 2:26.

עֲטָרוֹת ("crowns"), [*Ataroth*], pr. n.—(1) *a town* in the tribe of Gad, Num. 32:3, 34.—(2) *of another* in the tribe of Ephraim, Josh. 16:7; also called **עֲטָרוֹת אֲדָר** ("crowns of Addar"), Josh. 16:5; 18:13.—(3) **עֲטָרוֹת בֵּית יוֹאָב** ("crowns of the house of Joab"), a town in the tribe of Judah, 1 Ch. 2:54.—(4) **עֲטָרוֹת שׁוֹקֵן** a town in the tribe of Gad, Num. 32:35.

עָטַשׁ an unused root; Arab. **عطس** *to sneeze*, see **עָטַשׁ**.

עַי (for **עַי**, i. q. **עַי**, "a heap of ruins"), with the art. **הַעַי** [*Hi, Hai*], pr. n. of a royal city of the Canaanites, situated east of Bethel, in the northern part of the territory of the tribe of Benjamin, Gen. 12:8; 13:3; Josh. 7:2, seqq.; 8:1, seq.; Ezr. 2:28. LXX. **Ἀγγαί**. Vulg. **Hai**. Other forms of the same name which are fem. are **עַיָּה** Neh. 11:31; **עַיָּה** 1 Chron. 7:28 [but this is **עַיָּה**]; and **עַיָּה** Isa. 10:28.

עַי (for **עַי**, from the root **עָוָה**, to overturn, to destroy), pl. **עַיִם** m.

(1) *ruins, ruinous heaps*, Mic. 1:6; Jer. 26:18. Mic. 3:12; Ps. 79:1; comp. **קָעַי**.

(2) **עַי הַעֲבָרִים** Num. 33:45, and more fully verse 44; 21:11 ("the ruinous heaps of mount Abarim"), [*Ije-abarim*], a part of mount Abarim.

(3) **עַיִם** [*Iim*], a town of the tribe of Judah, Josh. 15:29.

עַיָּה see **עַיָּה**.

עֵיב see **עֵיב**.

עֵבֶל ("void of leaves," see **עֵבֶל**: ["stone"]), [*Ebal*], pr. n.—(1) *of a mountain or rock* in the northern part of mount Ephraim, opposite mount Gerizim (**גֵּרִיזִים**), Deut. 11:29; Josh. 8:30. LXX. **Γαῖβαλ**. Vulg. **Hebal**.

עֵי see **עֵי**.

עֵיִן ("ruin"), [*Ijon*], pr. n. of a fortified city in the tribe of Naphtali, 1 Ki. 15:20; 2 Ch. 16:4.

עֵיִת f. 1 Ch. 1:46 for **עֵיִת**, which see.

עִט (or **עִט** Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots **עָטָה**, **עָטָה**. Syr. **عَظ** to be indignant, to rush upon any one; **عَظ** indignation, wrath. Arab. **عَظ** to be indignant, **عَظ** rage, anger.) Const. followed by **כִּי** 1 Sa. 25:14, **נָעַם דָּוִד** "he flew upon

them," i.e. stormed at them; followed by אֵל 1 Sam. 15:10. וַתָּעַט אֶל הַשָּׁקָל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 קָרַי (which alone is the true reading), וַתָּעַט אֶל הַשָּׁקָל "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַתָּעַט is the same as וַתָּעַט 1 Sa. 25:14, just like וַתָּחַשׁ Job 31:5, for וַתָּחַשׁ and he hastened; and וַתָּחַד Prov. 27:17, for וַתָּחַד; perhaps in these forms there is Dag. forte occultum (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root וַתָּחַד (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עִים m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עִימָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עִי הַעֲבָרִים, עִי see עִי No. 2, 3.

עִילֹם m. i. q. עוֹלָם eternity, 2 Ch. 33:7.

עִלִּי (i. q. Chald. עִלִּי "most high"), [Ilai], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 13:28, עֲלִמָן.

עִלַּיִם Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

עֲלִמָּיָא Ch. plur. Elamites, Ezr. 4:9."

עִים an unused root; perhaps, i. q. kindred אִים Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἀπ. λεγόμε.—

עִים Isa. 11:15, בְּעֵינֵי רָחוֹם "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίῃ; Vulg. in fortitudine spiritus sui.

עֵין—(1) i. q. Arab. عَيْن Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵין the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵין Part. עֹיֵן looking askance, envious, 1 Sam. 18:9 כְּחֵיב; Arab. عَائِن id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵינִי etc.; dual עֵינִים (which is also used for the plur., Zec. 3:9); constr. עֵינִי once defectively Isa. 3:8; plur. עֵינֹת constr. עֵינֹת (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעֵינֵי to see with (one's) eyes, Eze. 12:12; יָפִים עֵינִים beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לַיהוָה עֵין אָדָם "Jehovah's is the eye of man," i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).

—Specially these phrases are to be noticed—(a) עֵינִי before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵינִי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וַיְהִי כַּמְצֹחַ בְּעֵינֵי וַיְהִי כַּמְצֹחַ בְּעֵינֵי "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen.

29:20. 2 Samuel 10:3, אֲבִיךָ בְּעֵינֶיךָ "thinkest thou that David wished to honour thy father?" Hence טוב בְּעֵינֵי it seems good to me, i.e. it pleases me (see טוב, טוב, רַע בְּעֵינֵי, רַע, it displeases me (see רַע, רַע), compare under the root עֵי.—הִקְנִיתִי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) עֵינֵי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵינֵים between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) עֵין עַל to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand

وضع عينا على فلان is always taken in a bad sense), e. g. Genesis 44:21, אֶשְׁמָה עֵינִי עָלָיו "I will look to his good;" LXX. ἐπιμελούμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by אֵל Psalm 33:18; 34:16; followed by בְּ Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere עינים), Am. 9:4, 8; and also verse 4 with the addition of the word עינה. Comp. in New Test. 1 Pet. 3:12.—(f) לְעֵינַי לְהָדִיר to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לְעֵינַי לְהָדִיר to lift up the eyes, see עיני No. 1, letter d.—(h) עינים עינים see עינים.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. קִנְיָנוּ עֵינַי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μὴ φθορήσαι σου ὁ ὀφθαλμός*. See also the remarks under the roots עינים, עינים, עינים, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. the eye of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By metonymy it is used of a look, or glance of the eyes, Cant. 4:9, כְּחֵיב, כְּחֵיב לְבָבִי מִבְּמַחַד מֵעֵינֶיךָ, “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עין is joined to a masculine, but the קי has *מֵעֵינֶיךָ*).

(2) *face*, i. q. עינים, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8: there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see עיני); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) *surface*, Ex. 10:5, עֵלְיוֹת הָאֲרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) *face*, i. e. *appearance, form*, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) *a fountain*, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *ün*, eye and fountain; and *vice versa* Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת, constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עֵינֵי הַכִּיד (“the fountain of the kid”), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; *Engadda* of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called *עֵינֵי הַכִּיד* (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עֵינֵי הַגַּדִּים (“the fountain of gardens”), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עֵינֵי הָדָר Ps. 83:11, and עֵינֵי הָדָר (“the fountain of habitation”), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עֵינֵי הַדָּה (“fountain of sharpness,” i. e. swift) [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עֵינֵי הַחֹר (“fountain of judgment”), [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(f) עֵינֵי הָרֹד, see עיני.

(g) עֵינֵי הַמִּשְׁפָּט (“fountain of judgment”), [*En-mishpat*], i. q. מִשְׁפָּט, which see, Gen. 14:7.

(h) עֵינֵי הַשְּׁנַיִם (“fountain of two calves,” unless perhaps ע is written for עינים “two pools”), [*Engelaim*], a town on the northern shore of the Dead Sea.

(i) עֵינֵי הַשֶּׁמֶשׁ (“the fountain of the sun”), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עֵין [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עֵינֵי רֹגֵל (“fountain of the spy,” or, according to the Targ. “fuller's fountain”), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עֵינֵי הַיָּמִים (“fountain of the jackals,” commonly “dragon-fountain”), a fountain near Jerusalem, Neh. 2:13.

(cc) עֵינֵי הַתְּפֹאֶה [*En-tappuah*], a fountain of the town תפוח Josh. 17:7; compare verse 8.

Denominative is עֵינֵי, which see.

עֵינֵי Chald. f. plur. עֵינֵי, constr. עֵינֵי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עֵינֵי see עין No. 2.

עֵינֵי (“two fountains”), Gen. 38:21, and—

עֵינֵי (comp. as to this form of the dual number, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.

עֵינִי ("having eyes"), [*Enan*], pr. n. m. Nu. 1: 15; 2: 29; comp. עֵינִי under the word עֵינִי.

עָרַךְ TO LANGUISH, TO FAINT; comp. the cognate roots עָרַךְ (עָרַךְ, עָרַךְ), עָרַךְ. Once found as a verb, Jer. 4: 31. Hence—

עָרַךְ f. עָרַךְ adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25: 29, 30; Job 22: 7 (in the other hemist. רָעַךְ); Psa. 63: 2. Pro. 25: 25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31: 25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46: 1 (where עָרַךְ is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עָרַךְ (חֵיהָ); used of a thirsty land, Ps. 143: 6; Isa. 32: 2.

עֵיפָה fem. (from the root עָרַךְ No. 3)—(1) *darkness*. Amos 4: 13, עֵיפָה שָׁמַר עֵיפָה "he makes the dawn darkness." With הַפָּרָג Job 10: 22.

(2) [*Ephah*], pr. n.—(a) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25: 4; Isa. 60: 6; 1 Ch. 1: 33.—(b) m. 1 Ch. 2: 47.—(c) f. 1 Ch. 2: 46.

עֵיפָה ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40: 8 קָרִי, where the כְּחִיב has עֵיפָה.

עֵיפָה m. with suff. עֵיפָה Gen. 49: 11, plur. עֵיפָה, a young ass, the foal of an ass, Zec. 9: 9. Job 11: 12, עֵיפָה פָּרָא "a wild ass's colt." Sometimes used also of a full grown ass, used for riding on (Jud. 10: 4; 12: 14), for carrying loads (Isa. 30: 6), for plowing (Isa. 30: 24). Compare Gen. 32: 16. (Arabic عَيسَر signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עֵיפָה No. 1, like פָּרָא a wild ass, from פָּרָא to run.)

עָרַךְ pr. i. q. עָרַךְ TO BE HOT, ARDENT (beiß, heiß; seign); Arabic عَار Med. Waw, to be hot (as the day), and causat. (for הָעָרַךְ) to make hot, to heat (beigen). Hos. 7: 4, of a baker, יִשְׁבֹּת קֶעֱרִי וְנִי "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an ardent rapid course, or running (Arab. عَار IV. to run swiftly, of a horse; عَار Med. Ye, to run away, breaking the reins, as a horse, compare עָרַךְ No. 2); whence עָרַךְ a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the heat of anger, an ardent attack upon the enemies (comp. عَار Conj. I. III. IV. to rush upon enemies, and عَار Med. Ye, to be incensed with jealousy). See עָרַךְ No. 2, and עָרַךְ an enemy.

(3) to heat of mind, terror (compare עָרַךְ No. 3). See subst. עָרַךְ No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schröder, Or. Heb. page 26); comp.

عَار a crowd of men, عָרָה an army. Hence several (as Schröder, loc. cit.) derive—

עָרַךְ [In Thes. from עָרַךְ I.], f. (Josh. 10: 2), plur. once עָרַךְ Jud. 10: 4 (on account of the paronomasia, see עָרַךְ), elsewhere עָרַךְ (from the sing. עָרַךְ)—

(1) a city, a town, said to be so called from being frequented by people (see the root No. 4); I would rather take עָרַךְ as being nearly the same as עָרַךְ No. 2, and the Gr. ταίχος a place fortified with a wall. For this word also included camps, and also small fortified places, as towers, watch-towers. What the extent of its signification is, may be learned from the following places. Num. 13: 19, "and what the cities are in which they (the people) dwell, הַבְּסֻכִּים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17: 9, "and they built for themselves high places in all the cities נְצֻרִים נְצֻרִים from the tower of the watchmen unto the fenced city."—Jerusalem is called עִיר אֱלֹהִים the city of God, Psa. 46: 5; 87: 3; Isa. 60: 14; עִיר הַקֹּדֶשׁ the holy city, Neh. 11: 1; Isaiah 52: 1; Daniel 9: 24 (πολις ἁγία, Matthew 27: 53); עִיר יְהוּדָה the (capital) city of Judah, 2 Chron. 25: 28; also עִיר יְהוּדָה Eze. 7: 23, and עִיר Isaiah 66: 6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32: 19).—Followed by a genit. of pers. the city of any one is his native city, or the one in which he dwells, Gen. 24: 10, עִיר נָחֹר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20: 6, compare in New Test. πόλις Βεθλὲμ, i. e. Bethlehem, Luke 2: 4, and πόλις ἀνθρώπων (of the parents of Jesus) Ναζαρέτ, Luke 2: 39, and also a similar idiom is noticed under the words עָרַךְ, עָרַךְ; followed by a genit. of another city, it is used of the circumjacent towns or villages (elsewhere called עָרַךְ הָעִיר, as עָרַךְ הָעִיר the towns and villages near Heshbon, Josh. 13: 17; עָרַךְ עָרַךְ Isa. 17: 2.—Sometimes also parts of cities are called cities (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עִיר הַמַּיִם 2 Sa. 12: 27, the city of waters, part of the city of Rabbah, 2 Ki. 10: 25, עִיר הַמַּיִם a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how ללכת אל עיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. *er weiß sich nicht zu finden*, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עיר המלח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עיר נחש ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עיר שמש ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עיר התמרים ("city of palm-trees"), i. q. יריחו Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to עיר הקרם, see under the word הקרם.

Proper name of a man is עיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עירי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לא אבוא בַעִיר, "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הפלתי עליה פתאום עיר ובהלות. LXX. ἐπὶ ἐρώψα ἐπ' αὐτὴν ἐξαιφνης τρομόν καὶ σπουδὴν.

עיר Chald. m. (from the root עיר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܥܝܪ and Gr. Ἐγγήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγγήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irād*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִירו pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירי ("belonging to a city"), [*Iri*], see עיר No. 1, extr.

עִירם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עִירם, עִירם, pl. עִירִים i. q. עִירִים—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, אֶת עִירִיָּה "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr like עִירִיָּה, עִירִיָּה). Verse 22, 39; 23:29. Root עִירִיָּה No. I.

עִירִי the constellation of the bear, see עִירִי,

עִירִי pr. n. see עִירִי.

[עִירִי a root unused as a verb, which appears to have signified *agility* and *alacrity*; hence the quadriliterals עִירִי, עִירִי, עִירִי, עִירִי.]

עִירִי (i. q. עִירִי "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עִירִי a spider, Job 8:14; Isa. 59:5 (Arabic عنكبوت, Chaldee ܥܢܒܘܬܐ). It seems to be compounded of the verb עִירִי, Arab. عكش to weave (as a spider), and عִירִי [עִירִי] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עִירִי to weave.

עִירִי m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. χιριγροβύλλιος, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עִירִי to devour, and עִירִי a field (l being elided); I prefer from עִירִי to devour, to digest food, and עִירִי in the signification of *corn*. [But see עִירִי.]

עִירִי ("sand made warm by the heat of the sun"), Arab. عكك from the root עִירִי pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בכּו seems to be for עִירִי); called on the Phœnicio-Grecian coins עִירִי, read עִירִי (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عكك, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עִירִי ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.

עבד an unused root, Arab. **عَبَدَ** prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare **נָכָה** No. 3, and **ضرب**), whence pr. n. **עבדו**.

עבן an unused root, prob. i. q. **עבר** (comp. Josh. 7:1, seqq.), whence pr. n. **עֵבֶן** and —

עבן pr. n. ("troubling," i. q. **עבר**, as this name is actually written, 1 Ch. 2:7), [*Achan*], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

עבס not used in Kal. Arab. **عَبَسَ** to bind back, whence **عَبَسَ** a rope which is fastened from the mouth of a camel to its forefoot. Hence **עָבַס** a fetter, an anklet, from which —

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

עָבַס m. an anklet (see the root) — (a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וְיָבִיעָם אֶל־מוֹסָר אֱוִיל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that **עָבַס** can be rendered as in fetters, although it is not necessary to assume the elipsis of the particle **וְ**; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after **וְ**, must be regarded as in the accusative, and designates state or condition in which any one is: **בְּחֵלוֹם** as in a dream, Isa. 29:7; **בְּמִלּוֹ לְבוֹשׁ** as in a splendid garment, Job 38:14. Or in this passage **עָבַס** may be for **עָבַס** "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit. — (b) as an ornament of women loving display, *periscelis*, *περισκέλιον*. Plur. **עָבָסִים** Isa. 3:18. Compare **עָבַס**.

עָבָסָה ("anklet"), [*Achsah*], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

עבר — (1) pr. i. q. Arab. **عَبَرَ** TO DISTURB OR TROUBLE water; figuratively —

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, **עָבַר אָבִי אֶת־הָאָרֶץ** "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, **עָבַר שָׂאֵרוֹ אֶת־בָּשָׂרוֹ** "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. *troubled*, i. e. trouble, disturbance (*βεῖρüttung*), Pro. 15:6. Hence —

עָכָר [*Achar*], see **עָכָר**.

עָכָרָה ("troubled"), [*Ocran*], pr. n. m. Num. 1:13; 2:27.

עָכָרָה m. quadril. an asp, Ps. 140:4. It is formed apparently from the root **עָכָר** to bend backwards, by the addition of the letter **ב**. See Lehrs. p. 865.

עָלָה & **עָלָה** (of the same form as **עָלָה**, from the root **עָלָה**) — (1) prop. subst. height, hence as a concr. the Highest, Most High. Used of God, Hosea 11:7, **עָלָה יְקִרְאָהֶם** "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. **עָלָה** or **עָלָה** non-summus, not the Most High, i. q. **עָלָה** non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. **עָלָה** worthlessness, nothingness. Hos. 7:16, **עָלָה** "they turn themselves to idols" or "to worthlessness."

(2) Adv. — (a) on high, highly. 2 Sam. 23:1, **עָלָה הָיָה** "who was raised on high." — (b) on high, above, **עָלָה** from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

עָלָה pl. const. **עָלָה** (a form peculiar to poetry, like **עָלָה** with suff. **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה** poet. **עָלָה** (Ps 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. **ἐπὶ** (*ἐπὶ*) and **ἐπὶ**, Germ. auf, über, Lat. super and in, on, upon, over; the various significations of this word may be referred to four classes. It is —

(1) i. q. **ἐπὶ**, super, auf, upon, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum — (a) used of a state of rest, e. g. to lie **עָלָה** on a bed, 2 Sa. 4:7; **עָלָה** on the path, Job 18:10; **עָלָה** on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so **עָלָה** on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gelde, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not **עָלָה** on his tongue," (for there speech really springs up); and in like manner **עָלָה** upon thy mouth, where we should say, upon thy lips. Ex. 23:13, **עָלָה** "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. **ἐπὶ** **ἐπὶ**. To the same usage belongs the phrase **עָלָה** on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up **עָלָה** in all the houses

of luxury," etc. that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית," "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, אשר על עני יחבלי, "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על נלה for אשר על נלה Lam. 2:14; 4:22, under the word נלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρίδες ἐπὶ χερσὶ, Od. xxiv. 229) —It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see קבד and Lehrg. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָח "they are as a burden upon me," i.e. they are a trouble to me. Opp. to מַעַל. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָחֶט, "it was upon me to give (my duty)." Prov. 7:14, וְכִהִי שְׁלָמִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הִרְבּוּ עָלַי מֵאֵד מְהֵרָה וּמָתָן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Ps. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على ألف I owe a thousand denarii, and لي عليك ألف thou owest me a thousand denarii; De Sacy, Gramm. Arabe and edit. i. § 1062.—(δ) חָיָה עָלַי, Gr. ζῆν ἐπὶ τῷ σῶματι, e.g. חָיָה עָלַי לֶחֶם to live on bread, Deut. 8:3; חָיָה עָלַי חֶרֶב by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, אֶפְסָיו "in its own time," (see אָפַן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμετέρας, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολέμῳ; Engl. upon [on] the day; Germ. auf den Tag). —(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρῶς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דְּבָרָי, "after the manner of Melchizedech." על עֲקָה in this manner, Esth. 9:26. על נִקְרָא καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see נִקְרָא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عيخhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, הֵרָאב אֶפְסָיו (etwas), or upwards from a lower place, הֵינָא אֶפְסָיו (etwas). Of the former kind are הֵשִׁיל עָלַי to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, 2 Ki. 1:13; עָלַי לְקַח to inscribe in a book, Ex. 34:1; וְהָיוּ עָלַי יָדַי (see יָד, letter ee), simpl. וְהָיוּ עָלַי יָדַי to deliver into the hands, Isa. 29:12, and hence figuratively עָלַי צִוָּה and other verbs of commanding, giving orders; also בּוֹא עָלַי to come upon any one (see בּוֹא); also, Gen. 16:5, וְהָיוּ עָלַי חֲסִים "I t) my wrong (the wrong done to me) (be) upon thee;" Eze. 13:3, הָיוּ עָלַי דְּבָר טוֹב to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überflüttet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as הִתְעַפְּפָה הַמָּתָה עָלַי רוּחִי Ps. 142:4; 143:4; Jon. 2:8; הִתְעַפְּפָה הַמָּתָה עָלַי רוּחִי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נִהַפְּכוּ עָלַי צָרִים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16). —To the latter kind belong עָלָה הָרַע עָלַי to go up into a mountain, Isa. 40:9; 14:3, 14; הֵעֲלָה עָלַי הַמָּרְקָב to take (any one) up into a chariot, 1 Ki. 20:33; וְהָיוּ עָלַי עֵץ to hang on a tree, Gen. 40

19; 1 Sam. 4:12; and also the phrase *עלה על לב* to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖς*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על* to add to any thing (see *על*); *על* to be reckoned to any thing, 2 Sam. 4:2; *על* to ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *על* (add) days to a year, i.e. after a year and more; Gen. 28:9, “he took Mahalath... *על* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending, being high, being suspended over* anything, without, however, touching it; Gr. *ὑπέρ*; Germ. *über, above, over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule *over* men, as *על* to set *over*; *על* he who is over (the ruler of) the palace: (see *על* No. 2).—(b) It is put after verbs of *covering, protecting* (prop. to cover over anything); see *על* and *על* and Lehrs. 818; even though the covering or veil be *not above* the thing, but *around, or before* it. Ex. 27:21, “the curtain which was *above* the testimony,” i.e. before the testimony. 1 Sam. 25:16, *על* “they were a wall *above* us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro, for* (compare Gr. *ἀμύνειν ὑπέρ, θύειν ὑπέρ*); as *על* to fight *for* any one, Jud. 9:17; Gen. 49:26. In these examples the particle *על* is nearly the same as *על* comparative (also Gen. 48:22, “I give to thee

one portion of land *על* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides, over and above*. Ps. 16:2, *על*; and of time, *beyond*; Lev. 15:25, “if the flux continue *על* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of *the cause, on account of* which (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake *על* we are killed;” Job 34:36; Ruth 1:19. Hence *על* Lam. 5:17; Jer. 4:28, and (see *על*) on this account; *על* (*propter rem*); *על* (*propter causas*), on account of; *על* on what account? i.e. wherefore. Followed by an inf. *על* *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *על*); of laughing and weeping (see *על*); of anger (Job 19:11): of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *על*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price *for* which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *על* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of rest) has the sense of *neighbourhood and contiguity*; Lat. *ad, apud*, Germ. *an, bei, at, by, near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *anà*, Lat. *apud*, ant. *opur, apor*, i.e. *ὑπὲρ*, Sanscr. *upari*.) So especially—(a) when a thing really depends over another, e.g. when one stands *at a fountain* (*על*), over which one really leans. Gen. 16:7; *על* by the water (as that is lower than the surface of the ground), Num. 24:6; *על* by the sea, Ex. 14:2, 9; *על* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ παραγῶν*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyn*, Russian *pomorska maritime*, pr. *supermarinus*); *על* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *על* Prov. 23:30: *על* in judgment, pr. at the judicial board (compare *super cenam*, *ἐπ' ἐργῶν*), Isai. 28:6; *על* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing, Isai. 60:14, “they shall bow down *על* at the soles of thy feet.” *על* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus, ad dexteram*, Germ. *auf der Seite, auf der*

rechten Seite (compare $\epsilon\pi\iota\ \delta\epsilon\iota\alpha$, $\epsilon\pi\iota\ \alpha\pi\iota\sigma\tau\epsilon\rho\acute{\alpha}$, II. vii. 238; xii. 240); *at, on*, the side or hand, e. g. על צד at the side (see רצ), על יד at the hand (see יד), על ימינו at his right hand, Zec. 3:1; על פני at the front, i. e. before (see פנים), על ידי by the hedge (as in Germ. they say, unter dem Zaune), Job 30:4; על פני near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i. q. אחרי behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. $\pi\alpha\rho\sigma\tau\eta\mu\iota$ and $\pi\alpha\rho\sigma\tau\eta\mu\iota$ Isai. 6:2), also על פני Exod. 14:3; על פני Isai. 35:10; and Job 26:9, פניו עליו עננו "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e. g. על זבח with sacrifices, Ps. 50:5; על נבל to the sound of the psaltery, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare על הדם to eat (flesh) with the blood.—Like other particles of accompanying (עם, אח), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, חגני על אליהם "my shield (is) with God," i. e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על שקר with falsehood, i. e. falsely, in a lying manner, Levit. 5:22; על יקר liberally, Psal. 31:24; על נקלה lightly, Jerem. 6:14; 8:11; על רצון with approbation (of God), Isa. 60:7, i. q. רצון Isai. 56:7; Jer. 6:20; compare $\epsilon\pi\iota$ Isa, i. q. $\iota\sigma\omega\varsigma$, $\epsilon\pi\iota\ \mu\acute{\epsilon}\gamma\alpha$, $\epsilon\pi\iota\ \mu\alpha\lambda\acute{\iota}$, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle $\epsilon\pi\iota$, or else by $\kappa\alpha\tau\alpha$ (*down upon* any thing); especially in compound words ($\kappa\alpha\theta\eta\mu\iota$) Lat. *in, ad*, Germ. *auf* ($\epsilon\tau\omega\varsigma$) hin, *auf* ($\epsilon\tau\omega\varsigma$) los, *upon, to, towards*. Thus על פניו to his face (elsewhere אל פניו see פנים), Job 21:31; על מקומו to his own place, Ex. 18:23; על ימין to the right hand, Gen. 24:49; על קרבו for אל קרבו into his inwards, i. e. into him, 1 Ki. 17:22. Hence על יד, נשחך, to stretch out

the hand to, or towards any thing (Isai. 11:8; see שחך), על נפל (also אל נפל) to fall away to any one; על כתב (also אל כתב) to write to any one, 2 Clon. 30:1; על לב to turn the heart to any thing (see שים); על השתחוה to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see ענב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, על אבשלום ללב "the heart of the king (inclined) to Absalom," i. e. he loved him. Specially it is—(a) in a hostile sense, *against, upon*, *auf* ($\epsilon\tau\omega\varsigma$) los, *über* ($\epsilon\tau\omega\varsigma$) her. Judges 16:12, על פלשתים "the Philistines (are) upon thee," i. e. they rise against thee. Eze. 5:8, חגני עליך "behold I am against thee," i. e. I invade thee, attack thee (elsewhere על ה', Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isai. 9:20; 29:3; also, על כנס to rise against any one; על עיר to besiege a city; על קרב to surround any one (in a hostile manner); על חשב to take counsel against any one, etc. More rarely—(b) in a good sense; *towards*, e. g. על חסד על 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אל and ל, that it is rendered in Latin by a dative. Est. 3:9, אם על המלך טוב "if it seem good to the king," i. e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23; אם יש עליו i. q. לא אם "if there be to him," if he have. Job 22:2, יספון עלי, פי "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השמים towards heaven; Ex. 9:22; על יהוה Isa. 17:7; על (הר) Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. for על אף—(1) *although* (compare letter A, 1, *b*, β). Job 16:17, לא חסם קרבי "although there be no violence in my hands;" 34:6; Isai. 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully על אף Deut. 29:24; 2 Sam. 3:30; על אף Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) על pr. *as according to*, wie es angemessen (if), comp. על A, No. 1, ζ ; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) על (Arab. على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).

(1) *pr. from upon, from above*, used of things which go away *from* the place, *in* or *upon* which they had been; Germ. von oben weg, e.g. Gen. 24:64, "she alighted *מֵעַל הַנֶּמֶל* from off the camel." Gen. 48:17, "he took the hand *מֵעַל רֹאשׁוֹ* from off his head," on which it was placed. *נִשָּׂא מֵעַל פָּ* to behead any one, Gen. 40:19. *קָרָא מֵעַל סֵפֶר* to read of that which is written *upon* the book, (compare *עַל כְּתָב*), Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed *מֵעָלָיו* from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see *עַל* A, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, *עוֹרִי יָהָר מֵעָלַי*, "my skin has become black (and falls) off from me," verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see *לְבַשׁ*). — (b) it is used of those who remove something troubling, which had been a burden to them (see *עַל* No. 1, letter a, β). Exod. 10:28, *לֵךְ מֵעָלַי* "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land *מֵעַל אֶבְרָם* from Ab-salom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. *עַל* No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up *מֵעַל אַבְרָהָם* from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1. (3) *עַל* nearly i. q. *עַל* (comp. *מִתַּחַת* i. q. *תַּחַת*), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by*, 2 Ch. 26:19. (Aram. *ܠܠܐ* id. Matt. 2:9.) Also, without *ל* (like *מִתַּחַת* for *מִתַּחַת ל*) *above*, Neh. 3:28. Eccl. 5:7, *עַל גְּבוּהַ שְׂמֵר* "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

עַל Chald. with suff. *עֻלְהִי, עֻלְנִי, עֻלְהוֹן* i. q. Heb.

(1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ὑπέρ*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence *עַל דָּגָה* there-fore, Ezr. 4:15.

(3) often i. q. *אֵל* to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. *ל* the mark of the dative, Dan. 6:19, "sleep fled *עֲלוּהִי* to him" (i. e. his sleep); hence *עַל* Ezr. 5:17, and *שָׁפַר עַל* Dan. 4:24, to seem good to some one, i. e. to please him.

עַל more rarely *עוֹל*, with suff. *עָלוּ* in. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. *عَل* id., from the root *عَلَل*, *عَلَل* No. II, 2.

עָלָא Ch. followed by *מִן* over, Dan. 6:3.

עָלָא ("yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39.

[*עָלָב* an unused root, i. q. *غلب* to be strong. Hence the pr. n. *אַבְי עֲלִיבֹן* (see under *אַב*).]

עָלָל an unused root, i. q. *لعل* to stammer; whence—

עָלָל m. adj. *stammering*, Isa. 32:4. (Arabic *عَلَّج* barbarian.)

עָלָה fut. *עֲלֶה*. — (1) TO GO UP. (Arab. *عَلَا* to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excello*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § cxx. 2.) Constr. followed by *עַל* of place to which one ascends, Isa. 14:14; *עָלָה* Ex. 24:13, 15, 18; 34:4; *עָלָה* Isa. 22:1; *עָלָה* Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, *עָלִיתִי מִשְׁכְּבִי אָבִיד*, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judæa from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (*ܥܠܝܬܐ*), compare under the word *עָלָה* No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains), 1 Sa. 9:11; Jud. 8:8; 20:18, 31; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עולה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הִגָּה עֲלֶה בָּלוּ קַשְׁיוֹנִים "behold! it all (the field) went up thorns," i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome*, Pro. 31:29. As to the phrase עַל עֲלֶה see עַל p. DCXXVIII, A.

(3) A garment when put on is said to go up (see עַל No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אֲרִיזָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i. e. to be brought up, Ezr. 1:11.

(2) *to be made to depart, to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

HIPHAL (rarely הִעֲלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e. g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הִעֲלָה אֶת־הַנְּרֹחַ he put lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by ל Ezr. 26:3. Specially *to put a sacrifice on the*

altar, *to offer*, Isa. 57:6; הִעֲלָה עֹלוֹת *to offer a burnt offering*, Lev. 14:20; Job 1:5.

(2) *to take up*, Ps. 102:25.

(3) *to bring up* into an account, 1 Ki. 9:21.

(4) *to spread over, to overlay with*. 1 Ki. 10:17, וְעָלָה עָלָיו עֲלֵי שָׁלֹשׁ מִנֵּי זָהָב "and he overlaid one shield with three minæ of gold," i. e. he used it in gilding one shield.

HOPHAL הִעֲלָה (for הִעֲלָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

Derived nouns, עֲלֵי, עֲלָה, עֲלָה, עֲלָה, עֲלָה, מַעֲלָה, מַעֲלָה, מַעֲלָה, and the pr. names מַעֲלָה, מַעֲלָה, מַעֲלָה, Chald. עֲלָה.

עֲלָה constr. עֲלָה, with suff. עֲלָהוּ (Ps. 1:3); plur. constr. עֲלֵי Neh. 8:15; m. a leaf, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עֲלָה in the sense of growing and sprouting forth.

עֲלָה Chald. *pretext, cause*, Dan. 6:5, 6. (Aram. and Arab. عِلَّةٌ id. In Arabic it is also used of any thing, which is made the pretext of neglecting another, see the root عָلَل No. I, Kal.)

עֲלָה more rarely עֲלָה f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. עֲלֵי אֵשׁ a burnt offering, a sacrifice of which the whole was burned, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent, steps*, Eze. 40:26.

Sometimes עֲלָה is contracted from עֲלָה iniquity, which see.

עֲלָה, emphat. עֲלָהָ Ch. a burnt offering, pl. עֲלָהוֹ Ezr. 6:9.

עֲלָה f.—(1) with the letters transposed, i. q. עֲלָה (which, in Hos. loc. cit., is found in many copies).—(1) *iniquity*, Hos. 10:9. (Compare Æth. ሀለ። i. q. ሀላ.)

(2) [Alvah, Aliah], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עֲלָה.

עֲלָה (denom. from עֲלָה of the form עֲלָה, עֲלָה, m. pl. youth, juvenile age, Ps. 89:46; Job 33:25; poet. used of juvenile strength. Job 20:11, וְעֲצָמוֹתַי כְּעֲצָמוֹתַי עֲלָה "although his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54:4.

עֲלָה ("unrighteous" ["i. q. عَالِي thick

heavy"), [*Alvan*], pr. n. of an Edomite, Gen. 36: 33, which is written עֲלָוִן 1 Ch. 1:40.

עֲלֹכָה f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet. (Arab. عِلَقَة, Syr. حَلَمٌ id. from the root علق and غلق to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampyre of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العَلَوِق in the Kamûs is rendered by

the very word الغول, which Bochart (Hieroz. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fute*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עָלָה i. q. עָלַם and עָלַץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάζω, 127, not of leaping, dancing, like the syn. 74), 2 Sa. 1:20; Ps. 68:5; followed by 3, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עֲלָה, and—

עֲלֹה m. *exulting, rejoicing*, Isa. 5:14.

עֲלָן an unused root; Arab. غَلَطَ to be thick, dense, with the letters transposed غَطِلَ to be dark; whence—

עֲלֻמָּה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עֲלִי ("going up," perhaps "height;" from the root עָלָה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. Ἠλί, *Heli*.

עֲלִי m. a pestle, Prov. 27:22; from the root עָלָה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עָלָה; Arabic عَلَّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עָלִי adj. only in f. עֲלִית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עָלָה; of the form קָטֵל.

עָלִי Chald. *most high, supreme*. עֲלֵיָא Dan. 3:26, 32; 5:18, 21; and simply עֲלֵיָא Dan. 4:14, 21; 7:25; used of the only and most high God. In כְּחֵיב always עֲלֵיָא; according to the Syriac form חֲכֵן.

עֲלִיָּה and **עֲלִיָּהּ** see עֲלֵיָא and עֲלֵיָא.

עֲלִיָּה f.—(1) *an upper chamber, a loft on the roof of a house*; ὑπερῶν, Edder, Grter. (Arabic عِلْيَة, عِلْيَة.) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

עֲלִיָּהּ m. עֲלִיָּהּ f. adj.—(1) *high, higher* (opp. to תַּחְתָּן), Gen. 40:17. הַבְּרֵכָה הָעֲלִיָּהּ the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθαι. 1 Ki. 9:8; יהִיָּה הָיָה וְהָיְתָה הָזֶה עֲלֵיָא Vulg. *et domus hac erit in exemplum*.

(2) *Supreme, Most High*, used of God, as עֲלֵיָא Gen. 14:18; יהִיָּה עֲלֵיָא Ps. 7:18; אֱלֹהִים עֲלֵיָא Psalm 57:3; and simply עֲלֵיָא Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλιοῦν, i. q. ὑψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עֲלִיָּהּ וְעֲלִיָּהּ) the gods and goddesses, pr. those who are above, both male and female. Plant. Pæn. v. 1, 1; also pr. n. *Abdalonimus*, i. e. עֲבֵד עֲלִיָּהּ the servant, i. e. worshipper of the gods.)

עֲלִיָּהּ Ch. id., only in plur. (majest.) עֲלִיָּהּ used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὑψιστα in the New Test. ? *highest places*.]

עֲלִיָּהּ m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3, עֲלִיָּהּ וְעֲלִיָּהּ [but the second word really is מְעֲלִיָּהּ: rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עֲלִיָּהּ m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עָלָה No. I, 3.

עֲלִיָּהּ (from the root עָלָה I, 3), Ps. 14:1; 66:5 plur. עֲלִיָּהּ f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 32:14, 17 (comp. עלל I, 2). Zephaniah 3:7, הִשְׁחִיתוּ לָם עֲלִילוֹת "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

עֲלִילָה f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

עֲלִיצוֹת f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

עֲלִית f. Chald. the higher part of a house, i. q. Heb. עֲלִיָּה. Dap. 6:11.

I. עָלַל i. q. Arab. عَلَّل pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Heb. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) to glean, to make a gleanings, like عَلَّل Conj. II.; see Po. No. 1, and עללוֹת.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (den Wuth tühlen) in vexing any one, petulantly making sport of him, hence to be petulant (mutwillig seyn), עָלַל, מְעַלְל, a petulant (boy), abstr. מְעַלְלִי.

(3) to perform (a work), to accomplish (etwas vollbringen, vollführen), see עָלַל, hence to do a deed, see Po. No. 3, and the nouns עֲלִילָה, מְעַלְל.

POEL—(1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. מְעַלְל a petulant (boy), Isa. 3:12, i. q. עָלַל, עֲלִילָה which see.

(3) to vex, to illtreat any one, followed by לְ of pers. Lam. 1:22; 2:20, לְמִי עֲלִלְתָּ בָּהּ "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עֲלִילָה לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow לְאִשְׁרֵי עֲלִילָה לִּי which has been brought upon me." Job 16:15, עֲלִילָה לִּי בְּעֶסֶר בְּרִנִּי "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלְל—(1) pr. to satisfy thirst, used

of lust, followed by אֵל on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. ὑπαίτω, Vulg. illudo), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by אֵל Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4.

Derived nouns, עֲלִילָה, עֲלִילָה, עֲלִילָה, עֲלִילָה, עֲלִילָה, עֲלִילָה, Chald. עֲלִילָה.

II. עָלַל an unused root. Arab. عَلَّل—(1) to put in, to thrust in, and intrans. to enter, like the Ch.

عَلَّل—(2) to bind on, to bind fast, whence عَلَّل a yoke (like the Lat. jugum a jungendo, Gr. ζυγόν from ζευγνύω).

עָלַל Chald. i. q. Hebr. No. II.—(1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. עָלַל Dan. loc. cit.; fem. עָלַלְתְּ כְּחִיב; Part. plur. עָלַלְיִן 4:4; 5:8 כְּחִיב עָלַלְיִן.

(2) to set (used of the sun [the subst. מַשְׁעָל]), Dan. 6:15. Comp. Hebr. מָצָא.

APHEL, to bring in any one, followed by אֵל of pers., pret. הִנְעִל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִנְעִל 2:24; inf. הִנְעִלָה 5:7; and הִנְעִלָה 4:3.

HOPHAL הִנְעִל to be introduced, 5:13, 15.

Derived noun, מַעֲלָל.

עֲלִילוֹת const. עללוֹת plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עלל I, 1.

I. עָלַם TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עָלְמִים hidden (sins), Ps. 90:8.

NIPHAL נִעְלַם to be hidden, to lie hid, Nah. 3:11; followed by לְ of person from whom any thing is hid, Lev. 5:2; and מְעַלְמֵי 4:13; Num. 5:13. Part. נִעְלָמִים secret men, crafty, Ps. 26:4.

HIPHAL הִנְעִל—(1) to hide, followed by מִן from any one, 2 Kings 4:27. Specially—(a) עֵינַיִם to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27: sometimes connivance, Lev. 20:4; 1 Sam. 12:3; followed by אֵל. Without עֵינַיִם Psal. 10:1.—(b) הִנְעִל to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.

HITHPAEL, to *hide one's self*. Job 6:16; used of rivers, **עלם** **עלם** "in which the snow hideth itself;" i. e. the snow water in the spring (**על** here having the signification of approach, see No. 1, b, a). Followed by **על** to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2; **עלם** **עלם** "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, **עלם**, **עלם** [also **עלם**, see note on that word].

עלם or **עלם** an unused root, Arab. **عَلِمَ** pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac **ܥܠܡܐ** id. Hence **עלם** and **עלם** [but see note], **עלם**

עלם emph. **עלם** Ch. m. i. q. Hebr. **עלם** remote time (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, **עלם** "from eternity and unto eternity."

עלם m. a youth, a young man of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is **עלם**); Arab. **عَلِمَ** from the root **עלם** No. II.

עלם f. of the preceding, a girl of marriageable age, like the Arab. **عَلِمَة**; Syr. **ܥܠܡܐ**; Ch. **עלם**, i. q. **עלם**, and Gr. **νεῖς** (by which word the Hebrew **עלם** is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. **עלמות** Ps. 68:26; Cant. 1:3; 6:8. Used of a youthful spouse recently married, Isa. 7:14 (compare **עלם** Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is **עלם** (see Cant. 6:8, and Prov. loc. cit; so that in Isa. loc. cit. the LXX. have incorrectly rendered it **παρθένος**); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—**עלם** in the manner of virgins, nach Jungfrauen Weise (see **על** No. 1, a, ζ), i. e. with the virgin voice, sharp, Germ. *soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root **על** No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. *Jungfraumais*), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

עלם ("hidden"), [*Almon*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 **עלם**. But—(2) **עלם** Nu. 33:46, is a station of the Israelites in the desert of Sinai.

עלם a word **עלם** **עלם** but of uncertain authority.—(1) Ps. 9:1, seems to be the same as **עלם** Ps. 46:1 (see under the word **עלם**), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. **עלם** *eternity, for ever*, LXX. **εἰς τοὺς αἰῶνας**, Vulg. *in saecula* (as if they had pronounced it **עלמות**). Many copies, both MSS. and printed, have, **עלמות** (better **עלמות**), *unto death*, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle **על**, compare Isa. 10:25; Ps. 19:7.

עלם Ch. Gentile noun, from **עלם** (which see), an *Elamite*, pl. **עלמים** *Elamites*, Ezr. 4:9.

עלם ("covering"), [*Alemeth*], pr. n.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; Q:42.

עלם see **עלם**.

עלם i. q. **עלם** and **עלם** TO REJOICE, TO BE MERRY, Job 20:18.

NIPHAL, Job 39:13, **עלם** "the wing of the ostriches exults;" i. e. moves itself briskly: comp. Il. ii. 462, **ἀγαλλόμεναι πτερόγεσσι**.

HITHPAEL, to rejoice, Pro. 7:18.

עלם a root of very doubtful authority, which has been regarded as the same as **עלם** to swallow down, to suck in; and hence has been derived fut. Piel **עלם** they will suck in, Job 39:30. But I suspect the true reading may be **עלם** (being changed into

ג, a letter of the same form only larger), i. e. לעלע (or לעלע) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

עלע Chald. f. i. q. Heb. עלע a rib, pl. עלע Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

על not used in Kal; pr. TO COVER, TO WRAP

UP. (Arab. غلف, Gr. καλύπτω. Comp. עף No. 1.)

Pual—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עטף, עטף, Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

עלף m. (verbal of Pual with פֿ- parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for עלף, and it is referred to the Pret. Pual of the root.]

עלף fut. עלף, i. q. על and עלם TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. עלף to rejoice in Jehovah, Psa. 5:12; 9:3; 1 Sam. 2:1. Followed by ל to exult over any one, Psal. 95:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, עליצות.

על a root not used as a verb. Arab. علق, علق to adhere; hence עלוף a leech, which see.

עם (with conjunctive accents) and עם (with distinctives, or with the art.) with suff. עם, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root עם

No. 1 (Arab. عامّة the common people). It is very often used of Israel, as being the people of God, עם יהוה Exod. 15:13; Deut. 32:36; עם קדוש the holy people, Deu. 7:6; עם נחלה the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to גוים (see גוים); but the pl. עםים Isa. 8:9; Psal. 33:10, and עםי Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. עם יבלין Jud. 5:18; pl. often of the tribes of Israel (comp. the δήμοι of the Athenians), Gen. 49:10; Deut. 32:8; 33:3; 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural עםי the kindred, relatives of any one, i. q. עםי (see עםי No. 1, h) Lev. 21:1, 4; 19:16. עםי to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see עםי Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. عم an uncle, and the pr. n. עםי kinsman of God, עםי to whom God is kinsman.) Poet. used of any peculiar race of men, as עםי the afflicted people, Ps. 18:28; comp. עםי just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare λαός opp. to leaders, Il. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. עםי (see עםי No. 1, h); fine Eccl. Cant. 6:12, עםי "the chariot of the companions of the prince;" die Wagen des fürstlichen Gefolges: ("being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence עםי the sons of my people; i. e. my countrymen, Gen. 23:11; poet. עםי id. (see עםי No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. עםי Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, עםי אדם "surely ye are the whole human race, and with you wisdom will die," (יִשְׂרָאֵל אַתָּה וְעַמְּךָ וְעִלְיָיִךְ וְעִלְיָיִךְ).
(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare עםי No. 2; also Gr. δῆμος.

Plur. עםי constr. עםי (more rarely in the Aramaean manner עםי constr. עםי Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

עם Chald. id. Plur. עםי, emph. עםי Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac עם; plur. עם.

עם prop. conjunction, communion; from the root עם; always used as a particle. It is—

(A) adv. together, moreover, at the same time Gr. σύν, μετά; Arab. مع. 1 Sam. 17:42, "he was ruddy and at the same time (and

hahen) of a handsome countenance," 1 Sam. 16: 12. It is far more frequently—

(B) prep. with suff. **לְפִי** (for which also **לְפָנַי** is used; see **לְפָנֶיךָ**); **לְפָנַי** in pause and fem. **לְפָנַי**, **לְפָנֶיךָ**, **לְפָנֶיהָ** and **לְפָנֶיהֶם** (Syr. **لِפْنِ**, Arab. transp.

(مع، مع)

(1) *with, cum* (which is of the same origin; see under the root **עָצַם**); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him," Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. *helfen*), 1 Ch. 12:21; הִתְחַזַּק (which see), etc.

(b) Of fellowship in action, as *עַם לָקַח* to share *with* any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see *קָרַר עִם*, *דִּבֶּר עִם* (see *דִּבֶּר*), to converse *with* any one; hence *עַם דִּבֶּר* the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; *שָׁכַב עִם* to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is—

(c) *with* for *against*, as **לָחֵם עִם** to fight, to wage war *with* any one; **נִאָּחֵץ עִם** to struggle with, **עִם רִיב** to strive with, also Psalm 55:19, **כִּי בָרִיבִים הִי**, **עֲפָרִי** “for they come with many (they have many allies in battle) *against* me.” Ps. 94:16, “who will aid me **עִם בָּרָעִים** (in fighting) with the wicked.” Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as *עָשָׂה טוֹב עִם*, *עָשָׂה חָסֵד עִם* Josh. 2:19; Psal. 119:65; *הָיִיב עִם* to do good to any one, Genesis 32:10; *רָצָה עִם* to act friendly *with* any one, Ps. 50:18; also *תָּמַס עִם* Ps. 18:24; *שָׂם עִם* (see that word); *נָכוֹן עִם* Ps. 78:37.—From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i.e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(7) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created **וְנָתַתִּי** equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)...**וְהָיָה לִי כִּדְמָה** like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, **וְהָיָה לִי כִּדְמָה** to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

וַיִּפְּחֵם עַם הַשֶּׁמֶשׁ. "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, *Amor. i. 15, 16, cum sole et luna semper Aratus erit.*

(2) *at, by, near, used of nearness and vicinity.* אֵת עַם־אֵל at, or by the fountain, Gen. 25:11; עַם־אֵל near Shechem, Gen. 35:4; עַם־יְהוָה by Jehovah (i.e. at his sanctuary), 1 Sam. 2:21; עַם־פָּנַי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, in any one house, *chez quelqu'un*, see the examples already cited, and also Gen. 24:25, “there is plenty of straw and fodder עִמָּנוּ by (or with) us,” i. e. in our house. In the later Hebrew it is more fully said, עִמָּנוּ בְּיָמֵינוּ 1 Ch. 13:14.—(b) in any one’s body, Job 6:4, “the darts of the Almighty (are) עִמָּנוּ,” LXX. *ἐν τῷ σώματι μου*. More often—(c) in any one’s mind, Job 27:11, אֲשֶׁר עִמָּנוּ עֲשֵׂי לֹא אֲכַחֵד, “I will not conceal what are with the Almighty,” i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֲנֹכִי עִמָּדִי, “not so (am) I with myself,” i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, עִמָּדִי וְיָדַעְתִּי כִּי זֶהָ עִמָּדִי, “I know that such things have been in thy mind,” that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, “the ‘beasts of the field (are) with me,” or in my mind, i. e. I know them all, (in the other hemistich וְיָדַעְתִּי); Job 15:9; used of the opinion of any one (compare *apud me multum valet hæc opinio*, Arab. *عندي* with me, i. e. in my opinion), e. g. אֵל עִמָּדִי to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִמָּדִי לִבִּי, like the Gr. *μετὰ φρεσίν*, Lat. *apud animum* (to maintain, to propose), Ecc. 1:16, וְיָדַעְתִּי לִבִּי “I spoke with my heart;” Deut. 8:5; Ps. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 23:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, in their midst, like the Gr. *μεθ’ ἑταίρων*, *μετ’ ἀνδράων*, Lat. *apud exercitum*, for *in exercitu* (compare German, which is of the same stock as *Witte* and the Gr. *μετά*), Isa. 38:11, וְלֹא־יִשְׁכְּבִי עִמָּדִי “amongst the inhabitants of the world,” 2 Sam. 13:23, וְעַמִּי עִמָּדִי “amongst the Ephraimites.”—(e) *Metaph* it is *notwithstanding, in spite of* (compare *notwithstanding*), e. g. אֲנִי וְעַמִּי עִמָּדִי לֹא אֲכַחֵד, “I will not conceal what are with the Almighty,” i. e. what his thoughts are, what his mind is; Job 9:35, לֹא כֵן אֲנֹכִי עִמָּדִי, “not so (am) I with myself,” i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, עִמָּדִי וְיָדַעְתִּי כִּי זֶהָ עִמָּדִי, “I know that such things have been in thy mind,” that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, “the ‘beasts of the field (are) with me,” or in my mind, i. e. 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3, No. 3, Arab. مع De Sacy, Gram. Arab. i. § 1094, ed. 2. עמד in spite of this, nevertheless, Neh. 6:18.

In many of its significations עמד agrees with עמד (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עמד, contr. עמד, changed into עמד); but the different origin and primary signification have been already shewn above.

With the prefix עמד, עמד (Arab. عند) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. עמד from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עמד No. 2, letter b). עמד out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יהוה עמד from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יהוה עמד from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic عند from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away עמד from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute עמד according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עמד No. 2, letter d). עמד Ruth 4:10.—Similar to this is עמד page xciv, A.

עמד Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עמד with the clouds of heaven;" compare μετὰ νεφέων ἀνέμω, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עמד Germ. bey Nacht, Dan. 7:2. עמד with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עמד fut. עמד.—(1) TO STAND. (Arab. عند Conj. I. II. IV. transit. to set firmly, to sustain, to prep.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by עמד to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עמד דהיכל המקדש Dan. 1:4); עמד to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 17:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עמד לפני is used of coition.—(b) followed by עמד—(a) to be set over any one, Num. 7:2.—(b) to confide in anything (Syr. ܥܡܕܐ), Eze. 33:26.—(c) to stand by any one, to defend him (comp. עמד No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. עמד).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עמד במלחמה to stand firm in battle; Eze. 13:5. Followed by עמד to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by עמד Josh. 21:44; 23:9; נגד Eccl. 4:12; עמד Dan. 11:8; simply, Dan. 11:15, 25; followed by עמד to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (עמד)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste עמד אל do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare עמד Ki. 4:6. Followed by עמד to desist from any thing, to leave off. Gen. 29:35, עמד מלדת "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehn), i. q. עמד, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עמד to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, עמדנו שרינו "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPIL עמד.—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by עמד to destine (to promise) to any one, 33:8; followed by עמד to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Ka' No. 2, to cause to stand firm, or

endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עִמָּם 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise*, *to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse*, *to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עִמָּד, עִמָּדָה, עִמָּדָה, עִמָּדָה, עִמָּדָה.

II. עִמָּד. ἀπ. λ. γ. ο. μ. of uncertain authority; Eze. 29:7. עִמָּדָה לָהֶם בְּלִמְתָּנִים which clearly stands for וְהִמְעַדְתָּ "and thou hast made all their loins to shake;" compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עִמָּד prep. i. q. עִמָּד, only found with the suffix of the first pers. עִמָּדִי i. q. עִמָּדִי *with me*, Gen. 21:23; 31:5; *by me*, Gen. 29:19, 27; see other examples under עִמָּד. This word is not at all connected with the root עִמָּד *to stand*, but it rather belongs to an unused root עִמָּד = עִמָּד *to tie*, to bind together, answering to the Arabic عَمَد. Compare עִמָּד.

עִמָּד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עִמָּדָה f. *a place where any one stops, lodging*, Mic. 1:11.

עִמָּה an unused root, having the signification of association and fellowship, i. q. עִמָּם No. 1. Derivative עִמָּת.

עִמָּה f.—(1) prop. subst. *conjunction, communion* (from the root עִמָּם No. 1). It is only found in const. state עִמָּה (once Ecc. 5:15); elsewhere לְעִמָּה; with suff. לְעִמָּתִי, once לְעִמָּתִי Ezek. 45:7; prep. i. q. עִמָּה.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִמָּם No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, לְעִמָּתִי "altogether in the same way, as" (compare עִמָּדָה Job 27:3). With two prefixes מִלְעִמָּתִי *near*, 1 Kings 7:20.

(2) [*Ummah*], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עִמָּד m.—(1) *a column, a pillar* (Arab. عَمَد), Jud. 16:25, 26; 1 Ki. 7:2, seq. עִמָּד הָעָנָן the pillar of cloud, Exod. 33:9, 10; and עִמָּד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, *ibid.* 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עִמָּו (i. q. עִמָּוִי, as is stated, Gen. 19:38, that is, *son of my relative*, or *kindred*, i. e. born from incest; from the noun עִמָּ which see No. 1; with the addition of the syllable ו, like עִמָּוִי from עִמָּ; רֵאשִׁי from רֵאשִׁי) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of *Ammonites*, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עִמָּוִי Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עִמָּוִי is used for עִמָּוִי, as in Lat. *in Bruttios, Samnites profectus est*, i. e. into their territories. See Relandi *Palestina*, p. 103; and my article in *Ersch and Gruber's Encycl. voc. Ammon*, iii. 371. Gent. n. is עִמָּוִי, fem. עִמָּוִית 1 Ki. 11:1; Neh. 13:23; plur. עִמָּוִיִּים 1 Ki. 11:1.

עִמָּו ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עִמָּו ("deep"), [*Amok*], pr. n. masc., Nehem. 12:7, 20.

עִמָּיָל ("one of the family of God," i. e. servant or worshipper of God; comp. עִמָּ No. 1), [*Ammiel*], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֶלְיָם.

עִמִּיהֶד ("one of the people of Judah," i. e. a citizen of Judah; for עִמִּי יהודה, [*Ammihud*], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) *ibid.* verse 28.—(5) 1 Ch. 9:4.

עִמִּיזָבֵד ("kindred of the bountiful giver, i. e. of Jehovah; comp. עִמִּיזָבֵד, [*Ammi-zabad*], pr. n. m., 1 Ch. 27:6.

עִמִּיחָד ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עִמִּיחָד No. 1.

עִמִּינָדֵב ("kindred of the prince") pr. n. m.

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10.
 --(2) 1 Ch. 15:10, 11. — (3) 1 Ch. 6:7.

עמק Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

עמר m. a *sheaf*, i. q. עמר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עמר No. 1.

עמישר ("servant of the Almighty," comp. עמיאל, [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

עמית (from the root עמא = עמ No. 1) m. (Levit. 19:17) — (1) *fellowship*. Zech. 13:7; עמיתי, "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. ἑταῖρος (der Hülfsf., Rittenich), a *neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

עמל fut. יעמל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by ל to labour upon any thing, Jonah 4:10; Ecc. 2:21. — Ecc. 1:3, עמל עמל "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

عمل to labour, to make). Hence —

עמל m. (once f. Ecc. 10:15) — (1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְחַמֵּי עֵמֶל "troublesome comforters." Isa. 53:11, הָעֵמֶל נֶפֶשׁ "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Amal], pr. n. m. 1 Ch. 7:35.

עמל m. verbal adj. — (1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence an *artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

עמלק pr. n. — (1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 23:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14. — In the Arabian genealogies ⁵عماليق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplemm. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek. — Gent. noun עמלק, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

עמם — (1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עמ a people, עמ with, by, עמל conjunction. (Arab. عَم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עמם to collect, whence עמם, קנעם, צום to cumulate, and retaining the guttural, עמם, עמם, עמם kinsman, father-in-law; amongst the latter, compare Latin cum, con, cumulus, cunctus (from cingo = jungo), Gr. κοινός (κοινός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. sam, Persic هم, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical d and l, ὁμιλος, ὁμαδος, comp. Hebr. עמל, Lat. simul), σύν, ξυνός, Mæso Goth. sama, saman, Anglo-Sax. samo, with French ensemble, Dan. san, Germ. sammt, zusammen, sammeln; comp. also as to the Slavonic languages, Dorn üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, עמם לא יסתר

"no secret is hid from thee." (Arab. عَم to be hidden, covered with clouds, used of the sky. Syr.

حَم Ethpe. to be covered, as the sky.)

HOPHAL, הועם to become dim (used of the brightness of gold), Lam. 4:1.

עממים, and Chaldee עממין peoples, nations, see עמ.

עמנואל ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the

prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

עָמַם (once **עָמַם** Neh. 4:11), fut. **עָמַם** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13, **וַיַּעַם אִישׁ עַל-חֲמֹרֹו** "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Ps. 68:20, **וַיַּעַם לָנוּ** "if they lay (a burden) upon us."

HIPHIL **וַיַּעַם** to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

עָמַסְיָה ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

עָמָד ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

עָמִיק TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek *βαθύπρωτος*, *βάθος...σφαίρας* καὶ γυνώσεως Θεοῦ, Rom. 11:33. (Arab. *عمق*, more rarely with the letters transposed *معنى*, Aram. *ܕܚܝܬ*, Æth. *ዐጥቀ*; id.)

HIPHIL, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, **וַיַּעְמֵק שְׁאֵלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **וַיַּעְמִיקוּ לְשִׁבְתָּ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **וַיַּעְמִיקוּ לְהַחֲתִיר** "those who hide deeply." Things are also called deep which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία ἀβύχῃ*, Il. v. 142; just as we call the space from the front to the back of a house, the depth (*die Tiefe des Hauses*), comp. **עָמִיק**. Isa. 30:33, **וַיַּעְמִיק ה' הָרָחִיב כְּרִיתָהּ** "he hath made the burning pile long and broad;" and metaph. **וַיַּעְמִיקוּ כְּרָה** "they have gone far aside," *sie entfernen sich weit*, Isa. 31:6; Hos. 5:2.

Derived nouns, **עָמִיק...עָמִיק**, and also **עָמִיק**, **מְעַמְמִיק**, **עָמִיק**, pr. n. **עָמִיק**.

עָמִיק adj. deep, only found in pl. const. **עָמִיקִים** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

עָמִיק f. **עָמִיקָה** adj.—(1) deep, Lev. 13:3, seqq.

(2) metaph. what cannot be sought out, Psalm 64:7; Ecc. 7:24.

עָמִיק with suff. **עָמִיקִי** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root Hiphil), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עָמִיקִים** appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight **כָּל-הָעָמִיקִים** all the inhabitants of the valleys;" but perhaps it should be read **כָּל-הָעָנָקִים** "all the Anakim," just as in Jer. 47:5, for **שְׂאֵרִית עָמִיקִים**, I have not any hesitation in reading **שְׂאֵרִית עָנָקִים** "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בְּקָעָה**, **וַי**, **נָחַל**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עָמִיק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עָמִיק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עָמִיק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עָמִיק רֶפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עָמִיק שִׁדְיִים**, see **שִׁדְיִים**. But **עָמִיק קְצִיץ** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **וַיִּרְעָאֵל**) or from men (see **וַיִּרְעָאֵל**).

עָמִיק m. depth, Pro. 25:3.

עָמַר not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel, **עָמַר** No. 1, and **עָמַר**). Arabic *عمر* to press, to squeeze, to bind together closely (Castell.) [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence *عمر* bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see Hithpael, and—

(3) to serve, colere (Arab. *عمر* *coluit*, Med. *Damma cultus fuit*).

PIEL, to bind sheaves together, Ps. 129:7; see Kal No. 1.

HITHPAEL, pr. to act as master; followed by **אֶת** to treat any one as a servant, or slave, Deu. 21:14; 24:7

Derived nouns, **עָמָר**, **עָמָרָה**, **עָמָרִי**, **עָמָרִי** and —

עמר plur. עמרים.—(1) i. q. עמר *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic عَمَرَ a bundle).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure עֶמֶק, which contained ten Ephahs.

עמר Chald. *wool*, i. q. Heb. עֶמֶר Dan. 7:9.

עמרה Gomorrha (LXX. Γομόρρα), pr. n. (perhaps i. q. عَمَارَة "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

עמרי (i. q. עֶמֶרִי prob. "servant of Jehovah," compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. عَمْر unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. Ἀμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

עמרם ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. עֶמְרָם Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

עמש i. q. TO CARRY, TO BEAR, Nehem. 4:11.

עמשה ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

עמשי ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

עמשאי [Amasai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי; see עֶמֶשֶׁי and עֶמֶסֶי.

ענב an unused root; Chald. *to bind together, to fasten together*, whence may be derived עֶנְבִּי a cluster, as if a bundle of grapes, and pr. n. עֶנְבִּי.

ענב (perhaps "a place abounding in grapes"), [Anab], Josh. 11:21, and עֶנְבִּי Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab ענاب, Rob. ii. 195].

ענב pl. עֶנְבִּים, constr. עֶנְבִּי (Dag. forte eu-chor),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:11, 11; Deut. 32:32, etc. (Syr. حَبْل id., Arab. عنب collect. clusters. Perhaps also to the same stock belongs ἀμπελος, and even δμψαξ.)

ענג TO LIVE SOFTLY AND DELICATELY, 1.0t used in Kal. (Arab. غَنَجَ to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by עַל Job 22:26; 27:10; Ps. 37:11; followed by כִּן Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by עַל Isa. 57:4.

Derived nouns, עֶנְגִּי and—

ענג f. עֶנְגָּה adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

ענג m. *delights, delicate life*, Isaiah 13:22; 58:13.

ענר TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. עֶנְרִית. Kindred words are عَنَد at, by, and the Hebr. עֶנְדִּי.

I. **ענה**—(1) prop. TO SING, i. q. Arab. عَنَى Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. خواندن to sing, to call, to read; Sansc. *gai*), Ex. 15:21; followed by לְ to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence *to cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, fœreit laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, וַיְהִי עֲנֵהוּ "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence *to testify*, with

an acc. of the thing, Deut. 19:16; followed by אֵל of him for whom (Gen. 30:33; 1 Sa. 12:3) or against whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully אֵל עֲנֶה עָרֶךְ Ex. 20:16. Hence—

(2) *to lift up the voice, to begin to speak* (Syr. ܐܢܝܢ); especially in the later [?] Hebrew, Job 3:2, $\text{וַיַּעַן אֱיֹב וַיֹּאמֶר}$ "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. *to speak to any one*, Zec. 1:11. Far more frequently—

(3) *to answer, to reply*. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀπεῖθοναι τινα .—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, לֹא יַעֲנֶה "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. *To answer to any one* is used—(aa) in a bad sense, of those who *contradict* a master when commanding or blaming, who excuse themselves and contend with him (פִּחַד verantworten), Job 9:14, 15, 32; 16:3 (compare Arab. جواب reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who *hear* and *answer* a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, $\text{רָמִים עֲנִיתִנִּי}$ "answer (and deliver) me from the horns of the Remiim;" hence—(cc) with an acc. of pers. and אֵל of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow the thing*, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, $\text{הַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל}$ "money answers with all things" (imparts all), gewährt alles , compare Hos. 2:23, 24.

(4) *to signify, to imply* any thing by one's words ($\text{etwas sagen wollen, beabsichtigen}$), i. q. Arab. عنى . Hence $\text{מַעֲנֶה, מַעֲנֵה, מַעֲנֵה}$ something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of *answering*, as has since been done by Winer (p. 732, 733); deriving the notion of *singing* from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (غنى to sing).

NIPHAL—(1) *to be answered, i. e. to be refuted*, Job 11:2; *to be heard and answered*, Job 19:7; Prov. 21:13.

(2) i. q. Kal *to answer*, followed by אֵל Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, *to sing*, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHIL, *to answer*, i. q. Kal No. 3, bb , followed by an acc. and אֵל of the thing; *to hear and answer any one in any thing, to bestow the thing upon him*, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. עָנָה (for עָנָה , a verb לָא , compare the derivatives, עָנָה, עָנָה)—(1) *TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING*, followed by אֵל Ecc. 1:13; 3:10. (Syr. ܥܢܐ , Arab. عنى followed by ب id.), specially, as it appears, *to till the ground, to bring the earth into cultivation*, whence מַעֲנֵה, מַעֲנֵה , a furrow.

(2) *to be afflicted, depressed, oppressed*, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, לֹא יַעֲנֶה "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, $\text{שִׁיר עֲרִיצִים יַעֲנֶה}$ "the song of the tyrants shall be brought low." (Arab. عنا to be depressed, low).

NIPHAL—(1) *to be afflicted*, Ps. 119:107. Isa. 53:7, וְהוּא יַעֲנֶה "and he was afflicted."

(2) reflect. *to submit oneself to any one*, followed by מִפְּנֵי Ex. 10:3 (where for לְהַעֲנוֹת there is לְהַעֲנוֹת).

PIEL—(1) *to oppress, to depress, to afflict*, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, $\text{עָנָה בְּדֶרֶךְ כְּחֹי}$ "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, $\text{כִּי מִשְׁבְּרִיךְ עָנִיתָ}$ "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) עָנָה אִשָּׁה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) עָנָה נַפְשׁ *to afflict the soul, i. e. to fast*, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, *to be oppressed, or afflicted*, Ps. 119:71; Isa. 53:4. Inf. עָנָהוּ his oppression or sorrow, Psalm 132:1.

HIPHIL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

HITHPAEL.—(1) *to submit oneself*, Gen. 16:9, especially to God, Dan. 10:12.

and ענן; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals الراعى والغنم the stars of the flock, and the shepherd and flock. The former part of this word is found also in the name 'Ενεμεσάφ (Tob. 1:2, 13, 15, 16).

ענן not used in Kal, prop. TO COVER, like the kindred verbs ענן, ענן; whence ענן a cloud.

PIEL (denom. from ענן) to gather clouds, Gen. 9:14.

POEL ענן, fut. ענן (Lev. 19:26), part. מענן, once f. ענן (for מענן, although also it may be Kal), to act covertly; hence to use hidden arts, i. e. magic, to practise sorcery (compare the roots לוחם, לוחם, and Syr. ܥܢܢ mysteries; hence magical arts), Deut. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. κληδονίζουαι. Vulg. observans somnia, elsewhere augurans, divinans. Syr. fascinating with the eyes (as if ענן were from ענן); but it seems rather to be a general name.

ענן constr. state ענן m.—(1) a cloud (as covering and veiling over the heaven), compare ענן a cloud, from the root ענן to cover, to veil over, and ענן a cloud, from the root ענן to cover. (Arab. عَنَان, pl. عَنَان.) A very large army is compared to a cloud, Eze. 30:18; 38:9; a morning cloud is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [Anan], pr. n. m. Neh. 10:27.

ענן Ch. a cloud, pl. const. st. ענן Dan. 7:13.

ענן f. collect. clouds (Σύννεφ), Job 3:5. Well rendered by Theod. σύννεφα. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

ענן (apoc. for ענן), [Anani], pr. n. m. 1 Chr. 3:24.

ענן ("whom" or "what Jehovah covers," i. e. guards), [Ananiah], pr. n.—(1) m. Neh. 3:23; Gr. Ἀνανίας.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

ענן an unused root, which perhaps belonged to the idea of covering, like the cognate roots ענן (ענן), ענן. Hence—

ענן a branch, Ezek. 17:8, 23, with suff. ענן 36:8, as if from the form ענן [which is given as an art. in 'Thes.].

ענן Chald. id. Dan. 4:18.

ענן m. full of branches, Eze. 19:10.

ענן TO ADORN WITH A NECK CHAIN OR COLLAR (From the idea of choking, or strangling, which is that of the kindred roots ענן, ענן, which see. Arab. عَنَقَ IV. to ornament a dog with a collar. عُنُق neck, Germ. Rachen, Upper-Germ. die Antle.) Once used figuratively, Ps. 73:6, ענן נאמה "pride surrounds them like a neck chain," i. e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHI'ל ענן prob. to lay on the neck (to be carried), Deut. 15:14, used of a slave set at liberty: ענן תעניק לו כצאנך ונני "thou shalt lay upon him of thy flock," etc. LXX., Vulg. dabis viaticum. Others apply to the word the signification of giving, so that it would properly be to adorn with a collar; hence with gifts. As to what I formerly compared, on the authority of Castell and Giggeius, "ענן followed by ענן to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the Kamūs (ii. p. 1318, edit. Calcutt.).

ענן m.—(1) a collar, neckchain, necklace, Cant. 4:9; pl. ענן and ענן Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عُنُق length of neck and stature (compare عُنُق long-necked); hence ענן ענן, ענן ענן Nu. 13:33; ענן ענן; ibid. verses 22, 28; also ענן ענן Deut. 1:28; 2:10, 11, 21, and ענן ענן Deut. 9:2. The Anakim (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

ענן (i. q. εἰς ἀνίρ?), [Aner], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere ענן (unless we should here read ענן), 1 Ch. 6:55.

ענן fut. ענן TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. ענן, ענן). Construed followed by ענן Pro. 17:26; followed by two acc to amerce any one in a sum of money, Deut. 22:3; 2 Ch. 36:3 (used of sums of money exacted in war).

in wine, Amos 2:8. Impers. Prov. 21:11, **יִשְׁעוּ** "when they (the judges) amerce the scoffer."

NIPHAL, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

עֲנֵשׁ m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23:33; Pro. 19:19.

עֲנֵשׁ m. Chald. *fine, amercement*, Ezr. 7:26.

עֲנָה ("answer to prayer," from the root **עָנָה**, of the form **קָנָה** from the root **קָנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

עָנָה see **קָנָה**.

עֲנֹתוֹת ("answers to prayers," the servile letter **ת** being retained, see Lehrs. p. 528), [*Anathoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Anda*, Rob. ii. 109]; Gent. n. **עֲנֹתִי** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

עֲנֹתֶיהָ ("prayers answered by Jehovah"), [*Antothijah*], pr. n. m. 1 Ch. 8:24.

עֲסִים masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

עָסַם TO TREAD DOWN, Mal. 3:21. (Ch. **עָסָה** id.).

עָעַר a fictitious root, where some derive **עָעַרְוִי** Isa. 15:5; see Analyt. Ind.

עָפָה an unused root. Syr. **حَفَا** to flourish. **عفا** to grow luxuriantly, as a plant, whence **עָפָה** Hebrew and Chaldee.

עָפָה see **עָפָה**.

עָפִי m. pl. **עָפָיִם** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

עָפִי Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

עָפַל not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic **عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **غفل** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. *ἡποσταλῆται*. Vulg. *qui incredulus est*. Aquila,

νωχελευόμενον (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, *to be tumid*, metaph. *to be proud, haughty*. Hab. 2:4.

HIPHAL, *to act timidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲזִילוּ לְעֵלּוֹת וַיִּנְחָלוּ** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיִּתְּנוּ וַיַּעֲזִילוּ וַיִּנְחָלוּ**. Hence—

עָפַל m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. **כְּחִיב**, used of tumours on the anus. (Arab. **عفل** tumor in ano virorum, vel in pudendis mulierum, see Schröderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In **קְחוּרִים** which see.

עָפַן an unused root. Arab. and Syr. *to become mouldy*, whence—

עָפְנִי [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**עָפְנִי**) is a town of the tribe of Benjamin.

עָפְעָפִים or rather dual. **עָפְעָפִים** only found in const. **עָפְעָפִים** *eyelids*, so called from their volatile motion (die flattern), from the root **עָפַף** Pilp. **עָפְעָף** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפְעָפִי שָׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kamūs **العَيْن** amongst other things is explained **الشمس أو شعاعها** the sun or its beam), and they ascribe to it eyebrows **حواجب الشمس**, see Schult. on Job, p. 61.

עָפַר not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَرَ** dust, earth. II. **عَفَرَ** (cogn. to **עָפַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), *to dust, to throw dust at* (bestäuben), 2 Sa. 16:13.

עָפָר m.—(1) *dust, dry earth* (trockene Erde), Gen. 2:7; 25:15; Josh. 7:6; Job 2:12; also used of clay or loam, of which walls are made, Leviticus 14:42, 45; of a heap of rubbish (**עָפָר**), Habak.

1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. אֶפֶר Psalm 18:43. עַל עֶפֶר — (a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; — (b) in the grave, Job 20:11; 21:26; for which there is also said לָעֶפֶר Job 7:21. יָרַד עֶפֶר to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. שׁוּב אֶל-עֶפֶר to return to dust, Genesis 3:19; Psalm 104:29. עֶפֶר וָאֵשׁ dust and ashes, a proverbial phrase to express the lowliness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, עֶפֶר יַעֲקֹב “the dust of Jacob,” i. e. Jacob, who is as numerous as the dust of earth, compare חוֹל עֶפֶר to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, “to put the mouth in the dust,” i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Prov. 8:26, ראש עֲפָרוֹת “the first of the clods of the world.” Job 28:6, זָהָב עֲפָרוֹת lumps of gold in mines.

עֶפְרָי (i. q. غفر “calf,” “young animal”), [Epher], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

עֶפְרָי m. fawn, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. غفر and غيرة the young of the wild goat).

עֶפְרָה (“fawn”), [Ophrah], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, לְעֶפְרָה בֵּית (“the fawn’s house”).—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

עֶפְרֹן (“of, or belonging to, a calf”), [Ephron], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is עֶפְרֹן קרי.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

עֶפְרָיִם (two calves), see עֶפְרָי No. 1.

עֶפְרָת fem. lead, so called from its whitish colour (compare אֶבֶן, נֶחֶם), Ex. 15:10. אֶבֶן הָעֶפְרָת leaden weight, Zec. 5:8.

עֶצֶב plur. עצבים, const. עצִי m.—(1) a tree (Arabic عَصَا a staff, a bone; compare the Gr. ὄζος, a branch, and ἄστρον (Sansc. *asthi*), Lat. *hosta*. For wood there is commonly used in Arabic the cognate form عود.

Hebr. עֶצֶב follows the analogy of the verb עָצַב to be hard, firm. Chald. with the letters softened, has עֶצֶב tree of life (see עֵץ), Gen. 2:9. Often collect. *trees*. עֲצֵבֵי פָרִי fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. עֲצֵבֵי עֵץ wood, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare עֲצֵבָה No. 1.

עֲצֵב — (1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare חָצַב, חָצַב. There are in the cognate languages secondary significations, as Arabic غَضِبَ to be angry.) Hence עֲצֵב and עֲצֵבָה a carved image, עֲצֵבָה an earthen vessel.

(2) *to toil with pain, to suffer, to be grieved* (see עֲצֵב, עֲצֵבָה, עֲצֵבָה, עֲצֵבָה); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(a) in body, followed by אֵל (with any thing), Ecc. 10:9.—(b) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by אֵל (1 Sa. 20:34), and אֵל (2 Sa. 19:3).

PIEL — (1) *to form* (comp. Kal No. 1), Job 10:8. (2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHIL — (1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. עָבַד, Jer. 44:19, לְהַעֲבִידָהּ “to worship her” (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL — (1) *to grieve* (oneself), Gen. 6:6. (2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, עֲצֵבָה... עֲצֵבָה, and עֲצֵבָה.

עֲצֵבָה Chald. part. pass. עֲצֵבָה *grieved, afflicted*, Dan. 6:21.

עֲצֵבִים only in plur. עֲצֵבִים, constr. עֲצֵבִים *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

עֲצֵב m. *workman, servant*. Plur. with suff. עֲצֵבִים (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

עֲצֵב and עֲצֵבָה m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:22. Pl. עֲצֵבִים labours, i. e. things done with toil, Pr. 10:22.

5:10, הַעֲצָבִים, לֶחֶם "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1, דִּבַּר עֲצָב, "a word pronounced with anger," a bitter, sharp word.

עֲצָב m.—(1) *the image of an idol*, i. q. עֲצָב Isa. 48:5; Ps. 139:24, דָּרַךְ עֲצָב "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

עֲצָבוֹן constr. עֲצָבוֹן, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, עֲצָבוֹךָ וְהִרְגָּךְ "thy pain and thy conception;" Hendiadys for the pain of thy conception.

עֲצָבָת f. constr. עֲצָבָת (as if from עֲצָבָה, pl. constr. עֲצָבוֹת, with suff. עֲצָבוֹתִי, עֲצָבוֹתָם.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, כִּי חָבַשׁ לְעֲצָבוֹתָם "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of לָב Prov. 15:13.

עֲצַר an unused root. Arab. عَضَد to cut with an axe. Hence כַּעֲצַר.

עֲצָה—(1) *TO MAKE FIRM*; hence *to shut*, specially the eyes, Prov. 16:30. Arab. غَضَا IV. id. Aeth. ORQ: to shut a door.

(2) i. q. Arab. عَصَا *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. *to grow hard*; compare عَصَا staff, Hebr. עֵץ wood, and עֲצָה bone, עֲצֵיוֹן back-bone.

עֲצָה m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. عَصَص, either of which would be so called from hardness and firmness, see the root. Arab. عَصَا is the thigh bone, pl. the bones of the wings of birds.

I. עֲצָה f. of the noun עֵץ collect. *wood*, i. q. עֲצִים, used of materials [for building], Jer. 6:6; of odoriferous woods (עֲצֵת נֶחֱשׁ), Prov. 27:9.

II. עֲצָה constr. עֲצָה (from the root עֲצַ to counsel, for עֲצָה), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, אֲנִישֵׁי עֲצָתִי "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6, עָשָׂה עֲצָה to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, אִישׁ עֲצָתִי "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, הָיָה הָעֲצָה "of great wisdom;" 1 Ch. 12:19, קָצְצָה "having taken counsel," having consulted. Plur. עֲצוֹת once with suff. עֲצוֹתָי Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

עֲצוֹם m. (from the root עֲצַם).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. עֲצוֹמִים, *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, מִלִּי קָצְצוּהוּ "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֲצִיוֹן נֶבֶר ("the back bone of a man"), [Ezion-geber], pr. n. of a maritime city in Idumæa, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see אֵילָת); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion عَصِيُون: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

עֲצַל a root not used in Kal. (Arab. عَطَلَ to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare خَلَل, חָלַל, דָּלַל).

NIPHAL, *to be slothful*, Jud. 18:9.

עֲצַל verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

עֲצִלָּה f. Prov. 19:15, and עֲצִלָּהּ Prov. 31:27, *slothfulness*. Dual עֲצִלָּתָם *double*, i. e. very great *slothfulness*, Ecc. 10:18.

עֲצַם—(1) prop. *TO BIND, TO BIND FAST, TO TIE UP*; as the eyes, Isa. 33:15; see Piel. (Arabic عَصَم IV., to tie up a skin bottle; and more commonly عَصَب to tie. It is kindred to the verbs עָסַם, צָמַם, also חָסַם, חָסַם, חָסַם. From the idea of tying (see קָשָׁה, קָשָׁה) it is—

(1) intrans. once Med. E. **עָצַם** (Ps. 38:20), to be strong, powerful, Gen. 26:16; to become strong, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** to be great, of great importance; **عظم** greatness; **عظيم** great).

(3) to be strong in number, to be numerous, Ps. 38:20; 40:6, 13 (see **עָצוּם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצַם** to break or to gnaw bones, Jer. 50:17. Compare **עָצַם**.

HIPHIL, to make strong, Ps. 105:24.

Derivatives [**עָצוּם**] **עָצוּם-עָצוּם** and **הַעָצוּם**.

עָצָם f.—(1) bone; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָם** constr. **עָצָם** Ps. 6:3; 31:11; 32:3; more often also **עָצָם** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **עָצָם**, **עָצָם**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) body, bodily form, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **עָצָם** No. 3, and Arab. **بَعْضُ** eye, himself); but only used of things, e. g. **בְּעֵצָם** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם** **הַשָּׁמַיִם** "as the heaven itself." Job 21:23, **בְּעֵצָם** **קָמוּ** "in his uprightness itself."

(4) [**Ezem**, **Azem**], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

עָצָם m.—(1) strength, Deut. 8:17; Job 30:21.

(2) body, i. q. **עָצָם** No. 2, Ps. 139:15.

עָצָה f.—(1) strength, Isa. 40:29; 47:9.

(2) multitude, Nah. 3:9.

עָצָמוֹן ("robust"), [**Azmon**], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

עָצָמוֹת f. strengths, bulwarks, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **עָצָמוֹת** to dispute, to contend with words; Arab. **عصمة** defence, guard.

עָצָן an unused root, prob. of similar power to **עָצָה**, to be hard, firm. Hence—

עָצָן **א. λ. γόμ.** 2 Samuel 23:8; prob. a spear,

compare Arab. **عَصِي** a branch; see as to this passage under the word **עָצָן**.

עָצָר fut. **עָצַר** and **יָעָזַר**—(1) to shut. (The primary idea is that of surrounding, enclosing; see the kindred roots **חָצַר**, **חָצַר**, **חָצַר**, and those which are there compared. Arab. **عصر** is, to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. No. 2; e. g. to shut up heaven (so that it may not rain, Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בָּעֵר**, see No. 3); comp. Isai. 66:9; also to shut up in prison, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי** 1 Ch. 12:1, **עָצַר מִפְּנֵי שָׁאוּל** "shut up from the face of Saul," so that he might not see the face of Saul, or, "shut up at home for fear of Saul" (compare **عصر** IV. to keep oneself at home).

(2) to hold back, to detain any one any where, 1 Kings 18:44; Jud. 13:16; followed by **?** 2 Kings 14:26; followed by **?** Job 12:15, **יָעָזַר בְּמַיִם** "he will withhold the waters." Job 4:2, **עָצַר בְּמַלְוִי** "to restrain words." Job 29:9. There is a peculiar phrase only used in the later Hebrew, **עָצַר בָּהּ** to restrain strength, to be strong, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **?** to have ability to do any thing, to be able, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **בָּהּ** 2 Ch. 20:37; 14:10.

(3) to restrain by rule, to rule, followed by **?** 1 Sa. 9:17. See **עָצַר**.

NIPHAL—(1) to be shut up (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) to be restrained, hindered, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) to be gathered together (from the idea of restraining, compelling, see **עָצָרָה**), especially to a festival (**עָצָרָה**). 1 Samuel 21:8, **יָעָזַר לִפְנֵי יְהוָה** "gathered [Engl. Ver. detained] before Jehovah."

Hence are derived the three following nouns, also **מַעְצָר**.

עָצָר m. dominion, rule, Judges 18:7, **יָדֵשׁ עָצָר** " (no one) holding rule," none of the great ones, rulers of the people. [In Thes. the signification given is riches.]

עָצָר m.—(1) shutting up, restraint. Prov. 30:16, **עָצָר רֵחַם** "the shutting up of (the) womb," for a barren woman.

(2) oppression, vexation, Psa. 107:39; Isaiah 53:8.

עָצָרָה and more often **עָצָרָת** fem. an assembly

(see the root Niph. No. 3), Jerem. 9:1; especially an *assembly of people* for the keeping of festivals, *ἑορτή*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִסְכָּה לִפְנֵי* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *جمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together*, or *assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaelis in Supplem. h. v., who make the primary ider. to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

עקב, fut. *יעקב*.—(1) i. q. *عقب* TO BE BEHIND, TO COME FROM BEHIND, hence *עקב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *קבב*, *קבב*. Hence *עקב* an ascent, and *עקב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost*, *last*, etc.).

(2) denom. from *עקב* to take hold of any one's heel. Hos. 12:4, *בְּרֶגֶל עֵקֶב* “in the womb he took his brother by the heel,” compare *עֵקֶב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4.

Derivatives, *עקב*—*עקבה*, and the pr. n. *יעקב*, *יעקבה*, *יעקב*.

עקב constr. *עקב*, plur. constr. *עקב* (in some printed copies *עקב* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עקבות* prints (of the heel or foot), Psa. 77:27; 89:52 (compare Cant. 1:8).

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

עקב m.—(1) a hill, *acclivity*, i. q. Arab. *عقب* *Æth.* *Q 𐩈𐩣𐩪*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent*, *deceitful*, Jer. 17:9.

(3) adj. denom. from *עקב* No. 3. Hos. 6:8, *עקב* “trodden (trampled) in blood,” i. e. full of bloody footprints.

עקב m.—(1) the end, the latter part of any thing (Arab. *عقب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήν*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עקב* Psal. 40:16; 70:4; and *עקב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that*, *because*, Num. 14:24; Deu. 7:12; fully *עקב* Gen. 26:5, and *עקב* Am. 4:12.

עקבה (without Dagesh, for *עקבה*, comp. *סלבה*), f. *fraud*, *wiles*, 2 Ki. 10:19.

עקד fut. *יעקד*, Arabic *عقد* TO BIND, Gen. 22:9. (Kindred roots are *קדר*, *קדר*, which see). Hence—

עקד, pl. *עקדים*, adj. *striated*, *banded*, pr. marked with stripes (*gestreift*), compare *קדר* No. 3, Gen. 30:35, seq.; 31:2, seqq.

עקה an unused root, see *קעקה*.

עקה f. *oppression*, Ps. 55:4, from the root *עק*.

עקוב (“insidious,” i. q. *עקב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

עקל not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *קל*, *קל*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. *حَمَل* to pervert, Arab. *عقل* to bind together.) Hence—

עקלקל adj. *tortuous*, *crooked*. Judges 5:6, *עקלקלות* “crooked ways,” i. e. devious, and unfrequented; and without the subst. *עקלקלות* Psal. 125:5, id.

עקלקלתו adj. (from an unused subst. *עקלקל*, and with the adj. termination *ל*), *tortuous*, an epith. of the serpent, Isa. 27:1.

עקן, an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

עקן [Akan], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

עקר—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קיר**, **קיר**; also **ביר**, **איר**, **קיר**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קיר**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Fesseln abhauen. (Arab. **عقر** id.)

עקר Ch. to root up:—ITHPEAL pass. Dan. 7:8.

עקרה m. **עקרה**, **עקרת** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr and Arab. id.)

עקר m.—(1) prop. a root (Arab. **عقر**, Ch. **עשר**); hence a shoot (see **שורש**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

עקר constr. **עקר** m. Chald. stock, trunk, Dan. 4:12, 20.

עקרב pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6. (Arab. **عقرب** id. To this corresponds the Greek *σκόρπιος*, the breathing being changed into sibilant; compare **עקל** *σκόλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקלה** **עקרבים**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

עקרן ("eradication," compare Zeph. 2:4), [Ekrón], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. 'Ακαρών, 'Ακαρών [Perhaps now called 'Akir, **عافر**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

עקש TO TWIST, TO PERVERT. Arab. **عكش** and **عتم** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וְיִקְשֵׁנִי** (God) would pervert my cause" (in the other hemistich **וְיִשְׁעֵנִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:6; Pro. 10:9.

NIPHAL, pass. to be perverse. Part. **נִקְשָׁה** **נִקְשָׁה** whose ways are perverse, Prov. 28:18.

Derivatives, **עקש**, **עקשות**, **עקשנים**.

עקש adj. m.—(1) perverse. **לִבְּךָ עָשִׂיתָ** a perverse heart, Ps. 101:4, and vice versa **עָשִׂיתָ לִבְּךָ** a man perverse of mind, Prov. 11:20; 17:20. **עָשִׂיתָ שִׁפְהוֹ** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikkesk], pr. n. m. 2 Sam. 23:26. Hence—

עקשות f. with the addition of **פֶּה** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

עַר m.—(1) i. q. **עיר** a city, which see (hence pl. **ערים**). In sing. **עַר** Num. 21:15; Deut. 2:9, and fully **עַר־מוֹאָב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. 'Αρεόπολις (which those who did not know the true origin, rendered *city of Mars*); Abulfeda **عرب** and **الربة**, now called *Rabba*. See Relandi Palästina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) an enemy, see the root **עיר** No. 2, 1 Sa. 20:16. Plur. Ps. 9:7; 139:20.

עַר Ch. i. q. Heb. No. 2, Dan. 4:16.

עַר ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **עַרְב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **ערב** to interweave), see Hithp., also to weave, whence **עַרְב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **עַרְבָּ**.

(3) to become surety for any one, followed by as

acc. of pers. (pr. to interchange with him, to succeed in his place); e. g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3; עֲרַבְנִי “be surety for me with thee,” i. e. in the cause which I have with thee. Isaiah 38:14; עֲרַבְנִי “be surety for me (O Lord),” i. e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לְפָנַי Prov. 17:18. (Syr. **ܥܪܒܐ** id.; Arab. **عرب** a vessel).

Derivatives, **עֲרַבְתָּ**, **עֲרַבְתִּי**.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. **عرب** Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. **עֲרַב אֶת לְבִי** to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, **עֲרַבּוּ**.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e. g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by **עַל** Ps. 104:34. Eze. 16:37, **אִשֶּׁר עֲרַבְתָּ עֲלֵיהֶם** “whom thou hast pleased.” Compare adj. **עֲרֵב** sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. קִצְּזָה, קִצְּזָה), whence **עֲרֵב** a dog-fly, from its sucking the blood of men and animals; compare Arab. **عرب** which in the Kamûs (page 125, line 11) is explained **اكل** to eat.

HITHPAEL—(1) to mingle oneself, followed by בְּ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (**μιτ** mit jemandem einlassen), specially to be familiar with, followed by **בְּ** Ps. 106:35; followed by **לְ** Prov. 20:19; followed by **עִם** Prov. 24:21; to enter into marriage, followed by **בְּ** Ezra 9:2; to enter into combat, followed by **אֶת** with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. **עֲרַב** TO SET, as the sun (Syr. and Æth. **ሪብ**: id. Arab. **عرب** to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, **עֲרַבָה כָּל שִׂמְחָה** “all joy has set.”

HIPHIL, to do at evening. Inf. **הָעֲרֵב** doing (so) at evening; adv. at evening (compare **הָעֲרֵב** in the morning), 1 Sa. 17:16.

Derivatives, **עֲרַב** No. II, **עֲרַב** No. I, **מְעַרְב** No. II.

III. **עֲרַב** i. q. **חָרֵב**, Æth. (transp.) **ሪብ**: to be arid, sterile, dry. Hence **עֲרֵבָה**, and pr. n. **עֲרַב** Arabia.

IV. **עֲרַב** i. q. Arab. **عرب** to be whitish, whitening, whence **مغرب** whitish, a man with white eyelashes, whence **غرب** whiteness of the eyelashes, silver, also willow. Hence Heb. **עֲרַב** willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. to mix, to mingle. PAEL, Dan. 2:43. ITHPAEL, pass. ibid.

עֲרֵב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עֲרֵב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX **κυνόμυια**, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from **עֲרַב** in the signification of mixing); and so Aqu. **πάμμυια**; Jerome, *omne genus muscarum*; Luth. *allerley ungeziefer*; but **עֲרֵב** must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands *blatta orientalis*; called in Dutch and German *Katerflad*; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרַב f., 2 Chron. 9:14; and **עֲרַב** Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (**عرب**); so called from its aridity and sterility (see the root No. III). Gent. noun is **עֲרָבִי** an Arabian, Isa. 13:20; Jer. 3:2; also **עֲרָבִי** Neh. 2:19; plur. **עֲרָבִים** Arabians, 2 Chron. 21:16; 22:1; and **עֲרָבִיִּים** 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, *κεῖται ἐπὶ τὰ ἄρᾳβας ἡ ἀραβία πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακηνῶν τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολὰς*. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֲרַב—(I) *woof*, Levit. 13:48—59. See the r. m. No. I. 1.

(II) coll. *strangers, aliens*; from the root ערב No. II.; compare *ערב* to wander; *ערב* a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written *הערב*; see ערב No. I. 2.

ערב—(I)—(1) *evening* (m. and fem., 1 Sam. 20:5); from the root ערב No. II. *ערב* Gen. 19:1; 29:23; *ערב* Gen. 8:11; 24:11; *ערב* (acc.) Exod. 16:6; poet. *ערב* Psalm 59:7, 15; 90:6; Gen. 49:27, *at evening*. Plur. *ערבות* Jerem. 5:6. Dual. *ערבים* the two evenings; only in the phrase *בין הערבים* between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. *مساء* little evening; *مسي* when it begins to draw towards evening; Gr. *δείλη πρωτα*); and the second evening to be the real sunset (Gr. *δείλη όψια*). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. *שחרים*.

(2) i. q. ערב No. II, *foreigners, strangers*; hence *הערב מלכי* *foreign kings*, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of *auxiliary forces*, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. *ערבים*, const. *ערבי* m. *willow* (Arab. *عرب*), so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the *Salix Babylonica*, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. *Weidenweide*, *weeping willow*). Isa. 15:7, *נחל הערבים* "the brook of willows" (comp. Job 40:22) in Moab, i. e. either *وادي الاحسا*, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebel (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook *ויד* (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, *عين صفاف*.

ערב pl. *ערבים* m.—(1) *a raven*. (Arab. *غراب* a raven, a crow; compare the Lat. *corvus*. No 100 is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. *kārawa*. The letters *b* and *w* are shewn not to belong to the root by the Gr. *αἰπὸς* and apparently Lat. *cornix*.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:15; Deu. 14:14.

(2) [*Oreb*], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. *an arid, sterile region, a desert* (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., *הערבה* is that low region into which the valley of the Jordan (العور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called *הַיָּם הָעֵרֶבָה* the sea of the desert, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or *נחל הערבה* the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also *יְרֵחוֹ הָעֵרֶבָה* the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and *עֲרֵבוֹת מוֹאָב*, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called *בֵּית הָעֵרֶבָה*; see *בֵּית*, letter *kk*.

ערבה fem.—(1) *surety, security*, Prov. 17:18 (see ערב I, 3).

(2) *a pledge* (see ערב No. I, 4). 1 Sam. 17:18, *וְאַתְּ עֵרְבָתָם תִּקַּח* "and bring a pledge from them."

ערבון m. *a pledge*, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. *عربون*, id. Hence *ἀρραβών*, *arrhabo*, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערב *an Arabian*, see ערב.

ערבתי [*Arbathite*], Gent. n. of the word ערב No. 3, which see; 2 Sa. 23:31.

ערג fut. *יערג*—(1) TO ASCEND, i. q. Arabic *عرج*, Ethiop. *ዐርገ*; see *ערגה*.

(2) followed by *על* and *אל* to *desire* anything, as if *נָשָׂא נָפֶשׁ עַל* (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places *ܥܪܓ*), but this is not

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. *ἀρῶν, ἀρῶνι*. But see the derivative *אַרְוֶה*. More is said on this subject by Bochart, Hieroz. part i. page 883.

אַרְד, an unused root; Arab. *عرد* Conj. II. *to flee* (comp. the kindred *אַרְדַּר*); Syr. Ethp. *to be untamed*. Hence *אַרְד*, Ch. *אַרְד* wild ass.

אַרְד [*Arad*], pr. n.—(1) (for *אַרְדַּר*, a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arad *تل عراد* Rob. ii. 473].—(2) m. 1 Chr. 8:15.

אַרְד m. Ch. i. q. *אַרְד* wild ass, Dan. 5:21.

עָרָה TO BE NAKED; not used in Kal. Arabic *عري* id. The primary idea appears to be that of *plucking out* (compare *אַרְבָּה*) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare *אַרְבָּה*, *אַרְבָּה*. Kindred roots are *עָרַם* and perhaps *אַרְבָּה* No. II.

PIEL *עָרָה*, fut. conv. *וַעֲרָה*—(1) *to make naked, to uncover*, e.g. *pudenda*, Isa. 3:17, a shield (on which there had been a covering), Isa. 22:6; Zeph. 2:14, *אַרְבָּה עָרָה* "he uncovers the cedar work," makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. *עָרֹת* Hab. 3:13. (Compare *עָרָה*, *עָרָה* Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty* a vessel, *to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, *אַל תִּשָּׂא נַפְשִׁי* "pour not out my soul," i. e. pour not out my blood. Compare Hiph. No. 2.

HIPHIL—(1) *to make naked, to uncover*, e. g. *pudenda*, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, *וַהֲסִיף נַפְשׁוֹ* "he hath poured out his soul unto death," he delivered himself to death. (Arab. *أسال نفسه* *to pour out*, i. e. *to give up one's life or soul*; Syr. *همل* *to pour out*.)

NIPHAL, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, *עָרָה*, *עָרָה*, *עָרָה*, *עָרָה*, *עָרָה* and pr. n. *עָרָה*.

עָרָה plur. *עָרָה* f., Isaiah 1:7; *a naked or bare place*; i. e. destitute of trees (see *עָרָה*, *עָרָה*); here used of the grassy places on the banks of the Nile.

עָרֶה f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed of a garden or vineyard, raised up in the middle* (*erhöhtes Gartenbeet, Blumenberg*; from the root *עָרָה*). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. *معراج* a ladder; but the former explanation is preferable.

עָרָה m. *the wild ass*, Job 39:5. Chald. *עָרָה* id.; in the Targg. for the Hebr. *פָּרָא*. Root *עָרָה*.

עָרָה f. (from the root *עָרָה*)—(1) *nakedness*, Hos. 2:11; metaph. *עָרֹת הָאָרֶץ* *the nakedness of the land*; i. e. a part of the land unfortified, easy of access; Arabic *عورة* (*ṭeīḥos ēyṭumwāḥ*, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22. 23; 1 Sam. 20:30. *עָרֹת אָבִיו* *the nakedness of one's father*; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. *עָרֹת דָּבָר* anything unclean (excrement), Deu. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, *עָרֹת מִצְרַיִם* "the dishonour of Egypt."

עָרָה Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

עָרָם, plur. *עָרָם*, f. *עָרָה*, adj. *naked*, Job 1:21. But *naked* is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. *γυμνός*, James 2:15; and as to the Lat. *nudus* Seneca, De Benef., 5:13; Arabic *مسلخ* stripped, ill-clad.—(b) used of one who, having taken off his mantle, goes only clad in his tunic (*קְהָנָה*), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. I. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root *עָרָם* No. I. 1.

עָרָם m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5. (2) in a good sense, *prudent, cautious*, Prov. 12:16, 23; from the root *עָרָם* No. I. 2.

עָרָם see *עָרָם*.

עָרָה and **עָרָה** (from the root *עָרָה*; like *עָרָה* from the root *עָרָה*; *עָרָה* from the root *עָרָה*).

(1) proban. i. q. עָרָה prop. *naked*; hence *needy*, *outcast*, Jer. 48:6 (compare Jer. 17:6). LXX. ὁσιος

ἄγριος (עָרִי); Vulgate *myrica* (compare Arab. عرعر juniper, *Eachhotter*).

(2) [*Aroer*], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is עֲרֹוֹר Jud. 11:26. Its ruins still bear the ancient name (عرعر); see Burckhardt's *Travels in Syria*, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עֲרֵי 1 Ch. 11:44.

עֲרִי, in other copies עֲרִי something *horrid*, *horror* (from the root עָרַץ No. I). Job 30:6, עֲרִי, נָחִלִים “in the horror of the valleys,” i. e. in the horrid valleys.

עָרָה (for עָרָה “guarding,” i. e. “worshipping Jehovah”), [*Eri*], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עָרָה i. q. עָרָה f. *nakedness*, *want*. Eze. 16:7, וְאַתָּה עָרָה וְעָרָה “and thou (wast) naked and want,” i. e. in want. Hab. 3:9, עָרָה תֵּעוֹר “shall be made naked with nakedness.”

עֲרִיסָה only in plur. עֲרִיסוֹת—Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal*, *polenta* (Griete, Grütze) comp. Talmud עֲרִיסָה polenta made from barley, pearl barley. Syriac ܥܪܝܫܐ id. [see Thes.], also a drink made of it. Root עָרַם which see. LXX., Vulg., Num., φάριμα, *pulmentum*. Neh., Eze. σῖρος, *cibus*.

עֲרִיפִים masc. pl. *clouds*, *heaven* (from the root עָרַף to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. עֲרִיפִל.

עֲרִי (with Kametz impure for עֲרִי) adj. and subst. pr. *terrifying*, *causing fear*; hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent*, *fierce*, Psal. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עֲרִי נָחִל “violent nations,” 30:11; 31:12; 32:12.

עֲרִי plur. עֲרִיִּים adj. *solitary*, *desolate*, hence

void of offspring, Gen. 15:2; Levit. 20:20, 21 Jer. 22:30; from the root עָרַר No. 2.

עָרַר fut. עָרֵר TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. *reihen*, *reihen*, Gr. *τάσσω*, *τάττω* (kindred to עָרַר to stretch out in a straight line, to extend, and in the Indo-Germanic languages, *Reihe* (*Reige*, *Riege*), *reihen*, intens. *reihen*, *regō* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo*, *starr* (*stern*, *rigor*, *getade Linie*), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare עֲרֵרָה No. 2); also to *lay out*, to *set in order* (*zurichten*), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) עָרַר מִלְחָמָה to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְכַנְּסָה against any one, 1 Sa. 17:2; Gen. 14:8. Part. עָרֵר מִלְחָמָה 1 Chr. 12:33, 35; and עָרֵר מִלְחָמָה Joel 2:5, set in array for battle. Without the word עָרֵר מִלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed by לְכַנְּסָה against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרֵר set in array (for battle), Jer. 6:23; 50:42. Job 6:4, עָרֵר לִי “they set (the battle) in array against me,” Job 33:5—(b) עָרַר מִלֵּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלֵּים. Job 37:19, עָרֵר מִפְּנֵי חֹשֶׁךְ “we cannot set in order by reason of darkness,” i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Psal. 5:4, בֹּקֶר אֶעֱדֶיךָ “in the morning I will direct (my words) to thee.”—(c) עָרַר מִסָּבֵם to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (*zusammenstellen mit etwas*), to compare (*vergleichen*). Isa. 40:18, מִהְיָוֹת תִּעְרָבֵנִי “what likeness will ye compare unto him?” Psal. 89:7; 40:6, אֵין עֲדָה אֵלָיךְ “there is nothing to be compared with thee.” Job 28:17, 19 (in each of these places הֵנָּה is the dative for לָהּ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עֲרָבָה). Job 36:19, הֲיִעָרֵךְ שְׂעָדָה “will he value (i. e. regard) thy riches?”

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מְעָרָה, מְעָרָה, and—

עָרַר m. with suff. עָרָרִי—(1) row, pile, of the shewbread, Ex. 40:23.

(2) preparation, a putting in order, specially

of clothes, arms. Jud. 17:10, עָרָה בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. *στολήν ἱματίων*, for *στολή* is the word appropriated to this idea (compare Lat. *stola*); Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. עָרָה according to thy estimation, Lev. 5:15, 18, 25; 27:12, עָרָה הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, עָרָה נְקִשּׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אֶתְּהָ אֶנְשֵׁי כְעָרִי "thou a man, whom I reckon equal with myself."

עָרַל — (1) TO BE UNCIRCUMCISED, see the adj. עָרַל. Arab. *غَرَل* id.

(2) denom. from עָרַלָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרַל m. const. עָרַל Ezek. 44:9, and עָרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרַל שְׂפָתַי *uncircumcised of lips*, i.e. *slow of speech* (עָרַל שְׂפָתַי Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, אָזְנוֹם עָרְלָה "their ear is closed with a foreskin;" and עָרְלָה לְבָבָם "their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרְלָה f. — (1) *foreskin, ἀποφύσθια*. (Arabic *غَرْلَة*.) 1 Sa. 18:25. 2 Sa. 3:14, עָרְלָה הַבָּשָׂר *membrum præputiatum*, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרְלָה לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted unclean, Levit. 19:23. Compare the root No. 2.—

Pl. עָרְלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh. 5:3.

I. עָרַם — (1) i. q. *عَرِمَ* TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרַם, עָרָם, which see. Intrans. *عَرِمَ* to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. *حَصَفَ*, עָרַם crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL — (1) *to make crafty*, Ps. 83:4, עָרְמוֹת סוֹד "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives עָרַם, עָרָם, עָרְמָה, עָרְמוֹת.

II. עָרַם not used in Kal, cognate to the verbs, עָרַם, עָרַם, עָרַם, עָרַם, TO BE HIGH. (Syr. Pa. to heap up; Arab. *عَرِمَ* to be heaped up. Saad. Ex. 15:8; *عَرِمَ* a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרַם, עָרְמָה.

עָרַם *naked*; see עָרָם.

עָרַם m. *craftiness*, Job 5:13, from the root עָרַם No. I.

עָרְמָה f. id. — (1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרְמָה f. (with Tzere impure), pl. עָרְמוֹת, once Jer. 50:26, a heap, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

עָרְמוֹן m. *a plane tree* (so called from its height, see עָרַם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרַן (as if *Vigilantius*, i. q. *עָרַן*, with the addition of the adj. termination), [*Eran*], pr. n. m. Nu. 26:36. Patron. עָרַנִּי ibid.

עָרַם an unused root, i. q. *عَرِمَ* to break to pieces, to pound, especially into largish pieces; whence the Talmud עָרְמוֹת, עָרְמוֹת pounded beans, bean-meal (Gries, *Strübe*). See the derived noun עָרְמָה.

עָרְעוֹר Jud. 11:26; see עָרַע No. 2, a.

עָרַע adj. prop. *naked*; hence *poor, helpless*, from the root עָרַע, which see; compare עָרַע No. 1, Psa. 102:18; Jer. 17:6.

ערער and ערער see ערער.

I. ערר i. q. רעפ TO DROP DOWN (tropfen, to drop; compare ערר, ערר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עררים.

II. ערר—(1) originally, as I suppose, to PLUCK, TO SEIZE, TO PULL; Germ. raufen, a sense which is found in the primary syllable רר, רב, compare ררר, ררר, and, with a palatal or guttural letter added at the beginning, ערר, ערר, ערר. Hence ערר the mane of a horse (so called from its being pulled), ערר to pull out the forelock of a horse, and Hebr. ערר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio*, *carpo*, *raffen*, *raufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή*, *κόρυμβος*, *κορύμβη*, top.)

(2) denom. from ערר to break the neck of an animal, Ex. 13:13; 34:20; Deut. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערר m. the neck of an animal, Lev. 5:8 (Arabic *mane*), of a man, Job 16:12, and so frequently. Observe the phrases—(a) ערר to give the neck, i. e. to turn back, 2 Chron. 29:6; and ערר-אל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) ערר Josh. 7:12, and ערר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܪ* (ܥܪܪ), and Pers. *بشت دادن*. Here belongs Ex. 23:27, ערר-אל to give the neck, "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) ערר hard of neck, i. e. obstinate, see ערר, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

ערר ("mane," "forelock," or according to Sim. i. q. ערר "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

ערר m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܢܗܠ* id., *ܕܢܗܠ* to make dark. Blended apparently from the trilaterals ערר a cloud, and ערר to be dark. To this corresponds the Greek *ἀσφύς*, obscure, dark, *ἀσφύη*, darkness, especially of the night.

ערר fut. ערר—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. *عرس* Conj. VIII. to tremble (as the skin). *عراس* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, *אולי תעררני* "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرس* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by *בפני* at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. *נערר* terrible, dreadful, i. q. *ערר* Ps. 89:8.

HIPHAL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:13. Derivatives, *ערר*, *ערר*, *ערר*.

ערר TO FLEE ["TO GNAW"]. (Syr. and Arab *عرق* id. Kindred is *ערר*) Job 30:3, *ערר* "they flee into the desert." But Vulg. *rodabant in solitudine*, compare Arab. *عرق*, Syr. *ܕܢܗܠ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, *ערר לא יסבבני* "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare *ערר* a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערר Gent. n., an Arkite, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phoenicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערר i. q. ערר No. II., and ערר—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with ה parag. ערר make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence ערר, ערר.

POEL ערר to make naked or bare, sc. the founde-

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL עֲרַשׁ and HITHPALPEL הִתְעַרְשָׁה Jer. 51:58. to be made naked; i. e. utterly overthrown. Comp. עֲרַשׁ Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

עֲרֵשׁ an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عرش roof, vault, throne with a canopy (compare عرش). Hence—

עֲרֵשׁ f. (Cant. 1:16), plur. עֲרֵשׁוֹת a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab.

عرس consort; see عرس).

עֲרֵשׁ an unused root. See pr. n. עֲרֵשׁ.

עֲשֵׂב a root not used as a verb. Arab. عشب I. IV., to produce herbs and provender (said of the earth).

עֲשֵׂב with suff. עֲשֵׂבִים plur. constr. עֲשֵׂבוֹת (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עֲשֵׂבִים); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex. 10:12, 15; Ps. 104:14 (Arab. عشب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עֲשֵׂב emphat. עֲשֵׂבִים Chald. id., Dan. 4:22, 29, 30.

I. עֲשָׂה fut. עֲשֶׂה apoc. עֲשֶׂה (1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by ַּיְּ Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4; עֲשֶׂה בְּזָהָב וּבְכֶסֶד "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγις, μόχθος and μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֲשֵׂה מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עֲשֵׂה subst. creator, with suff. עֲשֵׂי my creator, Job 35:10; עֲשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עֲשֵׂה נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγουνίδα θέσθαι, Od. xvii. 225; γρίχας γεννᾶν, sobolem facere, i. e. procreare, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֲשֵׂי שָׂכָר "those who make wages," i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, עֲשֵׂה פָּרִי הַחֹטֵאת "thou shalt offer a bullock for sin," verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, עֲשֵׂה לְבָנָי "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice לַיהוָה עֲשֵׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, עֲשִׂים לָהֶם "and they sacrificed for them." (Comp. Gr. ἱερὰ ἔρδειν, ἱερὰ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; אָנָּה עָשִׂית "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb טוב עָשִׂה to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6.

"Jehovah **עָשָׂה** אֱלֹהֵי מֹשֶׁה who constituted Moses." Followed by **ל** of a thing to which any one is appointed, Jer. 37:15.—(i) **עָשָׂה מִלְחָמָה** to wage war with (Gr. πόλεμον ποιῆσθαι τινι, French, faire la guerre), Gen. 14:2; Deut. 20:12; Josh. 11:18; and **ל** **עָשָׂה שָׁלוֹם** to give or grant peace to any one (εἰρήνην ποιῆσθαι τινι), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) to do the laws, commandments, or will of God, Levit. 20:22; Deut. 15:5; Ps. 103:20, 21; also to do (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by **עִם** and **אֶת**), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Ps. 37:1. Sometimes—(l) it is emphat. to effect, to complete, to execute anything; hence **עָשָׂה עֲצָה** to execute counsel, Isa. 30:1 (comp. Ecc. 8:11; and **עָשָׂה נְדָרִים** to execute, i. e. to perform vows, Judges 11:39). Dan. 8:24, **וְהָעִלְיָה וְהַשְׁלָחָה** "and he will prosper and effect (what is proposed);" 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said **עָשָׂה** מָה זֶה what doth it effect?" i. e. profit? Also not unfrequently—(m) to make, to do is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:29; **וַיַּעַשׂ לֹחַ קֶבֶל** "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, **אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא** "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. ποιῆν, see Passow, h. v. No. 2, f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, τί ποιῆτε λύοντες). Gen. 41:34, **וַיַּעַשׂ פָּרְעֹה וַיִּפְקֹד** "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an inmodest sense, see Piel.

When the material is indicated, of which any thing is made, two accusatives are generally used (compare **נָתַן** No. 3, and **שָׂם**), Ex. 30:25, **וַיַּעַשׂ אֹתוֹ** **שֶׁמֶן מִשְׁחַת קֹדֶשׁ** "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare **בָּנָה** **יָצַר** Lehg. 813), Ex. 38:3, **כָּל-בְּלוֹי עָשָׂה נְחֹשֶׁת** "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with **ל** prefixed, Isa. 44:17, **שֹׂאֲרֵיתוֹ**

לֵאלֹהֵי עָשָׂה "of the remainder he makes an idol;" Gen. 12:2, **וְעָשִׂיתִי לְךָ גֹּדֹל** "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, **לְקַלְבָּנִי** **תַּעֲשֶׂה נְחֹשֶׁת** "thou shalt make all the vessels of brass;" verse 19.

Followed by **ל** of pers. it is to do any thing with or to any one, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (ἔμ. etwas thun), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, **כֹּה יַעֲשֶׂה לִּי אֱלֹהִים וְכֹה יוֹסֶף** "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. κατὰ ποιῆν τινα and τινι), and followed by **פ** of pers. Job 35:6 (compare Isa. 5:4).

NIPHAL **נַעֲשָׂה** pass. to be made, Lev. 7:24. Used impers. **לֹא נַעֲשָׂה** it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, **וְהַיְדֹעוֹת בְּלִי נַעֲשָׂה** "the land is not made deliverances," is not delivered. Followed by **ל** of pers. Exod. 2:4, "that he might know **לִי מַה יַּעֲשֶׂה** what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter e, Neh. 5:18; g, 2 Ki. 23:23; i, Lev. 18:30; Est. 9:1.

PIEL, to work, or to press immodestly the breasts of a woman, i. q. **מָעַד** Eze. 23:3, 8, and in Kal verse 21. Ch. **עָשָׂה** id. So Gr. ποιῆν, and Lat. facere, perficere, conficere mulierem, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, to be made (created), Ps. 139:15. Derivatives, **מַעֲשֶׂה**, and the pr. names **נַעֲשִׂיָה**, **נַעֲשִׂי**, **עָשָׂה**, **עָשִׂיתִי**, **עָשִׂיתָ**, **עָשִׂיתָ**, **עָשִׂיתָ**, **עָשִׂיתָ**.

II. **עָשָׂה** an unused root, to be covered with hairs, hairy. Arabic **عَشَى** hairy, **عَشَا** hairiness. Hence pr. n. **עָשִׂי**.

עָשָׂה ("whom God created," i. e. constituted, appointed), [Asahel], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter ה quiescing in the middle of a word, see Lehg. p. 48.

עָשִׂי pr. n. (i. e. "hairy," "rough," Gen. 25:25), Esau, the son of Isaac, the twin brother of Jacob, called also **עֵשָׂו**, which is, however, more used with regard to his posterity than of the man himself. On the other hand, **עָשִׂי** **בְּנֵי עָשִׂי** Deu. 2:4, seq.; **עָשִׂי** **בְּנֵי עָשִׂי** 18, and **עָשִׂי** Jerem. 49:8, 10; Obad. 6, word of the

עשוק m. *an oppressor*, Jer. 22:3, i. q. **עשק** 21:12.

עשוקים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root **עשק**.

עשות m. adj. *fabricated, wrought*, Eze. 27:19; from the root **עש** [*bright* is the signification proposed in Thes.].

עשות [*Ashvath*], pr. n. m. 1 Ch. 7:33.

עשיר m. (from the root **עש**), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also **הוללים** (under the word **הלל** No. 3), **עני** and **עני**, and interpreters on Isa. 2:7; 53:—; Matt. 19:23.

עשן fut. **יעשן** TO SMOKE. (Arab. **عَسَنَ** id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *ātman*, mind (prop. breath, spirit); Gr. *ἀτμός*, vapour, smoke, *ἀτμή*, *ἀτμός*; Goth. *athma*, spirit; Germ. *Äthem*, for vapour *Strohm*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עשן m. adj. *smoking*, Ex. 20:18.

עשן m. constr. [**עשן** also **עשן** (as if from **עשן**).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, **עלה עשן בנאפו** “smoke went up in his nostrils,” an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulverg campos*, Virg. *Æn.* xi. 909.

(2) [*Ashan*], pr. n. of a town; see **עשן**.

עשק fut. **יעשק**, Arab. **عَسَقَ**.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Ps. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, **אדם עשוק בדם יגש** “a man oppressed with life blood” (which he has shed), i. e. bowed down under this guilt as a burden.

(2) *to defraud*, any one, *to extort* from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, **עשקי שכר** “who extort the wages of the hireling.”—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, **עשקי ונרתי** “they oppress a man and wrest away his house,” i. e. act both with fraud and violence, compare **נזל**.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23 (compare syn. **נזל**, **נזל**, **נזל**).

PUAL, part. **מעשוקה** (virgin) *violated forcibly*, metaph. of a captured city, Isa. 23:12.

Derivatives, **עשוק**, **עשוקים**, **מעשוקה**, pr. n. **עשק**.

עשק (“oppression”), [*Eshet*], pr. n. m. found once, 1 Ch. 8:39.

עשק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Eze. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. **עשקה** Isa. 54:14.

עשקה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, **עשקה לי** (read *oshkal-li*, notwithstanding the Metheg, as in **עשקה לי**, see Lehrs. p. 43) “I am in anguish.”

עשיר fut. **יעשיר** prop. to be straight (kindred to the verbs **עשיר**, **עשיר**, **עשיר**), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. **עשיר** id.

PIEL, *to build up*, pr. *to erect*, from the primary meaning of the root. So once, 1 Ki. 22:49 **בניח** **עשיר** **אניות** “Jehoshaphat built ships;” קרי **עשיר** and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, “Arab. **عشر** to put together, to join together, or as I prefer, to compare, to put together;” but I know of no authority for this meaning.

HIPIL—(1) *to enrich*, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, **רבת תעצרה** “thou greatly enrichest it” (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. *to become rich* (prop. to make riches, see Gramm., § 52:2 note), Ps. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, *to feign oneself rich*, Pro. 13:7.

Derivatives, **עשיר** and—

עֶשֶׂר m. *riches* 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

עֶשֶׂשׁ i. q. **קָלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עָשׂה** a moth, whence **עָשׂה** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عَش** to fall away, to become lean.

עֶשֶׂת—(1) TO SHINE. Jerem. 5:28, **עֶשְׂתוּ עֵשֶׂת** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **עָשָׂה**. See the derivatives **עֶשֶׂת**, **עֶשְׂתָּה**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

HITHPAEL, to recall to mind, *recogito* (as well given by the Vulg.), followed by **ל** Jon. 1:6. See the Chald., and the derived nouns, **עֶשְׂתָּה**, **עֶשְׂתָּהּ**.

עֶשֶׂת, **עֶשֶׂת** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֶשֶׂת** No. 3.

עֶשֶׂת f.—(1) something fabricated, workmanship, Cant. 5:14; from the root **עֶשֶׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehr. 474).

(2) thought, opinion. Plur. Job 12:5, **עֶשְׂתוֹתָיו** "as to the opinions of him who is in prosperity," i. q. **עֶשְׂתָּהּ**. Several MSS. apparently, and some printed editions read **עֶשְׂתָּהּ** (sing. of the form **עֶשְׂתָּהּ**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֶשְׂתָּהּ**, which when joined with the numeral ten (**עֶשְׂתָּהּ עֶשְׂתָּהּ** m. and **עֶשְׂתָּהּ עֶשְׂתָּהּ** f.) denotes *eleven*, also *eleventh*, Deut. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in thought, or in the mind, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

עֶשְׂתָּהּ f. pl. *thoughts, counsels*, Ps. 146:4.

עֶשְׂתָּהּ f. [*Ashtoreth*], Greek *Ἀσάρτη*, *Asarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֶשְׂתָּהּ עֶשְׂתָּהּ**, also *עֶשְׂתָּהּ עֶשְׂתָּהּ* Inscr. Cit. 2, *Astartinus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ**, **ܐܫܬܪܬܐ** (from the Pers. **ستاره**), and pr. n. **ܐܫܬܪܐ** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **ܐܫܬܪܐ** and **ܐܫܬܐ**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀσάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρῶς, καὶ Ἀδωδὺς (Ἄδης) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνον γυνάμνη. Ἡ δὲ Ἀσάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε.*" "Τὴν δὲ Ἀσάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עֶשְׂתָּהּ**—(1) *Astartes*, i. e. statues of Astarte (comp. **עֶשְׂתָּהּ**, **עֶשְׂתָּהּ**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עֶשְׂתָּהּ** Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes.*"]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֶשְׂתָּהּ קַרְנַיִם** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **עֶשְׂתָּהּ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֶשְׂתָּהּ** 1 Ch. 11:44.

עַתָּה followed by Makk. **עַתָּה** with suff. **עַתָּהּ**, pl. **עַתָּהּ** and **עַתָּהּ** (contr. from **עַתָּה**, from the masc. **עַתָּה**, root **עַתָּה**, compare **לָת** for **לָתָהּ**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehr. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καρπός*. Ecc. 10:17, "O happy land, whose princes **עַתָּהּ** take food at the proper time." **עַתָּה** before the (proper) time, prematurely, Job 22:16. With suff. **עַתָּהּ** in its time, Prov. 15:23; Ecc. 3:11; **עַתָּהּ** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַתָּהּ לְכָל חַסְדָּן** "to every thing there is a time," it lasts but for a time, nothing is perpetual;

compare Ecc. 8:6. — (c) *a longer time*, acc. עַתָּה long, Hos. 13:13; Arabic عَظِيمٌ; id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יָמָא No. 1, letter *b*; Arabic زَمَانٌ, Syriac ܕܝܡܢ time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) בְּעֵתָא (for בְּהֵעֵתָא), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see *ב* letter B, 3). בְּעֵת מִנְחָתָא עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בְּעֵת חַיָּה with the reviving time [i. e. coming year], see חַי No. 3; בְּעֵת מָחָר to-morrow at this time (of the day), (see מָחָר), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been בְּעֵת מָחָר).

(b) בְּכָל־עֵת at every time, every season, Ps. 10:5; 34:2; 62:9; בְּעֵת הַהוּא at this time, Deu. 1:9.

(c) לַעֲתָא עֶרֶב at the time of evening, Gen. 8:11; also in acc. עַתָּה at (this) time, *zur Zeit*, i. e. now, i. q. עֲתָה, Eze. 27:34. LXX. νῦν. Vulg. *nunc*.

Plur. עֲתָתִים and עֲתָתוֹת — (a) *times*. Esth. 1:13, יָדְעִי בִינָה לְעֲתָתִים, 1 Chron. 12:32, יָדְעִי בִינָה לְעֲתָתִים those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, עֲתָתִים רַבּוֹת many times, repeatedly; compare Aram. نَحْس time; plur. *vices*; English, *times*.

Denom. עֲתָה, עֲתָה.

עֲתָנָא ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [*Ittah-kazin*], with ה local, עֲתָנָה pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

עֲתָ see עֲתָה.

עֲתָדָא Arab. TO BE READY, PROMPT; not used in Kal; Arab. عَدَد.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by ? Job 15:28.

Derivatives, עֲתָדִיר, עֲתָדִיר.

עֲתָה an unused root; whence עֲתָהִי.

עֲתָה adv. (from עַתָּה time, with He Paragog.), in pause עֲתָה (Milel) Gen. 32:5 (like עֲתָה, עֲתָה); prop. in a time (*zur Zeit*); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. מִעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5; 46:34. עַתָּה נָה now at this very time (see נָה No. 3). Sometimes the idea of time is אֶת־עַתָּה, and (like the Gr. νῦν, νῦν) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (עַתָּה הִנֵּה 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (עַתָּה) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence עַתָּה and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

עֲתָדִיר m. *he-goat* (perhaps ready and prompt for fighting; comp. عَدَد a horse ready for the course), Gen. 31:10, 12, and frequently. Arab. عَتَد id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare κίλος, II. iii. 196).

עֲתָדִיר i. q. עֲתָדִיר Isaiah 10:13 [ק]; Esther 8:13 כחִיב.

עֲתָה (perhaps i. q. עֲתָה "opportune"), [*Attah*], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

עֲתָה (from עַתָּה) *opportune, at hand*, Levit. 16:21.

עֲתָדִיר m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by ? Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. fertig); followed by an infin. Job 3:8. Compare عَدَد Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. עֲתָדִירוֹת — (a) *the things which are ready for* any one; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired*, i. e. *wealth*; *τὰ ἀπαρχοντα*, Isa. 10:13.

עֲתָדִיר Chald., *ready, prepared*, Dan. 3:15.

עֲתָהִי (perhaps i. q. עֲתָהִי, [*Athaiah*]), pr. n. m., Neh. 11:4.

עֲתָהִי m. adj. *shining* (pr. genteel, worthy of a well-born and noble person), used of clothes Isa. 23:18. See the root עֲתָה No. 4.

עָתִיב adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עָתִיב** No. 1, 3. (2) *ancient*, 1 Ch. 4:22; see the root No. 2.

עָתִיב Ch. *old, ancient*, Dan. 7:9, 13, 22.

עָתִיב an unused root, Arab. **عَتَكَ** to turn aside to lodge; whence—

עָתִיב (“lodging-place”), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

עָתִיב an unused root, Arab. **عَتَلَ** to handle violently; whence—

עָתִיב (for **עָתִיב**), [*Athlai*], pr. n. m. Ezr. 10:28.

עָתִיב (“whom Jehovah has afflicted”), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 380—77, B. C. 2 Kings 11:1; in some places **עָתִיב** 2 Ki. 8:26; 11:2.

עָתִיב a root **απ. λεγόμεν.**, which seems to have been of the same or a similar meaning, as **עָתִיב** (cogn. **עָתִיב**). Hence—

NIPHAL, Isai. 9:18, **עָתִיב** “the earth is consumed,” or “laid waste.” Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عَتَمَ** to be darkened; LXX. **συγκέκασται**, Ch. **חָרַבְתָּ** *burned up* [this is the meaning given in Thes.]; compare Arab. **عَتَمَ** a great and almost suffocating heat.

עָתִיב (kindred to the verb **עָתִיב**) an unused root, Arab. **عَتَنَ** to handle violently, **عَتَنَ** a lion. Hence—

עָתִיב (for **עָתִיב** “lion of Jehovah”), [*Othni*], pr. n. m. 1 Ch. 26:7.

עָתִיב (“lion of God”), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. **Γοθονίλ**, Judith 6:15.

עָתִיב fut. **עָתִיב**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عَتَى** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עָתִיב** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, “my countenance becomes old.”

(Arab. **عَتَى** to be ancient, old.) Compare **עָתִיב** No. 2.—From the idea of removing, taking away, comes that **עָתִיב**—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عَتَى** fut. I. **عَاتَى** manumitted, free; **عَتَى**

freedom); whence in Hebrew **עָתִיב** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عَتَى** a noble

countenance, beauty, brightness, **عَتَى** noble, generous, also, having a clear and delicate skin (like nobles), **عَتَى** to be well, to have a clear and delicate skin. Heb. **עָתִיב**, **עָתִיב** shining, handsome.

HIFHIL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. **ἐξεγράφω**. Vulg. *transtulerunt*. (Talmud. to write out, to transfer.)

(3) *to take away*. Job 32:15, **עָתִיב** **מֵהֶם** **מִלִּים** “they took words away from them;” impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עָתִיב**, **עָתִיב**, **עָתִיב**, **עָתִיב**.

עָתִיב m. adj. *bold, impudent* (see the root No. 3). **עָתִיב** **דָּבָר** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

עָתִיב m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עָתִיב** **הוּא** Vulg. *opes superbae*. [Is not *enduring* the true meaning?]

I. **עָתִיב** fut. **עָתִיב**—(1) i. q. **עָתִיב** TO BURN INCENSE to a god (Syr. **عَتَى** to smoke with perfume, **عَتَى** incense; Arab. **عَطَرَ** to breathe odours). Hence **עָתִיב** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. **μνημόσυρον τῆς προσευχῆς**, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **עָתִיב** and **עָתִיב** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **עָתִיב** **לֹא יִשְׁמַע** “and Jehovah heard and answered him;” 2 Sam. 21:14; Isa. 19:22. Inf. absol. **עָתִיב** 1 Ch. 5:20.

HIFHIL, i. q. Kal, Ex. 8:25; 10:17. Followed by **עָתִיב** and **עָתִיב** *to be intreated for any one*, Ex. 8:5, 24. Derivative, **עָתִיב**.

II. **עָתִיב** i. q. Chald. **עָתִיב** (Hebrew **עָתִיב**) **עָתִיב** ABUNDANT; not used in Kal.

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִכֶם "you have multiplied against me words," sc. impudent, impious words. Compare גָּדַל No. 2.

Derivatives, עֲתָרַת and pr. n. עֲתָר.

עֲתָר m.—(1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:48. 19:7.

עֲתָרָת f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פ the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. פֶּה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that **פ**, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, **ב** and **מ**, which see.

פֶּה i. q. פֶּה (which see), adv. *here*, Job 38:11.

פָּחַח a root not used in Kal, which had, I have no doubt, the signification, to *BLOW*, like the kindred פָּחַח, פָּחַח, also פָּחַח, פָּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

HIPHIL, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פָּחַח and its derivatives.]

פָּאָה constr. פָּאָה f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחֵין four winds, for Hebr. אַרְבַּע קְנֻפֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָה־הַמֶּזְרָח the west quarter, Josh. 18:14; פָּאָה־הַמֶּזְרָח the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, מִצִּדֵּי מוֹאָב "region of Moab." Dual const. state מִצִּדֵּי מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵי מוֹאָב.

(3) *a corner*, as of a field. Lev. 19:9; of a bed, Am. 3:12. מִצִּדֵּי הָאָרֶץ the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badentbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פִתָּי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָה an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለሰ: to have in the mouth a morsel, lump, ፈለሰ: morsel, lump; περιστόμων? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is פָּחַח to understand, prop. to be imbued with.) Hence פָּאָה (for פָּאָה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פָּמָה.

I. **פָּאָר** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָר, פָּאָר, compare Arab. فَا Med. Waw, to boil up, to be hot, فَا glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

PIEL פָּאָר—(1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

(2) denom. from פָּאָר to examine the boughs, in order to glean them, Deu. 24:20.

HITHPAEL—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to *boast*, followed by אל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פאר, פאר, פאר, פאר. [פאר, פאר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. ⁵⁻فَار to dig down and hide under the earth. Hence פאר for פאר (Arab. ⁵⁻فَار) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to *explain*, to *declare oneself* (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְנָרָא “declare to me when,” etc.; in which words the particle עַל (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *ράξαι πρὸς με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. *foliage* (prop. *glory*) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp. פאר No. 2.

פאר (for פאר, from the root פאר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. פאר), comp. פאר No. I, Kal. Joel 2:6, פאר פאר, “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region [“abounding in foliage, from the root, No. I, or”] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petrea, Palestine, and Idumaea, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הר פאר Hab. 3:3; פאר Deu. 33:2; it appears to be the same as אֵשׁ-עַל-הַפְּדִיָּר i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פאר pl. פנים *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλκνοι. From the root—

פאר Arab. فاج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܝܢ immature, acid. The primary idea appears to be that of *cold*, see the kindred root פאר.

פאר masc. something *fætid, unclean, abominable*, i. q. פשע; used of food, Levit. 7:18; 19:7; פאר פשע *unclean flesh*, Eze. 4:14; plur. פאר *unclean meats*, Isa. 65:4.

פאר an unused root; Talmud. Piel to render *fætid*. Hithpael, to be made *fætid*. Arab. and Æth. (2 and 3 being interchanged), فجل to be *fætid*, used of food; ܦܝܢ: to be *impure*. Hence פאר.

פגע—(1) TO STRIKE UPON, or against, *pepigit*, *stossen*, (stagen. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek *πηγνύω*, Germ. *pothen*, and those which are allied to this, *boten*, *Bot*, from the idea of striking or pushing. Of the same termination is the root פגע; compare פגע and פגע). Followed by פגע to *strike upon* any person or thing (auf, an etwas *stossen*), whether of set purpose or accidentally, whether violently or lightly; hence—(a) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פגע of thing; Ex. 5:3, פגע פגע “lest he fall upon us with the pestilence.”—(b) in a good sense to *assail* any one with petitions, to *urge* him; followed by פגע Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פגע of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to *light upon* any one, to *meet* with him, followed by פגע Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to *reach* to any one, followed by פגע Josh. 16:7;

17:10; 19 .1, 22, 26, 27, 34 (followed by אל Josh. 19:11).

(2) to strike a covenant with any one, *pactus est* (from *paciscor*), to make peace with him, followed by את. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּנַעְתָּ אִתּוֹ שָׁלֹם וְעֵשֶׂה "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ נְלוֹכֵךְ, אִישׁ בְּרִיתֶךָ. Without אִישׁ Isa. 47:3, "I will take vengeance אֶדְמֶנּוּ אֲנִי and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of striking is referred to that of making peace, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic فَعَقَ (Isa. 2:6), سَفَقَ, and Lat. *ferire*, *percutere fœdus*.

HIPHAL—(1) causat. of Kal No. 1, a, to cause anything to fall upon any one. Isa. 53:6, הִפְנִיעַ בּוֹ הַמָּוֶת "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to cause to supplicate. Jer. 15:11, הִפְנִיעִי קֶדֶד... אֶת־הָאֵלִים "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to invade. Part. מַפְנִיעַ assailant, enemy, Job 36:32.—(b) i. q. Kal No. 1, b, to assail any one with prayers; followed by אֶת Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מַפְנִיעַ and—

פָּנַע m. what happens to any one, *incident*, *event*, *chance*, Eccl. 9:11; unhappy (with the addition of רָע), 1 Ki. 5:18.

פָּנֵעֵאל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܪ (the letters ܦ and ܓ being interchanged), to be attenuated; ܦܓܪ weak, wearied. Also the Lat. *piger*. The primary stock of both words פָּגַר and *piger*, is פָּגַר; compare פָּגַר, *piget*). Hence—

פָּגַר plur. constr. פָּגַרִים m., a carcase, dead body, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of קָח Isa. 37:36 (compare Syr. ܦܓܪ of the body even when living). Metaph. פָּגַרִים נִלְכָּדִים carcasses, i. e. ruins of your idols, Lev. 26:30.

פָּגַשׁ fut. פָּגַשׁ (kindred to the roots פָּגַע and פָּגַשׁ)—

(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to meet with any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by אֶת Prov. 17:12.

NIPHAL, recipr. to meet one with another, Psalm 85:11; Prov. 22:2.

PIEL, to light upon any thing, Job 5:14.

פָּדַר an unused root.—(1) prop. to cut, to cut up, to separate; cogn. to פָּדַר No. I., which see; (Arab. ٱذ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to plow; whence ٱدَا a plough-ox; and ٱدَا a yoke of oxen, plough; Syr. and Chald. ܦܕܐ id.; ܦܕܐ field, plain. [This is called in Thea. "an uncertain root"].

Derivative ٱدَا.

פָּדַה TO LOOSE (pr. by cutting; ٱداحیدن; cogn. to the verb ٱدَا); hence—(1) to redeem by paying a price (Arab. ٱدَا), Exod. 13:13; followed by אֶת of the price; as Exod. 34:20, ٱدَا ٱدَا ٱدَا "the firstborn of an ass thou shalt redeem with a sheep."

(2) to let go, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to set free, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to preserve, to deliver life from danger, Psa. 34:23; followed by אֶת 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; אֶת (in danger), Job 5:23.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHAL, ٱدَا, causat. of Kal. No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. ٱدَا Lev. 19:20.

Derivatives, ٱدَا, ٱدَا.

פָּדָה ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּדָהצור ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּדִי only in plur. פָּדִיִּים price of redemption, Num. 3:46, seqq.; 18:16. Elsewhere פָּדִיִּים part. pass. plur. are the preserved [redeemed], Isa. 35:10; 51:11.

according to, Ex. 12:4; Gen. 47:12, לְפִי הַטָּף "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְקָצְרֵי לְפִי חֶסֶד and ye shall reap according to mercy."—(b) followed by an inf. *when* (i. q. ? followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, קָפִי at the rate of, according to, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פָּה (prob. contr. from פָּהוּ, פָּהוּ in this, or that, sc. place, like פָּה for פָּהוּ; as to *p* for *b*, compare Arab.

فِي formed from (בִּי): adv. of place.

(1) here, in this place, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) hither, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֹּה hence, Ezek. 40:21, 26, 34, 37. מִפֶּה... מִפֹּה hence... thence, Eze. 40:10, 12, 21; 41:2. As to אִפֶּה, see that word.—Once פֶּה (which see).

פִּוּאָה (perhaps Arab. فَوْهَة "mouth"), [Pual], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פִּוּיָה.—(2) Jud. 10:1.

פָּרִיז—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πηγών; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וְקָפִי לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, to be torpid, Ps. 38:9.

Derivatives, הִפְסִיחַ, and —

פִּוּגָה f. rest, cessation, Lam. 2:18.

פִּיר see פִּיר.

פָּחַח i. q. נָפַח (which see), TO BREATHE, TO BLOW. (Arab. فاح and فاح to exhale odour, to be fragrant.) Cant. 2:17, עַד שֶׁיִּפְחַח הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רָחַח.

HIPHIL—(1) followed by an acc. to blow through, Cant. 4:16.

(2) followed by פֶּ to blow (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, to blow out, to utter, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, to utter (the truth), 12:17.

(4) to pant, to hasten, Hab. 2:3. Compare פָּחַח Ecc. 1:5.

(5) to rail against any one, followed by פֶּ Ps. 10:5; and לֹ 12:6, לֹא יִפְחַח לָהֶם "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פִּוּחַ an unused root, Syr. Aph. to contemn, to afflict. See פִּוּחִיאל. [This root is not inserted in Thes.]

פִּוּט [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of Mauritania, in which the river Phut is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it Libya, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פִּוּחִיאל ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פִּוּטִי פֶּרַע Egypt. pr. n. Potiphera, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Περεφρή, Περεφρή, ΠΟΤΙΦΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פִּוּחִיפָר (an abbreviated form for פֶּרַע פִּוּחִיפָר [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פָּוַךְ an unused root, which had, perhaps, the sense of moving to and fro, wavering, i. q. פָּוַח. Hence may be derived the following word, which is of uncertain origin.

פָּוֶךְ i. q. Greek φῦκος, prop. sea-weed, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from stibium, or antimony (LXX. στιμμι, Vulg. stibium), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. פִּוּכָה Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲבָנֵי פִּוּכָה stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.

פול m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peul*, *poel*, a chick-pea, *bolle* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic **ፈፈረ**: i. q. **ፈፈረ** to bubble up as water, *wallen*, *quellen*; **ፈፈረ** to roll oneself; also **ፈፈረ**, **ፈፈረ**, **ፈፈረ**, **ፈፈረ**).

פול [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians **ΠΙΛΑΚ** or **ΠΙΛΑΚ** (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

פול and **פול** emphat. state **פול**, Chald. masc. i. q. Heb. **פֶּה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܠܐ** id.; Arab. **فم**, **فم**, **فم**. It appears to be contracted from **פול**, from the root **פול**, like **פול** from **פול**).

פול fort. i. q. Arab. **أول** = **أول** (compare **פול**).

(1) TO SET (as the sun), to be darkened.

(2) to be perplexed, distracted; once found, Psa. 88:16, **פֹּלֵל**, LXX. *ἐξηπορήθη*. Vulg. *conturbatus sum*.

פול ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שַׁעַר הַפֶּנֶן** ("the gate of the corner.")

פוני [*Punites*], patron. n. of an unknown person, **פון**. Num. 26:23

פון (perhaps "darkness," "obscurity," from the root **פון**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:44. See Relandi *Palæstina*, p. 952 Compare **פֶּיִן**.

פועה (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פועה** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פוי only found [in **KAL**] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פֹּי** (which see).

(1) TO BREAK OR DASH IN PIECES. See **פיל**, **Hithpalel**.

(2) to disperse. Part. pass. **פֹּי** dispersed. Zeph. loc. cit. **בֵּית פֹּי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. to disperse themselves, to be dispersed, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) to overflow, spoken of fountains, Pro. 5:16; metaph. **פֹּי** to abound with prosperity, Zec. 1:17.

NIPHAL, to be dispersed, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL **פֹּי** to break in pieces (as a rock with a hammer), Jer. 23:29.

PILPEL **פֹּי** id. (a person dashed against the ground or a rock), Job 16:12.

HIPIL—(1) trans., to scatter, as seed, Isaiah 28:25; to send abroad, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פֹּי** the disperser, desolator, Nah. 2:2. Sometimes, i. q. to agitate, harass any one, Job 18:11; Eze. 34:21.

(2) to pour out; metaph. anger, Job 40:11.

(3) intrans. to spread oneself abroad, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פֹּי** to be broken in pieces, to be scattered into dust (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תפוצותיכם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **תפוצותיכם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **פֹּי** a hammer.

L. פוק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed (*schwanten* (ant. *wagen*); with a diminut. *vacillo*, *waceln*. Comp. **פוק**).

HIPIL, id., Jer. 10:4, **וְלֹא יִפֹּק** "and it moveth

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פוק, פוק.

II. פוק TO GO OUT, i. q. Chald. פוק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. פוקה 1 Sam. 25:31.

I. פוק i. q. פוק TO BREAK. Hence—

HIPHAL פוק twice (Psa. 33:10; Eze. 17:19) i. q. פוק, and the derived noun פוקה a wine-press.

II. פוק i. q. Arab. فاك to be hot, to bubble up in boiling (comp. פוק), whence פוק (for פוק) a pot. [This root is not given in Thes.]

פוק m. a lot, a Persian word, which in Esth. 3:7 is explained פוק. (It answers to the Persian پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and پاره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פוק and פוק.) Pl. פוקים lots, Est. 9:24, "the feast of Purim," and nakedly פוקים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פוקה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פוק to break.

פוקתה [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persian پوره pureh, ornament.

I. פוק Arab. فاك Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶω); Jer. 50:11.

Derivative, pr. n. פוקה.

[These roots are not separated in Thes.]

II. פוק not used in Kal, cogn. to the verb פוק. Ch. פוק to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:11. See פוק.

פוק whence פוק q. v.

פוקה [Puhites], patron. n., once 1 Ch. 2:53.

פוק (from the root פוק No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פוק hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוק).

I. פוק not used in Kal, i. q. Arab. فاك to separate, to distinguish (compare the roots beginning with the letters פ, ב, under the words פוק, פוק); specially, to separate and purify metals from dross, by means of fire; whence פוק silver; comp. פוק tin, from פוק, and Eth. ብረር: silver, ብር: brass, from the root פוק to purify.—Hence פוק pure gold, and—

HOPHAL part. פוק 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוק pure gold.

II. פוק TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فاك to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فاك, فاك, فاك, to leap, to bound. Talmud, פוק to bound, to leap for joy: Gen. 49:24, "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פוק hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, פוק ופוק " (nimble) leaping and dancing;" which in 1 Ch. 15:29, is explained פוק ופוק.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פוק TO DISPERSE, i. q. פוק, פוק, in Kal פוק found in part. pass. Jer. 50:17.

PIEL, i. q. *Kal*, to *disperse*, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, *וְהִפְצַּלְתָּ* "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely*, to be liberal, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and —

PUAL, Est. 3: 8, pass. to be dispersed.

I. פח m. pl. *פחים* const. *פחיו* Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like *פחים*; (from the root *פחח*).

(1) a net, a snare, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. *فنج* and *فنج*).

Syr. *ܦܚܐ* id. To this agrees also Gr. *παγίς, πάγη*, which however is derived from the root of that language *πῆγγνμι*. To lay snares, i. e. to plot, to devise against any one, is *פח* *פחן* Ps. 119: 110; *פחן* Psalm 140: 6; 141: 9; Jer. 18: 22; *פחן* Psalm 141: 9. Metaph. that by which any one falls, i. e. is led to destruction. Comp. *פחן* No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence destruction, ruin, Isai. 24: 17; Jer. 48: 43. See *פחח*.

(2) *פחים* thin plates, Ex. 39: 3; Num. 17: 3.

(3) Psal. 11: 6 *פחים* snares (*ſchlängen*), lightning, bending itself like a snare (a noose) or serpent (*ſchlängende, ſchlängelnde ſlitze*). Compare *سلسلة* a sheet of lightning diffused over the clouds, and *Διὸς μάστιξ*, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be *פחים* hot coals, i. e. lightnings.

II. פח with suff. *פחים* Neh. 5: 14, i. q. *פחה* (which see), the governor of a province.

פחח fut. *יפחח* — (1) TO TREMBLE — (a) for fear, to fear, Deu. 28: 66; Isa. 12: 2; followed by *פח* Psal. 27: 1; 119: 161; Job 23: 15, and *פחח* Isai. 19: 16, of the pers. or thing feared. *פחח* to fear a fear, Job 3: 25. Used in a pregnant sense, *פחח* to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28. — (b) with joy, Isa. 60: 5; Jer. 33: 9. — The notion of fear is transferred to shame in the noun *פחח* No. 2.

(2) to be in trepidation, i. q. to hasten, Hosea 2: 5. Compare *פחח*, *פחח*, *פחח*.

PIEL, i. q. *Kal*, but intensively, to fear continually, to be timid, followed by *פחח* Isaiah 51: 13; to take care of oneself, to be cautious, Proverbs 28: 14. (Opp. to *פחח*).

HIPHIL, to cause to fear, to terrify, with an acc. Job 4: 14. Hence *פחח* and —

פחח m. with suff. *פחחיו*.

(1) fear, terror, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare *פחח*), e. g. *פחח* *היהודים* fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. *פחח* *יהוה* fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. *פחח* *אלהים* fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, as *פחח* *יצחק* Gen. 31: 42, 53, used of Jehovah, Pl. *פחחים* Job 15: 21.

(2) *verenda, pudenda*, Job 40: 17. [Taken in Thes. in this place to mean, thighs.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. *فخذ* thigh.)

פחח f. terror, Jer. 2: 19.

פחה (for *פחה* with Dag. forte implied), m. const. *פחה*, with suff. *פחחיו*, once *פחים* Neh. 5: 14 (from the masculine form *פח*), pl. *פחות* 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state *פחות* (from absol. *פחות* Neh. 2: 7, 9; Ezr. 8: 36, m. the governor of a province (less than that of a satrap, see *פחות*) in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 4, 18; 12: 26; Mal. 1: 8; used of the governor of Judea in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. *بکیت* great men, nobles; Ewald in Gramm.

p. 490, the verb *پختن* *pukhten*, to care for, to act (pr. to cook, bake; Germ. *backen*.) Better than all these would be *بک*, *بیک*, *پاک* a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is *پاک* *pak*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פחה constr. *פחה*, pl. emphat. *פחותה*, Chald. id. Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פחח TO LEAP. TO BOUND (like the Ch.), *פחח*

used of boiling water (compare פח Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. *ܦܚܐ*, compare Gr. *ζέω*).

(2) *to be proud, to be vainglorious* (like the Arab. *فخر*, compare *זר*). Part. *פוחים* used of false prophets, Zeph. 3:4.

[Hence the following words.]

פח m. pr. *lasciviousness, wantonness*, Gen. 49:4. *פח* *פחים* "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פח f. *pride, boasting*, Jer. 23:32.

פח prob. TO SPREAD OUT (cogn. to the verbs *פח*, *פח*); whence *פח* a net; also, to be made thin (like the Syr. *Ethpa.*); hence *פח* a thin plate.

פח (denom. from *פח*), *to catch in a net, to snare*, Isa. 42:22. *פח* *פחים* "one snare" (i. e. binds) them all in holes," i. e. prisons.

[*פחים* see *פח*.]

פח an unused root, Ch. *פח*, and Arab. *فحم* *to be black*; whence—

פח m. (for *פח*, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16.

Arab. *فحم* *coal*; *فحم* *coal*; *فحم* *coal*, and *hot coal*.

פח an unused root, which appears to have had the same meaning as *פח*, No. II. *to boil as a pot* (whence figuratively Arab. *فخر* *to swell up, to be proud*); hence *פח* *פח* a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. *Ethpa.* to form. [This is given as the primary meaning of the root in Thes.]

פח m. Chald. *a potter*, Dan. 2:41. (Syriac *ܦܚܐ* id.)

פח an unused root, Syr. Pa. *ܦܚܐ* *to dig, to excavate*; whence—

פח m. (2 Sa. 18:17), pl. *פחים* f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, *פח* *פח* "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is *פחת*.

פח ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחת (fem. from the masc. *פחת*) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פח f. a species of *gem*, Ex. 28:17; Eze. 28:13, found in Ethiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pīta* is *pale*; and the Gr. *ροδάριον* itself may be from *פח*, *פח*, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פח i. q. *פח* verbal pass. of the verb *פח* 1 Ch. 9:33 כתיב.

פח m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root *פח*.

פח m. Chald., Dan. 3:21 (where the *פח* is *פח*), i. q. Syr. *ܦܚܐ* *a tunic, under garment*. Hebr. translation *פח*. From the root *פח* No. 2.

פח fut. A (signif. 3)—(1) TO SPL'T, TO CLEAVE (Arab. *فطر* id.; and intrans. to break through, as a tooth. Kindred to the root *פח*; where see more). Part. pass. *פח* *פחים* *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [*פח* is given as a subst. in Thes.].

(2) transit. *to cause to burst forth, as water*, Prov. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, *פח* "let go," i. e. exempt from duty; where the *פח* is *פח*. Intrans. *to slip away, to depart out of the way*; fut. *פח* 1 Sa. 19:10 (Syr. *ܦܚܐ* id. Chald. Pe. and Ithpe.).

פח, i. q. Kal No. 1 *פח* *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, *פח* and—

פטר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without רחם Ex. 13:12, 13; 34:20.

פטר f. id., Num. 8:16.

פטיש—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פטיש**, **فطيس** a hammer.

(This root is onomatopoeitic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere* *battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patfshen*; Swedish *batsch*, a blow; Germ. *petfshast*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) to spread out, for which **פשט** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פטיש**.

פי st. constr. of the noun **פה** a mouth; which see.

פי-בסות Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστις* and *Βούβαστις* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פסותבסות**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opusce*. t. i. p. 53; *Panth.* ii. 56, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פיר a root not used as a verb. Arab. **فاد** Med. Waw and Ye to die, i. q. **פיר** (kindred to **פיר**, **פיר**) IV. to destroy (Sanscr. *pid*, to sadden, to vex, to afflict). Hence—

פיר m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **פיר** "to calamity (i. e. to an unfortunate person) is contempt;" but see **פיר**.

פיה an unused root, i. q. **פיה**, **פיה** prop. to blow out; hence to speak, i. q. Arabic **فاه**; whence **פיה**,

פה mouth [This root is altogether rejected in *Thes.*] Hence the Hebr. **פה** mouth, for **פיה** and—

פה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare **פה** No. 3.

פיה-הירות pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely **פיה-הירות** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פה** ibid. verse 8.

פיה m. *dust, or cinders, ashes* (so called from being blown about, root **פיה**), Ex. 9:8, 10.

פיה ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פיה i. q. **פיה** (which see), a concubine.

פיה fem. *fat*, Job 15:27, from the root **פיה**, which see.

פיה ("mouth of brass," comp. of **פה** and **פה**) i. q. **פיה**, [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פיה (prob. i. q. **פיה**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פיה plur. f. *two edges*. **פיה** a sword, *διστρομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **פיה** "with two (or many) edges."

פיה m. *moving to and fro*; from the root **פיה** Nah. 2:11.

פיה ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **פיה** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch.* i. 1, § 3) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **פיה** as being Colchis; but the Hebrew name of the Colchians was **פיה**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [Pithon], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּךְ m. a flusk, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּקַד not used in Kal, having the sense of **DROP-
PING DOWN**; cogn. to פָּקַדָה.

PIEL, to drop down (as water), Eze. 47:2.

פָּקַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּקְרֵת הַצִּיִּים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [Pochereth of Zebaim], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַח not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלַח, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פָּלַח to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. פָּלַח to search out. Arab.

פָּלַח to deprive of milk. Compare the kindred roots, פָּלַח, פָּלַח, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niphal. Hiph. No. 2, and pr. n. פִּלְאִיָּה.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, וְיִדְבֹּר נִפְלְאוֹת, "he will speak great things," i.e. impious words, most atrocious blasphemy against God (compare גִּדְּלוֹל No. 2).

(2) to be arduous, to be difficult to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by כָּזֹ to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלְאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלְאוֹת wonderfully, Job 37:5. Dan. 8:24.

פָּלַח, to separate (ἀποποιεῖν), to consecrate, only

in the phrase נָדַר לַיהוָה to pay a vow & Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיא, twice הִפְלִיא in the manner of verb הִלָּה Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, וְיִפְלֵא לַיהוָה "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e.g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלֵא adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e.g. counsel, Isa. 28:29; followed by אִם to act wonderfully with any one in a bad sense, Isa. 29:14. הִפְלֵא לְעֵשָׂוִר to act wonderfully, Jud. 13:19. Inf. הִפְלֵא adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by י in oppressing any one, Job 10:16.

Derivatives, פָּלַח, פָּלַח, פָּלַח, and the pr. n. פִּלְאִיָּה, פָּלַח, פָּלַח, פָּלַח.

פָּלַח suff. פָּלַח m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פִּלְאִים advert wonderfully, Lam. 1:9; נִפְלְאוֹת wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלַח (from פָּלַח with an adj. termination) adj. wonderful, Jud. 13:18 כְּחֵיב (and here used of something which appears supernatural). In פָּלַח קָרִי, which is contracted from the former. The fem. of the form given is פִּלְאִיָּה (פָּלַחִיָּה) Ps. 139:6 כְּחֵיב, where פִּלְאִיָּה קָרִי is the fem. of the form פָּלַח.

פָּלַחִיָּה ("whom Jehovah has made distinguished"), [Pelaiiah], pr. n. m. Neh. 8:7; 10:11.

פָּלַח not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלַח). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19

PIEL, to divide, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongues," cause them to fall out amongst themselves.

Derivatives, פָּלַח — פָּלַח, פָּלַח.

פָּלַח Chald. id. Part. pass. Dan. 2:41.

פָּלַח m.—(1) a stream, a river. Arab. فَلَاح, a stream, a small river, Eth. ለገላ: a river, a large stream. It is said properly to signify a channel

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πλάγος, Æth. ረፈሰ: to bubble, to bubble up; from the biliteral stock פל, compare פלג, also *bullire*, wallen, Bellen. Ps. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגים like פלגים Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *half*, Dan. 7:25.

פלג or פלגה only in pl. פלגות *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. *a division, class* (of the priests), i. q. פלגות 2 Ch. 35:5.

פלגה or פלגה Ch. id. Eze. 6:18.

פלגש and פלגש with suff. פלגשו, pl. פלגשים and פלגשים.

(1) f. *a concubine* (Ch. פלגשה, id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *peller*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלג, compare פלג No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός, Gen. 22:24; 35:22; Jud. 19:9, seq., and frequently; more fully פלגש אשה Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, *a paramour*, i. q. פלגש Eze. 23:20, compare verse 5.

פלג an unused root. Arab. نلذ to cut (compare the remarks at פלג). Hence—

פלגה f. *iron*, Syr. حديد, Arab. نالز iron of a finer kind, steel. Pl. פלגות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלגות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלגש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלח not used in Kal, i. q. פלח TO SEPARATE. TO DISTINGUISH.

NIPHAL, *to be separated, distinguished*, followed by פלח Exod. 33:16; also *to become distinguished, admirable*, Ps. 139:14.

HIPHAL—(1) *to separate, to distinguish*, Exod. 8:18; followed by פלח to distinguish *between, make a distinction*, Ex. 9:4; 11:7.

(2) *to distinguish, i. e. to make distinguished or illustrious*, Ps. 4:4; 17:7.

Derivative, פלח.

פלח ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלח Num. 26:5.

פלח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. نلح id.; hence to till a field, פלח a husbandman. Compare Ch. and as to the origin under the root פלח.)

PIEL—(1) *to cleave, pierce*, e. g. as a dart the liver, Prov. 7:23; Job 16:13; *to cut up*, e. g. gourds 2 Ki. 4:39.

(2) *to cause* (young ones) *to cleave the womb and break forth*, i. e. *to bring forth*, Job 39:3. Compare פלח.

פלח Ch. *to labour*; hence *to serve* (so often in the Targg.); specially, *to worship God* (compare פלח); followed by an acc. and פלח Dan. 3:12, seq.; 7:14, 27.

Derivative, פלח.

פלח f. (Job 41:16).—(1) *a part cut off, a slice* of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) *a mill-stone*, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. نلب. And the upper mill-stone is fully called פלח רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלח רכב Job 41:16.

פלח ("a slice"), [Pileha], pr. n. m. Net 10:25.

פלח Ch. m. *worship, service* of God, Ezr. 7:19. See the root.

פלם prop. TO BE SMOOTH, SLEEK, i. q. פלם, which see. Hence *to slip away, to escape*, Eze. 7:16 (Syr. حنى, Arab. نلت id.); also *to cause to escape* (compare pr. n. פלם).

PIEL—(1) i. q. Kal, but intens. *to slip away altogether*, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by פל 18:49; 7:13; and פל 71:4.—(b) the young, from the womb, i. e. *to bear*, Job 21:10. Comp. פלט No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, פלטה-פליטה, פליט, פליטה, פליטה.

פלט adj. *escaped by flight*, i. q. פליט, once in plur. פליטים Jer. 44:14; 50:28.

פלט inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פלט ("liberation"), [Pelei], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פלטה sei: פליטה.

פלט (for the fuller פליטה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פליטה 2 Sa. 3:15.

פלט (shortened from פליטה), [Piltai], pr. n. m. Neh. 12:17.

פליטה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פליטה (id.) pr. n. m. Eze. 11:1, 3.

פלי wonderful, see פלי.

פלי id. ibid.

פליה (i. q. פליה, "whom Jehovah made distinguished"), [Pelaiah], pr. n. m. 1 Ch. 3:24.

פלט verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פלט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פליטי Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פליט only in pl. פליטים Nu. 21:29; Isa. 66:19.

פליטה f. and defectively פליטה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פלל (from the root פלל) m. *a judge*, only in pl. פללים Ex. 21:22; Deu. 32:31. Job 31:11, (פלל) פלל "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פלילה f. *right, judgment*, here put for justice, Isa. 16:3.

פללי adj. (from פלל) prop. *judicial*, Job 31:24 (compare verse 11). Fem. פלילה *a judicial seat, judgment seat*, Isa. 28:7.

פלל an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פול and פלל a stream). Arab. فلك to have round plump breasts (einen gewölbten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فلك the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פלל m. with suff. פלל m.—(1) *a circle, circuit, environs* (Arcis, Begirt) i. e. פלל. (Arab. فلك, Chald. פלל id.) Neh. 3:9, seqq. פלל "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فلك id., Talmud. פלל, פללה, whence פלל to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκνράλη.

פלל not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of cutting, deciding, by comparison with פלל, פלל, Ch. פלל Aph. to decide; but פלל itself is i. q. פלל to break. I prefer to regard the primary power of the root to be that of *rolling*, *revolving*, *wallen*, *rollen* (comp. פול, פלל, פלל, Syr. فلك to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פלל to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten (richteten, which have properly the sense of making even).

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by ל *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פלל Deu. 9:10; 1 Sa. 7:5; פלל Job 42:8; פלל 1 Sa. 2:25, id.; followed by פלל of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by פלל Psalm 5:3; פלל Dan. 9:14; פלל of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14.

to supplicate to, Isa 45:14; followed by 𐤀. That which is prayed for to God, is put with 𐤀 prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, **פָּלֵל**, **פְּלִילָה**, **פְּלִילָה**, from the sense of supplicating, **פְּלִילָה**; also pr. n. **פֶּלֶל**, **פְּלִילָה**, **פְּלִילָה**.

[Also in Thes. **ῥῖα** from the idea of roundness.]

𐤊𐤍𐤏𐤍 ("judge"), [*Palal*], pr. n. m., Neh. 3:25.

פִּלְלִיָּה ("whom Jehovah judged," i. e. whose cause he protected), [*Pelaliah*], pr. n. m., Nehem. 11:12.

פֶּלֶמֶן see the following word.

פְּלָנִי—(1) *such a one, quidam, ὁ δεῖνα* (pr. Arab.

فَلَانٌ; Syr. **ܦܠܢ** distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun **ܦܠܢ**; root **ܦܠܗ** to distinguish; always joined with **ܐܠܡܢܝ** (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, **ܫܒܗ-ܦܠܢ** "sit down here; ho! such a one;" Gr.

ὁ ὅρος; Arab. يا هذا، يا فل، يا فلا. Used of things,
 1 Sa. 21:3, לְכָל־מָקוֹם לְכָל־מָקוֹם "to such a certain
 place." 2 Ki. 6:8. From these two words is com-
 pounded לְכָל־מָקוֹם Dan. 8:13.

(2) [*Pelonite*], Gent. n., from a place otherwise unknown, **לִבְנֵי** 1 Ch. 11:27, 36.

פִּלֵּם not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i.e. *to prepare* a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i.e. he let his anger loose. (The primary power appears to be that of *rolling*, a sense which lies in the syllable לָב, compare לָבַב, לָבַב, לָבַב; hence to level by rolling a cylinder up and down, gerabe walzen. It is kindred to the root לָבַב, as the Germ. walzen comes from wälzen, wellen.)

(2) *to weigh* (which is done by holding the balance level), *to weigh out*, metaph. Psa. 58:3; also, *to weigh*, to consider accurately, Pro. 5:21.

מִשְׁכָּל m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מִשְׁכָּל, and it appears properly to denote a steelyard (Arab. تَفْلِيس, Germ. Schenke waage).

פלי not used in Kal; prob. of a similar meaning
 & פלי to break.

HITHPAEL, TO TREMBLE (pr. to be broken, *Spalten*

betommen; compare **עָמָּן** 1 Ki : 40), used of the pillars of the earth, Job 9:6.

Derivatives, מַפְלָצָה, מַפְלָצוֹת, and—

פִּלְצִית *f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.*

פֶּלֶשׁ i. q. **פֶּלֶם**; whence **מֶלֶשׁ**.

I. פלף an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, התנונל, *po roll, to revolve* (wägen); like the kindred roots פלפ, פלפ (פל). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (הִתְפַּאֵל), Jer. 6:26; Eze. 27:30; in dust (תַּפַּח), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of *sprinkling*, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. **שָׁלַח** (prob. kindred to the verbs **שָׁלַח**, **שָׁלַח**)
Æthiop. **ሰለሰ**: to wander, to emigrate, **ተሰለሰ**: to
 wander without any certain abode, **ሰለሰ**: a stranger
 wanderer. Hence—

פְּלִשְׁתִּים f. *Philistæa* (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφύλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi *Palestina*, page 38, seqq. Hence —

פְּלִשְׁתִּי Gent. n. a *Philistine*, 1 Sam. 17:16, 40;
פְּלִשְׁתִּים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1;
 and **פְּלִשְׁתִּיִּם** Am. 9:7. As to the origin of the nation,
 see under the word **נַפְתָּלִי** No. 2.

פָּלַח an unused root. Arabic **فَلَت** to escape, to flee, i. q. Hebr. **פָּלַח**, **فَلَت** swift, **فَلَّان** runner, a swift horse. Hence—

פֶּלֶת ("swiftness"), [*Peleth*], pr. n. m.—(1)
Num. 16:1.—(2) 1 Ch. 2:33, and—

פְּרִי m. a public courier; with the art. collect. public couriers, always joined with **קָרְתִּי**, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both **קָרְתִּי** (see that word

No. 2) and פָּלִשְׁתִּי to be *Philistines*; the latter being for the sake of paronomasia for פָּלִשְׁתִּי.

I. פָּן m. i. q. fem. (which is more used) פָּנָה *a corner*, Pro. 7:8. Plur. פָּנִים Zec. 14:10.

II. פָּן pr. subst. *removing, taking away* (from the root פָּנָה Pi. No. 1), always in constr. פָּן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest*. It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, “let us build for ourselves a city... פָּן נִסְּפֵנוּ” *lest we be scattered abroad*. Gen. 19:15, “rise up... פָּן תִּחָּסֵף” *lest thou perish*. Gen. 3:3, “eat not... פָּן תָּמוּתוּן” *lest ye die*. Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ideiv μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind פָּן is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition* and *dissuasion* (like פָּן). Job 32:13, פָּן תֹּאמְרוּ “say not” i. e. take heed “lest ye say.” Isa. 36:18, פָּן יִסִּית אֲחֵכֶם הוֹקִיָּהוּ “(take heed) lest Hezekiah deceive you.”—(b) it implies *fear, dread*. Gen. 3:22, וְנִתְּנָה פָּדִי יָדוֹ וְנִתְּנָה “and now (for fear) lest he put forth his hand.” Gen. 44:34, פָּן אֶרְאֶה בְּרָעוֹ וְנִתְּנָה “(I fear) lest I shall behold the evil,” etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פָּן מֵצֵא “lest he find.” 2 Ki. 2:16, פָּן יִקְחֵנוּ רוּחַ יְהוָה “(I fear) lest the spirit of Jehovah have taken him up.” Once it very nearly approaches to an adverb of negation, i. q. אֵל Pro. 5:6, אֵל תִּפְלֵס פָּן תִּפְלֵס “(the adulteress) prepareth not (for herself) the way of life,” i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German *daß sie doch ja den Weg des Lebens nicht beträte*.

פָּנָה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic پختن, backen (*n* being inserted in the middle of a biliteral root, compare פָּנָה); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXV. Hence—

פָּנָה ὁπ. λεγόμεν. Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קֹלִיָּה i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar פָּנָה חֶמֶץ is *pastry work*. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פָּנָה fut. יִפְּנֶה, apoc. and conv. יִפְּן, יִפְּנוּ in the other persons, יִפְּן, יִפְּנוּ, יִפְּנוּ to turn; in one phrase, פָּנָה עֵרָה to turn the back, see עֵרָה letters *a, b*. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יִפְּן וְיָבֹא, פָּרַעַה, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) *to turn to, or towards* any place, followed by אֶל 1 Sa. 13:17; followed by ? Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יִפְּנֶה יִפְּנֶה “whithersoever he turned himself;” with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אֶל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פָּנָה אֲחֵרִי פָּן to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16.—(b) *to turn oneself away* from any one, followed by מֵעַם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, “if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey.”—(c) Figuratively applied to time.—(a) *to turn itself, to pass away*. Jer. 6:4, פָּנָה הַיּוֹם “the day declines.” And poetically, Psa. 90:9, “our days decline.”—(β) *to turn itself in coming, approaching*, in the phrase, לִפְנֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לִפְנֹת עֶרֶב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) *to turn oneself to look at any thing*, Ecc. 2:12, פָּנִיתִי אֲנִי לְרֹאשׁ חֵכְמָה “I turned myself to behold wisdom;” Ex. 2:12, וַיִּפְּן וַיֵּבֶה וַיֵּרָא “and he turned himself (with his eyes directed) hither and thither, and saw.” Hence *to behold, to turn the eyes to any thing*, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; Job 6:28; Ecc. 2:11; followed by אַחֲרָיו (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמַעַל (upwards), Isa. 8:21. Metaph. אֶל פָּנָה to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פָּנָה אֶל תַּפְּלִי Ps. 69:17; 86:16; also אֶל תַּפְּלִי Ps. 102:18; 1 Ki. 8:28; אֶל הַפְּתִיחָה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, *to look towards any direction*, Ezek. 8:3, הַשֹּׁעַר הַפְּתִיחָה צָפוֹנָה “the gate that looks towards the north;” Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, c).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, מְנִיתָ לְפָנַי “thou preparedst (way, or room) before it.”

HIPHAL, fut. convers. מְנִיתָ.—(1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַךְ intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back, to stop in flight*, Jer. 46:5; Nah. 2:9. Followed by מִן to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, מְנִיתָ (מִן), מְנִיתָ, pl. מְנִיתָ (whence a new adj. לְפָנַי), and the pr. n. מְנִיתָ, מְנִיתָ, מְנִיתָ.

מְנִיתָ not used in sing. (though another form of it, מְנִיתָ, appears in the pr. n. מְנִיתָ, pl. מְנִיתָ constr. מְנִיתָ m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root מְנִיתָ, compare Arab.

جَه, face, from جَه, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as מְנִיתָ Eze. 1:6; 10:21; 41:18; לֶחֶם הַפָּנִים bread of the face (see לֶחֶם), and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) מְנִיתָ Gen. 32:31; Deut. 34:10, and מְנִיתָ Deut. 5:4, used of the face.

(b) *to say and do any thing* מְנִיתָ to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Aroß und φθόν (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, מְנִיתָ “he will curse thee to thy face,” Job 21:31; Isa. 65:3, “who provoke me מְנִיתָ to my face,” i. e. in contempt and scorn of me. In the same sense there is said מְנִיתָ Job 2:5; 13:15; Deut. 7:10. מְנִיתָ (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member מְנִיתָ Here belongs the expression מְנִיתָ to answer in his face.

i. e. to refute him firmly, freely, openly; Job 16:8, מְנִיתָ “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) מְנִיתָ to direct one's face or looks towards any one, Eze. 6:2; followed by מְנִיתָ 1 Ki. 2:15. But—

(d) מְנִיתָ followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself to do any thing*; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is מְנִיתָ 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, מְנִיתָ “and (set) his face upon war.” In the New Test. see Luke 9:53. (In Syriac in the same sense مَـنَـ to set one's face, مَـنَـ to set one's

sight; Pers. روی آوری *rui awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases מְנִיתָ is used of an *angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) מְנִיתָ to look on any one with an angry countenance, Levit. 20:5; with the addition of the words מְנִיתָ Jer. 21:10; compare מְנִיתָ Jer. 44:11 (opp. to מְנִיתָ under the word מְנִיתָ No. 1 letter e).

(f) מְנִיתָ to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as מְנִיתָ, מְנִיתָ see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, מְנִיתָ “my person shall go,” i. e. I myself, I in person (ich in Person) will go, 2 Sa. 17:11; Lam. 4:16. As to the phrase מְנִיתָ and מְנִיתָ see under those words.—Sometimes without any emphasis מְנִיתָ *my person is I*. Ps. 42:12; 43:5; compare מְנִיתָ to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מְנִיתָ “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare מְנִיתָ No. 1, a). So also מְנִיתָ of a veil itself as a covering, Isai. 25:7.—Comp. מְנִיתָ No. 2, מְנִיתָ Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition*, of a thing. Prov. 27:23, “look well to the condition of thy flock,” betrümmere dich darum, wie deine Heerde aussieht.—

(b) *way and manner*, as in the Rabbinic. Compare *פנה*, face, manner. See below *לפני* No. 3.

(4) *the forepart, front* of a thing (Arab. *جبهة* id.). Jer. 1:13, *וּפָנִי כַפְּנֵי צִפּוֹנָה* "and the front thereof (of the pot) looked towards the north;" used of the front of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. *לפני* in front (opp. to *אחור*) Ezek. 2:10; *לפניכם* forwards (*vorwärts*), Jer. 7:24; used of time, *before, of old*; Deu. 2:10, 12; Josh. 11:10; 14:15; *לפני* anciently, Isai. 41:26; *לפני* in front, 2 Sam. 10:9. Compare *לפני* No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, *אֵינָהּ פָּנֶיךָ כְּעֵדוֹת* "whither is thy edge (that of a sword) directed?" Eccles. 10:10.—Also *פני* is used for the wall of a house opposite the door, Hom. *τὰ ἐνώπια*, whence with *ה* *parag. פנייה* which see.

With prepositions it often becomes in nature a particle:—

(A) *לפני*—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e.g. *פני השדה* Ex. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter b.

(B) *לפני* pr. by the face, i.e. *in the presence of* any one, *before* any one, e.g. *לפני המלך* Esth. 1:10; *לפני* before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, *לפני* *לפני* [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used *לפני* Ex. 23:17; and poet. *לפני* Isai. 1:12; Psa. 42:3; in which latter phrase *לפני* should be taken for an acc. of place); *before*, e.g. *לפני העיר* before the city, Gen. 33:18, *לפני פני הפרקת* before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4.—*לפני* from before (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) *לפני* i. q. *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase *לפני* *לפני* to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, *נִלְמְדוּ בְּפָנֵיהֶם* they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) *לפני* with suff. *לפני*, *לפניך*, *לפניו*, *לפניהם*, *לפניהם*, *לפניהם* under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister... לפני

לפני אהרן ולפני בָּנָיו before Aaron and his sons;" i.e. under their oversight; 2 Ki. 4:38; Zec. 3:8. *לפני* *לפני* in the presence of the sun, i.e. so long as the sun (which poets compare to the eye, see *לפני* *לפני*) shall shine on and illuminate the earth, Ps. 72:17; comp. *לפני* verse 5 (but Job 8:16 *לפני* is while the sun is shining). Often figuratively, i. q. in the eyes of any one; i. q. in his judgment. *לפני* *לפני* favour and tender love with any one, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; *לפני* i. q. *לפני* see *לפני* *לפני* having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; especially is the phrase to be noticed *לפני* *לפני*—(a) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—

(b) figuratively, *in the judgment of Jehovah* (comp. *לפני* No. 2, c); e.g. *לפני* *לפני* Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. *לפני* *לפני*); hence *לפני* *לפני* favour with Jehovah, Ex. 28:38; *לפני* *לפני* to lead a life approved of Jehovah (see *לפני* *לפני*). Gen. 10:9, "a mighty hunter before the Lord" such as was pleasing to the Lord" [?]. Ps. 19:15, "let the meditation of my heart be pleasing to thee." The things in which Jehovah is pleased are decreed by him. Hence, Gen. 6:13, "an end of the whole earth is decreed by me." Farther, its use is to be noticed in these expressions—(aa) *לפני* *לפני* to stand before the king, waiting his commands; i.e. to minister to him (see *לפני* *לפני*); compare *לפני* 2 Sam. 16:19.—(bb) to worship before a deity (see *לפני* *לפני*). 1 Ki. 12:30, "to worship one (of the calves)."—(cc) to be put to flight before an enemy (see *לפני* *לפני*). hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below *לפני* *לפני*).—(dd) *לפני* *לפני* to put before another, e.g. food, 2 Ki. 4:43; hence to propose to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one's power (i. q. *לפני* *לפני*), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, "behold, let Rebecca be given to thee;" Gen. 34:10, "the land is before you," let it be free for you and your flocks; 2 Chron. 14:6.

(e) *before, in front of* (compare *לפני* No. 4).—(a) used of place; *לפני* *לפני* before the tabernacle of the congregation, 1 Ch. 6:17; hence eastward, Gen. 23:17; 25:18; Deut. 34:49; also *before*,

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *יָצָא וְיָבֵא לְפָנָי* under the word *בּוֹא* No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people *לְפָנָי* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לְפָנַי הָרָעָשׁ* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, *לְפָנַי* "before me," i. e. before I had come to thee; Jerem. 28:8, *לְפָנַי כִּנְיָה* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich *לְפָנַי* before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as *לֵרְאֵה לְפָנַי* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as *לְפָנַי קוּם* to rise against any one, Num. 16:2; *יָצָא לְפָנַי* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *עָמַד לְפָנַי* (see *עָמַד*); *לְפָנַי קוּם* Josh. 7:12, 13; *הִתְיַצֵּב לְפָנַי* to stand against any one, to resist.

(3) *in the manner of, like* (compare *פָּנִים* No. 3, letter b); Job 4:19, "they fall *לְפָנַי* as before the moth;" Vulg. *velut a linea*; LXX. *σηρός τρώγων*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So *לְפָנַי נָחַן* to regard as for any one (compare *נָחַן*), 1 Sa. 1:16. From *לְפָנַי* has arisen the adj. *לְפָנִי* anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare *נָגַד*, and Germ. *vor* and *für*), in the phrase *לְפָנַי לְעֵרֵב* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(b) *on account of* (as *מִלְפָּנַי, מִלְפָּנֶיךָ*), in *לְפָנַי כִּפְדָּר* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, *De Luctu Hebræorum*, cap. v. § 15—19).

(E) *מִלְפָּנַי (from before)*.—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out *מִלְפָּנַי* Lev. 9:24; *מִלְפָּנַי פָּרַעַה* Gen. 41:46. Hence after verbs of fleeing (compare *לָן* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:19; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *מִלְפָּנַי, מִן*, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) *מִלְפָּנַי*.—(1) *from the face, presence, front* of a pers. or thing, *vor* (*etwas weg*); Ex. 14:19, "and the column went away *מִלְפָּנֵיהֶם* from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לָן* No. 3, letter a, from which it differs in that *מִלְפָּנַי* is mostly put before persons, *לָן* before things, see *חָתַת* Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *יָרָא, חָתַת* Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *מִלְפָּנַי אֲבִימֶלֶךְ* from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *לָצֵר* in Kal). Isaiah 17:9, "desolate houses (see *עֲזוּבָה*) *מִלְפָּנַי* ... *יִשְׂרָאֵל* which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *מִן* No. 2, letter c. Gen. 6:13, "the earth is full of violence *מִלְפָּנֵיהֶם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *מִלְפָּנַי* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *אֲשֶׁר* it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where *מִלְפָּנַי קוּם* to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *מִלְפָּנַי*), Jer. 1:13 (as to which passage see under the word *פָּנִים* No. 4).

(G) *עַל מִלְפָּנַי* has various significations, according to the different senses of the noun and of the particle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. *לְפָנַי* No. 1 (see *עַל* No. 3, c). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *עַל מִלְפָּנֶיךָ אִם אֶבְיָא* "before your eyes (it will be)

י. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3. — (b) *in front* of a thing, *before*, 1 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פָּנֵי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... רָקִיעַ שָׁמַיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16. — (c) *to or towards the face or front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פָּנַי is — (a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מֵעַל used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8. — (b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4. — (c) *out upon*, or over the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2. — Used figuratively — (d) in the sense of *superadding*, like עַל (No. 1, letter b, a), *above*, *besides*, *ἐπι*. Ex. 20:3, "thou shalt have no other gods עַל פָּנַי upon me," i. e. besides me. Well given by the LXX. πλεον ἐμου. Chald. מִנִּי Job 16:14.

פִּנָּה fem. (from the masc. פֶּן, which see) — (1) a *corner*, Prov. 7:12; 21:9, and frequently. פִּנָּה ראש פִּנָּה Ps. 118:22, and פִּנָּה אֶבֶן Job 38:6, a corner stone.

(2) a *mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of a *prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare קִנָּן, פְּרִים.

פְּנוּאֵל ("the face of God," from the obsolete sing. פָּנִי, for פָּנִים; comp. מַחֵי, pl. מַחֵים, [Penue], pr. n. — (1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנוּאֵל (id.), Gen. 32:31. — (2) m. — (a) 1 Ch. 8:25, פְּנוּאֵל קרי. — (b) 1 Ch. 4:4.

פְּנִיאל [Peniel], see the preceding, No. 1 and 2, a.

פְּנֵי face, see פָּנֵה.

פְּנִימָה Milél (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination מִימָה and מִלְמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, which is

opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐσωσπύροις, where the throne stood in royal palaces; Ps. 45:14, "allsplendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνώπια), 1 Ki. 6:18; *within*, in the house, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes — (1) לְפָנֶיהָ *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶיהָ *within* any thing, Eze. 40:16. מִלְפָּנֶיהָ *inwardly* (von innen), 1 Ki. 6:29. — (2) מִפְּנִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence —

פְּנִימָי (מ in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Chr. 28:11, f. יוֹתָם 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִינִים Pro. 3:15 כְּחֵיב (the singular is found in pr. n. פְּנִינָה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Böhlen and others, *pearls* (Gr. πύρρα). I might assent to this were it not for the passage in Lam. loc. cit. אֲדַמּוּ עֵצִים מִפְּנִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אֲדַמּוּ. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أَشْرَاف a branch, from the root פָּנָן); nor is it an objection that there is another word ראמול to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see פְּרִלָּה). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָן an unused root. Arab. فَنَ Conj. II. to divide, to separate; hence פָּנָה, פָּנָה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare פָּר, from the root פָּרַד).

פְּנִינָה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [Panninah], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָק not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. פָּנָק); whence

it has the meaning of *feebleness* and *softness*. Arab. *فنى* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root **פס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כף** the hand, and **פ** the sole of the foot. Hence **פסות** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Synm. *χειριδωτός*, Aqu. Gen. *ἀστραγάλειος (talaris)*.—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with **כף** the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פס** No. 2.

פס דמים [*Pas-dammim*], see **פס דמים**.

פסג not used in Kal. Ch. to cut up, to divide, i. q. **פס**, which is more in use.

PIEL, once, Ps. 48:14, **פסגו ארמנותיה** "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare **פ**). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פס prop. *diffusion* (see the root **פס** No. II.), figuratively, *abundance*; found once. Ps. 72:16, **יהי פס פס פס** "let there be a abundance of corn in the earth." Others take it as the fem. of the form **פס**, hence a *handful*. Kimchi, **פס**, which may do if it be taken collectively: [or still better if taken simply, a *handful of corn*, from which, vast returns are obtained, see the context].

I. **פס**—(1) TO PASS OVER, TO PASS BY, pr. n. **פס** *Thapsacus*, where the Euphrates was crossed. Hence—

(a) to pass over, to spare, Isa. 31:5; followed

by **פס** Ex. 12:13, 23, 27, i. q. **פס** (Arabic **فنى** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פס** pr. TO BE WRENCHED, DISLOCATED (Arab **فنى**), hence to halt. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حنف** to halt, to limp, in Syriac of the verb **ܚܢܦ** (Barhebr. p. 531), and Chrysostom used the phrase *χωλεῖν περὶ τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, **פס**—**פס**.

פס ("lame," "limping"), [*Paseah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פס m. pr. a sparing, immunity from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זֶה פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל**, **זֶה פֶּסַח הוּא לַיהוָה** "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence **פָּסַח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הִפָּסַח** Deut. 16:2, seqq.; **אָכַל הִפָּסַח** to eat the passover, 2 Chron. 30:18; **עָשָׂה פֶּסַח** to prepare the sacrifice of the passover (see **עָשָׂה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פִּסְחִים** 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the feast of unleavened bread (ibid. verse 6). Hence **מִקְדָּשׁ הַפֶּסַח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פס adj. m. lame, Lev. 21:18, pl. **פִּסְחִים** (without Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסל or **פסיל** only in pl. **פְּסִילִים**.—(1) graven images of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps stone quarries, like the Syriac **ܦܫܠܬܐ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root **פסל**.

פסד an unused root. Ch. Pa. to cut, i. q. פסג and פספ. Hence—

פסח [*Pasach*], pr. n. m. 1 Ch. 7:33.

פסל fut. יפסל! TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, פסיל, and—

פסל with suff. פסיל m. the graven image of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a molten image (which is properly called מַסְכָּה), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. פסילים is always used.

פסנתרין Dan. 3:7; and **פסנתרין** Dan. 3:5, 10, 15; the Greek word ψαλτήριον (in the LXX. often for ψάλς, ψάλς) being adopted in Chald., with the interchange of *l* and *n*; it is of the singular number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek ψαλτήρ, which signifies harper, but to ψαλτήριον. The Greek ιον, in Oriental languages, either becomes in (compare κανόβιον, Syr. Kanobîn), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt سنطير (for psantir); see Villoateau in Descr. de l'Égypte, vi. p. 426. See also the observations of Hengstenberg on this word, in his Authenticity of Daniel, p. 15.

I. **פספ** (cogn. to the verb פספ) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, פספ.

[Not separated in Thes.].

II. **פספ** i. q. פָּשָׁה and Chald. פָּסַח. TO SPREAD ONESELF ABROAD; whence פָּשָׁה.

פספח [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פעה an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. פעה, פעה to bleat, to bellow; compare Gr. βοᾶω; whence βοῦς, bos. Similar is פעה, פעה; which see).

(2) to blow, to hiss as a serpent, viper; Arab. نفى; whence פעה a viper. From No. 1, is—

פעה ("bleating"), [*Pau*], pr. name of a town in Idumaea; also called פעה Gen. 36:39.

פעור ("hiatus"), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence פעור Num. 25:3, 5; and simply פעור Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare פעור גִּית.

פעל fut. יפעל; once יפעל; followed by Makk. יפעל (Job 35:6) i. q. עשה TO MAKE, TO DO, a word of great use in cognate languages ["rarely used in Arab."]

(נעל, פעל); in Hebrew only used poetically. Job 11:8, מה תפעל "what wilt thou do?" Psalm 11:3, צדיק מה תפעל "what shall the righteous do?" Deut. 32:27, לא יהיה פעל כל אלה "has not Jehovah made all these things?" Job 33:29; Isa. 43:13. Specially it is—(a) to make, to fabricate, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, מפעל בפתח "he laboureth in the coals."—(b) to produce, to create, Ps. 74:12; whence פעל my creator, Job 36:3.—(c) to prepare. Ex. 15:17, "the place which thou hast prepared for dwelling." Hence to attempt, to undertake any thing (opp. to עשה to effect). Isa. 41:4, מי מפעל וידע "who hath attempted and done it" (compare Isa. 43:7, (עצרתיו אף עשיתי)? Mic. 2:1; Ps. 58:3, "ye devise wickedness in your hearts" (A similar use is made of עשה Isa. 32:6; 37:26).—(d) to do (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. מפעל evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and ל of the thing, Ps. 7:14, חציו לרקים יפעל "he makes his arrows burning."—(f) Followed by ל of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by א id., 35:6.

Derived nouns, מפעל, מפעלה, מפעל.

פעל with suff. מפעל, מפעל (poelcha) more rarely מפעל Isa. 1:31; Jer. 22:13; plur. מפעלים 1 Ch. 11:22, i. q. מפעל; but (with few exceptions) only in poetry.

(1) a deed, act (ἔκτ); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially an illustrious deed, 2 Sam. 23:20; an evil deed, Job 36:9

(Arab. فعل id.).

(2) a work (ἔργον), which any one produces. מפעל the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare מפעל No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare מפעל No. 2.

פעלה f.—(1) i. q. מפעל No. 1, an active noun: what any one does, performs (bas ἔκτ); compare

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פְּעֻלוֹת the pursuits of men, Ps. 17:4.

(2) wages, Lev. 19:13; Ps. 109:20.

פְּעֻלָּתִי (for פְּעֻלַּתִּיהָ "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פָּעַם — (1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פָּעַמֹּן bell, also to strike with the foot, to tread, whence פָּעַם a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ-]) — (1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (פְּעֻמָּה), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פְּעֻמוֹת artificial feet, Ex. 25:12. — As persons sometimes count by beats of hand or foot, hence —

(3) פָּעַם אֶחָד pr. one tread, or stroke is once, Jer. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words *دفعه*, *مرة*, *خطوة*). Dual פְּעָמִים twice, Gen. 27:36. Plur. פְּעָמִים thrice, Ex. 23:17, etc. פָּעַם כִּמָּה פְּעָמִים how often? 1 Kings 22:16. פָּעַם וּשְׁנָיִם once and again, Neh. 13:20. הַפָּעַם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. הַפָּעַם ... כַּפָּעַם now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. הַפָּעַם ... הַפָּעַם now — now, Prov. 7:12.

פָּעַמֹּן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פָּעַנָה see פָּעַנָה פָּעַנָה.

פָּעַר with the addition of פָּה and בֶּקָה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. *فعر*, Arab. *فعر* id.) Hence the pr. n. פָּעֹר and —

פָּעֹר 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, פָּעֹר.

פָּעַר — (1) pr. TO TEAR IN PIECES (auseinander-

reißen); compare the kindred verbs פָּצַח, פָּצַל, פָּצַם, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פָּצ, פָּצ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by פָּצַח Psa. 22:14; in mocking, followed by פָּצַח Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. *فصى* Conj. II. IV.)

פָּצַח — (1) TO BREAK, Arab. *فصح*, Æth. *ፈረሰ*: to be cleft in pieces; see Piel.

(2) פָּצַח רִנָּה *erumpere júbila* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., *ῥήξαι φωνήν*, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פָּצַח רִנָּה Isa. 52:9; Ps. 98:4. (Æth. *ተፈረሰ*: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (baß *ᾠδῆς* *tigfenn*), of cutting instruments, 1 Sa. 13:21. Arab. *فצר* a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פָּצַל. Hence —

פָּצִילוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. *فضم* to break, Æthiopic *ፈረሰ*: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare פָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence —

פָּצַע with suff. פָּצָעִי, plur. פָּצָעִים, const. פָּצָעִי m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פָּצַץ to disperse; hence —

פָּצִיץ ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. פָּצֹר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. *فצר* (whence פָּצִירָה, which see); hence to urge, to press, followed by פָּ of pers. — (a) with prayers (compare *obtundere precibus*), Gen. 19:3; 33:11. — (b) with a hostile mind, Gen. 19:9. Compare cognate פָּצַר.

HIPHIL, to strike on the mind; hence to be dull,

stubborn, 1 Sa. 15:23. Inf. used as a noun, הפִּקְצָר
stubbornness, *ibid.*, coupled with קָדַר.

Derivative, מִצִּדָּה.

פִּקֵּד fut. יִפְקֹד prop. (as I suppose), TO STRIKE UPON OR AGAINST any person or thing (auf jem., etwas stoßen); cogn. roots, מָנַע, מָנַשׁ. Hence—

(1) in a good sense, *to go to* any person or thing—(a) *to visit* (besuchen), 1 Sam. 17:18, “and go to thy brethren (to enquire) לְשִׁלּוֹם as to (their) welfare.” Followed by פֶּ of the present which a visitor brings with him (compare פֶּ), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. מִפְּקִידִים those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare Hothpa. and the noun מִפְּקִידָה); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (Æth. פִּקֵּר *to review, to number*.)—(d) *to go to any one to take care of him, to look after any one*, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after any one again* (after an interval), Isa. 23:17; also, *to look to any one as expecting help*, Isa. 26:16. (Arab. فَعَدَ *animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. Hiphil) *to cause any one to look after other* (persons or things), so that he should care for them, i. e.—(a) *to set any one over anything*; followed by an acc. of pers. and עַל Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. מִפְּקִידִים officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun מִפְּקִידָה. Followed by אִתָּ (אִתָּ) *to set with, to join to any one as a companion, servant* (jem. begeben, beordnen), Gen. 40:4.—(b) *to commit, to charge to the care of any one* (Aram. Pe. and Pa. *to command, to charge*); followed by עַל of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, “מִי פִקֵּד עָלָיו דְּרָבּוֹ” “who has commanded his way to him?” Job 34:13, “מִי פִקֵּד עָלָיו אֶרֶצָה” “who has charged him with the earth?” i. e. has committed the earth to his care. Compare מִפְּקִידָה *command*.—(c) *to deposit anywhere* (to commit to any one's care), 2 Ki. 5:24. Compare מִפְּקִידָה *deposit, store*.

(3) *to go to any one, in a hostile sense, to fall upon, to attack* (compare מָנַע No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by עַל of pers. Isa. 27:3; chiefly used of God threatening the wicked,

Jer. 9:24; 44:13; followed by אֶל Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, לְפָקֵד עַל יַעֲקֹב “to punish Jacob according to their ways”; more often the sin to be punished is put in the acc. Exod. 20:5, פִּקֵּד עַל אֲבוֹתָם עַל בְּנֵיהֶם “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHAL, i. q. Kal No. 2.—(1) *to set any one over any thing*; followed by an acc. of pers. and עַל of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge, to the care of any one*; followed by עַל 2 Chron. 12:10; מִפְּקִידָה Psalm 31:6 followed by אִתָּ, prop. *to commit with any one* (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit any where*, Isa. 10:28; Jer. 36:20. HOPHAL מִפְּקִידָה part. מִפְּקִידִים.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with any one*; followed by אִתָּ Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. הַתְּפִקְדִּי (for הַתְּפִקְדִּי), id.; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, מִפְּקִידָה, מִפְּקִידָה, מִפְּקִידָה.

פִּקֵּד f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. מִשְׁמָר, מִשְׁמָרָה 2 Ki. 11:18; 2 Chron. 23:18; הֵיחְלִיזוּת house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

1:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדות f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקידים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עינים the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 25:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקח-פקח.

פקח ("open-eyed," or ellipt. for פקחיה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B. C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B. C. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקחקוח) *opening*, sc. of the prison, liberation, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פقم, i. q. פקע TO BE CLEFT, BROKEN (plagen). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asmini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פך & פך (the latter in pause and with disjunct. acc.) with art. הפך, הפך. Pl. פכים m. *a bull*, especially a young bullock. (To this correspond Germ. *garr*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *πίρις*, *gárfē*, and cogn. apparently, are פרה; פרה *veredus*, *vereb*,

פחש, פחש a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פך, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פרה, פרה *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עגל and עגלה). Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שור פך "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פרים עם אפירים "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פרה which see.

פרא i. q. פרה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פרא.

HIPHIL, to bear fruit, Hos. 13:15.

פרא [pl. פראים], (once פרה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), a wild ass, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. פריד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פראם (i. q. פרא "like a wild ass," perhaps in running), [Piram], pr. n. of a Canaanite king, Jos 10:3.

פראת f. pl. *branches*, see פרה.

פָּרָר m. 1 Ch. 26:18, and פָּרָר 2 Ki. 23:11, a *suburb*. Very often found in Targg., in which also are found the forms פָּרָר, פָּרָר. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, باروار or بارور having a wall, from بار a wall, walls (compare above, בָּרָה), and the term. ور, دار, بار having, possessing.

פָּרַד—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral פָּר, compare פָּרַם, פָּרַם, פָּרַץ, פָּרַץ, פָּרַם, פָּרַם, which are variously applied to the significations of dispersing (פָּרַץ, פָּרַץ), letting go (פָּרַץ), breaking forth (פָּרַץ), expanding (פָּרַץ, פָּרַץ), and also that of judging (פָּרַץ). Compare as to the power of the similar syllable בָּר, under the word בָּרָא.

(2) to *expand*, e. g. wings, Ezek. 1:11; whence Syr. פָּרַץ to fly, to flee away. Compare פָּרַד.

(3) to *scatter*, i. q. פָּרַץ; whence פָּרָדוֹת.

NIPHAL—(1) to *separate oneself*, 2 Sam. 1:23; followed by מִן Jud. 4:11, and מִן from any one, Gen. 13:9, seq. Part. פָּרָד one separating himself from others, one who despises others, one who lives only for himself (Conberling), Prov. 18:1.

(2) to *scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and נָפַץ 9:19); Neh. 4:13.

PIEL, intrans. to *go aside* (for fornication), Hos. 4:14. (Arab. نَزَلَ to go aside for purposes of devotion.)

PUAL, part. to *be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) to *separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by מִן (compare מִן Ruth 1:17; 2 Ki. 2:11).

(2) to *disperse*, Deut. 32:8.

HITHPAEL—(1) to *separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) to *be dispersed*, Job 4:11.

Derived nouns. פָּרָד...פָּרָדָה, and pr. n. פָּרָדָה.

פָּרָד with suff. פָּרָדִי, m. a *mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at פָּר), 2 Sa. 18:9; 1 Ki. 10:25.

פָּרָדָה f. a *mule*, 1 Ki. 1:33, 38, 44.

פָּרָדוֹת f. pl. *grains of corn scattered in the ground for seed*, Joel 1:17. Syr. ܦܪܕܐ grain.

פָּרָדָם m. a *garden, a plantation*, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. παράδεισος, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Œcon. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *paradēṣa* and *paradīṣa*, high ground, well tilled, Armen. պարտեզ a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. ܦܪܕܐ and Arab. فِرْدَوْس (see Kamûs. i. p. 784).

פָּרָה (more rarely פָּרָא which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. *bhū*, to bear; Pers. بار a burden, Armen. բերիլ *bier-il*, to bear; Greek φέρω, βάρος, βαρύς; Lat. *fero, porto*; Gothic, *bair-an*; English, to bear; trans. to burden; Old Germ. *bāren*. See other forms under letter *b*. Hence—(a) to *bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. פָּרָה Isa. 17:6, and פָּרָה (for פָּרָה) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to *bear young*, used both of human beings and beasts; to *be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. بار fruit; Goth. *bairan*, gebāren; barn, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario, fetum* and *fruges, fe-o*; whence *felus, femina, secundus, fru-or, fruges, fructus*; Germ. *Börte*, a fertile region. In the Phœnicio-Shemitic languages is פָּרָה: to bear fruit, פָּרָה: fruit.)

(2) to *be borne, to be borne swiftly, to run*, used of a chariot (Germ. *fahren*, Ch. פָּרָא to run); whence פָּרָא a litter, a chariot. Compare פָּרָא, פָּרָא.

HIPHAL, apoc. הִפְרָא to *render fruitful*, Gen. 41:52; to *increase with offspring*, Gen. 17:6, 20:48:4; Lev. 26:9.

Derivative, פָּרָה.

פָּרָה fem. of the noun פָּרָה—(1) a *young cow, a heifer* (פָּרָה), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. “the kine of Bashan,” is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. (“village of heifers”), [Parrak], pr. n. of a town in the tribe of Benjamin, Jos. 18:23.

פָּרָה (for פָּרָה), a mouse, so called from its digging; Arab. *فأر*. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חֲפָרָה page CCXCVII, A.

פָּרָה see פָּרָה.

פָּרָה (i. q. פָּאָרָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פָּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

פָּרוּי pl. פָּרוּיִם Est. 9:19 כתיב, i. q. פָּרוּיִם קרי.

פָּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פָּרוּיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

פָּרוּר see פָּרָר.

פָּרוּר m. a pot, so called from its boiling, see the root פָּרַר No. II, compare פָּאָר No. I [taken as from the latter, in *Thes.*]; Num. 11:8; Jud. 6:19.

פָּרוּ an unused root. Arabic *فَرز* to separate, to decide; cogn. to פָּרַר, where see. Hence—

פָּרוּ m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פָּרוֹן id. ["rule, dominion," *Thes.*], Jud. 5:7; with suff. פָּרוֹנוֹ verse 11.

פָּרוֹת plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. פָּקָעָה (Arab. *فُر* plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פָּרוּי m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פָּרוּי ("belonging to a village," i. q. פָּרוּי, *Perizzite*, pr. n. (LXX. *Περριζαῖος*); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פָּרוֹל Chald. m., i. q. Hebr. פָּרוֹל iron, Dan. 2:33 seqq.; 4:20; 7:7.

פָּרַח—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. *فَرَح*; compare at the root פָּרַח); whence **פָּרוּחַ**, **פָּרוּחָה**.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (*ausſchlagen*), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (*Germ. ausſchlagen*), Lev. 13:12, seqq.: 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. פָּצַץ.)

HIPHIL—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרוּחַ, פָּרוּחָה, and pr. n. פָּרוּחָה.

פָּרוּחַ with suff. פָּרוּחִי m.. a sprout, shoot, of trees. Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פָּרוּחָה m., offspring of beasts; used in contempt of vile and wicked men (*Brut*), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַר, פָּרַט); hence, to scatter words, to boast, to prate (Arab. *فَرَط*; with which Abulwalid suitably compares the syn. *نَشَرَ* to scatter; whence *نَشَر* a talkative man, a scatterer of words). Am. 6:5, *הַפְּרִיטִים עַל פִּי הַנָּבִל* "they chatter (sing foolishly) to the sound of the nabel." Hence—

פָּרִיט m. something scattered. Hence Levit. 19:10, *פָּרִיט בְּרִמְקֶךָ* "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פָּרִי, in pause פָּרִי, with suff. פָּרִי, פָּרִי, but פָּרִיךְ, *פָּרִיךָ* Hos. 14:9; Eze. 36:8; and *פָּרִיחָם* Am. 9:14; Jer. 29:28, m. (from the root פָּרַח).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 137:34, or of a tree, Gen. 1:12, 29; whence *פָּרִי לֵץ* fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פרי כפיים "the fruit of hands;" i. e. gain. Isa. 10:12, פרי-נזל ללב "the fruit of pride;" used of boasting. (2) *offspring*, Lam. 2:20; with the addition of קטן Gen. 30:2; Deut. 7:13; 28:4.

פירא see פירא.

פריץ, פריצים constr. פריץ Isa. 35:9; but pl. פריצים (of a form which should take dagesh, for פריץ) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פרך an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فرك). Hence פרה.

(2) *to separate* (see at the root פרה); whence פרכת.

פרך m., *oppression, tyranny*; from the signification of crushing (compare פחן), Exod. 1:13, 14; Lev. 25:43, 46.

פרכת f. a *vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פרם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡܢܐ to cleave. See at פרה.

פרמשתא (Persic فرمشته "strong-fisted"), [Parnashtha], pr. n. of a son of Haman, Esth. 9:9.

פרנה (perhaps for פנה "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פרם TO BREAK, only in Kal in the phrase פרם לחם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לחם Jerem. 16:7. Compare פרש No. 1.

HIPIL — (1) *to cleave, to divide*. Levit. 11:4, ופרקה אינו מפרים "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *to make or produce* a cloven hoof. (pr. to make or produce) a *cloven hoof*.

Derivatives, פרה, פרה.

פרם in pause פרם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس. Hence Gent. noun פרסי a *Persian*, Nehem. 12:22; and Ch. emphat. פרסיא Dan. 6:29.

פרם Ch. *to divide*, Dan. 5:25—28. Part. pass. פרם verse 28.

פרם m. a species of eagle, according to Bochart (Hiero. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פרסה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פרס. Zec. loc. cit. and חת Isa. loc. cit.

פרסי a *Persian*, see פרם.

פרע — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פר under the word פרה). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:31. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פרוץ lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פרוץ made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin, ἀρχαί* (from the idea of loosing and opening, compare ܦܪܥ), hence *to go before*. (Arab. فرغ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:9, ופרע פרעות בן ישראל well rendered by the LXX. Cod. Alex. and Theod. ἐν ἀρχῇ ἀρχηγού, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (παρ' ἑαυτὸν ἀντὶ τοῦ ἐπὶ τῆς μάχης ἑαυτοὺς ἔστησαν). Opp. to התגלב העם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:8.

HIPIL — (1) i. q. Kal No. 1, *to loose*, i. e. *to dismiss from work, to cause to leave off*, followed by בן Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.

פרע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) a *leader, commander* of an army, so called from his going before, see the root No. 3. Pl. **פרעוֹת** (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فرع a prince, the head of a family.

פרעה **Φαράω**, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מֶלֶךְ מִצְרַיִם 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as נִכּוֹן פְּרַעֲהַרְמִיתִי 2 Ki. 23:29; מֶלֶךְ מִצְרַיִם פְּרַעֲהַרְמִיתִי Jer. 44:30.—**פרעה** רִכְבֵּי the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscul. ed. de Water, i. 374. Scholz, Gram. Egypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Egyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. **פרע** prince (from the root **פרע**), with the addition of the termination הָ = הַ.

פרעש an unused quadriliteral root. **Æthiop.** **ለረሰርሰ**: to spring, to dance. Hence undoubtedly is—

פרעש m.—(1) a *flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. برغوث **Syriac** **ܦܪܥܫܐ** transp. **ܦܪܥܫܐ**.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פרעתון (perhaps “prince” from **פרע**) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. **Φαραθών**, 1 Macc. 9:50. The Gentile noun is **פרעתי** Jud. 12:13, 15.

פרפר (prob. “swift,” from **פר** to flee, **פרפר** to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Aman near Damascus. In Geogr. Nub., and now called النيجة, 2 Ki. 5:12.

פרץ fut. **יִפְרֹץ** TO BREAK. This primary power not only lies in the letters **פר** see **פרד**, but also in the syllable **רץ**, **רץ**, **רץ**, **רץ**, see at **רץ**. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *spreizen*, to spread. By softening the middle semivocal radical, there is formed the root **פּוּץ** (compare **פּוּץ**, **פּוּץ**, **פּוּץ** for **פּוּץ** etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13; **וַיִּפְרֹץ בְּחֻקֹּתַי דְּיִשְׂרָאֵל** ... “and he brake down in the wall of Jerusalem four hundred cubits.” **עִיר פְּרוּצָה** a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word **פרץ** under that word).

(2) to break asunder, i. e. to scatter, disperse hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to disperse, to spread itself abroad, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to increase in number. Hos. 4:10, “they commit whoredom, **וַיִּפְרֹצוּ** but do not increase (in number);” Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to be redundant, to overflow, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, **וַיִּפְרֹץ** “thy wine-press shall overflow with new wine;” others not so well, “thy wine-presses shall burst with new wine,” for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. **פרץ** 2 Sa. 5:20; and syn. **פּוּץ** No. 3.

(3) to break forth upon, followed by **פ** *einbrechen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seqq.; followed by an acc., Job 16:14. Also to produce by breaking through. Job 28:4, **וַיִּפְרֹץ** “he breaks (a mine) through;” i. e. he shafts into the ground. Hence—(a) in a bad sense, to act violently (whence **פרץ**), Hos. 4:2.—(b) in a good sense, to be urgent in prayers, followed by **פ** 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. **נִפְרָץ** spread abroad, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, broken down, Neh. 1:3.

HITHPAEL, to break off, i. e. to separate oneself from any one, 1 Sa. 25:10.

Derivatives, **פּוּץ**, **פּוּץ**, and—

פּוּץ m. pl. **פּוּצִים** Amos 4:3, and **פּוּץ** Eze. 13:5.—(1) rupture, breach of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, יִצְחָקִי רָחַב בְּפִרְצוֹ righty rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בְּפִרְץ to stand in the breach, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פָּרַץ אֶרֶץ pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a diffusion, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me פָּרַץ עָלַי פְּנֵי פָּרַץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פָּרִיצִי Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *broden*, to break. In a softer form it is פָּרַד to break the knees, i. e. to bend them, and by casting away the labial, *phrygum*). Specially—

(1) *to break off*, followed by מַעַל Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. *ܦܪܟܐ* id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, פָּרַק, פָּרַק, מִפְּרָקָה.

פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרוֹק const. פָּרוֹק *broth, soup*, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*broden*), on which the broth is poured; compare Arab. مَفْرُوقَة food made of fragments of bread with hot oil poured on them. The same is פָּרוֹק, which see.

פָּרַק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. فَرَق to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare פָּרַר No. I). In Kal once inf. absol. פָּרַר Isaiah 24:19 (although its form might be more correctly referred to פָּרַר No. I.)

HIPHIL **פָּרַר** (in Pause **פָּרַר** Gen. 17:14), inf. פָּרַר, with aff. הִפְרִיחַ Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הִפְרִיחַ אַפִּי "take away (avert) thy anger which is with us" (towards us).

HOPHAL **פָּרַר** *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL **פָּוֶרַר** *to divide* (the sea), Ps. 74:13.

HITHPOLEL **פָּוֶרַר** *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:18.

II. **פָּרַר** i. q. פָּרַר, פָּרַר TO BE BORNE SWIFTLY, TO RUN. Hence פָּרַר, which see [also in Thes. פָּרַר, פָּרַר].

פָּרַשׁ fut. **יִפְרַשׁ**.—(1) i. q. פָּרַשׁ, TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׁ לָחֶם to break (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ *auspreizen*) ["Ch. *ܦܪܫܐ* id., Arab *فَرَشَ* to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by *אֵל* to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by *ל* of pers. Prov. 31:20, or to seize, followed by *ל* of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL **פָּרַשׁ** Isa. 25:11, fut. **יִפְרַשׁ** *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 66:3; Psalm 143:6. An unusual use is *פָּרַשׁ יָדָיו* "spread forth with the hands," Lam. 1:17 (compare *הִפְרִיחַ יָדָיו* and *פָּרַשׁ יָדָיו*).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.
Derivative, **פָּרַשׁ**.

פָּרַשׁ prop. to cleave (see Hiphil); hence — (1) **TO SEPARATE, TO DISTINGUISH** (i. q. Ch. and Syr.; whence **פָּרַשׁ**, **פָּרַשׁ** a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define, compare* **פָּרַשׁ** No. 2, Lev. 24:12.

(3) *to expand, to spread out, specially the feet in riding on horseback* (see **פָּרַשׁ**), compare the quadril. **פָּרַשׁ** and **פָּרַשׁ**.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have **נִפְרַשׁוּ**, which is more suitable to the usage of the language, see **פָּרַשׁ**.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law **בְּפָרֶשׁ** (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun **פָּרֶשֶׁת**.

HIPHAL, *to pierce, to wound*, Prov. 23:32. (Syr. **ܦܪܫܐ**, Arab. **فَرَسَ** id., **فَرَسَ** a goad.)

Derivatives, **פָּרַשׁ**, **פָּרַשׁ**, **פָּרַשׁ**.

פָּרַשׁ Ch. id. PAEL, part. pass. **פָּרַשׁ** *distinctly, accurately, word for word*, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. **פָּרַשׁ** Pual.

פָּרַשׁ (of the form **פָּרַשׁ**), const. **פָּרַשׁ** Ezek. 26:10 (before a cop.); pl. **פָּרַשִׁים** (the Kametz remaining).

(1) *a horseman* (Syr. **ܦܪܫܐ**, Arab. **فَارِس**), as properly so called, one who sits on a horse and not on an ass (Arab. **حَمَار**), or a camel (**رَاكِب**), Jer. 4:

29; Nah. 3:3; pl. **פָּרַשִׁים** Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, **פָּרַשִׁים** "a pair of horsemen" (*Paar von Reitern auf Assen*). Opp. to **רָכַב** **וְכָל** **רָכַב** **וְכָל** those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (*Reitpferd*), which was also in Latin called *equus*, according to Gell. xviii. 5; Macrobius Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from **סוּסִים** common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (**סוּסִים**), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs **סוּסִים** **וּפָרָשִׁים** **וּפָרָשִׁים** (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Bereiter zu den Pferden*). **פָּרַשִׁים** 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. **فَرَس**, Æth. **ἄλλ**: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons — (a) the authority of the points, since in the signification of *horses* also, it occurs **פָּרַשִׁים** (not **פָּרָשִׁים**). — (b) the analogy of the usage of language in Latin; and — (c) the etymology, which can only be given with any probability in this manner. **פָּרַשׁ** *horseman*, is easily derived from **פָּרַשׁ** to open the legs wide, which in Arabic is more fully expressed by **فَرَسَ** and **فَرَسَ**.

פָּרַשׁ with suff. **פָּרַשְׁתּוֹ** m. — (1) *excrements, dung, faces in the belly*, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. **فَرَسَ**.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרַשְׁהָ (for **פָּרַשְׁהָ** verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרַשְׁתָּן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. **ܦܪܫܐ**. Of its origin I can give no account.) Another form of the same noun is **פָּרַשְׁתָּן** Esther 3:14; 4:8.

פָּרַשְׁדָּן quadril. not used as a verb, Arab. **فَرَسَ** and **فَرَسَ** to distend, to spread out the feet, compounded of **פָּרַשׁ** which signifies the same (see No. 3, and **פָּרַשׁ**), and **פָּרַד** to spread out. Hence —

פָּרַשְׁדָּן ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. **פָּרַשְׁתָּן** **וְיָצָא** **הַפָּרַשְׁתָּן** "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and **פָּרַשׁ**. In the gender of the verb **יָצָא** there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, *esp-*

dially the instance, *Zec. 13:7*. — LXX. Vatic. καὶ ἐξῆλθεν ('Aδδ) ἡν προστάδα, as if הַפְּרָשָׁה were the same as הַפְּרָשָׁה verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (*Heb. Gramm.* p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרוֹת country.

פָּרָשׁוּ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרוּ to expand (compare פְּרוֹת). *Job 26:9*. See פָּרָשׁ.

פָּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, *Esth. 9:7*. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرَّتْ to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, *Gen. 2:14*; *15:18*; *Deu. 1:7*; *Jer. 2:18*; *13:4—7* (where some incorrectly understand Ephrata). *Jer. 46:2*, and frequently; comp. **פָּרַת** No. 2, Gr. Εὐφράτης (from פָּרַת), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. *Jer. 2:18*); see the root.

פָּרַת f. a fruit-bearing tree, see פָּרָה.

פָּרָתִים pl. nobles, chief men among the Persians, *Esth. 1:3*; *6:9*; the Jews, *Dan. 1:3*. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

פָּשָׁה TO SPREAD (as the leprosy), *Levit. 13:7*, seqq. (Arab. نَشَا V., to be propagated (used of a disease); Aram. פָּשָׁה id.). The primary idea is that of *going apart and spreading out*; a signification common to verbs beginning with the syllable פֶּשׁ, פֶּשׂ,

פֶּשׁ (פֶּשׁ); commonly expressed in Latin by the prefix, *dis*, *di*.

פָּשַׁע TO STRIDE; followed by פָּ to *rush upon*, *Isa. 27:4* (Chald. פָּשַׁע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשַׁע); whence פָּשַׁע and —

פָּשַׁע m. a step (from the idea of stepping), *1 Sam. 20:3*.

פָּשַׁק TO SEPARATE, TO OPEN WIDE (the lips), *Prov. 13:3*.

PIEL, to separate, throw apart (the legs), *Eze. 16:25*.

פָּשַׁח ἄπ. λεγόμεν. *Job 35:15*; which has been rendered (as indeed the context almost demands) *τάραγμα*, *scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁע, פָּשַׁח, the פ at the end being cast away; like פָּשַׁח *Job 15:31* for פָּשַׁח. In former editions I rendered it *pride*, *ferocity*, comparing the root פָּשַׁח No. 1. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, *Lam. 3:11* (Aram. id.).

פָּשַׁחוּר [*Pashur*], pr. n. — (1) of a priest, contemporary with Jeremiah, *Jer. 20:3*; *38:1*; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. نَسِمَ to be wide, ample; and פָּשַׁחוּר round about). Opp. to פָּשַׁחוּר. — (2) *Jer. 21:1*. — (3) *Ezr. 2:38*; *10:22*; *Neh. 7:41*; *10:4*.

פָּשַׁט fut. פָּשַׁט. — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac. פָּשַׁט; Arabic. بَسَط; cogn. to פָּשַׁח No. 1, 2); always intrans., to *spread oneself out*; used of hostile troops, *1 Ch. 14:9, 13*; of a swarm of locusts, *Nah. 3:16*; followed by פָּ of the land or people; to *rush upon*, to *attack* (in order to take booty), *Job 1:17*; *Jud. 9:33, 44*; also followed by פָּ *1 Sam. 27:8*; פָּ *2 Ch. 25:13*; *28:18*; accus. *1 Sam. 30:14*.

(2) to *put off* a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., *Lev. 6:4*; *16:23*; *Cant. 5:3*, etc. Absol. פָּשַׁח *strip off* (garments) *1 Sam. 32:11*.

PIEL, to *cause to put off*, i. e. to *spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHIL, to *cause to put off one's garments*.—

(a) followed by an acc. of pers., to *strip* any one (jem. *außsiehn, entkleiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., to *strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and *מִן* of pers., Mic. 3:3 (compare *מִן* Mic. 2:8); Job 19:9.

(2) to *flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, to *strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by *אֶת* 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. *mit jem. brechen*, to *break* with any one. Compare Arab. *نفسق* to fail from; compare Aram. *פֶּסַע*, *פֶּסַע* to break); *פָּשַׁע* 2 Ki. 8:20, 22. Specially to *turn away* from God. Followed by *בְּיָהוָה* Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) to *sin*, to *transgress*, Prov. 28:21; followed by *עַל* (against) Hos. 8:1. Part. *פֹּשְׁעִים* sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, *אֶת אֶת* "brethren discordant," among themselves (*bie mit einander brechen*). Hence—

פָּשַׁע with suffix *פִּשְׁעִי* [plur. *פִּשְׁעֵי*] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) a *fault*, a *trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than *חַטָּאת* Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פִּשֵּׁר Chald. i. q. Hebr. *פָּתַר* TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. *فسر* id.).

PAEL, id., Dan. 5:12. Hence—

פִּשֵּׁר emphat. *פִּשְׁרָא* Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פִּשֵּׁר Hebr. id., Ecc. 8:1.

פָּשַׁח an unused root, perhaps i. q. Arabic *نَش* to shake up, specially to card cotton (see *Avic.*, in

Castell.), Syriac *ܦܫܚܐ* carding. [Instead of this root there is given in Thes. *פִּשְׁשׁ*.] Hence—

פִּשְׁתָּהּ [in Thes. *פִּשְׁתָּהּ*] with suffix *פִּשְׁתִּי* Hosea 2:7, 11; and *פִּשְׁתָּהּ* plur. *פִּשְׁתִּים* fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. *פִּשְׁתִּי הָעֵץ* Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and

Arabic by the same word, *كُنَّ*, *كُنَّ*); but this is rendered by LXX., Vulg., Eyr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called *פִּשְׁתִּים הָעֵץ*.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, *De Byssos Antiqu.*, p. 63, considers *פִּשְׁתָּהּ* to be of Egyptian origin, from *𓆎𓅓𓏏𓏂*, prop. thread plant, with the art, *pi*).

פִּת fem. (Prov. 17:1; 23:8) with suffix *פִּתִּי* plur. *פִּתִּים* (from the root *פָּתַח*) a *bit*, a *crumb* of bread, a *morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice *פִּתִּים* like morsels (of bread);" compare Germ. *Glöcken*, used both of bread and snow.

פִּתּוֹת with suff. *פִּתְּהוֹן* Isaiah 3:17; pl. *פִּתּוֹת* *interstice, space between*, Arab. *فوت*, from *فات* VI to stand apart from one another. (It sometimes follows the analogy of verbs *עָוַן* sometimes *עָוָה* as in Arabic). Specially used of the space between the feet, i. e. *pudenda muliebria*, Isa. loc. cit. Figuratively *פִּתּוֹת* the hollowed parts of hinges, 1 Kings 7:50.

פִּתְּאִים see *פִּתִּי*.

פִּתְּאִים adv. (for *פִּתְּעִים* from *פָּתַע* a moment, with the termination *עִי* and *y* changed into *אִי*), *euddenly, in a moment*, Josh. 10:9. It is also put after nouns in genit., as *פִּתְּאִים פָּתַח* sudden terror, Proverbs 3:25; often after *פָּתַע* (with an intensitive power) *פִּתְּעִים פָּתַח* Nu. 6:9; *פִּתְּעִים פָּתַח* Isa. 29:5; also transp. *פִּתְּעִים פָּתַח* Isai. 30:13. With prefix *בְּפִתְּאִים* 2 Ch. 29:36.

פִּתְּכָן m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. *ܦܬܚܐ* in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (*Archiv f. morgenl. Litt.* ii. 313) regards it as compounded of *پتی* an idol, and *پاش*, *پاش* food, as if food set out for deities (in *lectisternia*).

Buhien, on the other hand (in Symb. p. 23), writes it in Persic *باد* *food of a father*, i. e. of a king; this latter appears the preferable explanation. As to the word *בז* *food*, see above at that word. [But see Benfey.]

פִּתְּנָה m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְּנָה Ch. emphat. state, **פִּתְּנָה** m. — (1) *a word*, i. q. *λόγος*, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (*λόγος*), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac *ܦܬܢܐ* id. The origin of this word is to be sought in Persic, in which *پیام*, *پیغام* Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ**, see **פָּתַח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *περάω*, *περάννυμι*, Lat. *pateo*.) Proverbs 20:19, **פָּתַח שְׁפָתָיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. *بَحْر*; to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **פָּתַח לְבָבְךָ** "let not your heart be deceived." Job 31:27. Part. **פָּתוּחַ** simple, foolish, Job 5:2; fem. **פָּתוּחָה** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **לָל** to any thing, Job 31:9.

PIEL **פָּתַח** — (1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπατάω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **פָּתַחְתָּ בְּשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פָּתַח** No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **פָּתַח אֱלֹהִים** "may God concede an ample space to Japheth." a paronomasia is observable in these words.

Derived nouns, **פָּתוּחַ**, **פָּתוּחָה**, Chald. **פָּתַח**, pr. n. **פָּתַח**, and —

פָּתוּחָה ("ingenuousness of God" = holiness, simplicity? unless it rather be for **פָּתוּחָה** "man of God") [Pethuel], pr. n. m. Joel 1:1.

פָּתוּחָה m. 2 Ch. 2:13; Zec. 3:9; pl. **פָּתוּחָהִים** sculpture, engraving, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

פָּתוּחָה ("interpretation of dreams," perhaps i. q. **בֵּית פָּתוּחָה** house, or habitation of the *ἐνερπιδάμ* ["perhaps i. q. Ch. **פָּתוּחָה** table"]), [Pethuc:], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

פָּתוּחָה i. q. **פָּתַח** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. *فَتَحَ*, *فتح*, *ḥtḥ*; id., compare the kindred roots **פָּתַח** and **פָּתַח**, as the eyes, 1 Ki. 8:29 (compare **פָּתַח**; a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח אִתּוֹ פִּי** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **לְ**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (τρέφειν), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. **פָּתוּחָה** one who looses, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח—פתחיה, פתחה, פתחה, פתחה, פתחה, and pr. names פתחיה, פתחה, פתחה.

פתח Ch. to open, Dan. 6:11. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח אשר העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. ܦܬܚܐ Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחה const. פתחה m. opening (of the mouth), Ezr. 16:63; 29:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr. n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתח ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתחים Prov. 1:22, 32, and פתחים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:8; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתחה breadth, Dan. 3:1; Ezra 6:3.

פתחיה ἀπαξ λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתח i. q. Ch. פתח breadth, and פתח round, or i. q. Ch. פתח a cloak.—LXX. χιτών μεσοσπονδυρος. Vulg. fuscina pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתח thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and פתח i. e. a variegated garment for festive occasions."]

פתחיה f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתחיה plur. פתחיות drawn swords, Ps. 55:22. Compare the root No. 2.

פתח m. (from the root פתח), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתח not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתח.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, Job 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See פתחיה.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתח 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתחיה, פתחיה, pr. n. פתחיה, and—

פתחיה m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάρονος, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Πάρον, Itin. Anton. page 163, Wessel. Egypt. Πάρον, and with the art. Πάρον-Πάρον, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, פתח to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתח to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بطن Is. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:15; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.

פִּתְרֹם fut. **יִפְתֹּר** TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense **פִּשֵּׁר**, which see. Ethiopic ሸረረ:). Hence, pr. n. **פִּתְרֹר**, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פִּתְרוֹם [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from **קִצְוֹר**, **קִצְרִים**, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well Παθούρη, i. e. Egypt. Παθούρη southern region. By the modern Copts the same country is called **ΠΑΡΗ** southern region. Gent. n. plur. **פִּתְרִים** Genesis 10:14; see Jablonskii Opuscul. ed. de Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

פִּתְרֹשָׁן see **פִּתְרֹשָׁן**.

פָּתַת TO BREAK ["to part in pieces"], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns **פֶּתַח**, **פִּתּוֹת**; compare also **פָּתַח**.

צ

Tzade, the eighteenth Hebrew letter; as a numeral ninety.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, **ض** *Zad* or *Sad*, a sibilant letter, and **ض** i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by **ظ** *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter **ض** or **ض** (see **צָלַל**); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare **צָרַר** and **צָרַר**. The cognate letters are—
(a) **ס**, which in Aramaean is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots **נָצַר** and **נָצַר**, **נָצַר** and **נָצַר**, **נָצַר** and **נָצַר**.
(b) more rarely **ד**; comp. **צָרַב** and **צָרַב** Arab. **ضَرَبَ**.
(c) the sibilants **ז**, **שׁ**, **ס**; compare **צָלַל** and **צָלַל**.
(d) **ע**, as to this interchange, see p. DCXVIII, A, and—
(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*ts*, *dh*).

Instances are **צָרַב** **ضَرَبَ** **ضَرَبَ** and **צָרַב** **ضَرَبَ** to descend, to bow down; **צָלַל** No. II. i. q. **צָלַל**; whence **צָלַל** i. q. **צָלַל** and **צָלַל** No. III. to tinkle (grillen, schallen), **צָלַל** a rattle (*Schelle*), **צָרַב** i. q. **צָרַב** and **צָרַב** to be bowed down; **צָרַב** and **צָרַב** to creak

(**צָרַב** **κάνθαρος**, *cantharus* = *canalis*); **צָרַב** Æth. **צָרַב** to incline (a vessel), to pour out, **צָרַב** prob. i. q. **צָרַב** to be prosperous; **צָרַב** and **צָרַב** to heap up, to make a heap, hence to bury, etc.

צָרַב f. (with Tzere impure) *excrements, filth, dung*, Eze. 4:12; Deut. 23:14; for **צָרַב**, from the root **צָרַב**, to go out, for to be cast out (*εκπορεύομαι*, Mark 7:19); compare **צָרַב** No. 2; **צָרַב** and **צָרַב**.

צָלַל an unused root; Arab. **ضَال**, to be thin, slender; Med. Ye **ضَال** **ضَالَة** it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. **السدر**; see Schult. on Job, p. 1159. Hence—

צָלַל m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **צָלַל** as being used, in the Aramaean manner, for **צָלַל** shades, i. e. shady trees; like **צָרַב** Aram. **ضَرَبَ**, **ضَرَبَ** Aram. **ضَرَبَ**; compare Hebr. **ضَرَبَ** No. II. So Vulg., Syr., Aben Ezra.

צָלַל an unused and uncertain root. Arab. **ضَال**, is to abound with sheep and goats; but this is a denom.

צָלַל for **צָלַל**; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, *flocks, small cattle*, i. e. *sheep and goats* (So Arab. **ضَال** **ضَال** is wool-producing cattle, opp. to goats; but **ضَال** **ضَال** denotes, however, the wild goat. For sheep and goats = **ضَال** they commonly use **ضَال**; Syr. **ضَال** id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to **צָרַב** herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *sheep*, or *goat*. Exod. 21:37, "if any one steal a *sheep* (שֶׂה), he shall restore four *sheep*" (אַרְבַּע צֹאן); Eze. 45:15.

Note. As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, וַיִּחַוּ הַצֹּאן "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., וַיִּבְרֹךְ הַצֹּאן "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicœne nouns, with a masc., although it means ewes.

צֹאן ("place of flocks"), [Zaanan], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. צֹאן Josh. 15:37.

צֹמְחִים m. plur. constr. צֹמְחֵי Isa. 48:19; with suff. הַצֹּמְחִים Isaiah 61:9 (from the root צָמַח)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) *metaph. descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully מְצִיחֵי צֹמְחֵי *those that spring forth from thy bowels*, Isa. 48:19.

צֶבֶד m.—(1) *a litter*, such as one is carried in *gently and comfortably*; like the Germ. *Cânfte*, from the adj. *sanft* (see the root צָבַד) Pl. צִבִּים Isa. 66:20. LXX. *λαμπήνη*. Numbers 7:3, עֲגֻלֹת צֶבֶד "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἀμαξαι λαμπηναί*.

(2) *a species of lizard* (Arab. *ضب*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָה TO GO FORTH, as a soldier, to war, followed by אֶל against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *صَبَا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. צָבָה.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, *to cause to go forth, to muster soldiers*, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָה const. צָבָה plur. צִבְאוֹת m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host, στρατός* (pr. going forth to war), 1 Sa. 8:13; 10:7, and frequently. צָבָה leader of an army, Gen. 21:22. צָבָה soldiers, Num.

31:53. צָבָה Num. 24:5. צָבָה Num. 31:27, 28; and what is of far more frequent occurrence צָבָה Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) *צָבָה הַשָּׁמַיִם the host of heaven* is applied—(a) to the host of angels that stand round the throne of God (*σπαρια οὐρανίου*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. "צָבָה Ps. 103:21; and "צָבָה Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*δυνάμεις τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, צָבָה הַשָּׁמַיִם, is in opposition to the kings of the earth). Once rather more boldly צָבָה (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere *מְלֵא הָאָרֶץ*, the plants even being included. Genesis 2:1, וַיִּבְרָא אֱלֹהִים וְהָאָרֶץ וְכָל-צָבָאָהּ, which, with the zeugma resolved, is thus explained in Neh. 9:6, הַשָּׁמַיִם וְכָל-צָבָאָהּ הָאָרֶץ וְכָל-אֲשֶׁר עָלֶיהָ; compare Ex. 20:11, הַשָּׁמַיִם וְהָאָרֶץ ... וְכָל-אֲשֶׁר בָּם. Hence Jehovah is very often called—

(b) *יהוה אֱלֹהֵי צָבָאוֹת* Ps. 80:15; *יהוה אֱלֹהֵי צָבָאוֹת* Ps. 5:14; 15:16; 38:17; 44:7; *יהוה אֱלֹהֵי צָבָאוֹת* Ps. 59:6; 80:5; and *יהוה צָבָאוֹת*, "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense *אֱלֹהֵי הַשָּׁמַיִם*, *אֱלֹהֵי צָבָאוֹת*; see *שָׁמַיִם*. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:3; Dan. 10:1, "and the edict is true

לול and (belongs to, a long warfare," to many calamities to be endured.

צבא Ch. fut. **צבא** TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see **צבא** No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, **צבי**.

צבאים and **צבאות** pl. from **צבי** a gazelle.

צבאים ("gazelles"=**צבאים**, or "hyenas"=**צבאים**), [*Zebuim*], Hos. 11:8, and **צבאים** Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

צבב not used in Kal, cogn. **צבב**—(1) TO GO SLOWLY.

(2) to flow, Arab. **صب** to flow, to drop, as water, **صب** to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הצב** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **ההיכל נמונ והצב** "the palace is dissolved, and made to flow down."

Derivatives, **צב**, and—

צבבה with the art. **הצבבה** ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

צבה—(1) i. q. Hebr. **צבא** TO GO FORTH to battle, to wage war, Isa. 29:7, **צבא** i. q. **צבאים** עליה "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **صبا** to come forth, to go out; hence to shine, to be bright, whence **צבי** splendour, glory.

(3) to project, to be prominent (Arab. **صبا** Conj. I. and **صبا** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הצב** and **הצב** (Arab. **صبا** id., Ch. and Syr. **צבא**, **حبا**, which see.)

HIPHIL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

צבה f. **צבה** adj. swelling, Num. 5:21.

צב Ch.—(1) prop. will, desire (from the root **צבא**); also—

(2) a thing, matter, Syr. **حبة** Dan. 6:18, compare **הצב** No. 4.

צבוע m. ἀπ. λεγόμε. Jer. 12:ξ *hyena*, i. q. Arab.

ضبع LXX. *saiva*. Others take it generally as a rapacious animal, compare Talmud, **צבועים**, Arab. **ضباع** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צבע** No. II.

צבט fut. **צבט** TO REACH OUT TO; only once found, Ruth 2:14. Arab. **ضبط** to grasp, to snatch.

צבי m., in pause **צבי** (from the root **צבא** No. 2).

(1) splendour, glory, Isa. 4:2; 24:16; 28:1, 4, 5. **צבי** מְסִלְכוֹת the glory of kingdoms, used of Babylonia, Isa. 13:19. **צבי** הָאֶרֶץ the glorious, or beautiful land, Dan. 11:16, 41; and simply **צבי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:20; Jerem. 3:19; and Dan. 11:45, **הַר צְבִי קֹדֶשׁ** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **ضبي**, Aram. **טבאי**), 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بظي** "nay, by the gazelles!" (do not so and so), like the Germ. *bei Eide nicht*. Pl. **צבאים**, **צבאים** 2 Sam. 2:18; **צבאים** 1 Ch. 12:8; and **צבאות** Cant. 2:7; 3:5.

צבא ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

צביה f. of the noun **צבי**, a female gazelle, Cant. 4:5; 7:4.

צביה ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

צבאים see **צבאים**.

I. **צבע** i. q. **صب** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **צבע**, which see); whence **צבע** something dyed, and **אצבע** a finger, especially the forefinger, so called from being dipped in things, although the Arab. **اصبع** is written with **ع**.

II. **צָבַע** i. q. **سبع** TO RAVEN as a wild beast: whence **צָבִיעַ** a ravenous beast, hyena, Arab. **سبع** and **سباع** a lion; **سباع** ravenous animals.

צָבַע Ch. *to dip into*. PAEL, id. Dan. 4:22.

ITHPAEL **צָבַע** **צָבַע** *to be wet, moistened*, Dan. 4:12, 10, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. **صبغ**.

צָבַע m. *something dyed, a versicoloured garment*, Jud. 5:30.

צִבְעֹן (Ch. "versicolour"), [Zibeon], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

צִבְעִים ("hyenas"), [Zeboim], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

צָבַר fut. **יִצְבֵּר**. TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضبر** id. Kindred is **צָבַר**, whence **צָבֹר** which see.) Hence—

צָבָרִים m. pl. *heaps*, 2 Ki. 10:8.

צָבַת an unused root, Chald. to bind together, whence—

צָבַת or **צָבַת** only in pl. **צָבָתִים** a handful, once found Ruth 2:16.

צָד m. with suff. **צָדוֹ**, pl. **צָדִים** (from the root **צָדַר** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יְמִין**). **צָד** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

צָד Ch. i. q. Heb. No. 1, *side*. **צָדָר** on the side, or part of, Dan. 6:5. **לְצָד** at or against the part of, Vulg. *contra*, Dan. 7:25.

צָדָא Ch. *purpose, design*. Daniel 3:14, **הֲצָדָא** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

צָדַד Arabic **ضد** and **ضد** TO TURN ONESELF from any one, to turn to him the side, not the face, hence Conj. III. to oppose oneself to any one, to

be adverse to him. Hence **צָד** side, also adversary, and—

צָדָד or **צָדָדָה** ("a mountain," pr. "the side of a mountain," Arab. **ضد**, [Zedad], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

צָדָה [see below] (kindred to the verb **צָדַד**, TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **נָפֶשׁ** to lie in wait for life, 1 Sa. 24:12. Derivatives, **צָדָה**, Ch. **ضد**.

NIPHAL, according to the Chaldee and Syriac use, to be desolated (perhaps prop. to be taken by lying in wait), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) to lay waste a country or city; so Ch. etc."

"NIPHAL, to be laid waste, used of cities, Zeph 3:6. Parall. **נָפֶשׁ**. Jerome, *desolatae sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES on any thing. So Syr." Hence—

"(2) to fix the mind on anything, to search for, followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

צָדָה see **צָדָה**.

צָדוֹק ("just"), [Zadok], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron. 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

צָדָה f. *lying in wait, deliberate purpose*, Nu. 35:20, 22; from the root **צָדָה**.

צָדִים, with the art. **הַצָּדִים** ("sides"), [Ziddim], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

צָדִיק adj.—(1) just, righteous (geredht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Psa. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** kar' *ἐξουχῆς*); also, as fulfilling his promises, Neh. 9:8, **וְיָצַדְנוּ בְּיָדָיו** וְיָצַדְנוּ בְּיָדָיו **אֶתְּהָא** "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) one who has a just cause (ber Recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **וְהַצָּדִיק**

וְאֵלֵינוּ הַיְשָׁשִׁים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is אֲמָרָה). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rechtlich), *honest, virtuous, pious* (all of which are comprehended by Cicero under the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur*. De Fin. v. 23, *justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תְּקִימָה, נְקִי, and very often opposed to אֲשֶׁר Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Ps. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צִדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צִדִּיק the powerful warrior, as if it were the same as עֶיִץ verse 25; but צִדִּיק אֲשֶׁר is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צִדִּיק fut. יִצְדֵּק pr. TO BE RIGHT, STRAIGHT, i. q. אֲשֶׁר as of a straight way (see צֶדֶק Ps. 23:3). (Arab. صَدَق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܐܕܝܢ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, אֲדָמָה בְּמִנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to אֲשֶׁר to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense] Isa. 46:25.

(3) *to be upright, righteous* (see צִדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by אֲשֶׁר Ps. 143:2; אֲלֵךְ Job 9:2; 25:4; אֲמָרָה Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eccl. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, נִצְדָק כְּשֶׁר Vulg. not amiss, mundabitur sanctuarium.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]), Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, נִצְדָקָה נִפְשָׁהּ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by נִפְשִׁי oneself, Job 32:2.

HIPHAL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by ? [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*.—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (iem. Recht geben), to approve of any one's opinion; see Kal No. 2. b, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צִדְקָה, צִדְקָהּ, צִדְקָהּ, צִדְקָהּ.

צֶדֶק with suff. צִדְקָה m.—(1) in a physical sense, *straightness, rightness*, i. q. צֶדֶק. Ps. 23:3, צִדְקָה "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare צֶדֶק No. 2, a; Ps. 15:2, צֶדֶק "one doing what is right," acting rightly; compare צֶדֶק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, צֶדֶק "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence צֶדֶק אֲשֶׁר to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; צֶדֶק אֲשֶׁר just judgment, Isa. 58:2; צֶדֶק, כֶּלֶם, אֲנִי just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; צֶדֶק אֲנִי just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause of any one*, Ps. 7:9, "judge me אֲנִי according to my right," Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צֶדֶק וְיִשְׁטָם what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. the truth, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 35:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, ישועה Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9 (compare verse 13). Used of the servant of God, Isa. 42:6; קראתיך, "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13, צדקתיהוה בְּצֶדֶק "I raised him up (that he may come) with deliverance;" also i. q. צדקה Isa. 61:3, הַצֶּדֶק "terebinths of blessing" (auf denen Gottes Segen ruht, gesegnete Zerebinthen, as it is said gesegnete Eand). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדקה f.—(1) *rectitude, right*. (A trace of the original meaning is found in the phrase הֲלֹךְ צִדְקוֹת Isa. 33:15.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הַמָּוֶרָה לְצִדְקָה "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king. Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צִדְקוֹת מְרִיזֵנוּ "his justice (acts of justice) towards his princes," i. e. aid extended to them. victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צדקה צדקה Isaiah 56:1; 58:2. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צִדְקוֹת righteous acts, Isaiah 64:5. צדקה צדקה piety such as pleases God, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ελεημοσύνη, Deuteron. 6:25; 34:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

ישועה, ישועה), Isai. 45:8; 46:13; 48:18; 51:6, 8, 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.

צדקה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud. and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac ܥܕܩܬܐ, compare צדקה No. 3 fin.

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n.—(1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name צדקיהו, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3.—(2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיהו 1 Ki. 22:11.—(3) Jer. 29:21, 22.—(4) 1 Ch. 3:16.—(5) Jer. 36:12.

צדק TO SHINE, kindred to the root צהב [Arab. صهب], see more at the root צהב.

HOPHAL, part. מְצֻיָּה *polished, shining* (like gold), Ezra 8:27. Hence—

צדק m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צדק an unused root, i. q. צהח, צהח (which see), pr. to be white, shining; hence to be sunny, shone upon and dried up by the sun (Syr. and Ch. צהח to be thirsty). Hence צהח, צהח, צהח [under צהח in Thes.]. In Arabic, the middle radical ה being softened, there is صوى, صوى to dry up; and in Hebrew צהח, in the noun צהח.

צדק—(1) i. q. צהח, צהח (see at the root צהח), TO SHINE, see Hiphil. It is applied—

(2) to an acute and clear voice; hence to neigh as a horse, (Arab. صهل compare צהח and צהח), Jer. 5:8; to shout for joy, to cry out (for joy), used of persons, Isa. 12:6; 54:1; followed by צהח because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צהח צהח "make thy voice shrill," i. e. cry with a loud voice.

HIPHI, causat. of Kal No. 1, to cause to shine, Ps. 104:15.

Derivative, צהחה.

צדק (like the kindred verbs צהח, צהח, צהח, see under צהח), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and ظهر to be pure; both coming from the idea of shining. Hence צהח light, splendour, and צהח oil, so called from its brightness.

—(1) *to constitute, to appoint* (bestellen) — (a) any one over any thing, followed by an acc. of person, and ל of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2. — (b) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, "all the host of it (the heaven) have I appointed," caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by ל 2:16; 28:6; Esth. 2:10, 20; followed by אֶל Gen. 50:16; followed by בְּ Ex. 1:22. The express words of the command are subjoined with לֵאמֹר e.g. Gen. 26:11, אֶת־כָּל־הָעָם , $\text{וַיֹּצִי אֲבִימֶלֶךְ}$ "and Abimelech commanded all the people, saying," etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with בְּ prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and וַיַּעַזְבֵּן (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands to any one* (jem. *etwas bestellen*), *to delegate any one with commands, to commission*, Jerem. 14:14; 23:32; followed by ל of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also אֶל is prefixed, Ex. 6:13; and בְּ Psa. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said לְבֵיתוֹ or לְבֵיתוֹ וַיֹּצִי to give (last) commands to one's family, i.e. to make a will (sein *Wunsch befehlen*), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צוֹתֵר testament).

PUAL, *to be commanded*. Levit. 8:35, וַיִּצְוֵנִי "so am I commanded," this charge is given to me. Eze. 12:7, וַיִּצְוֵנִי "even as I was commanded." Followed by בְּ of the person who gives the command, Nu. 36:2.

Derivatives, צוֹ , צִוּוּ , צִוָּה ["and צִי "].

צוֹר TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صاح for صاح . I suppose both to be softened from the harder צוֹר , صرخ , compare Isaiah 42:11 and 13.) Hence —

צוֹתָר fem. outcry, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוֹל an unused root, prob. i. q. צל No. II, *to be sunk*, whence מְצוֹלָה , מְצוֹלָה and —

צוֹלָה f. the depth of the sea, abyss, Isa. 44:27.

צוֹם TO FAST. (Arabic صام Aram. id. The primary idea lies in the mouth being shut; see as to roots ending in m above at צָמַם page ccm, B.) Jud. 20:26; Zec. 7:5, $\text{הָיָה צוֹם צִמְתָּנִי}$ "have ye fasted to me?" where the suffix must be regarded as a dative.

Hence —

צוֹם m. fasting, a fast, 2 Sa. 12:16. Pl. צוֹמוֹת Est. 9:31.

צוּרַע an unused root, i. q. סַחַג to form, to carry on the trade of a goldsmith. Hence צוּרָעִים .

צוּרַע ("smallness"), [Zuar], pr. n. m. Num. 1:8; 2:5.

צוּרַח TO OVERFLOW, followed by ל to overflow any one, Lam. 3:54.

HIPHIL — (1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, צָרַח , צָרַחָה , and —

צוּרַח m. — (1) honey as dropping from the comb, so called from its overflowing, Prov. 16:24. Plural צוּרָחִים Ps. 19:11.

(2) [Zuph], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in כְּתִיב there is צוּרִי), and צוּרִי 1 Ch. 6:11.

[צוּפָה ("cruse," from צָפַה) Zopha, pr. n. m. 1 Ch. 7:35, 36.]

[צוּפִי see צוּפִי .]

צוּפָר (perhaps i. q. Syr. ܥܘܦܪ "impudent" [in Thes. this derivation and the meaning of the Syriac word are questioned]), [Zophar], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוּרִין i. q. נִצֵּן and נִצֵּן (comp. נִצֵּן) — (1) TO SHINE, see Hiphil.

(2) *to flourish*, pret. צָצַר Ezek. 7:10 (metaph.).

HIPHIL, fut. יִצְרִין part. צֹרֵץ (Cant. 2:9) — (1) *to shine, to be bright* (prop. to emit splendour, comp. הִאִיר), 132:18; hence *to glance forth*, i.e. to look by stealth (properly to make the eyes shine). Cant. 2:9, $\text{מִצְרִין מִן הַתְּרָבִים}$ "glancing forth through the lattice." Arab. وصى and وصوص *to glance* (as a

woman) through the holes of a vail; compare Germ. blinten, blinzen.

(2) *to flourish* (prop. to produce flowers), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיץ, צִיץ.

I. צִוֵּק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Æth. ጠፋ: to straiten, to compress, kindred roots are עָקַם, and also עָקַם, and those connected with them.)

HIPHIL צִוֵּק—(1) *to straiten, to press upon* any one, followed by a dat. and acc., Deu. 28:53, seqq.; Jer. 19:9; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. מְצִיֵּק oppressor, Isaiah 51:13.

(2) *to urge* any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, צִוֵּק, צִוֵּק, צִוֵּק, צִוֵּק, צִוֵּק.

II. צִוֵּק—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבָן צִוֵּק נְחֹשֶׁת "and the stone is poured out (to make) brass," i. e. they melt the ore into brass. Metaph. Isa. 26:16, צִוֵּקוּ לַחַשׁ "they pour out a prayer" (צִוֵּק, Milra, is pret. Kal with Nun paragogic, for יָצַק).

(2) i. q. יָצַק *to set up*; whence מְצִוֵּק a column.

צִוֵּק m. *distress*, Dan. 9:25, and—

צִוֵּק f. id. Pro. 1:27; Isa. 30:6.

צֹר, צֹר ("rock," i. q. צֹר), pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܫ, ܛܪܫ, a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus (צֹר 2 Sa. 24:7, and עִיר ܛܪܫ Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צֹר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצֹר (צֹר Τύρον), or more fully לצֹר אִם צֹרִים of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called ܥܘܪ are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צֹר, which see.

צֹר fut. יִצֹר, aq. יִצֹר (like the kindred root צָרַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll), i. q. צָרַר No. 1. Pret. צָרַר Deut. 14:25; יִצֹר 2 Ki. 12:11; וַיִּצֹר 5:23.

(2) *to press with siege, to besiege* a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; על Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and אל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, צָרַרְתִּי עָלֶיךָ מָצֵב i. e. "I will push forward hosts (of soldiers) against thee" (אֲנִי מִשְׁבֵּת נֹכַח עֵינֶיךָ). Metaph. Psalm 139:5, אָחֹז וְקָרַם צָרַתִּי, "thou besettest me on every side," so that I cannot flee from thee.

(3) *to urge, to press upon* any one in pursuit, i. q. צָרַר No. 4, Deu. 2:9; Exod. 23:22. Part. צָרִים Esth. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. to press with a knife, compare צָרַר to press, to cut), *to divide*. Arab. صال Med. Waw id. Hence צָר edge.

(5) *to form*, i. q. יָצַר (derived from the idea of cutting), Arab. صور id., fut. יִצֹר Ex. 32:4; 1 Kings 7:15; and יִצֹר Jer. 1:5 כְּחִיב. (Aram. id.)

Derivatives, צָר, צָר, צָר, צָר, צָר, צָר, צָר, צָר, צָר, צָר.

צֹר m.—(1) *stone, pebble* (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צֹר נְחֹלִים "the pebbles of the brooks" (compare Gramm. § 106, 3, c).

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel. Isa. 30:29; Deut. 32:37, "the rock where they took refuge;" Ps. 18:3, 32, 47. By another figure (drawn from a quarry); it is applied to the founder of a nation Isa. 51:1. Pl. צֹרוֹת Job 28:10.

(3) *edge*, from the root No. 4. Psalm 69:44, צֹר הָרֶבֶת "the edge of a sword," according to which analogy, Josh. 5:2, 3, הָרֶבֶת צָרִים are sharp knives, compare צָר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean knives made of stone (compare צָר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jog. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἡμεῖς οὐκ ἐποίησαμεν οὐδὲν ἐκ τούτων ὅτι ἐλάλησεν ὁ κύριος ἐν τῇ ῥαβδί.

also called נֶחֱשֶׁת Num. 26:13.—(2) Gen. 23:8; 25:9.
—(3) 1 Ch. 4:7.

יָ m. (for יָהִי from the root יָהִי [in Thes. from יָהִי])—(1) *dryness, a dry region, a desert*; whence יָ an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive יָצָא from יָצָא with the signification of erecting, setting up; compare יָצָא a column), Isa. 33:21. Plur. יָצָא Num. 24:24, and יָצָא Dan. 11:30. Castell brings forward from the Arabic صَوَايَة small vessel, but in the Kamûs this word is not found.

צִיבָּה (for נְצִיבָה "a plant"), [*Ziba*], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צַיַּד m. (from the root צָוּד to hunt)—(1) *hunt-*
i7q, Gen. 10 : 9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צִיד.

צֵיד (from the root צוּד) m., *a hunter*, Jer. 16: 16.

צִידָה or צִדָּה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܥܝܕܐ id.); whence the denom. הִצִּיד; see צַד Hithpael.

צִידוֹן ("fishing") pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן הַגְּדוֹלָה (*Sidon the great*, or *Sidon the metropolis*), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδώνιον, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicia), 1 Ki. 16:31; and why there is on the coins of Tyre (see צָר, צָרָה, *lazar* (money) "of Tyre, the metropolis of the Sidonians." See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צִידוֹן, *lazar* (צָרָה, *lazar* of *Sidon*, of the *Sidonians*). Within the walls of the ancient city there is a village called צִידוֹן. Hence the Gentile noun —

צִידֹנִי *a Sidonian*, Deut. 3:9; **צִידֹנִיָּה** *a Sidonian woman*, 1 Ki. 11:1

צִירָה an unused root, : צִירָהּ which see; *to be sunny, arid*; hence צִיּוֹן.

צִיָּה *f. aridity, drought*, Job 24:19; whence **צִיָּה** *arid, desert land*, Psa. 63:2; 107:35. Without **צִיָּה** *id.*, Ps. 78:17. Root **צָהָה**.

צִיחַ *m. arid land*, Isaiah 25:5; 32:2; from the root **צִיחַ**.

ܣܘܢܝܐ (a "sunny place," a "sunny mountain,"
 from the root ܣܘܢܐ [in Thes. from ܣܘܢܐ]; comp. Arab.
 ܣܘܢܐ a fortress; the radical *h* is retained in Syriac and

Arabic, in which the name is written (القدس, صهيون)
pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (frin.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see בת ציון No. 5) בְּת צִיּוֹן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and אִשְׁתֵּי צִיּוֹן Isa. 12:6; but בָּנוֹת צִיּוֹן are the *women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל "The Zion of the Holy One of Israel," i. e. sacred to him.

מִצֵּי *m. cippus*, a pillar; so called from its being set up, erected (see the root מִצָּ Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way. Jer. 31:21.

צִיָּה see צָהָה.

דְּבָרִים (from דָּבָר, דְּבָרִים a desert; with the termination יָ) only in plur. דְּבָרִים *dwellers in the desert*.—(a) persons, i. e. *nomades*, shepherds, Ps. 72:9; 74:14.—(b) animals, i. e. *jackals, ostriches, wild beasts*, Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

י"ז see י"ז.

צִיֵּן *m. prison* ["or stocks"], Jer. 29:20, *from*
the root צָנַן.

צִירָעָה ("smallness"), [Zior], pr. n. of a town in the tribe of Judah, Josh. 15:54.

צִירָה see צִירָה No. 2.

צִירָה see צִירָה.

צִירָה (from the root צִיר) — (1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. צִירִים (for צִירִים comp. וְצִירִים, וְצִירִים) 1 Ki. 6:18.

(3) *a wing* (compare at the root צִירָה), Jer. 48:9.

(4) [Ziz], pr. n. of a town, only once, 2 Ch. 20:16.

צִירָה f. *a flower*. Isaiah 28:4, צִירָה הַנִּבֶּל "a flower of fading," i. e. a fading flower, compare verse 1.

צִירָה (for צִירָה) f. prop. *something like a flower or feather* (from צִיר with the fem. adj. termination ת), hence — (1) *the forelock of the hair* (comp. the root צִירָה), Eze. 8:3.

(2) *the borders, the fringed edges* (Zuafte, Zrobbe), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

צִירָה, צִירָה, צִירָה [Ziklag], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from צִירָה an outflowing of a fountain).

צִיר a root of doubtful authority, as a verb; as far as may be gathered from the derivatives —

(1) *to go in a circle* (kindred to צִיר, צִיר, צִיר, whence צִיר hinge, writhing pain).

(2) *to go* (Arab. صار Med. Ye, to go, to arrive, comp. צִיר, whence צִיר a messenger. Hence —

HITHPAEL הִצִּירָה Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramaean, and the ancient interpreters have all given it as הִצִּירָה "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

I. צִיר m. — (1) *the hinge of a door*, Prov. 26:14, from the root צִיר No. 1. From the same —

(2) *pains* (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare צִיר V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

II. צִיר m. (from the root צִיר No. 5) — (1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 נְחִיב

צִלָּה m. (f. Isa. 38:8, compare the form צִלָּה), with suff. צִלָּה (from the root צִלָּה No. III) *a shadow* (Arab.

ظِل), Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7,

"all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also — (a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13. — (b) of a roof which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form צִלָּה.

צִלָּה PAEL, TO PRAY, Daniel 6:11; Ezra 6:10. (Syr. Arab. صَلَّ, and Æth. id.)

צִלָּה TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab.

صَلَّ id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence צִלָּה.

צִלָּה ("shadow"), [Zillah], pr. n. of a wife of Lamech, Gen. 4:19, 22.

צִלָּה, in צִלָּה קִרִי, ἀπ. λεγόμεν., κολλύρα, or a round cake. Jud. 7:13, צִלָּה לֶחֶם שְׁעִירִים, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root צִלָּה No. II, where see it.

צִלָּה fut. יִצִּלָּה — (1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare צִלָּה.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by צִלָּה Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by צִלָּה 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare צִלָּה No. 2, d.)

(3) *to go on well, to prosper, to succeed as an affair*, (comp. Gerin. durchgehen, Fortgang haben; Lat. *lex perfertur*; Heb. צִלָּה, צִלָּה), Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30, *to flourish* of a plant (*fortkommen*), Ezek. 17:9, 10

Followed by ל to prosper for anything, *to be fit* for anything, Jer. 13:7, 10. (Arab. صَلَح to be fit.)

HIPHIL—(1) trans. *to make successful, to prosper*—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 16:5; followed by ל Neh. 1:11; 2:20.

(2) *to accomplish prosperously, to finish well*, 2 Chr. 7:11; Dan. 8:25; especially with the nouns דַּרְכּוֹ , דַּרְכֵּי to make one's way or counsel prosper, *to be successful*, Deut. 28:29. Psalm 37:7, $\text{מַצְלִיחַ דְּרָכָיו}$ "one who is successful in all things." Hence without the acc. *to be successful*, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[“II. צִלַּח i. q. Ch. זָלַח *to flow, to be poured out* as water. Hence צִלְחִית , צִלְחָה .”]

צִלַּח Ch. i. q. Heb. צִלַּח , APHEL הִצְלִיחַ (Heb. form)—(1) trans. *to cause any one to go on well*, i. e. to promote quickly to public offices and honour (*idneil avaniren*, sein Glück machen lassen), Dan. 3:30; *to accomplish anything prosperously*, Ezr. 6:14.

(2) *to be prospered*, i. e. to be raised to great honours, Daniel 6:29; *to be prospered as a thing*, Ezr. 5:8.

צִלְחָה f. only pl. צִלְחוֹת 2 Ch. 35:13, *pans*, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see צִלַּח II.], (see צִלַּח No. 1); whence Arab. زِلْحَم a shallow channel of a river, also زِلْحَم large pans, Æth. with the letters transposed ጸሐፍ : platter.

צִלְחִית f. id. 2 Ki. 2:20.

צִלְחָת id. Prov. 19:24; 26:15.

צִלִּי m. *something roasted*, Ex. 12:8, 9, from the root צָלַה .

צִלִּיל see צִלִּיל .

I. צִלַּל TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab. صَلَّ , Syr. ܨܠܐ id. Compare the Germ. *schallen*, *Schelle*, and without the sibilant ḥallen , *gellen*; Arabic جلجل a cymbal. *L* being changed into *n*, it answers to طين Lat. *tinnit*). It is applied to the lips quivering with fear, Hab. 3:16. Derivatives, צִלְצִל , צִלְצִלִּים .

II. צָלַל Arab. ضَلَّ pr. TO BE ROLLED DOWN, TO ROLL ONESELF (*ḥinabrollen*), kindred to the root لָל (as to which see p. CLXXII, B), inasmuch as the letters ض , ض come very near to the force of gutturals and palatals (see p. DCCVIII, A, and Ewald's Gramm. p. 33). Hence צָלַל or צָלִיל Jud. 7:13, i. q. נָלִיל or נָלִיל = *καλλύρα* a round cake of bread. The verb occurs once, Exodus 15:10, $\text{צָלְלוּ בְּנוֹפֶרֶת}$ “they are rolled down like lead.” (Arab. ضَلَّ is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred צָלַל , namely צִלְלָה , צִלְלָה .

III. צָלַל (Arab. ظَلَّ), TO BE SHADED, DUSKY, Neh. 13:19.

HIPHIL, part. מַצִּל shadowing, Eze. 31:3.

Derivatives, צִל , צִלָּה , צִלְמוֹת , צִלְמָה , and pr. n. צִלָּה , צִלְמוֹת , צִלְמוֹת .

צִלָּה with suff. צִלְלָהּ , pl. צִלְלִים const. צִלְלִי a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare צִלְלִים .

צִלְפֹּנִי (“the shadow looking at me”), [*Ha-zelel-poni*], pr. n. m. with art. 1 Ch. 4:3.

צִלֵּם an unused root, Æth. ጸልፍ : TO BE SHADY, Arab. ظَلِم to be obscure. ظُلْم darkness. Hence—

צִלֵּם m. with suff. צִלְמוֹ —(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare *σκια*, *σκιασμα*, *σκιαγραφία*), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald. ܨܠܡܐ , ܨܠܡܐ id., Arab. صنم an image, the letters ن and ل being interchanged.)

צִלֵּם , צִלֵּם Ch. emphat. state, צִלְמוֹת m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

צִלְמוֹן (“shady”), [*Zalmon*, *Salmon*], pr. n.—(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

צִלְמוֹנָה (“shady”), [*Zalmonah*], pr. n. of station of the Israelites in the desert, Nu. 33:41.

צלמות f. pr. *shadow of death* (comp. of **צל** shadow, and **מות** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **צלמות** "the gates of darkness."

צלמנע (perhaps for **צל מקנע** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

צלע TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צלע**), Gen. 32:32. Part. f. **הצלעה** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

צלע constr. **צלע** and **צלע** (of a segolate form), with suff. **צלע** f. (but pl. **צלעים** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צלעות** *beams* (as if the ribs of a building, *Scrippe*, *Rippenwert*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **ברתות** in the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **צלעי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צלעים** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צלעות**, constr. **צלעות** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צניע**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. **צניע**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **צניע** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

צלע [with suff. **צלע**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

צלח an unused root, Syr. *to break, to wound*; whence—

צלח ("fracture," "wound"), [*Zalaph*], pr. n. m. Neh. 3:30.

צלפהד ("fracture," or "first rupture," per-

haps "firstborn," compare **צלפחד**), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

צלח ("shade in the heat of the sun," from **צל** shadow, and **צלח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

צלצל (Deut. 28:42 [in pause **צלצל**]), constr. **צלצל** (Job 40:31, and Isa. 18:1), pl. **צלצלים**, see No. 2 (from the root **צלצל** No. I.)—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

צלצל to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound* of wings (see No. 3). Hence, Isa. 18:1, **צלצל** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (waffen-) klirrender (Heeres-) flügel*, i. e. Æthiopia. Armies in this passage are called wings (see **צלצל** No. 1), and in this double use of the word there is an ingenious play of words, since **צלצל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. **צלצלים**, constr. state **צלצלים** *cymbals* (*die Beeten*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) a stridulous insect, a cricket, Deut. 28:42.

צלח an unused root, Ch. *to cleave*; whence—

צלח ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

צלחתי (contr. from **צלחתי** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

צמא see **צמים**.

צמא fut. **צמא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *διδάω, sitio*) any person or thing, followed by **ל** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צמא**.)

Hence the four nouns which follow—

צמא m. *thirst*, Eze. 19:13.

צמא m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:2.

צמאה fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. צנע.

צמאון masc. *a thirsty* i.e. *arid region*, Deu. 2:15; Isa. 35:7.

צמד not used in KAL, Arab. ضمد Syr. ܥܡܕ to BIND, TO FASTEN, kindred to the root צמם (compare צמם and צמם).

NIPHAL, *to be fastened*, i.e. *to adhere*; in this phrase, נצמד לבעל פער "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Psa. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHAL, with the addition of מרמה *to frame* deceit, Ps. 50:19.

Derivatives, צמד and —

צמד m. with suff. צמדי — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רכבים צמדים "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, צמדי פרשים "pairs of horsemen" (comp. פרש), verse 9.

(2) *a yoke* [as a measure of land], jugum s. jugum agri, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[צמח Isa. 5:13; see צמח].

צמח fem. *a woman's vail*, Cant. 4:1; 6:7; Isa. 47:2; from the root צמח No. 2.

צמח m. *dried grapes*, and *cakes made of them*; Ital. *simuki*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צמח.

צמח TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitively, Ecc. 2:6, יצר צמח עצים "the wood sprouting forth," i.e. producing trees. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. ܥܡܕ to shine, Arab. طم id).

PIEL, i. q. Kal (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHAL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. *to cause deliverance* [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence—

צמח with suffix צמחי *a sprout*, always [?]

collect. *things which sprout forth* from the earth produce, fruit of the earth, Gen. 19:25; Hos. 8:7 Eze. 16:7; Ps. 65:11. Hence צמח יהוה Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i. q. פרי הארץ in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand צמח the branch or offspring of God, to be the Messiah, which is prevented by פרי in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צמח צדקה, צמח צדקה, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צמח branch, or offspring, i.e. of God.

צמד m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root צמד.

צמח masc. sing. (of the form צמח from the root צמח) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, ושאף צמים חילם "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צמים in this place by *thirsting*, as though it were the same as צמאים, which would contradict the laws of the language.

צמית f. prop. *extinction* (from the root צמח), whence "to be sold לעצמית i.e. for ever," i. q. לעולם Lev. 25:23, 30.

צמד an unused root. — (1) *to twine, to weave*, like the Arab. طم, cognate to the verb ضم to bind (whence צמים a snare), and Hebr. צמד, which see.

(2) *to bind fast a vail, to vail*, i. q. Chald. צמד; hence צמה.

צמד TO DRY UP, used of the breasts, Hos. 9:14 hence צמדי.

צמר an unused root, perhaps i. q. צמר and Arab. transp. **صم** to cut off. Hence—

צמר with suff. צמרי m. *wool* (perhaps so called from its being shorn off, compare **צמר** fleece, from **צמר**), Ch. **צמר** (which see), Lev. 13:47; Deut. 22:11.

צמרי Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

צמרים [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **צמרים** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

צמרת f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צמל**, **צמא**, **צמח**, **צמח**, Gr. *οἶδς ἄστρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

צמח pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צום**, **צום**, **צום** and many others ending in **ח**, see page 100, B); trans. to cut off, to destroy, prop. to bring to silence, Lam. 3:53.

PIPHAL, to be extinguished, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPEL **צמח** id. Ps. 88:17, where **צמח** occurs for **צמח**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long u, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **צמח**, for **צמח**, and in Gr. and Lat. *homo*, *socors*, for *hemo* (*semo*), *secors*; *genui*, *γόνυ*; *vioc*, *novus*; *σκόπελος*, *scopulus*. Compare **קמח**, **קמח**

Derivative, **צמח**.

צ see **צנה** No. I.

צ [*Zin*], pr. n. (Talmud **צ**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of **צ** Num. 13:21; 20:1; 27:14; with **ח** parag. **צנה** Num. 34:4; Josh. 15:3.

צנה an unused root, i. q. **צנה**, Arab. **ضنا** IV. to have much cattle.

צנה comm. Num. 32:24, and **צנה** Ps. 8:8, i. q. **צנה** cattle, especially sheep.

צנה—(I.) a thorn (from the root **צנה** No. I.), **צנה** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צנה** is used figuratively of *hooks*, compare **צנה**, Am. 4:2.

(II.) a shield (from the root **צנה** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) cooling, refreshment, Prov. 25:13, from the root **צנה** No. III.

צנה see **צנה**.

צנה or **צנה** i. q. **צנה** Isa. 62:3, כחב, from the root **צנה**.

צנה m. a cataract (so called from its rushing noise, see under **צנה**), Ps. 42:8; a water-course, 2 Sa. 5:8.

צנה TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **צנה** and it went down into the earth." (Cogn. is **צנה** to bow down, see the concluding remark under the letter **צ**, p. DCCXVIII, A.)

צנים m. pl. thorns, prickles, Nu. 33:55; Josh. 23:13; from the root **צנה** No. I.

צנה m. tiara, a bandage twined round the head of men, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צנה** to wind round; see **צנה**.

צנם pr. TO BE HARD, as in the Samar. language; comp. **צנם** a rock. Part. pass. **צנם** barren (used of ears of corn), Gen. 41:23. Compare **צנם**.

צנה—(I) i. q. **צנה** TO BE SHARP, TO PRICK; hence **צנה**, **צנה** a thorn, thorns.

(II) i. q. **צנה** to protect (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. DCCXVIII, A); whence **צנה** No. II, a shield ["also **צנה**"].

(III) from the Chaldee usage, i. q. **צנה** No. 3 (**ל** and **נ** being interchanged), to be cold; whence **צנה** No. III.

צנה see **צנה**.

צנע TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **צנע**. [In Thes. to depress; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHL, to act submissively, modestly, Mic. 6:8

צָנַף fut. יִצְנֹף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4—Isaiah 22:18, יִצְנֹף צָנָף, "rolling he will roll thee, like a ball."

Derivatives, צָנִיף, מִצְנֵף, and —

צָנֶפֶה f. a ball, Isa. 22:12.

צָנֶזֶת f. a basket (see the cognate forms under the word סָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַן No. II; the meaning there given is a vessel], Ex. 16:33.

צָנַק an unused root; Samar. to shut up; whence צִינָק.

צָנַח an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַח (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. (sch)narren, (sch)nurren (like צָנַח narren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (taufchen). Hence צָנַח. The same power appears to have belonged to צָנַח and the quadriliterals צָנַחַר, צָנַחֵר; whence צָנַחֵר and צָנַחֵר, the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנַחֵר cantharus, i. e. a channel.

צָנַחֵר f. pl. מִן צָנַחֵר, canthari, channels, tubes, through which the oil of the vessel (זָלָה) flows to the lamps, Zec. 4:12. See the root צָנַח.

צָעַד — (1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einfers[schreiten]), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. صعد to go up); poet. transit. to cause to go up (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צֶעֶרָה עַל־שָׂר, "the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall." Commonly taken, "the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בָּנוֹת צֶעֶרָה עַל־שָׂר "the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات صعد) (lie in) wait." [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean "wild beasts," but "wild asses."]

HIPHIL, to cause some one to hasten his steps to persecute. Job 18:14, תַּעֲזִירָהוּ לְסֹלֶךְ בְּלָהוֹת "terrors persecute him like a (hostile) king." [Better as in Thes. "make him go down to the king of terrors."]

Derivatives, מִצְעָרָה, מִצְעָר, [and the following words].

צֶעֶד m. a step, 2 Sa. 6:13; Ps. 18:37, and —

צֶעֶדָה f. — (1) a going (of God), 2 Sa. 5:24.

(2) pl. stepping chains, Arab. مصعادات, which were worn by Oriental women fastened to the ankle-band (עֶקֶב) of each leg, so that they were forced to walk elegantly with short steps (סֹפֵף), Isaiah 3:20; compare מִצְעָרָה.

צֶעַה — (1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Eth. ማመድ: to pour out, צ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), κατακλινεσθαι, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

צֶעֶר for צֶעֶר Jer. 14:3; 48:4 כחֵיב.

צֶעִיף m. (from the root צָעַף), a woman's veil, Gen. 24:65; 38:14.

צָעִיר m. — (1) adj. small, little (Arab. صغير), — (a) in number, Mic. 5:1; Isa. 60:22. — (b) in age, younger, Gen. 19:31; with the addition of צָעִיר Job 30:1. — (c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

צֶעִירָה f. subst. smallness (of age), Gen. 43:33

צָעַן TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. ظعن), Isa. 33:20.

צָעַן [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called **ΣΑΝΗ** and **ΣΑΝΗ** (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

צָעֲנִיחַ ("removings"), [Zaananim, Za-

naim], pr. n. of a town of the Kenites in the tribe of Naphtali. Josh. 19:33; Jud. 4:11.

צַפֵּה an unused root, prob. i. q. **צָפַה** to cover over, to cover, whence **צָפַה** a veil.

צַפְּעִים m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צָפַה** which see.

צָעַק i. q. **צָעַק** (which see; compare **צָעַק** and **צָעַק**) TO CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **לֵא** of pers. Gen. 41:55; Jud. 4:3; followed by **לֵא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **צָעַק חַסֵּם** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHAL, to call together, like **הִצְעִיק** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

צָעַקָה f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צָעַקְתֶּם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

צָעַר TO BE SMALL, Arab. **صَغَرَ**, Syr. **احْذَر** (comp. **וָצִיר**, **וָצִיר**), metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **גָּדַר**). Zec. 13:7.

Derivatives, **צָעִיר**, **צָעִירָה**, **צָעִירָה**; pr. n. **צָעִיר**, **צָעִירָה**, and—

צָעִיר and **צָעִירָה** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **צָעִירָה**.

צָפַה (cognate to the verb **צָפַה**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَفَدَ** to join together).

צָפַה—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **צָפַה**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשְׁקִיף**. With this accord **σκέπω, σκόπος, σκοπῶ**; and even in Lat. transp. *specio, specto, specula*, etc). Isa. 21:5; see **צָפַה**. Used of a tower which has a wide view, Cant. 7:5. Part. **צָפַה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. Hab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צָפַה אֶפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **אֵל** Ps. 66:7; followed by **בֵּין** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **אֵל** Psa. 37:32.—(d) to select (*aufserheben*), i. q. **רָאָה**. Job 15:22, **צָפַה הוּא אֶלִי הָרֶבֶב** "selected (or destined) for the sword" (**צָפַה** for **צָפַה**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **צָפַה** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **אֵל** of the thing which any one watches for and expects (as aid), Lam. 4:17; **אֵל** Mic. 7:7. Absol. Psa. 5:4, **צָפַה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפַה**, **צָפַה**, **צָפַה**, and pr. n. **צָפַה**, **צָפַה**, **צָפַה**, **צָפַה**.

צָפַה f. (from the root **צָפַה**) a swimming, Eze. 32:6.

צָפַה ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפַה** 1 Ch. 1:36.

צָפַה m. (from the root **צָפַה** Piel No. 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

צָפַה comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; *πρὸς ὀφύον*, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **צָפַה**), Num. 34:7. **צָפַה** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**צָפַה**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **צָפַה** northward of any place, Josh. 8:11, 13; and without **ל** Josh. 11:2. With **הֵן** parag. **צָפַה** northward, Gen. 13:14; also a region situated towards the north, as **צָפַה** the kingdoms of the north, Jerem. 1:15; and with prep. **אֶל־הַצָּפוֹנָה** Eze. 8:14; **לַצָּפוֹנָה** 1 Ch. 26:17, towards the north. **צָפַה** from the north quarter, Josh. 15:10; **ל** **צָפַה** from the north of any place, Jud. 21:19; **צָפַה** from the north, Jer. 1:13. Compare **צָפַה**.

(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27

צפח see צפח.

צפוני m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צפון, צפיון (which see), Nu. 26:15.

צפוע Eze. 4:15 כחב, i. q. צפץ.

צפור, pl. צפורים (as if from צפרה), comm. (f. Pro. 17:8; Isa. 31:5)—(1) a *small bird*, so called from its twittering (see צפר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially a *sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) a *bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צפח TO BE WIDE, AMPLE; compare Arab. ضح. Conj. II. to spread out, cogn. צפח; Æth. ረፈረ። to spread out, to extend, to dilate; whence צפחית—

צפה צופה ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and—

צפחת f. a *cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צפח id. Arab. with the letters transposed, صحنه a dish, a platter; Syr. ضح id.

צפח see צפח.

צפה f. (from the root צפה), a *watchtower*, i. q. מצפה Lam. 4:17.

צפיון ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צפון Num. 26:15.

צפית f. a *cake*, so called from its being broad 'compare πλάξ, πλακός), Ex. 16:31. Root צפח.

צפין Ps. 17:14 כחב, for צפון, see צפן No. 2.

צפץ only in the pl. צפצצים excrements of animals, dung, Ezek. 4:15; Arab. ضف, from the root צפע, which see.

צפיעה f. pl. only צפיעות shoots of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צפצצים. Isa. 22:24 Root צפע.

צפיר m. a *he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צפיר Ch. pl. צפירין id. Ezr. 6:17. Syr. ܙܦܝܪ.

צפירה f. (from the root צפר No. 1)—(1) prop. a *crown*, Isa. 28:5.

(2) a *circle*, a *circuit*; hence used of the vicissitude of events and fortune, as, if going in a circle (compare סביבות Eccl. 1:6). Eze. 7:7, צפירה ה' אליך "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צפית f. (from the root צפה), *looking out*, *guard*, *watch*. Isaiah 21:5, צפה ה' צפית "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment on the passage.

צפן fut. יצפן (cogn. צפן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. מצפון hidden, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צפני יהוה those protected by Jehovah. Intrans. to hide oneself (or ellipt. to hide nets, snares), to lie in wait, followed by ? Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to lay up, to store up. Part. מצפנים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by ? to lay up for any one, Job 21:19; Ps. 31:20. Job 20:26, כל־חשד־טמון־לצפוניו "every misfortune is laid up for his treasures." צפן בלב to hide with one's self (lay up in one's heart), Job 10:13; צפן אמו id. Pro. 2:1; 7:1.

(3) to restrain, Prov. 27:16; followed by מן to deny to any one, Job 17:4.

NIPHAL, to be hidden from any one, i. e. to be unknown to him, followed by מן Job 24:1; Jer. 16:17.

(2) to be laid up, i. e. to be destined for any one, followed by ? Job 15:20.

HIPHAL, i. q. Kal No. 1, to hide, Ex. 2:3; Job 14:13; to lie in wait Ps. 56:7 כחב.

Derivatives, צפון (צפוני), מצפנים, and pr. n. צפון, and—

צפניה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφορίας. Vulg. Sophonias (for צפניה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צפניה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אוריאל 1 Chr. 6:9 15:5, 21.

צפנת פענח Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψονθομφανήχ*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscc. i. p. 207—216) recognize the Egyptian *ΠCWT UFΘHΘZ*, *salvation*, or *saviour of the age*, from Π the article, CWT, *σώζειν*, *σωτήρ*, *σωτηρία*, and *ΘHΘHΘZ* αἰών. So Schol. Cod. Oxon. *Ψονθομφανήχ*, ὁ ἐστὶν σωτήρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

צפץ an unused root, to *thrust out* (kindred is *נחץ* to *thrust*, to *push*, to *impel*), specially vile, ignoble things, as excrements (Arab. *ضغ* to void dung, to break wind, and *צפץ* excrements); to *produce* worthless shoots, as a tree (see *צפץ*), its detestable progeny, as a viper (compare *צפץ*, *צפצני*). [In Thes. this root is divided into two parts; the meaning given to the second is to *hiss*.] See more as to this root in my Comment. on Isa. i. p. 705. *Fasius* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare *צפץ* and *צפצני* (whence *צפצני* a viper). This is not amiss, although the idea of viper's *progeny* is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

צפץ m. *viper's brood*, Isa. 14:29. LXX. *ἰκγωνα ἀσπίδων*. Hence—

צפצני (like *צפצני*) prop. belonging to a viper's brood; hence a *viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. *צפצנים* Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἰκγωνα ἀσπίδων*. See another etymology under the root *צפץ*.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

צפץ only in PILPEL *צפצץ* an onomatop. word, to TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. *πιρίζω*, *τιρίζω*, Germ. *zirpen*. Like the Greek *τιρίζω*, *σπρονθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

צפצק f. according to the Hebrews, the willow

Ezek. 17:5 (where supply *ץ*). Arabic *ضفان* id. The root appears to me to be *צפץ* to swim, Pilpel, & inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צפר**—(1) TO GO IN A CIRCLE, TO REVOLVE (see *צפצץ*); hence to *turn*, to *turn oneself about*, Jud. 7:3, "let him who is fearful and afraid *צפר* turn and return."

(2) to *dance in a circle*, and generally, to *leap*, to *dance*. Arab. *ضفر* fut. I., compare *ضل*, *ضل*, and *ضل*; whence *צפיר* a he-goat.

(3) to *chirp*, to *twitter*, as a bird (trillern), Arab. *ضفر*. Hence *צפיר*, Chald. *צפר*. See also pr. n. *צפיר*. [The meaning given to this root in Thes. is, to *pip*, to *chirp*, as a bird.]

II. **צפר** i. q. *ظفر* to wound with claws. See *צפרן*.

צפר Chald. (f, Dan. 4:18; and Dan. 4:9 *קרי*; but *מ. כחב*), a *bird*, i. q. Syr. *ضفر*; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. *צפרין*; constr. *צפרי* Dan. 4:9, 11, 18, 30.

צפרדע masc. a *frog*, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb *צפר* No. 12, to dance, to leap; and *ضراع*, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root *צפר* No. I. 3, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals *ضفدع* and *ضفد* a frog.

צפרה ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

צפרן m.—(1) the nail of the finger, Deut. 21:19; from the root *צפר* No. II. (Arab. *ظفر*; Chald. *צפר* id. To the Hebr. *צפרן* nearly approaches Greek *περονέ*. Germ. *Sporn*; Eng. *Spur*.)

(2) a *point* (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

צפת an unused root; perhaps, i. q. Syr. *ضفت* to adorn (Barhebr. p. 180); compare *ضفت* ornament, Sir. xxi. 24; Chald. *צפת*; Gr. *κόσμεν*. Hence—

צפת f., the capital of a column, i. q. *צפת* a Ch. 3:15. [This is referred in Thes. to *צפת* No. I.]

צִפְתָּה ("watch-tower," from the root צָפָה), [*Zephath*], pr.n. of a Canaanitish town; afterwards called **צִפְתָּה** Jud. 1:17.

צִפְתָּה (id.), [*Zephathah*], pr. n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִצִּים see צִיץ.

צָקַל an unused root; perhaps, i. q. **עָקַל** to bind together, to tie. Hence **צִקְלוֹן**.

צִקְלוֹן see צִקְלָה.

צִקְלוֹן ἀπ. λεγόμεν., 2 Kings 4:42, *sack, bag*; so called from its being tied together. Talmud. **צִקְלָה** a bag for straining; with this also accords Gr. *θύλακος*, sack.

צָר with distinct accents צָר and art. **צָרִי**; with suff. **צָרִי**; pl. **צָרִים**, **צָרִי** (from the root צָרַר).—(1) *an adversary, an enemy* (see the root No. 4), i. q. **אֹיֵב**; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. **צָרִי** when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3; **צָרִי** id. Fem. **צָרָה** id. which see.

(3) *a stone* (so called as being compact and hard; i. q. **צָר** No. 1), Isa. 5:28.

צָר (from צָרַר No. 5; of the form **צָרִי** from **צָרִי**), adj. narrow, Nu. 22:26; Job 41:7; f. **צָרָה** Pro. 23:27.

צָר ("narrow" ["flint"]), [*Zer*], pr.n. of a town in the tribe of Naphtali, Josh. 19:35.

צָר m.—(1) *a rock*, i. q. **צָר** No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare **צָר** No. 3.

(3) i. q. **צָר** Tyre; which see.

צָרַב not used in Kal; prop. (as I suspect) i. q. **צָרַב** (as to the interchange of the letters **ב** and **צ** see last remark under **צ**, page DCCXVIII), TO SCRATCH, TO BE SCABBY, ROUGH; whence **צָרַבָּה** No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under **חָרַב**).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are **צָרַר**, **צָרַר**. Chald. **צָרַרָה** a burning.

["**צָרַב** (for **צָרַב**) adj. *burning*, Proverbs 16:27 **אֵשׁ צָרַבָּה**"]

צָרַבָּה—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg. Chald. See the root No. 1. Others would derive this from Arab. **ضرب** to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרַד an unused and doubtful root. Arab. **ضرد** to cool, whence—

צָרְדָה ("cooling"), [*Zereda*], pr. n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written **צָרְדָה** Jud. 7:22 (where it should be **צָרְדָה** [as in some MSS.]); the same is called **צָרְדָה** Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרַה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. **ضرى** to flow, to run, as a wound. whence **צָרִי** and pr. n. **צָרִיָה**.

צָרָה (with Kametz impure) f. of the word **צָר** (from the root צָרַר)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root צָרַר No. 4).

(2) *distress*, with **ה** parag. Ps. 120:1, **בְּצָרָתִי** "when I am in distress," comp. Jon. 2:3; from the root צָרַר No. 5.

צָרִיָה and **צָרִיָה** ("cleft"), [*Zeruiah*], pr. n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צָרַעָה ("leprous"), [*Zeruah*], pr. n. of the mother of Jeroboam, 1 Ki. 11:26.

צָרַר see צָר.

צָרַח an unused root—(1) i. q. Arabic **صرح** *to be clear, manifest, open*; whence **صُرْحَة** lofty ground; **صرح** a high building, a tower, Hebr. **צָרַח**. Kindred are **צָרַח**, **צָרַח**.

(2) It is applied to the voice (compare **צָרַח**), hence *to cry out with a loud and clear voice*. Arab.

صرح Eth. **ጠርጠር**: Zeph. 1:14. Kindred is **צָרַח**.

HIPHIL, *to lift up a cry, used of a warlike cry*. Isa. 42:13.

צָרִי Tyrian, gent. n. from **צָר** Tyre, 1 Ki. 7:14; Ezr. 3:7.

צָרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause **צָרִי** Eze. 27:17; once with Vav copul. **צָרִי** Gen. 37:25, m. *opobalsamum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרַה which see. It is **צָרִי**

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplem. page 2142), Warnekros (Repertorium für Morgenl. Lit., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צֶרֶי [Zeri], pr. n. see צֶרֶר No. 3.

צֶרֶה see צֶרֶה.

צֶרֶה m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צֶרֶה No. 1.

צֶרֶה an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צֶרֶה masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צֶרֶה Arabic صرغ TO STRIKE DOWN, whence صرغ a scourge; hence applied to diseases, as

صرغ epilepsy, prop. prostration. Hence is formed part. pass. צֶרֶה Levit. 13:44; 22:4; and part. Pual צֶרֶה 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken (by God), one smitten; inasmuch as the plague of leprosy was regarded as being sent by God [as of course it really was], comp. the verbs צֶרֶה, צֶרֶה, צֶרֶה, Arabic ضرب. But since there is such an affinity between the letters צ and נ (see last remark under letter צ, p. DCXCVIII) I prefer regarding the leprosy, to be so called from the idea of scabbiness; so that צֶרֶה would be the same as צֶרֶה which see.

Hence צֶרֶה, and—

צֶרֶה f. Ex. 23:28; Deut. 7:20; Josh. 24:12; according to the ancient versions and the Hebrews, the hornet, with the art. collect. hornets, wasps, perhaps from the idea of piercing, which does not differ much from that of striking (صرغ a scourge), compare צֶרֶה, ضرب. But the hornets by which the Canaanites, locc. cit. are said to be driven from their dwellings, seem hardly capable of being literally understood (as is done by Bochart, in Hieroz. tom. iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv. 2, p. 430), but (with Le Clerc and Rosenm. on Ex. loc. cit.) metaph. as designating ills and calamities of various kinds; compare Josh. 24:12; and Joshua chap. 10.

צֶרֶה ("a place of hornets"), [Zorah], pr. n. of a town in the plain country of Judah, but inhabited by the Danites, Josh. 15:33; 19:41; Judges 13:2.

[Apparently now called Sūr'ah, سرحه Rob. ii. 343.] The Gent. noun is צֶרֶי [Zorites], 1 Chr. 2:54; and צֶרֶי [Zareathites, Zorathites], 1 Ch. 2:53; 4:2.

צֶרֶה f. leprosy (as to the etymology, see the root צֶרֶה), both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see צֶרֶה), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59. 14:34—57.

צֶרֶה fut. צֶרֶה—(1) TO MELT a metal (kindred are צֶרֶה, צֶרֶה), specially to purify gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צֶרֶה a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purify, Dan. 11:35. Part. pass. צֶרֶה sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. צֶרֶה a goldsmith, Mal. 3:2, 3.

צֶרֶה ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צֶרֶה (perh. "workshop for melting and refining metals," Schmelzhütte), with ה parag. צֶרֶה, [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صرند.

צֶרֶה TO PRESS, TO COMPRESS (kindred to the root צֶרֶה), hence—(1) to bind up, to bind together

(Arab. صر), followed by פ to wrap up in a cloth or bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs 30:4. Metaph. 1 Sa. 25:29, "the life of my lord shall be bound up in the bundle of the living with God," i. e. shall be under the protection of God. But in another sense, Hos. 13:12, "the iniquity of Ephraim is bound up," i. e. reserved for him against the day of vengeance; comp. Job 14:17; whence צֶרֶה.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hostile manner (Arab. صر), followed by an acc. Num. 33:55; Isai. 11:13; followed by a dat. Num. 25:18. Part. צֶרֶה i. q. צֶרֶה an adversary, Ps. 6:8; 7:5; 23:5; Isa. 11:13. Also, to rival, to be jealous of (Arab. صر).

Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed. In this sense is used the monosyllabic pret. צֶרֶה (other-

wise (צָרָר) f. צָרָה Isa. 49:20. Impers. לִי צָר strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by עָל I mourn on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי יִצָּר, see צָר No. II.

PUAL, part. מְצָרֵר bound together, Josh. 9:4.

HIPIL הִצָּר, inf. הִצָּר, fut. יִצָּר 1 Ki. 8:37, to press upon, Jer. 10:18; to besiege, Deut. 28:52; 1 Ki. 8:37; to bring into distress, to afflict, to vex, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, לֹא הָיָה לוֹ צָרָה “in the time when they distressed him.” 2 Ch. 33:12, and — (b) מְצָרָה אִשָּׁה a parturient woman (pr. pressing upon the fetus), Jer. 48:41; 49:32.

Derivatives, צָר, צָרָה, צָרָה, צָרָה [also צָר, and pr name צָר].

צָרָה & צָרָה m. pl. צָרָה (Gen. 42:35) — (1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As in the passage Prov. 26:8, see מְצָרָה.

(2) i. q. צָר No. 1, a stone, a little stone, 2 Sam. 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צָרָה (perhaps for צָרָה “splendour”), [Zereth], pr. n. m. 1 Chron. 4:7.

צָרָה הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קוף, Arab.

קֹף denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, ב, א, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קִטֵּר, עִטֵּר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are פָּתַח and פָּתַח to open, שָׁקָה and שָׁקָה to drink, פָּתַר Ethiop. פָּתַר to interpret, אָתַר and the lost אָתַר (whence the suff. תָּ) thou; comp. κόπτω and τίνω; quattuor and térrapēs.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָת with the art. הַקָּאָת Lev. 11:18; Deu. 14:17; const. st. קָאָת f. a bird found in marshes (Levit. and Deut. locc. citt.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. كَقَا, قَقَا, قَقَا, prob. so called from its vomiting, as this very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קוא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (קָבָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָה kindred to the roots קָבָה, קָבָה No. II, מ MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָה to hollow out; hence also, to arch, to vault (comp. קָבָה, פָּו = קָבָה) i. q. Arab. قَب Conj. II, Ch. קָבָה. Hence קָבָה, קָבָה.

(2) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָה, Deu. 18:3. (Arab. قَبَة and قَبَة.)

קָבָה with suff. קָבָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָה to perforate), or vulva (compare קָבָה); so LXX, Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبَة id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָה No. 1.

קָבָה m. collection, a throng, company, Isa

57:13, קבוציך "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19. (2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قبل.

PIEL קבל.—(1) prop. to receive any one (one who comes to meet one, Arab. قبل), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIPHAL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבל, קבל.

קבל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבל and קבל Chald. prop. the front. Hence לקבל prep., with suff. לקבלך.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of: i. q. מפני Dan. 5:10; Ezr. 4:16. Followed by י it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, י קבלך pr. on this very account because (just like the Germ. alldieweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) י קבלך for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבל (of the form קדם) or, according to other copies קבל (kōbāl) i. q. prec. Ch. before, 2 Ki. 15:10, קבל עמ "before the people."

קבל something opposite, Arab. قبل; whence, Eze. 26:9, קבלו "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קבולו kōbollo, which is no amiss (see קבץ); but there are grammatical reasons against קבולו, as given by J. H. Michaëlis and V. d. Hooght.

קבע.—(1) i. q. קבע, קבע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قبع to be gibbous; whence קובע, i. q. פובע a helmet, קבעת a cup, קבעת tiara. Compare Gr. κυβη. From these nouns all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قبع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare קבץ, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23.

Derivatives, see under No. 1.

קבעת f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قبة; compare קובע and קובע), and also for drinking from, κάλξ; hence, Isa. 51:17, 22, קבעת פוס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבץ fut. קבץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قبض to take with the tips of the fingers; قبض to catch with the hand, قبض id.; comp.

Aram. קבץ סחי to compress; and Hebr. קבץ, קבץ; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalm. 41:7, "his heart (the wicked man's, who comes to see me) לו יקבץ יקבץ gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take, to hold of, to receive (opp. to קבץ), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. קבץ No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See קבץ.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2, Jud. 9:47.

Hence קבץ, קבץ, קבץ; and the three nouns which follow.

קַבְצֵאל [Kabzeel], see יִקְבְּצֵאל

קִבְצָה f. *a collection, a heap*, Eze. 22:20.

קִבְצַיִם ("two heaps"), [*Kibzaim*], pr. n. of a town of the Ephraimites, Josh. 21:22.

קָבַר fut. יִקְבֹּר. TO BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see **זָסַר**. **קָבַר** to heap up; compare **זָבַר**. The biliteral stock is **קָב**; compare **קָבַע**, **קָבַב**; compare **זָב**, **זָבַב**).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, *to bury* several (comp. קָבַל and קָבַל, Lehrs. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קְבֻצָּה and—

קָבֵר m. with suff. קְבָרִי; pl. קְבָרִים constr. קְבָרַי; and קְבֵרוֹ constr. קְבֵרוֹת m., *a sepulchre, grave*, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קְבָרִים לִי “the graves (are ready) for me;” the burial-place waits for me, and is prepared.

קְבֵרוֹת הַתְּאֵהוּ ("graves of lust"), [*Kibroth-hattaavah*], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קָדַד—(1) i.q. Arab. قَدَّ TO CLEAVE (kindred roots קָדַד, קָדַד, and the like; see קָדַד. To this agree Gr. κεδίω, κεδάζω, σκεδάζω). Hence קָדַד cassia, and קָדַד top.

(2) denom. from קָרַךְ; *to bow down*; hence *to incline oneself* out of honour and reverence. [This meaning is made a separate root in *Theo.*] Always in the fut. in the Chaldee form יִקְרַךְ, יִקְרָךְ, plur. יִקְרֻךְ. Often followed by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24:26, וַיִּקְרַךְ הָאִישׁ וַיִּשְׁתַּחֲוֶה לַיהוָה, "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָרַךְ in a wider sense, includes both. 1 Sam. 24:9, וַיִּקְדַּךְ דָּוִד אֶפְסִים אֶרְצָה 1 Sam. 28:14; 1 Ki. 1:31.

["קדה an unused root; Syr. ³ ܩܕܝܬܐ to possess.
Hence יקדעם."]

קִדְיָה f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., *cassia*, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. 1x 5; Celsii Hierob. ii. 186. Compare **קִצְיָה**.

נַחַל קְדוּמִים m. pl., only found Jud. 5:21, **נַחַל קְדוּמִים** either *stream of antiquity* (celebrated of old), as the LXX., Vatic. *χευμάθρους ἀρχαίων*; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, *stream of battles*, i. e. strong, fierce ally of Israel in battle. Comp. קָדַם No. 3, and

Arab. **قدم** to be strong, fierce.

קָדֵשׁ & קָדַשׁ adj. *holy, ἅγιος, ἁγρός*, pr. *pure, clean*, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the *classical* passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things; lest ye make yourselves unclean;" 44, ... וְהָיִיתֶם קְדוֹשִׁים "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... וְהָיָה מִחֲנֵידְךָ קָדֵשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נֹרָא). God is sometimes called קָדוֹשׁ, *kar' ἅγιος*, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קָדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Psa 78:41; 89:19. —(b) to priests, followed by a dat. of the deity, as Levit. 21:6, וְהָיוּ קְדוֹשִׁים לַיהוָה "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Psa. 106:16, "Aaron וְהָיָה קָדֹשׁ consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity.

Lev. 11:43—45; 19:2 (see above); Deu. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deu. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of לְאֱלֹהִים, Neh. 8:10, 11. Hence קֹדֶשׁ a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, קֹדֶשׁ מִשְׁכְּנֵי עַלְוֹן "the holy place of the habitations of the most High."

Pl. קֹדֶשִׁים.—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see קִדְּשִׁים), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deu. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deu. 33:3; specially the Jews (see קִדְּשִׁים), Dan. 8:24.

קִדְּחַ—(1) TO KINDLE fire. (Arabic كَدَحَ to strike fire. It seems to be of the same stock as קָדַד). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, קִדְּחָה, and—

קִדְּחָה f. a burning fever, Levit. 26:16; Deut. 28:22.

קִדְּמִים m.—(1) the part opposite, in front. Hab. 1:9, קִדְּמָה "forwards" (νομόμας).

(2) the east, the eastern quarter of the sky, i. q. קִדְּמָה, Ezek. 47:18; 48:1. (Compare אֶחָד No. 2.) Hence poet. for the fuller רֵיחַ קִדְּמִים east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. רֵיחַ of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

קִדְּשִׁים Ch. adj. i. q. Heb. קֹדֶשׁ *holy*—(a) used of God, or any deities. אֱלֹהֵינוּ קִדְּשִׁים the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, עִיר קִדְּשִׁים "a watcher (an angel) even a holy one." Pl. קִדְּשִׁים holy ones, i. e. angels, Dan. 4:14 (see קִדְּשִׁים No. 2, a).—(c) used of the Jews, Dan. 7:21; fully עֲלִיוֹנוֹי קִדְּשִׁים those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπέρμα τὸ ἅγιον.

קִדְּמָה not used in Kal, Arab. قَدَم to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL קִדְּמָה—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15. (Arab. قَدَم id.)

(2) to get before, come before any one (φθάσει), followed by an accusative, Psalm 17:13; 119:148, קָדַמְתִּי עֵינֵי אֶמְרוֹת "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus קָדַמְתִּי לְבִרְחִי I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do before (Arab. قَدَم), and to do early, in the morn-

ing (Chald. מִבְּרִיחַ, קָדַמְתִּי for the Heb. הִשְׁקִיפִים). Psalm 119:147, קָדַמְתִּי בִּשְׁפָא "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, לֹא יִקְדַּמְנָה מִן "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by אֵל of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see אֵל C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIŁ—(1) to come before any one in good offices, to make any one a debtor by being beforehand in kindness with him (compare قَدَم used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by פָּעַר.

Derivatives, קִדְּמָה, קִדְּמָה, קִדְּמָה.

קִדְּמָה m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. אֶחָד), Job 23:8, מִקְדָּמָה from the east, Gen. 2:8; 12:8. מִקְדָּמָה prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. בְּנֵי קִדְּמָה "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called بَدِيَةُ الشَّام the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence אֶרֶץ קִדְּמָה Gen. 25:6, and אֶרֶץ בְּנֵי קִדְּמָה Genesis 29:1, of Arabia Deserta; הַר הַקִּדְּמָה the mountains of Arabia, Genesis 10:30 (see under the word מִשְׁפָּחָה). Sometimes קִדְּמָה also includes Mesopotamia and Babylonia, Numb. 23:7, and Isa. 2:6, מְלֵאֵי מִקְדָּמָה "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia. (3) used of time, ancient time, poet. i. q. עֲלָם

No. 1. (Arab. قَدَم ancient time, قَدَم of old, anciently). Ps. 44:2; Isai. 23:7. מִקְדָּם from of old, anciently, Ps. 74:12; 77:6, 12. מִלְכֵי קָדָם ancient kings, Isai. 19:11; מִי קָדָם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קָדָם Deu. 33:27; יָשָׁב קָדָם he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. מִלְפָּנִים, לְפָנִים. — (b) it becomes a prep. before, Proverbs 8:22. — Pl. const. בְּרִמְיָ beginning, Prov. 8:23.

קָדָם id.; whence בְּרִמְיָ eastward, Gen. 25:6; Ex. 27:13.

קָדָם, קָדָם Ch. prop. the front part (Arab. قَدَام); hence it becomes a prep. — (1) before, i. q. Hebr. לְפָנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as בְּרִמְיָהוּ, Dan. 5:23; בְּרִמְיָהוּ, 4:5; בְּרִמְיָהוּ, 4:4 (comp. Syr. مَقَام). מִקְדָּם answers to the Heb. מִפְּנֵי, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out מִפְּנֵי from before me," von gegen mir über her.

קָדָם f. beginning, origin, Isa. 23:7, מִימֵי קָדָם "whose origin (is to be sought) of ancient days" (speaking of Tyre); a former, pristine state, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. before that, Ps. 129:6.

קָדָם Ch. former time; hence מִקְדָּמַת דָּנָה Dan. 6:11; מִקְדָּמַת דָּנָה Ezr. 5:11, formerly.

קָדָם ("eastward"), [Kedemah], pr. n. of a son of Ishmael, Gen. 25:15.

קָדָם i. q. קָדָם No. 1, 2; only in constr. state, to the east of a place, Gen. 2:14 (compare אֲשֶׁר); 4:16; 1 Sam. 13:5; Eze. 39:11.

קָדָם f. קָדָם, adj. (from קָדָם), eastern, oriental, Eze. 47:8.

קָדָמוֹת ("beginnings"), [Kedemoth], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קָדָם Ch. first. Pl. Dan. 7:24; f. emphat. state מִקְדָּמָה Dan. 7:4; pl. בְּרִמְיָהוּ Dan. 7:8.

קָדָמָא ("he who is before God," i.e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קָדָמִי m. קָדָמִי, f. adj. — (1) in front, anterior Eze. 10:19; 11:1; hence —

(2) oriental, eastern. הַיָּם הַקָּדָמִי the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) old, ancient, Eze. 38:17. Pl. בְּרִמְיָם the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מִשַּׁל הַקָּדָמִי "the proverb of the ancients." Pl. f. בְּרִמְיָתוֹ ancient, former, past things, Isa. 43:18.

(4) [Kadmonites], pr. n. of a Canaanitish nation, Gen. 15:19.

קָדָר m. with suff. קָדָרוֹ Job 2:7, and קָדָרוֹ Ps. 7:17 (where, however, other copies have בְּרִמְיָ, the top of the head (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדַר No. 1), Gen. 49:26; Deut. 33:16; fully קָדָר שֵׁשׁ the hairy crown of the head. Ps. 68:22. Arab. مَقْد part of the head, from the crown to the neck.

קָדָר — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence to go in filthy garments, as mourners, Job 5:11; Jer. 14:2. Part. קָדָר Ps. 35:14; 38:7; 42:10. (Arab. قَدَر, قَدِر to be squalid, and قَدَر to be turbid, turbulent. Compare קָדָר.)

(2) to be of a dirty, blackish colour, as of a sunburnt skin, Job 30:28; to be darkened, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6. HIPHIL — (1) to cause to mourn, Eze. 31:15. (2) to darken (the sun, or the stars), Eze. 32:7, 8. HITHPAEL, to be darkened, (as the heaven), 1 Ki. 18:45.

Derivatives, קָדָר — קָדָרִיָּה.

קָדָר ("black skin," "black skinned man," [Kedar], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called קָדָרִיָּה Isa. 21:17; by Pliny (H. N. 5:11), Cedrei. The Rabbins call all the Arabians universally by this name; whence לשון קָדָר Rabb. used of the Arabic language.

קָדָרוֹ ("turbid," compare Job 6:16), [Kiaron], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

קדרות *f. obscurity (of the heaven), darkness, Isa. 55:3.*

קדרנית *adv. in a mourning dress, Mal. 3:14.*

קדש & קדש (Nu. 17:2) fut. יִקְדֹּשׁ. — (1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence —

(2) *to be holy, sacred* (so in all the cogn. languages, Arab. قدس id.). — (a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5; קָדְשִׁי לְךָ "I am holy unto thee," for קָדְשִׁי לְךָ; used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20. — (b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching *holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

NIPHAL — (1) *to be regarded as holy; to be hallowed* (as of God), followed by לְךָ Levit. 10:3; 22:32; also *to shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) *to be consecrated* (used of the holy tent), Ex. 29:43.

PIEL קדש — (1) *to regard any one as holy, as God*, Deu. 32:51, a priest, Lev. 21:8; *the sabbath*, Ex. 20:8.

(2) *to declare holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also *to institute any thing sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָדַשׁ), a general assembly, 1 Ki. 10:20.

(3) *to consecrate a priest*, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ מִלְחָמָה *to consecrate war, to inaugurate (with sacred rites)*, compare Psa. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

PUAL, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קָדְשִׁי *my consecrated ones*, i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

APHIL — (1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, *to declare any one holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, *to consecrate to God*, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

HITHPAEL — (1) *to purify, to make oneself clean* (by holy washings and lustrations). 2 Sam. 11:4, וְהָיָה כִּתְּמִיּוֹתָהּ מִטִּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) *to shew oneself holy*, Eze. 38:23.

(3) *to be celebrated*, as a feast, Isa. 30:29.

Derivatives, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

קדש m. — (1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קָדְשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קָדַשׁ Gen. 14:7; 16:14; and fully קָדְשָׁה Nu. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palæstina, p. 114. Hence קָדַשׁ מִדְבָּר Ps. 29:8.

קדש ("sanctuary"), [Kedesh], pr. n. — (1) c a town in the southern region of the tribe of Judah, Josh. 15:23. — (2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הַ parag. קָדְשָׁה Jud. 4:9; and קָדְשָׁה Jud. 4:10. — (3) of a town in the tribe of Issachar, 1 Chr. 6:57; also called קָדְשִׁין Josh. 19:20; 21:28.

קדש once קָדַשׁ Dan. 11:30; with suff. קָדְשִׁי plur. בְּקָדְשִׁים (קֹדְשִׁים), with art. and pref. הַקָּדְשִׁים, Lev. 22:4; קָדְשִׁים Neh. 10:34; but with suff. קָדְשִׁי Eze. 22:8; קָדְשִׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קָדְשִׁי Nu. 5:10, m.

(1) *holiness*, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הַקָּדְשִׁי my holy name, Lev. 20:3; 22:2; הַקָּדְשִׁי Ps. 2:6; Isa. 11:9; שְׂמֹן קָדְשִׁי Psa. 89:21; קְדוֹת קָדְשִׁי thy holy garments, Exod. 28:2, 4; רִיחַ קָדְשִׁי thy holy Spirit, Ps. 51:13; אֲבִנֵי קָדְשִׁי Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) *concr. what is holy, a holy thing*. Lev. 12:4; 21:6, וְהָיָה קָדְשִׁי "and let (the priests) be holy," Jer. 2:3; *a thing consecrated to God*, especially in pl. הַקָּדְשִׁים Lev. 21:22; 22:2, 3, 15. כֶּסֶף הַקָּדְשִׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) *a sanctuary*; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Psa. 20:3; Dan. 8:14; specially of the body of

the temple, elsewhere called **קֹדֶשׁ** 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for **קֹדֶשׁ קֹדְשִׁים** Eze. 41:23.

קֹדֶשׁ קֹדְשִׁים—(a) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. **קֹדְשֵׁי הַקֹּדְשִׁים** id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) *the innermost part of the temple*, i. q. **דְּבִיר** Exod. 26:33, 34; fully **בֵּית הַקֹּדֶשׁ** 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb **קָהָה**) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL **קָהָה** id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. **קָהָת**. [But see **קָהָת**.]

קָהָל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root **קָל**).

HIPHAL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble* selves (as people), Num. 16:3, etc.

Derivatives, **מִקְהָלֹת**, **מִקְהָלִים** and the four nouns which follow.

קָהָל m., *congregation, assembly*, as **קָהָל גֵּוִים** Gen. 35:11; and **קָהָל עַמִּים** Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation of the people of Israel*; fully called **קָהָל יִשְׂרָאֵל** Deu. 31:30; **קָהָל הַיְּהוָה** Nu. 16:3; 20:4; **קָהָל הָאֱלֹהִים** Neh. 13:1; and **קָהָל הָעָם** Ex. 16:3; Lev. 4:13.

קָהָלֶת (“assembly”), [*Kehalathak*], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קָהָלֶת f., *an assembly*, Deut. 33:4; Neh. 5:7.

קָהָלֶת *Kohelath*, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrs. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see **פָּתָח**, **בִּנְיָן**, **خَلِيفَة**, Lehrs. p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see **סִפְרֵת**, **סִפְרֵת**). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. *εκκλησιαστής*, *ecclesiastes*, i. e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. **בַּעַל מִסְכָּפָה** Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (**קָהָל** = **קָל**, **קָל**). Symm. renders *παροιμι-*

σας, i. e. collector of proverbs; but **קָהָל** is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochar. Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vcl. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

קָהָת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, **לֹא יִקְהָתוּ** Ch. Samar. “and to him shall the nations be gathered together.” It appears therefore to have had the same meaning as **קָהָה** to congregate. Hence [**קָהָת**], and —

קָהָת [and **קָהָת**], (“assembly”), [*Kohath*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. **קָהָתִי** [and **קָהָתִי**] Nu. 3:27; Josh. 21:4.

קָו & **קָוָה** with suff. **קָוָה** (for **קָוָה**, from the root **קָוָה**, which see)—(1) *a rope, a cord* (Arab. **قَوْه**), 1 Ki. 7:23; specially—(a) *a measuring cord*, Eze. 47:3. **קָוָה** to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. *rule, law*, Isa. 28:10. **קָוָה לְקָו** “(they add) law to law, law to law;” comp. under the word **קָוָה**.—(b) *the string of a harp*; hence *sound*, Ps. 19:5. LXX. *ᾠδὴ γυγος*. Symm. *ᾠδὴ γυγος*.

(2) *strength, might*; Arab. **قَوْه**, see the root No. 2. Isa. 18:2, **גֵּוִי יִקְרָו** “a very strong nation.” The repetition increases the force.

קָוָה TO VOMIT UP. (Arab. Med. *Ye*, id. It seems to have sprung by softening down the letters gradually from the onomatopoe. **קָוָה**, **קָוָה**, to which perhaps once was added **קָוָה**, compare on the letter **ו** p. dxcvii). Metaph. Levit. 18:28, “the land shall vomit you out,” cast forth.

HIPHAL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, *devoratam pecuniam vomere*).

Derivatives, **קָוָה**, **קָוָה**, **קָוָה**.

קָוָה in pause, Ezek. 23:24 (Milra), const. **קָוָה** (Milél) 1 Sa. 17:38, i. q. **קָוָה** a helmet, where see what is remarked as to the form and the accent of the word. Root **קָוָה** No. 1.

קָוָה—(1) prop. like the Arab. **قَوَى** TO TWIST, TO BIND; whence **قَوْه** a rope, Hebr. **קָו** and **קָוָה**. Hence —

(2) *to be strong, robust* (for the notion of binding

fast, tying **fast**, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, *stränge*, and *enstängen*, all of which are derived from the notion of binding **fast**). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect* anything; followed by an acc. Job 30:26; אל Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) קוה את־יהוה Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; אל Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נִפְסֵשׁ) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. I), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קו, סקנה, סקנה, סקנה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for כוה.

קוה Isa. 61:1; see קוהקוה.

I. קוה i. q. קוה and קוה to LOATHE, followed by א of the thing. Pret., Eze. 16:47. Fut., קוה Ps. 95:10.

NIPHAL, id., followed by קוה Eze. 20:43; 36:31. Once קוה, for קוה Eze. 6:9.

HITHPALEL, קוה id. Ps. 119:158; followed by א 139:21.

II. קוה or קוה i. q. Arab. قَطَّ to BE CUT OFF. Job 8:14, אֲשֶׁר יְקוֹם בְּקִלּוֹ “whose hope is cut off.” [Referred to קטט in Thes.]

קוה an unused root, which undoubtedly had the signification of *calling* (Arab. قَال to say. To this agree Sanscr. *kal*, to sound, Gr. *καλέω*, compare *κέλωμαι*, *κελεύω*, Latin *calo*, *calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קהל which see.) Hence—

קוה masc. plur. קוה and קוה—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קוה p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קוה often used of thunder, Ps. 29:3, seqq. קוה גוה Gen. 39:14; and in acc. קוה גוה Eze. 11:13; Ezra 10:12, with a loud voice. קוה אקוה Ex. 24:3, with one voice. קוה with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קוה גוה to give forth the voice, Gen. 45:2; Ps. 124:12; used of Jehovah, to thunder, Ps. 77:18. Followed by א to call, Pro. 2:3; א קוה גוה to proclaim in any land, Ch. 24:9.—(b) קוה גוה prop. to utter (any thing) with the voice, i. q. the preceding (compare קוה גוה page DCXCII, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קוה גוה see קוה. Sometimes קוה is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) *rumour*, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. קוה גוה Isa. 29:6, with a great noise. קוה is used of *speech, words* (comp. קוה), Ecc. 5:2.

קוה (prob. i. q. קוה “the voice of Jehovah”), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. קום; apoc. קום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab. قَام, Syr. قَام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, קום וקום “he arose and went.” Job 1:20, “he arose and rent his mantle.” 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קום קום Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by אל Ps. 3:2; 54:5; 86:14; Isai. 31:2; אל Gen. 4:8; also to rise as a witness against any one, followed by א Ps. 27:12; Job 16:8 (compare קום קום). In the participle with suffixes, as קום those who rise up against me, Ps. 18:40; קום Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 24:10; of future time (auftommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:5; hence *to increase with riches, to flourish*, Prov. 28:12. (2) *to stand*, i. q. קום No. 1, 2.—(a) followed by קום to stand before any one, to oppose him, Josh. 7:13.—(b) *to stand fast* (bestehn), to remain, a

continue, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare *תקום*); followed by *ל* to remain to any one, Lev. 25:30; followed by *ל* to persevere in any thing (auf etwas bestehen), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by *ל* to be successful to any one, Job 22:28); of a prediction, i. q. *בוא* No. 2, let. e, Jerem. 44:28, 29; opp. to *נפל* No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by *ל* Psalm 94:16 (Arab. *قام* seq. *ل* id.).—(e) *קום עינים* 1 Kings 14:4; compare 1 Sam. 4:15; the eyes stand; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. *נצח* to live. See Piel No. 2, and the noun *קום*.

PIEL *קום* (principally in the later books; like the Aram. *קום*, *ܩܘܡ*)—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by *ל* to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. *קום* to bind any one by an oath), Esth. 9:21, 31, med. Hence *קום עלי* to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106. (2) trans. of Kal No. 3; to preserve alive, Psa. 119:28 (more frequently in Targg.).

PILEL *קום*—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people *קום* *לאיב* risen up as an enemy." Vulg. *conspurrexit*. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHAL *קום*—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence *קום ישראֵל*, *הקום ישראֵל* to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. *קום ברית* to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, *קום* *ל* Deu. 25:7; Ruth 4:5, 10; and *קום* *ל* Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL *קום*—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL *קום* to rise up with a hostile mind, Ps. 17:7; followed by *ל* against any one, Job 20:27. Part. with suff. *קומי* my adversary, Psalm 59:2; Job 27:7.

Derivatives, *קום*, *קומי*, *קום*, *קום*, *קום*, *קום*, *קום*, *קום*, and the pr. n. *קום*.

קום Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure to remain, Dan. 2:44.

PAEL *קום* to establish. *קום* to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL *קום*, once *קום* Dan. 3:1. Pl. *קומי*, part. *קומי*, fut. *קום* and *קום*.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Ezr. 6:18; followed by *ל* to set over, Dan. 4:14; 6:2.

HOPHAL *קום* (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, *קום*, *קום*.

קום f.—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, *קום* "his full length," the whole size of his body. Eze. 13:18, *קום* "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קום adv. erect, upright, Lev. 26:13.

קום or *קום* not used in Kal; prob. to sing, Arab. *قومت* a female minstrel, a female singer, and any female slave (which may, however, be from the idea of possession; compare *قومت* a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to *קום*).—(2) to strike an instrument; hence, to sing to music."] PIEL *קום* to sing a mourning song, 2 Sa. 1:17

followed by קל and קל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קוץ.

קום see קום.

קוץ an unused root; Arab. قاع Med. Waw, Conj.

I. VIII. to cover the female, as a male camel. Hence—

קוץ Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare קוץ, and Arab. قمر, قمر, قمر, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, קוץ happy, rich. Others regard קוץ and קוץ as opposites, high and low, taking this from the root קע, some of the derivatives of which signify low, ignoble.

קוץ an unused root, i. q. קוץ No. 3, to surround, whence קוץ circuit.

קוץ m. an ape, 1 Ki. 10:22; Sanscr. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆπος, κῆπος, words used to denote apes, and especially monkeys with tails.

קוץ an unused root, i. q. קוץ to cut off, whence קוץ.

I. קוץ i. q. קום—(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoeitic, like the corresponding German verb, comp. קוא.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by קפני Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found

conjoined in the verbs קפני, קפני, and German Grauen haben vor etwas.

HIPIL קוץ to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. قهر Conj. III. to cause to fear, to besiege.

II. קוץ only in—

HIPIL קוץ intrans. TO BE AROUSED, i. q. קוץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קוץ i. q. קוץ awake, arise (O Lord), Ps. 35:23.

III. קוץ—(1) i. q. קוץ TO CUT, TO CUT UP, TO OFF. Hence קוץ a thorn, so called from the idea of cutting or wounding, and קוץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قاطع Med. Ye, id), Isa. 18:6. See קוץ No. 2.

קוץ m.—(1) a thorn (from the root קוץ n. III), collect. thorns, briars, Genesis 3:18; Isa. 32:13. Plur. קוץ Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m.—(a) 1 Ch. 4:8. —(b) with the art. קוץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קוץ f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قوץ id. Arab. قوץ fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוץ.

קוץ TO DIG, especially a well, Isa. 37:25. (Arab. قوץ Med. Waw, to cut out from amongst. Kindred are קוץ which see, קוץ.) Derivatives, קוץ, קוץ, קוץ.

HIPIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קוץ to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קוץ קוץ “they undermine a wall” (Talmud. קוץ destruction of a wall). Hence to destroy. Nu. 24:17, קוץ קוץ “and will destroy all the children of pride.” LXX. προνομιέσει. Vulg. vastabit.

קוץ see קוץ.

קוץ masc. a beam, a joist, prop. transverse (see קוץ Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. a house, like the Gr. μέλαθρον, Gen. 19:8.

קוץ m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قوس a thread made of cotton. To this answers the Greek καίρος, licium, the cross threads in weaving, die Kreuzfäden, whence καίρος, καταρσις. The etymology is rather obscure. I suppose, however, that קוץ is akin to the word קוץ a transverse beam.)

קוץ—(1) i. q. Arab. قوس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦσος, bent. Hence קוץ, قوس a bow, and pr. n. קוץ.

(a) i. q. *קיש* to lay snares. Once in fut. Isaiah 59:21, *קישון*, or, as other copies read *קישון*.

Derivatives, see No. 1, also pr. n. *קיש*, *קיש*, and —

קישירו ("the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, *קיש*.

קט Eze. 16:47, see *קט*.

קטב an unused root, Ch. and Arab. *قط* to cut, hence to cut off. (Kindred roots are *קצב*, *קצב*, *קצב*. The biliteral stock *קט* has the signification of cutting, cutting off, the same as the cognates *קץ*, *קץ*; see the roots *קטל*, *קטן*, Arab. *قط*, *قطع*, and compare at *קצץ*, *קצץ*, *קצץ*, *קצץ*. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence —

קטב m. — (1) cutting off, destruction, Isaiah 28:2, *שער קטב* "a storm causing destruction." Especially —

(2) pestilence, Deu. 32:24; Ps. 91:6; and —

קטב with suff. *קטבה* m. id. spec. contagion, pestilence, Hosea 13:14 [destruction gives a better sense].

קטורה f. incense, Deu. 33:10; from the root *קטר*.

קטורה ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

קטל fut. *יקטל* TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. 11., Arab. *قتل*, Æth. *ቀተለ*: The primary idea is that of cutting; see *קטב*. To this accords perhaps the Gr. *ΚΤελένω*.)

Derivative, *קטל*.

קטל Chald. id., part. act. *קטל* Dan. 5:19. Part. pass. *קטיל* Dan. 5:30; 7:11.

PAEL *קטל* intens. to kill many; like the Syr. Pael and Arab. *قتل* Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

קטל m., slaughter, Obad. 9.

קטן fut. *יקטן* TO BE LITTLE, SMALL (prop. to be cut off, cut short; from the biliteral stock *קט*; comp. *קטל*, *קטב*, 2 Sam. 7:19. Figuratively to be of little worth, Gen. 32:11.

HIPHIL, to make small, Am. 8:5.

Derivatives, *קטן*, *קטן*, *קטן* and pr. name *קטן* [and *קטח*].

קטן with suff. *קטני* f. *קטנה* plur. *קטנים* constr. *קטני* and —

קטן constr. *קטן* — (1) adj. little, small (opp. to *גדול*), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. smallness; whence *כלי הקטן* vessels of smallness, i. e. lesser, Isa. 22:24. Specially — (a) little in age, younger, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, *אני קטן* "I am but a little child." — (b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) *קטן* [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

קטן m., smallness; hence the little finger; whence *קטני* *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., *קטני* *kotonni* (from the form *קטן* the last letter taking *dagesh*, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., *קטני*. Compare *קבל*.

קטר fut. *יקטר* to pluck off, to break off, ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. *קטר* not used in Kal; Arab. *قتر* to give a scent, to be fragrant. Kindred *עטר*.

PIEL *קטר* to offer odours, to burn incense in honour of a deity; followed by *ל* of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part f. *מקטרת* altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. *מקטרת* incense, Cant. 3:6.

HIPHIL, to burn incense, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by *ל* of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL *הקטר* pass. Lev. 6:15. Part. Hoph. *הקטר* incense, Mal. 1:11.

Derivatives, *קטורה*, *קטרת*, *קטר*, *קטר*, *קטר*, and pr. n. *קטורה*.

II. *קטר* i. q. Ch. *קטר*, Hebr. *קטר*. Part. pass.

Exe. 46:22, חצרות קטרות "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. *knots*, especially — (a) ligaments of the bones, Dan. 5:6. — (b) metaph. difficult questions, Dan. 5:12, 16.

[**קטר** verbal of Piel, *burning incense*, Jer. 44:21.]

קטרון ("bond," see **קטר** No. II. ["knotty, i. q. Ch. קטרון"], [*Kitron*], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטרת (for קטר) small.

קטר f. with suff. קטרתי. — (1) *incense*, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, *fat*, Ps. 66:15, קטרתי אילים "the fat of rams."

קטרת [*Kattath*] see קטרון.

קיא m. *vomit*, Isa. 28:8, from the root קיא to vomit.

קיה an uncertain root, i. q. קיא, to vomit. Imp. קי Jer. 25:27, unless it should rather be pronounced קי, for קיא. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט *summer*, Dan. 2:35.

קישור m. — (1) *smoke*, Gen. 19:28; Ps. 119:63. (2) *vapour, cloud*, Ps. 148:8; from the root קשר.

קים (from the root קם (hostile) *insurrection, rising up*, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קימנו *our adversaries*. Others take it as a verbal pass. for intrans., compare קים for קם.

קים m. Chald. *a statute, an edict*, Dan. 6:8; Syr. قضا.

קים Chald. *enduring, sure*, Dan. 4:23.

קירה f. n. act. *an arising, a rising up*, Lam. 3:63; from the root קם.

קיש see קיש.

קין an unused root [under קן in Thes.]. i. q. קין Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to *forge iron*. Hence —

קין m. — (1) *a spear*, 2 Sam. 21:16.

(2) [*Cain*], pr. n. — (a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קין would seem to be the same as קנה, "she bare Cain (a creature. [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation]. — (b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני. — (c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קין f. (from the root קן), pl. קנים and קנים — (1) *a mournful song, a lamentation*, Jer. 7:29; 9:9, 19 (2) [*Kinah*], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; קני 1 Samuel 27:10; קני 1 Chron. 2:55; Gent. noun, *a Kenite*, collect. *Kenites*, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קן No. 2, b.

קין (perhaps i. q. קין "possession"), [*Cainan, Kenan*], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קין m. — (1) *harvest* (pr. cutting off) of fruits, from the root קין No. III, i. q. קין Isa. 16:9; 28:4; also, *fruits, ripe fruit*, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp. Faber on Harmer's Observations, vol. i, page 387. seq. Hence —

(2) *summer*, as being the time of the year when fruits are gathered (compare חקר); Arab. قِيط, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَط as to be hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. קצה for קצה, נדה for מורדים Lehrs. 145), *last, utmost*, Ex. 26:4, 10; 36:11, 17.

קיקין m., Jon. 4:6—10; Jerome, Syr., and others, *ricinus*; *Palma Christi*, Arab. القبرع Egypt. كيك, kouki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. *cucumber*, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קיקלון; like מוקפות for מוקפות; see p. cccxx, B), *ignominy*, Hab. 2:16. Vulg. *vomit* *ignominia*; as if it were compounded of קי for קיא vomit, and קלל ignominy; a sense which is given by nine MSS., which read separately, קי קלל.

קיר once קר Isa. 22:5; pl. קירות m. (not comm., for 1 Ki. 4:10 קטנה refers to קלית, not to קיר) — (1) *a wall*, Lev. 14:37, 39; 1 Ki. 6:15; *a wall*, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קיר, קורה; but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come קיר a city.) Isa. 25:4, קיר "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) *a place fortified with a wall* (like the Gr. *τειχος*, Herod., Xen.), *a fortress*; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. קירא, pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [*Kir-heres, Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרשת [*Kir-hareseth, Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

קירם (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קרם Ezr. 2:44.

קיש ("snaring," from the root קש ["or i. q. קש"], [*Kish*], pr. n. m. — (1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33. — (2) 1 Ch. 8:30; 9:36. — (3) 1 Ch. 23:21, 22; 24:29 — (4) 2 Ch. 29:12. — (5) Est. 2:5.

קישון ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

קישיו see קישיו.

קיתרה Ch., Greek *κithara*, *cithara*, *a harp*, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination *ic* into *os*.

קל f. קלה, pl. קלים (from the root קלל adj. *light*, *swift*, Isa. 19:1; Am. 2:14, 15; fully קלל *swift horse*, Isa. 30:16. 2 Sa. 2:18. Poet. specially, *a swift horse*, Isa. 30:16. Adv. *qu'ckly, swiftly*, Joel 4:4; Isa. 5:26.

קל m. Ch. i. q. Heb. קול *a voice*, Dan. 3:5

קל see קל.

קלה a root of uncertain authority for קלה to congregate. Hence fut. Niphal יקלה 1 Sa. 20:14 כחוב, but the קרי has ויקלה [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am Feuer rösten), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قلى, *Kh. qh* id., compare קלה and last remark under the letter צ p. DCXCVIII, A.) Part. pass. קלוי Lev. 2:14; Josh. 5:11.

NIPHAL, part. *what is scorched*; hence, *burning, inflammation*, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to קלל, as it is in its own place and in Thes.]

II. **קלה** i. q. קלל, not used in Kal.

NIPHAL, *to be made light of*, Isa. 16:14; *to be counted despicable*, Deut. 25:3; part. *despised, ignoble*, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9. HIPHAL, *to make light of*, Deu. 27:16. Hence—

קלון m. — (1) *contempt, shame, ignominy*. Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) *a shameful deed*, Pro. 18:3.

(3) *pudenda*, Nah. 3:5; Jer. 13:26.

קלה an unused root, prob. i. q. קלה *to roast, to parch*; since verbs לה very often accord with verbs קלה, as קשה and קשה, פחה and פחה, פצה and פצה, פלה and פלה, קסה and קסה, פלה and פלה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence—

קלהת f. *a pot, kettle*, 1 Sa. 2:14; Mic. 3:3.

קלט — (1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קטף and קטף; Arab. قلس (the letters ט and צ being interchanged). Part. pass. קלט *a dwarf*, any thing of contracted stature or size, Lev. 22:23. (Arab. قَلَطٍ, قَلَطٍ a dwarf, see Kamus, p. 965, قَلَطٍ low stature, قَلَطٍ (Saad. loc. cit.) one suffering from hernia.)

(2) *to receive a fugitive to oneself*, i. q. Ch. קלט Derivatives, מקלט, and pr. n. קליטה.

קלי m. (from the root קלה No. I.), and קליא (with * otiose, like קלי, קליא, 1 Sa. 17:17, m. *something*

roasted, parched, i.e. *grains of wheat*, or *barley* roasted in the ears (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

קָלִי (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

קֵלָיָה [Kelaiah], pr. n. of a Levite, also called — קֵלִיָּה (Ch. "assembly," see קָלֵט No. 2), [Kellita], Ezr. 10:23; Neh. 8:7; 10:11.

קָלִל fut. קָלֵל, קָלִיל — (1) TO BE LIGHT (Æthiop. ቀለል: id., ተባላ, ቀለል: light [not heavy]), see Hiphil. Figuratively —

(2) *to be diminished* (Arab. قَلَّ), Gen. 8:11, קָלִי הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קָלִי No. II. Inf. used as a noun, קָל ignominy, disgrace, Jer. 3:9 (where קָל is regarded by others as the same as קָלִי).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare קָלֵל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

NIPHAL קָלֵל and קָלֵל, fut. קָלֵל Isa. 30:16. — (1) *to be light*. קָלֵל עָלֶיךָ lightly (lightly), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by קָלֵל 1 Sa. 18:23. Impers. קָלֵל כֵּן is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

PIEL קָלַל *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by אֶיךָ Isa. 8:21. קָלַל לִי reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew קָלַל לְהָם בְּנָיָהוּ that his sons had brought a curse upon themselves."

PUAL, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

HIPHIL קָלַל, inf. קָלֵל, fut. קָלֵל. — (1) *to make light, to lighten* — (a) followed by an acc. of the thing and מֵעַל of pers. *to lighten and cast away any thing from any one*, 1 Ki. 12:10; 1 Sam. 6:5. — (b) without the accusative, Ex. 18:22, קָלַל מִעָלֶיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5. — (c) followed by מֵעַל of

the thing, 1 Ki. 12:4, קָלַל מִעֲבֹרֶת אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

PILPEL קָלַל — (1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic نَقَلَ, Æthiopic ለንፈልፈለ: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלֵל.

HITHPALPEL, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קָל, קָלֵל, קָלָה, קָלָה, קָלָה, pr. n. m. קָלִי.

קָלֵל m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קָלֵל Pilpel No. 2. Compare Ch. קָלֵל polish. Vulg. *as candens*.

קָלָה f. constr. קָלָה — (1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse*. 1 Kings 2:8; Genesis 27:12, קָלָהְךָ "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קָלָה Deut. 28:15, 45.

קָלֵל not used in Kal.

PIEL, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אִתְּךָ לְקַסֵּם who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

HITHPAEL, id., followed by אֶיךָ 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence —

קָלַם m. *scorn*, Ps. 44:14; Jer. 20:8; and —

קָלָה f. id., Eze. 22:4.

קָלַע — (1) TO SLING, TO THROW STONES WITH A SLING. Part. קָלַע a slinger, Jud. 20:16. Trop. *to cast (a people) out of a country*, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

PIEL, i. q. K.l. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מִקְלָע, and —

קָלַע masc. — (1) *a sling*. Arab. سَلَاة, 1 Sam. 17:40.

(2) *a sail*, Ex. 27:9, seqq.; 35:17; Num. 3:26.

(Chald. id., Arab. قلع sail of a ship, IV. to sail, to navigate. Æth. ቀለዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלע־אֵפֶס apparently we ought to read, קלע־אֵפֶס leaves of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קלע־אֵפֶס (from the root קלל; like קלע from קלל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. tose Speise.

קלש an unused root; perhaps i. q. transp. קלש to gather. Hence—

קלש־קלש־קלש m., 1 Sam. 13:21, by apposition קלש־קלש־קלש a three-pronged fork, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמא an unused root; perhaps i. q. Arab. قما to gather together, to collect, (kindred to the roots קמץ, קמץ, קמץ); whence the pr. n. קמא־קמא־קמא, קמא־קמא־קמא.

קמה f. (from the root קמץ), stalk of grain; coll. stalks, grain standing on its stalks, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמא־קמא ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמון (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמוש־קמוש Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root قمش is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמש]

קמח an unused root (i. q. קמץ to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., flour, meal, Gen. 18:6; Num. 5:15 (Arab. قمح corn, wheat. Æthiop. ቀጥሕ: autumnal fruit, legumes; ቀጥሕ: t. eat such things, spoken of cattle).

קמץ TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 15:3 (Chald. id., Aral. قمت to bind Kindred are קמץ, קמץ, קמץ).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (m. a tree or plant), Isaiah 19:6; 33:9. Arab. قمل

prop. is to be thickly covered with insects, lice (قمل), and on that account to suffer, spoken of a plant; Syr. قمل is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence to take with the hand Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמץ—(1) the fist, a handful; Arab. قمره Lev. 2:2; 5:12; 6:8.

(2) a bundle, a handful; Arab. قمره Gen. 41:47, לקמץ "by handfuls," i. e. abundantly.

קמש see קמש ["prob. i. q. קלש to pierce"].

קמש see ibid.

קן m., const. followed by Makkaph קן Deu. 22:6 with suff. קנו (from the root קנן)—(1) a nest, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. abode, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. καλία), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. قنا to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by 3 of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by 3 with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by 3 of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by 3 Ps. 106:16.

(3) to burn with zeal for any person or thing (ζήλω).—(a) followed by 3 to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by 3 Prov. 3:31.

HIPHIL, causat., to excite jealousy (see Piel No. 1), Deut. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנוא, קנאק.

קנא Chald., to buy, Ezr. 7:17, i. q. Hebr. קנה.

קנא m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

קנא f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת קנא (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

קנה fut. יקנה; apoc. יקן prop. TO ERECT, to set upright, i. q. קנה (cogn. to קנן, whence קנה, קנה reed, cane); hence — (1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Ps. 139:13; Prov. 8:22 (Arab. قن i. q. خلق to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀደሰ: to possess, to be owner). Specially —

(3) *to buy* (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

NIPHAL, to be acquired, bought, Jer. 32:15, 43.

HIPHIL, Zec. 13:5; prob. i. q. Kal No. 3, to buy "in Thes. "to sell". But קנה Ezek. 8:3, is for קנא exciting the jealousy or anger (of God). Hence [the following words, and קנה, קנה, and pr. n. קנה] —

קנה m. pr. — (1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάνα, κάνη, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Ps. 68:31 (where the beast of the reed is the crocodile [but see קנה]), aromatic and sweet smelling calamus. Isaiah

43:24; fully, קנה בלם Exod. 30:23; and קנה המזל Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קנה המדה Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and Röhre, Armröhre), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קנים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנות 25:36; 37:22.

קנה ("a place of reed"), [Kana], pr. n. — (1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9. — (2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kána, قانا Rob. iii. 384].

קנוא masc. i. q. קנא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קני an unused root, perhaps i. q. قن to hunt; whence —

קני ("hunting"), [Kenaz], pr. n. — (1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42. — (2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קני. — (3) a grandson of Caleb, ibid., verse 15.

קני ("hunter"), pr. n. — (1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19. — (2) [Kenazite], patron. of the word קני No. 2, Num. 32:12; Josh. 14:6.

קנה m. — (1) *a creature, thing created* [but see No. 3. and note under the root], from the root קנה No. 1. Ps. 104:24. LXX. κτισις.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

["קנא an unused and doubtful root, perhaps to set up."]

קנמ const. קנמ Ex. 30:23; *cinnamon*, Greek κινναμון, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנה, whence קנא = קנה calamus, קנמ reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)

קָנָן pr. i. q. **קָנָן** Med. Ye, and **קָנָה** TO FORM, TO PREPARE, whence **קָנָן** a nest. Hence —

PIEL **קָנָן** denom. to make a nest as a bird, *Psa.* 104:17; as a viper, *Isa.* 34:15.

PUAL, to build a nest, to nestle, *Jer.* 22:23.

קָנִי *Job* 18:2, see **קָנִי** [from **קָנָה** a snare. Root **קָנָה**, in *Thes.*].

קִנְיָה ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, *Nu.* 32:42; 1 *Ch.* 2:23; *Gr.* *Kanatha*, *Kanatha*, now called *قنوات* see *Relandi Palæstina* p. 681. *Burckhardt, Travels in Syria*, ed. *Weimar*, i. 157, 504.

קָסַם fut. **יִקְסֹם**. TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, *Deu.* 18:10, 14; 2 *Kings* 17:17; *Mic.* 3:6, 7, 11; *Isa.* 3:2; of evokers of the dead, 1 *Sam.* 28:8; and of the prophets of strange nations, as of the Philistines, 1 *Sam.* 6:2; of Balaam, *Jos.* 13:22. (To this answers the Syr. **קָסַם** to divine. The primary idea appears to be that of cutting; compare **קָסַם**, **קָסַם**, a notion which is applied to divination, compare **קָסַם** No. 2.)

Derivatives, **קָסַם** and —

קָסַם m. — (1) divination, *Eze.* 13:6, 23; 21:26; 1 *Sam.* 15:23; meton. the reward of divination, *Num.* 22:7; (compare **קָסַם**).

(2) in a good sense, an oracle, *Prov.* 16:10.

קָסַם not used in *Kal*.

POEL **קָסַם** i. q. **קָסַם** TO CUT OFF, *Eze.* 17:9.

קָסַם f. a vessel, a cup, i. q. **קָסַם**, which see. **קָסַם הַסֵּפֶר** the vessel of a scribe, an inkstand, *Eze.* 9:2, 2, 11. *Eth.* **ቀሰ፡** a waterpot, water vessel.

קַעֲלָה (i. q. **קַעֲלָה** "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, *Josh.* 15:44; 1 *Sam.* 23:1; 1 *Ch.* 4:19; see *Relandi Palæstina*, p. 698.

קַעֲלָה see **קַעֲלָה**.

קָעַע or **קָעַע**, **קָעַע** an unused root, to burn, to brand (cogn. to **קָעַע**, *kaiw*), *Talm.* **קָעַע** and **קָעַע** to mark with a brand, to cauterize. [**קָעַע** is not given in *Thes.*] Hence —

קָעַע m. stigma, a mark branded on the skin, *Lev.* 19:28. [In *Thes.* from **קָעַע**.]

קָעַע an unused root, Arab. **قَعَرَ** to be deep whence —

קָעַע pl. const. **קָעַע**, but with suff. **קָעַע** a bowl, a dish, *Nu.* 7:13, seqq. (Arab. **قَعْرَان** a deep dish.)

קָפָה TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קָפָה**, syn. **קָפָה**), specially — (1) to draw up the feet, to sit with the feet drawn up, *Zeph.* 1:12 (compare *Jer.* 48:11).

(2) to curdle, to coagulate as milk (see *Hiph.*); poet. of the water of the sea, *Ex.* 15:8 [speaking of a literal miracle].

[“**NIPHAL**, to be contracted, withdrawn, *Zech.* 14:6, כְּחִיב.”]

HIPHIL, causat. of No. 2, *Job* 10:10. (*Talmud. id.* Arab. and Syr. **قَفَفَ**, *id.*) Hence —

קָפָה m. congelation, ice, *Zec.* 14:6 [*קָפָה*; the sense of the **כְּחִיב** is however much better, see root in *Niphal*].

קָפַד TO DRAW TOGETHER, TO SHRINK. (Arab **قَفَفَ** *id.*) Hence **קָפַד** a hedgehog.

PIEL, to make shrink; hence to cut off, like the *Ch.*, *Isa.* 38:12, **קָפַדְתִּי קָאֵנִי חַיִּי** “I have cut off, like a weaver, my life.” *Vulg.* *præcisæ est, velut a textore, vita mea.* Hence —

קָפַד or **קָפַד** with **ה** paragog. **קָפַדְהָ** a cutting off, destruction, *Eze.* 7:25.

קָפַד m. a hedgehog, so called from its shrinking together, *Isa.* 14:23; 34:11; *Zeph.* 2:14. (Arab. with the double letter resolved, **قَفَفَ** and **قَفَفَ**, *Syr.* **قَفَفَ** *id.*, *Eth.* **ቀሰ፡** porcupine.)

קָפַח m. Arab. **قَفَاحٌ** arrow-snake, so called from the spring with which it propels itself, *Isa.* 34:15. See *Bochart, Hieroz.* ii. p. 408. From the unused root —

קָפַח prop. i. q. **קָפַח**, **קָפַח** (compare **קָפַח**, **קָפַח**, to contract oneself, especially to take a leap (as a cat, a lion, a hind); hence Arab. **قَفَرَ** and *Ch.* **קָפַח** to leap. Compare *Syr.* **ܡܚܝܐ** a locust, a cricket from the root **קָפַח**.

קָפַח fut. **יִקְפַּח** (i. q. **קָפַח**, **קָפַח**), TO CONTRACT, TO SHUT, as the mouth, *Job* 5:16; *Psa.* 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77: 10.

NIPHAL, *to be gathered*, sc. to one's ancestors, i. q.

קָנַן i. e. to be dead, Job 24:24. Compare **קָנַן** and **קָנַן** to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, *to leap, to spring*, compare **𐤱𐤥**, Cant. 2:8.
(Ch. id.)

קֵץ with suff. קֵצִי (from the root קָצַץ), *m. end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence קֵצֶץ, at the end, after (see קֵץ No. 3, c), e. g. יוֹם אַרְבָּעִים קֵצֶץ after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers קֵצֶץ 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. אֵין אֵין adv. without end, Ecc. 12:12. Specially it is — (a) *the end*, i. e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; An. 8:2; קֵצֶץ a wickedness bringing destruction, Eze. 21:30, 34; 35:5. — (b) *the event* of a prophecy, Hab. 2:3. — (c) קֵץ עַת Dan. 8:17; קֵץ, *אֵינֶר*, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii *Christologia Judæorum* (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קָצַץ for קָצַץ {Dag. forte being resolved in the Chaldee manner, see Lehrs. page 134). The words are קָצַץ מִשְׁמֵינִי "when will ye make an end of words?" [see קָצַץ.] Elsewhere for pl. absol. is used the form קָצוּת (see קָצוּת), for the constr. and with suff. the forms קָצוּתִי, קָצוּתְךָ, קָצוּתָא (from קָצַץ, קָצַץ, קָצַץ). Dem. is קָצַץ, קָצַץ, קָצַץ.

קָצַב fut. יִקָּצֵב.—(1) TO CUT DOWN, e. g. a tree,
 2 Ki. 6:6.

(2) to shear sheep, Cant. 4:2. (Kindred roots are חָטַב, חֲצַב. But all roots beginning with the letters צפ have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see קָצַץ, קָצַר, קָצוּץ, קָצַע, קָצַח, which are easily transferred to the notions of scraping (see קָצַע) and judging, deciding, see קָצַח. The same power belongs to the syllables חָץ, נוּ, קָט, גָּד, see גָּדַל, וְזָל, חָצַץ, חָטַב.) Hence —

קָצַב *m.*—(1) *form, shape* (pr. cutting, compare French *taille*, Germ. *Zuschnitt*), 1 Ki. 6:25; 7:37.

(2) Pl. const. קְצוֹי הָרִים Jon. 2:7, prob. *the ends*, i. e. the roots of the mountains (in the depth of the sea). Vulg. *extrema montium*.

קָצַח—(1) i. q. **קָצַח** TO CUT OFF, TO CUT DOWN (see under **קָצַח**); hence *to destroy* (peoples), Hab. 2:10. (Arab. **قَض** Conj. II, id.)

(2) *to decide*; Arab. **قَضَى**, whence **פֶּקֶד** a judg^r.

(3) *to finish*, whence 𐎧𐎶𐎵 end.

PIEL, i. q. Kal No. 1. Pro. 26:6, **סָקַח רַגְלָיו** "who cutteth off feet," i. e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i. e. uses a fool as a messenger.) 2 Ki. 10:33, "Jehovah began **לְקַצֹּר** לְבַיִת יִשְׂרָאֵל" to cut short in Israel," i. e. to take away one part after another.

HIPHIL, *to scrape off*, i. q. **וִּיפֵּחַ** Lev. 14:41, 43.

Derivatives, קצת, קצין, קצף—קצה.

קֶצֶר Exod. 26:4; 36:11; elsewhere only in plur. constr. **קְצוֹת** with suff. **קְצוֹתֶם** f.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. **קְצוֹת הָאָרֶץ** the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. **אַרְבַּע קְצוֹת הַשָּׁמַיִם** the four extremities of the heaven (quarters of the world), Jer. 49:36. **מִקְצֵה** from the extreme part. Exod. 26:4; 36:11. Metaph., Job 26:14, **קְצוֹת דְּרָכָיו** “the extremities of his deeds,” i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

קֶצֶר, m., constr. קֶצֶר, with suff. קֶצְרוֹ; once plur. with suff. קֶצְרֵיהֶם Eze. 33:2. — (1) i. q. קֶצֶר *end, extremity*—(a) of space, e. g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, אֶרֶץ מִקְצֵה "in the extremity (i. e. on the bank, margin) of the rivers of Egypt." Gen. 19:4, "all the people מִקְצֵה from the end," i. e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic عَنْ أَصَا; see Schult. Opp. Min. p. 121); compare No. 2.—(b) of time. Often in this connection, מִקְצֵה שְׁלֹשָׁת יָמִים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקְצֵה; see קֶצֶר.

(2) *the whole, the sum.* Gen. 47:2, מִכָּל אֶחָד מֵאֶחָד מֵאֶחָד
 "from the whole number of his brethren;" Ezek.
 33:2. Comp. Nu. 22:41; Isa. 58:11. See the
 origin of this signification in No. 1, letter *a*, fin.

קָצַף m. i. q. קָצַף No. 1, *the end*, Isa. 2:7; Nah
2:10.

קצו or **קצו** only in plur. constr. **קצו** the ends of the earth, Ps. 48:11; 65:6.

קצו or **קצו** only in plur. **קצו** ends, ex-
tremities [plur. of **קצו** in Thes.], Ex. 38:5; of the
ends of the earth. **קצו** **קצו**, Ps. 65:9; compare
verse 6. With suff. **קצו** Exod. 37:8; 39:4 **קצו**.
In **קצו** there is **קצו**.

קצו an unused root prob. i. q. **קצו** to cut off,
whence—

קצו m. Isa. 28:25, 27, according to the LXX.,
Vulgate, and the Rabbins, *nigella melanthium*, i. e.
fennel flower, black cummin. See Celsii Hierobot.,
P. ii. p. 70.

קצו m. — (1) a judge, a magistrate, Isaiah
1:10; 3:6, 7; Mic. 3:9 (from the root **קצו** No. 2,
Arab. **قاضي** a judge).

(2) a military leader, commander, Josh. 10:24;
Jud. 11:6, 11; Dan. 11:18. Compare **קצו**.

(3) a prince, Pro. 6:7; 25:15.

קצו f. — (1) cassia, Gr. *κασία* (*Laurus Cassia*,
Linn.), a bark similar to cinnamon, but less aroma-
tic, so called from its being peeled off (root **קצו**),
pl. **קצו** Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. **قص** id., Cast.

(2) [**Kezia**]. pr. n. of a daughter of Job, Job 42:14.

[**קצו** **Keziz** pr. n. Josh. 18:21.]

קצו m. (from the root **קצו**). — (1) harvest, Gen.
8:22; 30:14; 45:6; hence — (a) corn harvested,
Lev. 19:9; 23:22. — (b) poet. for **קצו** **קצו** reapers,
Isa. 17:5.

(2) a branch, bough, from the idea of lopping
off (unless, perhaps, it be so called for **קצו**, from the
sense of greenness), Ps. 80:12; Job 14:9; 18:16;
29:19.

קצו not used in Kal. — (1) i. q. Arabic **قطع**
CUT, TO CUT OFF, TO LOP; hence **קצו** carving
tool, **קצו** a corner.

(2) to scrape, to peel, hence **קצו**.

HIPHI, to scrape, i. q. **קצו** Hiphi, Lev. 14:41.

PUAL, part. **קצו**, i. q. **קצו**, corners, Eze.
46:22; pr. places cut off, cut away.
Derivatives, **קצו**, **קצו**, **קצו**.

קצו fut. **קצו**. — (1) i. q. Arab. **قصف** TO BREAK
(compare under **קצו**). Hence **קצו** No. 1, and **קצו**.

(2) to break out, or forth into anger (Gr. **ῥήγνυμι**), hence to be angry, indignant, Isa. 57:16
64:8; followed by **ל** of pers. Gen. 40:2; 41:10
Ex. 16:20; followed by **ל** Jos. 22:18.

HIPHI, to provoke (Jehovah) to anger, Deu. 9:
7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצו Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצו m. with suff. **קצו**. — (1) twigs, splinters,
so called from being broken off (see the root No. 1),
Hos. 10:7. LXX. **φύγανον**.

(2) anger, Ecc. 5:16; especially the anger of Je-
hovah, from the root No. 2, Jos. 9:20; 22:20; Isa.
34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; al-
tercation, strife, Esth. 1:18

[“**קצו** Ch. anger, Ezr. 7:23.”]

קצו f. a fragment, something broken, Joel
1:7. LXX. **συγκλασμός**, see the root No. 1.

קצו TO CUT OFF, TO AMPUTATE, e. g. the hand,
Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قص to cut the nails and hair.) See under **קצו**.

PIEL **קצו** and **קצו** — (1) to cut off, to cut asunder,
e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6;
2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.
PUAL, part. **קצו**, pass. of Piel No. 1, Jud. 1:7.
Derived noun, **קצו** (whence denom. **קצו** for **קצו**).

קצו Chald. PAEL, to cut off, to cut away, Dan.
4:11.

קצו & **קצו** — (1) Med. A and fut. **קצו** TO CUT
OFF, specially grain; hence to reap, to harvest, Jer.
12:13; Levit. 19:9; 25:5. Part. **קצו** a reaper,
Ruth 2:3, seqq. Metaph. Job 4:8, “those who sow
wickedness reap the same.” Prov. 22:8. Com-
pare **קצו**.

(2) Med. E (compare the adj. **קצר**) fut. **קצו** (bu-
once **קצו** Pro. 10:27), intrans. to be shortened, cut
off; hence to be short, Isa. 28:20. Specially — (a)
קצו, my hand is (too) short, I have but little
power, I have no might, Nu. 11:23; Isa. 50:2; 59:1.
Compare Arab. **قصر اليد** short of hand, and
الذراع short of arm, used of a feeble person; and,
on the other hand, **اليد الطولى** a long hand, used of
power, see more in Comment. on Isa. 50:2. — (b) **קצו**,
קצו, “my spirit is short,” i. e. I am impatient

my patience is wearied out, Nu. 21:4; Jud. 16:16; followed by **וְ** on account of anything, Jud. 10:16. Comp. **אֶתְּךָ אֶתְּךָ** under **אֶתְּךָ**.

PIEL, to cut short, to abbreviate, Ps. 102:24.

HIFHIL — (1) to reap, Job 24:6 כחיתב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words] —

קָצִיר masc. short, especially — (a) קָצִיר יָד feeble, weak, Isa. 37:27. — (b) קָצִיר רִיחַ Pro. 14:29, and קָצִיר אֵפִים verse 17, impatient, prone to anger. — (c) קָצִיר יָמִים short-lived, Job 14:1.

קָצִיר m. only קָצִיר רִיחַ impatience, Ex. 6:9.

קָצִית (for קָצִיתָ, from קָצָה, of the form קָצָה, from קָצָה, a Chaldaizing word. — (1) end. Always with pref. **בְּ** מִקְצֵת for מִקְצֵת at the end. Dan. 1:15, מִקְצֵת יָמִים עֲשָׂרָה "at the end of ten days." Dan. 1:5, and verse 18, לְמִקְצֵת הַיָּמִים "at the end of the days" (לְמִן, see p. CCCCLXXXV, A). Comp. Hebr. מִקְצֵת Josh. 3:2.

(2) the sum, the whole number, i. q. קָצָה, No. 2. Dan. 1:2, מִקְצֵת כֵּלֵי בֵית־הָאֱלֹהִים "a part of the number of the holy vessels." מִקְצֵת is put in this place partitively, like **בְּ** No. 1. Nehem. 7:70, מִקְצֵת רֹאשֵׁי הָאֲבוֹת "a part of the number of the chiefs," i. e. a part of the chiefs. Comp. מִקְצֵת אֲחֵי Gen. 47:2. — Some of these examples, Dan. 1:2, 18; Neh. loc. cit. have been referred by some to a noun, of the form מִקְצֵת, to which they ascribe the signification of *part*. But the Chaldee, which is of special authority in these examples, is altogether destitute of such a form (the passage Gen. 47:2, Targ. is similar to the passages treated under No. 2); and it cannot be doubted that the phrase מִקְצֵת, wherever it occurs, is to be explained in the same manner.

קָצִית constr. קָצִית Chald. — (1) end. Dan. 4:31, לְקָצִית יוֹמֵיךָ "at the end of the days."

(2) the sum, the whole. Dan. 2:42, מִן קָצֵת מַלְכוּתָא "a part of the whole of the kingdom," i. e. a part of the kingdom. To this answers מִן קָצֵת part of it.

קָר plur. קָרִים (from the root קָרַד) adj. — (1) cold, Prov. 25:25; Jer. 18:14.

(2) quiet, Prov. 17:27; according to כחיתב quiet of spirit. See קָר No. 6.

קָר see קָר.

קָר m., cold, Gen. 8:22. Root קָרַד.

I. קָרָא fut. קָרֵא — (1) TO CRY OUT, TO CALL; κράζειν. (A verb. prop. onomatopoeitic; used also of beasts (see קָרָא); compare Gr. κράζω (κραγ), κηρύσσω

(κηρυγ); in the German languages *charen*, to cry out, *charo*, outcry, weeping; often used of the cry of beasts, like *frâten*, *frâdgen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skrien*; with a sibilant added at the end, *treisken*, קָרָא which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like קָרָא Gen. 39:14, וְקָרָא בְּקוֹל יָדוֹל "I cried with a loud voice." LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, וְקָרָא בְּקוֹל יָדוֹל. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וְקָרָא הוֹצִיָא וְנָגַד "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, וְקָרָא לְקַנְי אֲבִירָד. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לְאִמֶּר Eze. 9:1; וְקָרָא 2 Sam. 18:28; compare 2 Ki. 18:28, וְקָרָא בְּקוֹל יָדוֹל "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially — (a) followed by **אֶל** of pers., to call upon, to call to any one (*jemandem zurufen*), Jud. 18:23; the express words being added, with לְאִמֶּר prefixed, 1 Sa. 26:14, and וְקָרָא Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by **עַל** of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by **אֶחָד** of pers., to cry after any one, to call him as he goes away, 1 Sam. 20:37, 38; 24:9. It often is — (b) i. q. to ask aid; especially of God; absol. Ps. 4:2, וְקָרָא עֲנֵנִי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by **אֶל יְהוָה** Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; לְאִלֹּהִים Psalm 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of **עַל** of pers., on whose account the aid of God is sought, Deut. 15:9 — (c) i. q. κηρύσσειν (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by **עַל** of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, וְקָרָא זֶמֶן "proclaim this amongst the nations;" or followed by **בִּי** Isa. 40:2, וְקָרָא דְרוֹר לִי to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1, וְקָרָא צוֹם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) to call (*καλεῖν*, *rufen*), specially — (a) to call any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by **וְ**

Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by **קרא** Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. **קרא** אליו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, **קרא** שם בבית לחם i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to call together, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אל Gen. 49:1. Hence **קרא** עצרה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. **קרא** העדה those called to an assembly, Nu. 1:16.—(c) to call, i. e. to invite any one to a meal (compare *καλεῖν ἐπὶ δεῖπνον*), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively **קרא** לשלום to invite to make peace, Deut. 20:10; Judges 21:13.—(d) to summon before a judge (*καλεῖν, καλεῖν εἰς δίκην*), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. **קרא** שם).—(e) to call out soldiers, Isa. 13:3.—(f) to call any one to an office, i. q. **קרא** to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by **קרא** Isaiah 22:20. In the same sense but more emphatic there is said **קרא** בשם פ' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) **קרא** בשם to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare **קרא** בהלל); also **קרא** בשם 1 Ki. 18:26. In the same sense, **קרא** being omitted, there is said **קרא** שם (which differs from the phrase No. 1, b), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, **קרא** אתי בשם יהוה לפניך "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to celebrate persons. Ps. 49:12, **קראו** בשמותם "they praise their names" (of the rich). Proverbs 20:6, **קראו** איש חסדו "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, **קראו** בשם יעקב, זה "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to call, to name, to give a name, fully **קרא** שם to impose a name on any one, Gr. *καλεῖν τινα* τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, **קרא** אלהים לאור, **קרא** verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25, **קרא** את שמו שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29:11; 19:22; 27:36; 29:34.

(4) to recite, to read aloud (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also **קרא** בספר to read what is written in a book (comp. **קרא** שֵׁתה ב' to drink what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of **קרא** שם Ex. Josh. l. l. c. c. **קרא** שם Deu. 31:11. Hence gener. to read, Deut. 17:19; 2 Kings 5:7; 19:14; 22:8; Isa. 29:11. (Arab **قرا**, Syr. **ܩܪܐ** to read.)

NIPHAL **קרא**—(1) to be called, i. e. to bid u come by calling, to be called together, Jer. 44:26, Est. 3:12; 6:1; 8:9. **קרא** שם פ' to celebrate any one's name, Ruth 4:14.

(2) to be called, named. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, **קרא** אשה לזאת "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, **קראו** ירושלים עיר האמת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שם Gen. 17:5, לא **קראו** עור את שמך אברהם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) **קרא** בשם פ' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by **קרא** Gen. 21:12; and in like manner שם על Genesis 48:6, על שם אחיו **קראו** "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also **קראו** שם הפזע **קראו** Isa. 48:2, i. e. they wish to be called the inhabitants of the city.—(β) **קרא** שמי על it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *καλῶσθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *ב* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, *קרא* 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, *קרא*, *קריא*, *קריא*, *קריא*.

II. *קרא* i. q. *קרה* TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. *קרא* (of the form *קרא*) a meeting, hence *קראת* which every where (in the Syriac manner) is contracted into *קראת*, with suff. *לקראתי* prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened *לקראת* *הפליחה* to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *על* Ex. 5:3; *לפני* 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHIL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קרא Ch. fut. *יקרא*, *יקרה*.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. *קרי*, Ezr. loc. cit.

קרא m.—(1) a partridge, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge "*daß Rebhuhn ruft*"), compare *krāhe* from *krāhen*, and Arab. *قرا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.])

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

קרב & *קרב* Zeph. 3:2; fut. *יקרב*, inf. *קרב* and *קרב* Exod. 36:2, TO APPROACH, TO COME NEAR,

(Arab. *قرب*, Syr. *ܩܪܒ*), used of men, Josh. 10:24,

and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *ויקרב ימי ישראל למות* "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *אל* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ל* Job 33:22; followed by *ב* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lamen. 3:57; also of men; followed by *אל* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. *קרב*); Eze. 40:46 (followed by *לפני*).—(c) *קרב אל אשה* is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *πλησιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *אלהם* *לפניהם* to, *ל* for, battle, Deut. 20:3; *אל עיר* against a city, Deut. 20:10; Josh. 8:5; *על* against any one, Ps. 27:2. Compare *קרב*.—(e) Isai. 65:5, *קרב אליך* "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL *קרב*—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where *קרב* is imp. for *קרב*).

(2) intrans. (and intensitive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHIL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring* persons near, followed by *אל* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare *קרבן*); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by *מן*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *ויקרב מן האלטר* "and he removed the brazen altar from before the house." Compare *קרב* No. 2, also add the Sanscrit *āgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed

17:12, אור קרוב לפני חשך "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Num. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרבי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קרוב שמי, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. قرب to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב יי לעזבני לב, Ps. 119:151; 148:14.

(2) *short* (Arab. قَرِيب), and concr. *something short, shortness*. Job 20:5, "the triumphing of the wicked is short" (von kurzer Dauer); קְסָרֹב is also, within a short space, *soon, presently*, Arab. من قريب Eze. 7:8.

קָרַח prop. TO MAKE SMOOTH (see קָרַח ice); specially to make bald. קָרַח קָרַח to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קָרַח which see.)

NIPHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHIL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. קָרַח made bald, Eze. 29:18.

The derivatives, קָרַח—קָרַח immediately follow.

קָרַח ("bald"), [Careah, Kareah], pr.n. m. 2 Ki. 25:23; Jer. 40:8.

קָרַח m. bald on the back part of the head (it differs from קָרַח which see), Lev. 13:40; 2 Ki. 2:23; Chald. קָרַח id.

קָרַח m.—(1) ice, so called from its smoothness, Job 6:16; 37:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קָרַח m.—(1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr.n.—(a) of a son of Esau, Gen. 36:5, 14.—(b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16.—(c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קָרַחִים Korahites, Levites and singers in the time of David (see קָרַח), to whom ten of the Psalms are ascribed, Ps. 43 (43)—49, 84, 85, 87, 88.—(d) 1 Chr. 2:43.

קָרַח on the crown of the head, Lev. 21:5; such as mourn-

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. נִפְתָּח, Deu. 14:1.

קָרַח patron. from קָרַח, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קָרַח f. i. q. קָרַח, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קָרַח in pause קָרַח m. (from the root קָרַח) a hostile encounter, Lev. 26:28; in this phrase, הָלַךְ קָרַח, to go into, encounter, (to fight) with any one, i. e. to oppose oneself, to resist any one, Lev. 26:21, 23; קָרַח, Lev. 26:24, 27, 40, 41.

קָרַח m. (from קָרַח, No. I.) called, chosen, Num. 16:2, and 1:16 כתיב.

קָרַח f. proclamation, preaching, Jon. 3:2.

קָרַח f. a city, a town, i. q. קָרַח, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܬ, Arabic قَرْيَة, قَرْيَة a city, also a village). Root קָרַח Piel, to frame, to build. Compare קָרַח.

Proper names of towns are:—(a) קָרַח אַרְבַּע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קָרַח אַרְבַּע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see אַרְבַּע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.).—(b) קָרַח בַּאֵל [Kirjath-baal], the town which is more frequently called קָרַח (see letter d), Jos. 15:60; 18:14; and קָרַח No. 2, a.—(c) קָרַח חֲצוֹת (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39.—(d) קָרַח יַעֲרִים (city of the woods), [Kirjath-jeirim], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קָרַח יַעֲרִים, Jer. 26:20; contractedly קָרַח יַעֲרִים Ezr. 2:25; and even קָרַח, Jos. 18:28; elsewhere also קָרַח יַעֲרִים, see letter b.—(e) קָרַח סֶנֶה, Jos. 15:49; (city of palm-trees, compare סֶנֶה), [Kirjath-sannah], and קָרַח סֵפֶר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קָרַח, Jos. 15:15, 16; Jud. 1:11, 12.—(f) קָרַח אֲרִים, [Kirjath-arim], see letter d.—(g) קָרַח (double city), [Kiriathaim]—(a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9.—(β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קָרַח.

קרִיָה and קֶרֶא Chald. id. Ezr. 4:10, seqq.

קִרְיוֹת ("cities"), [*Kerioth, Kiriath*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קִרְיָה pr. n. see above קֶרֶה letter d.

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי אֶלְיָכֶם עוֹר, "I will draw skin over you." Intrans. to be drawn over, fut. יִקְרַם, Eze. 37:8.

[קָרַן pr. to push with the horn, apparently; whence קָרַן.]

קָרַן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. κίρας; Lat. cornu, French corne, Goth. haurns, whence Germ. horn). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaph. a symbol of strength and power, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i.e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הִרִים קָרַן פ' to exalt, or lift up any one's horn; (as God), i.e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Haririi Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting powerful). Hence קָרַנִי my horn is high, i.e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ לָנוּ קֶרְנִים "we have taken horns to ourselves." On the other hand in a bad sense, הִרִים קָרְנוֹ to lift up one's own horn, i.e. to be proud, Ps. 75:5, 6. (Compare Lat. cornua sumere, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, addis cornua pauperi.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say my head, on which is the highest honour and glory. Ps. 18:3, David calls God יְיָ קָרְנוֹ "the horn of my help," or "of my liberation," i.e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true horns are understood, for the plur. is קֶרְנִים and קֶרְנִים (as if from קָרַן), Dan. 8:5, 6, 20; more rarely pl. קֶרְנוֹת Zec. 2:1, 4; Ps. 75:11; Ezek. 27:15 (where horns of ivory mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn,

(2) the summit of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Narhorn Isa. 5:1. (Arab. id.)

(3) קֶרְנוֹת הַמִּזְבֵּחַ horns of the altar, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קֶרְנִים is used of flashes of lightning. Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אֵילָן. Hence—

קָרַן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. cornuta erat, whence painters represent Moses as having horns.

HIPHIL, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קָרַן emphat. קֶרֶא Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קֶרְנִים also used for the pl., Dan. 7:8, 20, 24.

קָרַן הַפּוֹד ("horn of paint"), [*Keren-hapuch*], pr. n. f. Job 42:14.

קָרַם TO BOW ONESELF, hence to sink together, to collapse, i. q. קָרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb קָרַע to break.) Hence—

קָרַם plur. קֶרְסִים const. יָרָסִי pr. curve, joint (Sent; compare קָרַב); hence tache, hook, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33

קָרַם see קֶרֶס.

קָרַס prop. diminut. from קָרַם (see under קָרַם cccxxxi, B), a joint, a little joint; Senten; specially the ancle (which is also, in Germ., expressed by a diminutive Knöchel). Dual קֶרְסִים Ps. 18:37 לֹא מָעַדוּ קֶרְסֵי "my ancles have not slipped;" 1 Sa. 22:37. Vulg. tali. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliter

being contracted into a trilateral) is derived Arab. *qar* to walk unsteadily, to walk with tottering ancles; commonly, to limp; *qar* a man thus walking, weak in the ancles and legs. Compare *qar*.

קרע — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קרע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *qar*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehovah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab. *qar* II., to blame, to rebuke. Compare *qar* No. 1, 5, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

קרעים m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

קרץ — (1) nearly i. q. cogn. *qar* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *qar*; whence *qar* destruction; and Chald. *qar* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *qar*); especially in the phrases — (a) *qar* שפתיים to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *qar* פ' Prov. 10:10; Ps. 35:19; and *qar* עינים Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6, *qar* מחר, *qar* עמי "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

קרן m., destruction, Jer. 46:20. See the root No. 1.

קרין m. Chald., a piece; Syr. *qar*; see the root No. 1; in this phrase *qar* ל' *qar* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *qar* id. Arab.

qar to eat any one's flesh, to calumniate; and simpl. *qar* IV. to calumniate; *qar* calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniā pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

קרקע m. quadril. — (1) the ground, the floor (compare Arab. *qar* and *qar* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7, *qar* ו*qar* ו*qar* "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

קרקר (perh. i. q. *qar* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

קרר an unused root, to be cold. Ch. and Syr. id. Arab. *qar* to be cold, to be quiet.

Derived nouns, *qar*, *qar*, *qar*, *qar*.

קרש an unused root (cogn. to the verb *qar* to cut, to cut up; Arab. *qar*, according to the Kamūs, page 823, i. q. *qar*). Hence —

קרש with suff. *qar* Ezek. 27:6; pl. *qar* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

קרת (from the root *qar*, of the form *qar*, from *qar*, fem. a poet. word, i. q. *qar* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *qar* id. The same word is found in Persian and Syriac names of cities, as *Cirta*, *Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מחנת* (מחנת the camp, prob. a domestic name of the city), on the back *קרת חדשה* (קרת חדשה New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monum. Phœn.*]

קרתה ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

קרתן ("two towns," an ancient dual, from *qar*)

[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קרתן, which see, Josh. 21:32.

קשה an unused root, according to Simonis, i. q. קש No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence קשה, קשה, and —

קשה & **קשה**, only pl. קשות Exod. 25:29; 37:16; const. קשות Nu. 4:7, cups. (Chald. קשות, קשות id.)

קשט an unused root, i. q. קשט, Arab. قسط to distribute equally; whence قسط a measure, a portion measured out, and Heb. —

קשיטה f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare קנה, שקל, פברה) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a lamb; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

קשיש an unused root, which appears to have had the sense of peeling off, scaling off. Hence —

קשקשת pl. קשקשים 1 Sa. 17:5, and קשקשות Eze. 29:4, f. a scale, so called from its peeling off, see the root קשה. Lev. 11:9, seqq. קשקשים a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

קש m. straw (so called from its being collected, see קש Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

קשא an unused root; see the following word.]

קשא only in pl. קשאים cucumber, various species of which grow in Egypt and Palestine, Num. 11:5. Arab. قشأ, Syr. قشأ, whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, σικνός, σικνά. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קשא = קשה No. I), compare Plin. xix. 5.

Derivative, מןקשה No. II.

קשב fut. קשב TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of sharpening, so that קשב is almost the same as קצב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under קצב p. xxvi, B.)

HIPIL, with the addition of קשבו to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without קשבו id.; followed by אל Ps. 142:7; Neh. 9:34; ל Ps. 5:3; Isa. 48:18; על Prov. 17:4; 29:12; ב Ps. 66:19, acc. Job 13:6. Hence —

קשב f. קשבת adj. attentive, Neh. 1:6, 11.

קשב adj. id. Ps. 130:2.

קשב m. attention. Isaiah 21:7, קשב קשב קשב "he attended with attention, with very great attention."

I. **קשה** — (1) i. q. Arab. قسا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deu. 1:17; 15:18.

NIPHAL, part. קשה to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, וקשה בקרחה to have hard labour in parturition (sie hatte es schwer beim Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וקשה as fut. Hiph. for וקשה).

HIPIL, קשה, fut. apoc. וקשה — (1) to make hard, to harden, e. g. — (a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without קשה Job 9:4. — (b) followed by ל to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 3:30, לבו ל harden one's own heart, Ps. 95:8; Proverbs 28:14.

(2) to make (a yoke) heavy, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, **הקשית לְפָאֹל** "thou hast asked a difficult thing." Ex. 13:15, **כִּי הִקְשָׁה פַרְעֹה לְשַׁלְּחֵנוּ** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קָשָׂה**, **קָשִׁי**, and pr. n. **קָשִׁיּוֹן**, also **קָשָׂאִים** [in Thes. from **קָשָׂה**].

II. **קָשָׂה** i. q. **קָשָׂה**, Arab. **قَشَا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מִקְשָׁה**, **מִקְשָׁה**.

קָשָׂה m. adj. **קָשָׂה** f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קָשָׁה-יֹם** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*. **קָשָׁה עֵרָה** *stubborn*, Exod. 32:9; 34:9; **קָשָׁה פָּנִים** *hard-faced, impudent*, Ezek. 2:4; **קָשָׁה לֵב** *stubborn of heart*, Eze. 3:7; without **לֵב** id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) **קָשָׁה רֵיחַ** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

קֶשֶׁט Ch. *truth*, i. q. Heb. **קֶשֶׁט** Daniel 4:34. **קֶשֶׁט מִן הַאֱמֻנָה** from the truth, i. e. *truly*, Dan. 2:47.

קָשָׂה Arab. **قَشَا** i. q. **קָשָׂה** TO BE HARD, comp. under the verb **קָשָׂה**. In Kal not used.

HIPHAL — (1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

קָשָׂה an unused root, i. q. **קָשָׂה**, **قَسَطَ** *to divide equally*, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קָשָׂה**, **קָשָׂה**.) Hence —

קָשָׂה m. Ps. 60:6; and **קָשָׂה** Pro. 22:21; *truth*.

(Chald. **קִישְׁטָא**, Syr. **ܩܝܫܬܐ** the letters **ת** and **ט** being interchanged, id.)

קָשִׁי m. (from the root **קָשָׂה**) *hardness of mind, obstinacy*, Deu. 9:27.

קָשִׁיּוֹן ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קִישִׁון**.

קָשָׂה fut. **יָקֵשׁ**. — (1) TO BIND, with an acc. and **וְ** to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **וְ** Job 39:10; Jos.

2:18 (but in Job 40:29 **וְ** does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נָפְשׁוֹ קָשְׁרָה בְּנַפְשׁוֹ**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **עַל** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קָשָׂה קָשָׂה**, see **קָשָׂה**.

(3) Part. pass. **קָשֻׁר**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **קָשָׂה** No. 3, **חָלָה** No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **וְקָשְׁרִים בְּבִלְהָ**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מִקְשָׁרוֹת** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

קָשָׂה m. with suff. **קָשָׁיו** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קָשָׂה קָשָׂה** to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

קָשָׁרִים m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קָשָׁה** No. 2.

קָשָׂה in Kal only found Zeph. 2:1, see Hithpael.

POEL **קָשָׂה** TO GATHER, TO SEEK FOR (Arab. **قَشَا**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (**قَشَا** *fammata*), Zeph. 2:1.

Derivative, **קָשָׂה**.

קָשָׂה pl. **קָשָׁה**, constr. **קָשָׁה**, comm. (m. 2 Sam. 1:22; f. Ps. 18:35). — (1) *a bow* (from the root **קָשָׂה**, of the form **קָשָׁה**, **קָשָׁה**, **קָשָׁה**; although **ת** servile afterwards becomes a radical letter, compare Aram.

قَشَا to shoot, see Leherg. p. 439, 474. Arabic

קֶשֶׁת (bow)—(a) for shooting arrows. Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. **קֶשֶׁת** to draw a bow, see **קָשַׁת**. **בֶּן־קֶשֶׁת** the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(a) for archers, **קֶשֶׁת** **אֲנָשֵׁי** Isa. 21:17; 22:3; Ps. 78:57, where **קֶשֶׁת** **רִמְיָהוּ** are *deceitful archers* (who deceive by a simulated flight). Compare **קָצִיר** used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any*

one's bow, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *rózon*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

קֶשֶׁת m. *an archer*, Gen. 21:20.

קֶתֶה an unused root, see **קָתַל**.

קִיתָרוֹם Ch. always **קָרַי** for **קִיתָרוֹם** *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name **רֵשֶׁת**, i. q. Chald. **רֵשֶׁשׁ** and Heb. **רֵשֶׁת**, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (q), from which, with the head turned back, comes the figure of the Greek *Ρω*.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with **ל** and **נ**, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural *y*, p. dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with **שׁ**, compare **רָשָׁע** and **רָשָׁע** to emit rays, **רָשָׁע**, **רָשָׁע**, Arab. **رشم** and **رشم**; also **רִמֵּה** and **רִמֵּה** to muzzle, **رشم** and **رشم** to be proud, and others. See also the paronomasia in the words **רָשָׁע** and **רָשָׁע** Eze. 7:13.

It is also to be observed that sometimes a single letter, with **ר** inserted before it, is used instead of a double letter; and this takes place especially in the Aramaean and the later Hebrew, as **רָשָׁע**, Ch. **רָשָׁע** a throne; **רָשָׁע** in Chron. **רָשָׁע** Damascus, **רָשָׁע** quadrilit., formed from Piel **רָשָׁע** to bind; also **רָשָׁע**, **רָשָׁע**, similarly, too, we must explain **רָשָׁע** a sceptre, i. q. **רָשָׁע**; Ch. **רָשָׁע** cubit, i. q. **רָשָׁע**, formed from **רָשָׁע**, **רָשָׁע**, although these forms are no longer found.

רָאָה inf. absol. **רָאָה**, **רָאָה**, constr. **רָאָה**, fut. **רָאָה**, apoc. **רָאָה**, with **ל** convers. **רָאָה**, rarely **רָאָה** Sam. 17:42; 2 Ki. 5:21 in the rest of the forms **רָאָה**, **רָאָה**, **רָאָה**.

(1) *to see* (Arab. **رأى**, id. To this answers the Gr. *ὁράω*, like **רָאָה**, Gr. *εἶδω*, Lat. *video*). Const. followed by an acc. (very frequently), rarely followed by a dat. Ps. 64:6; and with two acc. Gen. 7:1, **רָאָה** **רָאָה** "thee have I seen righteous;" followed by an entire sentence, with **כִּי** prefixed, e. g. Gen. 6:5, **רָאָה** **יְהוָה** **כִּי רָבָה רָעַת הָאָדָם**, Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, **רָאָה** **אֱלֹהִים** **אֶת**, **הָאֹר** **כִּי טוֹב**, Gen. 6:2; Exod. 2:2; followed by **וְ** interrogative (whether), Ex. 4:18. Without the accusative, Ps. 40:13, "the penalties of sins [my iniquities] יִלְכְּתִי לְרָאוֹת **לֹא** I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, **רָבִים יִרְאוּ וַיִּרְאוּ**, "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, Ps. 52:8; Job 6:21.—Specially—(a) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) *To see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare Ps. 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) *to see* is used for *to enjoy the light, to live*; Gr. *βλέπω*; more fully, *to see the sun*, Ecc. 7:11 (compare Gr. *ζῶειν καὶ ὁρᾶν φῶς ἡελίου*, Hom.; in later writers simply *ὁρᾶν*); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, **רָאָה** **יְהוָה** **בְּאֶרְצוֹ**.

רא "do I then here see (i. e. live) also after the vision," so. of God, having beheld God? compare letter *b*.—(d) to see, i. e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. רא a prophet (which see), vision. Compare ראה No. 2.

(a) to see, i. q. to look at, to view, to behold (be-
fassen, ansehn), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down אֶת־הָעֵינַי לְרֹאֵת." Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by א Gen. 34:1, לְרֹאֵת בְּנוֹת הָאָרֶץ "to see the daughters of the land." Ezek. 21:26, רָאָה בְּקֶדֶר "he looked at the liver." Ecc. 11:4, רָאָה בְּעָנָנִים "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, רֹאֵת בְּנֵי־חַיִּים is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i. e. I will turn my back upon them. Specially—(a) to be pleased with the sight, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by א (compare page xcvi, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Ps. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, בְּאֵינִי הִרְאָה עֵינִי "mine eye has looked (with pleasure) on my enemies," i. e. on their destruction. Ps. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(b) to look with sorrow, to be witness of anything sorrowful, grievous. Gen. 21:16, אֶל־אֶרְצָהּ בְּמוֹת הַיֶּלֶד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(c) to despise (as if to look down upon any one, comp. karababaiw, betrachten auf), to behold with contempt. Job 41:26, אֶת־כָּל־גְּבוּלֹתָיִךְ "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אֶל־תִּרְאֵנִי שְׁחֹרְרֹתִי "despise me not (sehet mich nicht verächtlich an) because I am dark."—(d) to regard, have respect to. Isa. 26:10, כֹּל־יִהְיֶה לְרֹאֵת גְּאוֹת יְהוָה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, כִּי־רָאָה אֶת־עֲנִיָּתוֹ "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by א Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(e) to see about anything, to provide or care for it, i. q. רָעַד No. 7. 1 Ki. 12:16, רָאָה בֵּיתִי דָוִד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, לֹא־רָאָה לֵשׁ "take care (to follow) uprightness," siehe auf's Recht.—(f) לֹא־רָאָה לִי to provide anything for oneself (sich aussetzen), i. e. to choose, to procure for oneself. Gen. 22:8,

"God will provide for himself a lamb for a burnt offering." Gen. 22:14, "and Abraham called the name of that place (Moriah), יְרֵאָה (that which) Jehovah chooses" = כְּרֵאָה, contr. כְּרִיָּה (which see). Deut. 33:21, יְרֵאָה רֵאשִׁית לוֹ "and he chose the first-fruit for himself." Gen. 41:33; Deu. 12:13; 1 Sa. 16:1, 17. Part. רֹאֵי selected, Esth. 2:9. Compare Tob. 12:1, ὄρα, tévor, μισθόν τῷ ἀνθρώπῳ.—(g) to go to see, to visit any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said רָאָה אֶת־שָׁלוֹם Gen. 37:14 (compare לֹא־שָׁלוֹם).—(h) followed by אֶל to look unto any one as expecting aid, Isaiah 17:7; followed by אֶל to look upon any one, to examine his cause, Exod. 5:21.—(i) figuratively, to look at any thing (beabsichtigen, im Auge haben), to aim at, to propose to oneself. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use a verb of seeing of those things also which are not perceived by the eyes, but—(a) by other senses, as by hearing; Gen. 2:19, לְרֹאֵת לֹא־יִקְרָא לוֹ "to see what he would call them;" Gen. 42:1; Ex. 20:18; Jer. 33:24; Job 2:13 (compare Gr. ὁράω, Brunk ad Soph. Œd. Col. 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, רִאיוֹתִי אֵשׁ "I feel the fire" (the warmth).—(b) of those things which are perceived, felt, and enjoyed by the mind (נֶפֶשׁ of the Hebrews, see No. 2). Thus it is said to see life, Eccl. 9:9; to see death, Ps. 89:49 (compare ἰδὲν θάνατον, Hebr. 11:5); and in the same sense to see the pit [corruption], Ps. 16:10; 49:10; also to see sleep, Eccl. 8:16 (compare Terent. Heautontim. iii. 1, 82); to see famine, Jer. 5:12; to see good (Cic. Mil. 28, bona videre), i. e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also כָּטוֹב רָאָה Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, to see affliction, Lam. 3:1; evil, Prov. 27:12; Jer. 44:17; also בְּרָעָה רָאָה Obad. 13. Compare ὁρᾶν κινδύνους, Tob. iv. 4. Hence used—(c) of the things which we perceive with the mind or heart (נֶפֶשׁ); hence to perceive, to understand, to learn, to know. Eccl. 1:16, לִבִּי רָאָה הִרְבֵּה חֲכָמָה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כִּי־אֵשׁ רִאיוֹתִי "even as I have proved." רָאָה בֵּין to see (the difference) between, Mal. 3:18.

NIPHAL.—(1) to be seen, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.

(a) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by שׂה to *shew oneself*, Lev. 13:7, 19: 1 Ki. 18:1. נִרְאָה אֶת־פָּנָי to *appear at the sanctuary* (see אֶת־פָּנָי p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by שׂה of pers. Gen. 12:7; 17:1; 18:1; ? Jer. 31:3.

(3) pass. of No. 2, letter *f*, to be provided, cared for, Gen. 22:14, יְהוָה יִרְאָה "in the mount of Jehovah there shall be provided," i. e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name בֵּרְיָה, which see.

PUAL, *to be seen*. Plur. 𐤒𐤒 (Dag. forte, or rather Mappik in the letter 𐤒, see Lehg. p. 97), Job 33: 21.

HIPHIL הִרְאָה and הִרְאֶה fut. הִרְאֶה apoc. הִרְאֵה (like the fut. Kal), 2 Ki. 11:4.—(1) causat. of Kal No. 1, *to cause one to see*, Deu. 1:33; hence followed by two acc. *to shew* anything to any one, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) causat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by 3 Ps. 59:11.

(3) causat. of Kal No. 3, letter *b*, to *cause* any one to *experience* evil, with two acc. Ps. 60:5; 71:20; to *cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and א of thing, Ps. 50:23; 91:16.

HOPHAL הִרְאָה pr. to be made to see any thing, i. e. *to be shewn* something. Ex. 25:40, "according to the pattern **כְּכֹל אֲשֶׁר הִרְאָה לְךָ** which was shewn to thee in the mount." Exod. 26:30; Deut. 4:35; Lev. 13:49, **וְהִרְאָה אֶת-הַכֹּהֵן** "and he shall be shewn to the priest."

HITHPAEL, *to look at one another*—(a) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 42:1.—(b) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, *sich die Köpfe besetzen*, *sich das Weisse im Auge besetzen*.

Derived nouns, רֵאָה, רְאָה, רְאוּת, and רְאִית, רֵאִי, רְאִי, רְאוּת, רְאִית, Ch. מְרָאָה, מְרָאָה, (מְרָאָה), and pr. n. רְעִיָּה, רְעִיָּה, רְעִיָּה.

רָאָה verbal adj. *seeing*. Const. state, Job 10:15,
רָאָה עָנִי "seeing my affliction;" compare the root
No. 3, b.

חֲסִידָה Deut. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the pa-

parallel place, Lev. 11:14, there is **נָקֵף** *vulture*, which should perhaps be restored also in Deut.

רָאָה—(1) part. act. seeing, sc. visions, i. e. a *seer*, a prophet (ἑρμῆς), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. Καρ ἐξοχῶν, it is applied to Samuel, 1 Sa. 9:9, seqq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. i. q. **חֲזִיוֹן** *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, **חֲזִיוֹן בְּרָאָה** "they totter (even) in their visions." Comp. חֲזִיוֹן No. 2.

[(3) with art. *הַרְאָה* *Haroech*, pr. n. m. 1 Ch. 2:59; see *רְאָיָה*.]

רְאוּבֵן ("see, i. e. behold, a son!") although the author of the book of Genesis, Gen. 29:32, seems to speak of this name as if it were for רְאוּ (for רְאוּי) "דָּעֵנִי" "provided for my affliction," compare the root No. 2, letter e, [there is nothing in the sacred text to interfere with the simple etymology of this word]], pr. n. *Reuben*, the eldest son of Jacob, (although deprived of the right of primogeniture, Gen. 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see Num. 32:33, seqq.; Josh. 13:15.

[Patron. רַאיוֹנִי Nu. 26:7, etc.]

רָאוּה inf. Kal of the verb רָאָה which see.

רְאוּמָה ("exalted"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

קרי 5:10 Ecc. *f. vision*, ראות.

מִן m. *looking-glass, mirror*, i. q. מִסְרָה No. 4
Job 37:18.

רָאָה in pause רָאָה m.—(1) *vision*, Gen. 16:13
(on which passage see the root No. 1, c).

(2) i. q. מראה *appearance, sight*, 1 Sam. 16:18, Job 33:21; "his flesh is consumed away, ~~and~~ out of sight."

(3) *spectacle, example, gazing-stock*, *δειγμα*, Nuh. 3:6.

רָעִיָּה ("whom Jehovah cares for"), [*Reiaiah*, *Reiaia*], pr. n. m. — (1) 1 Ch. 4:2; for which there is 1 Ch. 2:52 רָעִיָּה. — (2) 1 Ch. 5:5. — (3) Ezr. 2:47; Neh. 7:50.

ראם see רא'ים

ראשון see ראִישון

בְּחַיִּב *f. sight, seeing*, Eccl. 5:10 רְאִית

לָאֵל an unused root, see לָאֵל

רָאָם Zech. 14:10; i. q. **רָאָם**, **רָאָם**, **רָאָם** TO BE HIGH. See under the letter **א**. Hence pr. n. **רָאָם** and —

רָאָם m. Num. 23:22; Deut. 33:17; **רָאָם** Ps. 92:11; **רָאָם** Job. 39:9, 10. Plur. **רָאָם** Ps. 29:6; also **רָאָם** Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where **רָאָם** calf is parallel to **רָאָם**); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be the *buffalo*. The Arabic word,

indeed, which answers to this ^{ס'י} **رأس** denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek *βούβαλος*, *βουβαλός*, and just as the Arabs call animals of the deer kind **القر**

الوحشي *wild bulls*.—LXX. rendered it *μονοκίρω*, Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's *Morgenland*, ii. p. 269 seq.; *Quarterly Review*, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rém*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

רָאָם masc. pl. i. q. **רָאָם**.—(1) *high things*, *heights*, figuratively, *sublime*, *difficult things*, **רָאָם** 24:7; hence pr. n. [*Ramoth*]—(a) of a town of Gilead, otherwise called **רָאָם**, **רָאָם** Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(b) in the tribe of Issachar, 1 Chr. 6:58; perhaps **רָאָם** Jos. 19:21; and **רָאָם** Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28:18; Eze. 27:16.

רָאָם ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is **רָאָם** 1 Sam. 30:27.

[**רָאָם** an unused root, perhaps i. q. **רָאָם** to be moved, to tremble, Arab. **رعى**, **رعس**, to tremble, especially used of the head; whence **رأس**.]

רָאָם *poor*, see **רָאָם**.

רָאָם i. q. **רָאָם** m. *poverty*, Pro. 30:8, from the root **רָאָם**.

רָאָם Ch. i. q. Hebr. **רָאָם**—(1) *the head*, Dan 2:38. **רָאָם** visions of thy head, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) *the sum, head, amount* of any thing, Dan. 7:1. Pl. **רָאָם** Dan. 7:6, and like the Hebrew **רָאָם**, Ezra 5:10.

I. **רָאָם** (for **רָאָם**) plur. **רָאָם** (for **רָאָם**), once with suff. **רָאָם** Isaiah 15:2, primit. subst. [but see

רָאָם above], m.—(1) A HEAD (Arab. **رأس**, Syr. **رأس**, Æth. **ረእሰ**; whence denom. **رأس**, to be the head or leader, to be over); pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. **רָאָם** to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare **רָאָם** 7:17. As to the phrase **רָאָם** No. 1, letter **ב**. **רָאָם** "with (the danger of) our heads," i. e. of our life, 1 Ch. 12:19 (compare **רָאָם** under the word **רָאָם** No. 2, **ב**). Used like **רָאָם** (which see) in numbering men, especially soldiers, of *one* man, an individual; 1 Ch. 12:23. Jud. 5:30, **רָאָם** "for the head of a man," i. e. for one man. (In Arabic they often

similarly use the word **رأس**, especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively *head* is used for—

(2) whatever is *highest* and *supreme*—(a) a *prince* of the people, 1 Sam. 15:17; Isa. 7:8. **רָאָם** and simply **רָאָם** head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. **רָאָם** the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply **רָאָם**.—(b) the chief city, Josh. 11:10; Isai 7:8.—(c) the highest place, Job 29:25, **רָאָם** "I sat the highest," in the first place. Lam. 1:5, "her adversaries (are) **רָאָם** i. e.

they hold the first place," they triumph; compare Deut. 28:44.—(d) *the head or summit* of a mountain, Gen. 8:5; of a tower, Gen. 11:4; of a column, 1 Ki. 7:19; of an ear of corn, Job 24:24. ראש פנה the headstone of the corner, Ps. 118:22. Metaph. ראש שמחה chief joy, Ps. 137:6. ראשי בשמים most excellent spices, Cant. 4:14; Eze. 27:22. Hence—

(3) *sum, amount* (pr. the whole number, which also is the highest), Levit. 5:24. Hence ראש ראש to take the sum, to number. See ראש No. 3, letter c. Metaphorically, the sum of words, Ps. 119:160; also *multitude*, or *host, band*, especially of soldiers, Jud. 7:16, 20; 9:34, 37, 43; 1 Sa. 11:11.

(4) what is *first and foremost, the beginning, commencement*. ראשית ארבעה ראשים four beginnings of streams, i. e. four lesser rivers into which a larger spreads itself, arms, Genesis 2:10. ראש דרך the beginning of a way, place where ways branch off, Eze. 16:25. ראש רחובות the beginning of streets; Lament. 2:19. בראש גלים in front of the captives. Am. 6:7. Often used of time, as ראש חודשים the first of the months, Ex. 12:2. מראש from the beginning, Isa. 40:21; 41:4, 26; 48:16. ראש עפרות הכל the first clod of the earth (i. e. which first was created), Prov. 8:26.

(5) ראש and once for distinction sake ראש Deut. 32:32, is also the name of a *poisonous plant*, Deut. 29:17; growing quickly and luxuriantly, Hos. 10:4; of a bitter taste, Ps. 69:22; Lam. 3:5; and on this account frequently connected with wormwood, Deut. 29:17; Lament. 3:19; as I judge neither the *cicuta* as thought by Celsius in Hierob. ii. 46, seqq.; nor *colocynth*, as thought by Oedmann (iv. p. 63); nor *lotium, daniel* (Mich. Supplem. p. 220); but *the poppy*, so called from its heads (Liv. i. 54). ראש מי juice of poppies, opium, Jer. 8:14; 9:14; 23:15. Hence *poison of any kind*, Deut. 32:32, 33; Job 30:16.

Derivatives, ראשית, ראשית, ראשית, and pr. n. מראשית.

II. ראש Ezekiel 38:2, 3; 39:1; pr. n. of a northern nation, mentioned with Tubal and Meshech; undoubtedly the *Russians*, who are mentioned by Byzantine writers of the tenth century, under the name of Ρως, dwelling to the north of Taurus, and (Arab. called روس) described by Ibn Fossan, an Arabic writer of the same age, as dwelling on the river *Rha* (Wolga). (See Ibn Fossan, Bericht von den Russen älterer Zeit, übersetzt und erklärt von Fröhner. Petersburg, 1823, especially p. 28, seqq. Compare Jos. de Hammer, Origines Russes, Peters-

burgh, 1827, who also here compares the nation).

ראש, in the Koran, Kor. xv. 31; l. 12.)

[(2) *Rosh*, pr. n. m. Gen. 46:21.]

ראשית (by a Syriacism for ראשית) f. pl. ראשית beginning, i. q. ראש No. 3. A kindred form is the Syr. رأس Eze. 36:11.

ראשית f. i. q. ראש No. 2; hence ראשית highest stone, at a corner, Zec. 4:7.

ראשית (in the Syriac manner for ראשית Josh. 21:10; Job 15:7 כתיב; and in the Sam. copy always), once ראשית Job 8:8, ראשית adj. denom. from ראש (the letter י being inserted, as in ראשית, from ראש), first, whether in time (see below, pl.), or in order and place, Gen. 32:18, or in dignity, 1 Ch. 18:17. Pl. m. ראשית forefathers, Deu. 19:14. ראשית former days, former times, Deu. 10:10. ראשית former prophets, Zec. 1:4; 7:7, 12; pl. f. ראשית former things, i. e. things formerly done, Isa. 43:18; 46:9; also formerly foretold, Isa. 42:9; 43:9; 48:3.—Fem. ראשית adv. first, foremost, Gen. 33:2; 38:28; former, formerly, Dan. 11:29; ראשית as at the first, as before, Deut. 9:18; Dan. 11:29; also ראשית—(a) of place and order, in front, in the first rank (LXX. ἐν πρώτοις), Isa. 60:9.—(b) of time, first, Nu. 10:13, 14; before, formerly, Gen. 13:4; aforesaid, Isa. 52:4; ראשית as aforesaid, Isa. 1:26; ראשית at first, formerly, Jud. 18:29.

ראשית f. ראשית id. Jer. 25:1.

ראשית see ראשית.

ראשית f. once ראשית Deut. 11:12 (denom. from ראש, Ch. ראש head, chief, with the added syllable ראשית, see Gr. § 76, No. 4).—(1) beginning, ראשית 1:1; 10:10; Jer. 28:1.

(2) a former state, Job 42:12, former times. Isa. 46:10.

(3) the first of its kind—(a) with regard to time, first fruits, Gen. 49:3, ראשית אומי "first fruits of my strength," i. e. first born. ראשית first fruits of things created by him, Prov. 8:22 [this is rather to be compared with ἡ ἀρχὴ ἧς ἐκείνου Θεοῦ, Rev. 3:14, i. e. Christ, head of creation, not spoken of as a creature], compare Job 40:19; Deut. 33:21, וראשית לו "he chose the first part for himself," as if the first fruits of the holy land. Very often used of the first fruits offered in the temple, Lev. 2:12; 23:10; Deut. 18:4; 26:10.—(b) with regard to dignity, the first, chief, Am. 6:1, 6.

רב in pause **רב**, f. **רבה**, pl. **רבים** adj. (from the root **רבב**).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **רב** **זהב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus*, *nombreux*, Engl. *many*), as **רב** **עם** much, or many people, i. e. numerous, Josh. 17:14; **רב** **אדם** many men, Job 36:28 (here *oi πολλοί*); **רב** **עבדה** a numerous train of servants, Gen. 26:14; **רב** **מקנה** much cattle, Num. 32:1. Hence, with pl., **ימים רבים** many days, long time, Gen. 21:34; **רבים** **עמים** many peoples, Ps. 89:51. Followed by a genit. **רב** **תבונה** a man of much (great) understanding, Pro. 14:29; **רב** **בנים** she who has many children, 1 Sa. 2:5; with ' parag. **רבתי** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21, **נפל רב** **ספנוני**, which is rendered in Latin, *cadunt ex eis multi*; but it is properly, *es fällt von ihnen viel* (Mannsfalt), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. Ps. 18:15, **רב** **ברקים** "lightnings much" (der Blitze viel, Blitze in Menge); Ecc. 6:3, **רב** **ימי נעוריו** "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **עתה** **רב** **זה** *ohe! jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רב** **זה** Deut. 3:26; **רב** **לכם** Eze. 45:9; Num. 16:3, desist, leave off. Followed by an inf. Deut. 1:6, **רב** **לכם** **שבת** "ye have dwelt long enough;" Deut. 2:3; followed by **רב** **לכם** **ספרותיכם**, 1 Ki. 12:28; "desist from all your abominations;" 1 Ki. 12:28; Ex. 9:28.—Also f. **רבה** is often used as a neuter, Ps. 123:4; and adverbially for *much*, *enough*, Ps. 62:3; and more often constr. state **רבה** Ps. 65:10; 120:6; 123:4.

(2) *great*, *large*, *vast* (compare *πολύς*, in Passow, No. 1, b), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλή ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Ps. 31:20; of continued attention (compare *πολλή σιγή*), Isaiah 21:7. Specially—(a) i. q. *powerful*, Ps. 48:3; Isa. 63:1. Pl. **רבים** the mighty, Job 35:9; Isa. 53:12.—(b) *elder*, Gen. 25:23. Pl. **רבים** the old, Job 32:9.—(c) subst. *a great man*, *leader*, i. q. **שר**, especially in the later Hebrew, e. g. **רב** **הגוף** chief of the body guard, 2 Ki. 25:8; **רב** **העבדים** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(d) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רב** doctor, ex-

cellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Isa. 63:7.

(3) Job 16:13, **רבי** all the ancient versions render, *his darts*, *his arrows* (God's), from **רבב** No. 2. Others, *his archers*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

רב Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. **מלל רב** to *speak great things*, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare **גדול** No. 2, and **פלה** Niphal.

(2) subst. *chief*, *leader*, *captain*, Dan. 2:48; 5:11. Pl. **רבין** (from the sing. **רב**) Dan. 3:33; 2:48; 7:3, 7, 17.

ריב see **ריב**.

רב (prop. inf. of the verb **רבב**), in the later books also fully **רוב** Job 35:9; Esther 10:3; followed by Makk. **רב**, with suff. **רבים**—(1) *multitude*, *abundance*, Lev. 25:16; Isa. 1:11. **רב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 **קרי**. Poet. *multitude* is almost used for **כל** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length of way*, Josh. 9:13.

רבב—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רב**; the other tenses are formed from the cognate verb **רבה**.

(2) Med. O. pret. **רבו** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. to *shoot* (either from the many arrows, or else the verb **רבב**, taking its signification from the verb **רבה**). Hence **רב** No. 3, *an arrow*. Some also refer to this, Psalm 18:15, **רב** **ברקים** "he shot out lightnings;" but see **רב** No. 1.

PUAL (denom. from **רבבה**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רב**, **רבה**, **רבו**, **רביבים**, and the pr. n. **רביעם**, **רביית**.

רבה f. *a myriad*, *ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רבבות** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

רביד—(1) TO SPREAD A BED, OR COUCH, i. q. **רפר** Pro. 7:16; whence **בִּתְּרִים** (Beth without Dagesh lene).

(2) i. q. Arab. **ربط**, to bind; whence **רביר** collar

רבה-רנן

רָבָה fut. יִרְבֶּה apoc. יִרָב and יִרָב imp. רִבָּה plur. רִבּוֹ; part. רִבֵּה (pret. and inf. are formed from the cognate verb רָבַב).—(1) to BE MULTIPLIED, INCREASED, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; to be many, to be numerous, Ps. 139:18.

(a) to become great, 1 Sam. 14:30; to become greater, Deu. 30:16; hence to grow up, Gen. 21:20, וַיְהִי רִבְּהָ נֶשֶׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius*.—(b) to be great, Gen. 43:34; also to be mighty, Job 33:12; Prov. 29:2.

PIEL רָבָה—(1) to multiply, to increase; with an acc., Jud. 9:29. Absol. to make much; i. e. to acquire much, to increase one's substance (compare הִרְבֵּה No. 1, d. עָשָׂה No. 2, d). Ps. 44:13, לֹא רִבֵּיתִי, "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 22:16).

(2) to bring up, Eze. 19:2; Lam. 2:22 (Syr. رَحِمَ, Arab. رعى id).

HIPHIL הִרְבָּה; fut. יִרְבֶּה; apoc. יִרָב; imp. apoc. הִרָב; inf. abs. הִרְבָּה (but this form is always used adverbially); constr. הִרְבּוֹת—(1) to make or do much, Gen. 3:16; Isa. 23:16.—(a) followed by an inf. and gerund, often for adv. much. 1 Sam. 1:12, הִרְבָּה לְהַתְפַּלֵּל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, הִרְבָּה לַעֲשׂוֹת רָע "he did much evil;" also followed by a finite verb, 1 Sa. 2:3. Hence inf. absol. הִרְבָּה is often used for adv. in doing much (more rarely הִרְבּוֹת Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הִרְבָּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sa. 8:8, נָחֵשֶׁת הִרְבָּה מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, שָׂכָרָה הִרְבָּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. לְהִרְבּוֹת id., Neh. 5:18. Also to multiply, to increase. Prov. 22:16, הִרְבּוֹת לוֹ "to increase (riches) to him;" followed by ל Hos. 10:1.—(b) to give much; for the fuller לְהַתְּתִי Exod. 30:15. Oppos. to הִמְעִיט and on the other hand—(c) followed by עַל to lay much upon any one; for the fuller לְשֵׁם עַל הִרְבָּה; Gen. 34:12.—(d) to have much; prop. to make, to produce much. Compare Hebr. Gramm. § 52, 2. Levit. 11:42, מְרֵבִים רַגְלִים "having many feet." 1 Ch. 7:4, הִרְבּוּ נָשִׁים וּבָנִים "they had many wives and sons;" 1 Ch. 4:27; 8:40; 23:11.

(2) to make great. Ps. 18:36; 1 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impiously (see רָב Chald.).

Derivatives, מְרֵבִי, מְרֵבָה, מְרֵבָה, מְרֵבָה, מְרֵבָה, מְרֵבָה, מְרֵבָה.

רָבָה Chald. to become great, Dan. 4:8, 19.

PAEL, to make great, exalt, Dan. 2:48.

Derivative, רִבּוֹ.

רַבָּה prop. "capital city," Syr. رَحْبَة, hence [Rabbah, Rabbath], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רַבָּה בְּנֵי עַמּוֹן Deu. 3:11; Gr. Philadelphia, in Abulfeda, and also at present عمان (Tab. Syriae, p. 91), compare as to its ruins, Seetzen in v. Zach's Monatl. Correspond., xviii. p. 429; and Burckhardt, Travels in Syria, p. 612—618; compare p. 1062, Germ. ed.

(2) of a town in the tribe of Judah, Josh. 15:60.

רַבּוֹ f. (for רַבּוֹת, the letter ת being cast away, Syr. رَحْبَة), Jon. 4:11; 1 Ch. 29:7; and רַבּוֹא (with the addition of א, Hebr. Gramm. § 25:2, note 3). Ezra 2:64; Neh. 7:66, a myriad, i. q. רִבְבִּי; but only found in the later writers. Dual רַבּוֹתַיִם two myriads, Psalm 68:18. Pl. רַבּוֹאִת Dan. 11:12; contr. רַבּוֹאִת Ezr. 2:69; and רַבּוֹת Neh. 7:71.

רַבּוֹ Chaldee id. Plur. רַבּוֹ (Syr. رَحْبَة) myriads, Dan. 7:10.

רַבּוֹ Chald. emphat. st. רַבּוֹאִת magnitude, greatness, Dan. 4:19, 33; 5:18.

רַבּוֹת see רַבּוֹ a myriad.

רַבּוֹת plur. (from the root רָבַב) showers, from the multitude of drops, Deut. 32:2. Arab. رُب. plenty of water.

רַבִּיר m. neck-chain, collar, from the root רָבַר No. 2, Eze. 16:11; Gen. 41:42.

רַבִּיעַ f. רַבִּיעִית ordinal adj. fourth (from רָבַע, רָבַע four). רַבִּיעִי רַבִּיעִים children of the fourth, sc. generation, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רַבִּיעִית also a subst. a fourth part, Ex. 29:40.

רַבִּיעַ f. רַבִּיעִית Chald. id., Dan. 2:40; 7:23.

רַבִּית ("multitude"), [Rabbith], pr. n. a town in the tribe of Issachar, Josh. 19:20.

רַבֵּן TO MINGLE, TO DIP (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. رُبّ id.).

רבל an unused root, Arab. ربل, to be abundant, fertile, to abound. Hence—

רבלה ("fertility"), [Riblah], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblak*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

I. **רבע**—(1) i. q. רבץ to LIE DOWN, ע and י being interchanged, see רבע No. 1.

(2) to lie with any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

HIPHL, to cause or suffer to gender, Levit. 19:19.

II. **רבע** denom. from רבע (with א prosthet. ארבע) four. Part. pass. רבוע *foursquare*, Exod. 27:1; 28:16. Part. Pu. רבוע id., 1 Ki. 7:31.

I. **רבע** m. with suff. רבעי lying down, Ps. 139:3; from the root רבע No. 1.

II. **רבע** (from ארבע four)—(1) a fourth part, Ex. 29:40. Hence—

(2) a side (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [Rebah], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

רבע m. a fourth part. רב id., 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare *rò réraprov*, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רבע No. I, 2), hence progeny.

רבע only in pl. רבעים *great grandson's children, children of the fourth generation*, Exodus 20:5; 34:7; compare רבשים.

רביץ fut. ירביץ, Arab. ربيض (compare רבע) to LIE DOWN, to RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:27; Isa. 11:6; 13:21; 27:10, Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(a) used of a beast of prey lying in wait (Arab. رابض id., رابض,

رباض, a liar in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לַחֲתָךְ חֲסָאָה רִבֵּץ sin will be the liar in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רִבֵּץ in this passage is put substantively, and ἐπιταίωσις does not agree in gender with חֲסָאָה, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(b) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

HIPHL—(1) to make (a flock) to lie down, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) to lay stones in stibium, as a cement, Isaiah 54:11.

Derivatives רבץ, and—

רבץ m. [with suff. רבצו]—(1) a couching place of flocks, of beasts, Isa. 35:7; 65:10; Jer. 50:6.

(2) a quiet domicile (of men). Pro. 24:15.

רבק an unused root, Arab. ربق to tie firmly, to bind fast, especially an animal. Hence רבקה and—

רבקה (Arab. رَبَقَة, "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [Rebekah], Rebecca, the wife of Isaac, Gen. 22:23; 24:15, seqq.

רבקין see רב Ch.

רבקין m. Ch. only in pl. רבקינן *nobles, princes*, Dan. 4:33; 5:1, seqq.; 6:18.

רבשקה (Aram. רב שקה; "chief of the cup-bearers"), [Rabshakeh], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

רנב an unused root, cognate to רנם to heap up stones, clods; whence pr. n. ארנב, and—

רנב pl. const. ירנבי a clod. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, ירנבים ירנבי, "and (if) the clods cleave fast together," adhere.

רנז fut. ירנז TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רנ, רע, and even רה, compare רנע, רנו, רנש, רנח, רנח, רנח, and see below at the root רנע. To this agree Sanscr. rag to move oneself, and figuratively rāga, Gr. ὀργή, anger, grief

ῥῥῥω (*rhynw*), Germ. *regen*, and with another letter added at the beginning, *frango* (*fregi*, *fragor*) *fracten*, etc. To this root, the last letter of which is a sibilant, approach very nearly רגש, רגש, which see.) Specially—

(1) to be moved with anger, to be angry, Prov. 29:3; Isa. 28:21; followed by ? against any one, Eze. 16:43. Compare Hithpael. (Syr. רגז; id.)

(2) to be moved with grief, 2 Sa. 19:1.

(3) with fear, to tremble, to quake; Arab. رجز. Ps. 4:5; Isaiah 32:10, 11; followed by מפיני on account of anything, Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Isa. 18:8; Mic. 7:17, ירגזו ממוסגרתיהם, "they shall tremble out of their hiding-place," i.e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

HIPHEL—(1) to move, to disturb, to disquiet; followed by an acc. 1 Sam. 28:15; followed by ? Jer. 50:34.

(2) to provoke to anger, to irritate, Job 12:6.

(3) to cause to fear, to make tremble, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

HITHPAEL, to act with anger, to be tumultuous; followed by אל against any one, Isa. 37:28, 29.

Derivatives, רגז, רגז, רגז, רגז.

רגז Chald. to be angry. Aph. to irritate, to provoke to anger, Ezr. 5:12.

רגז Chald. anger, Dan. 3:13.

רגז masc., trembling, Deut. 28:65; see the root No. 3.

רגז m.—(1) commotion, perturbation, Job 3:17, 26; 14:1; Isa. 14:3.

(2) tumult, raging, e.g. of a horse, Job 39:24; of thunder, Job 37:2.

(3) anger, Hab. 3:2.

רגז f. trepidation, trembling, Eze. 12:18.

רגז pr. to move the feet, to go, to tread (denom. from רגל, cogn. to רגל), specially—

(1) to go about, to calumniate and slander; hence to calumniate, Ps. 15:3.

(2) to tread upon garments which are to be washed and cleansed from dirt; hence רגז a washer, a fuller. See the pr. n. רגל and רגלים.

PIEL, i. q. Kal, to go about—(a) to calumniate, 2 Sa. 19:28; followed by ? of pers.—(b) in order to explore; to explore; followed by an acc. Josh. 14:7;

Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. רגז, an explorer, Gen. 42:9, seq.; Josh. 6:22.

TIPHEL רגז i. q. Syr. رگز to teach to go, to lead (children) by the hand, Hos. 11:3.

רגל f. with suff. רגלי, dual (also for the pl. Lev. 11:23, 42) רגלי, const. רגלי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רגלים signif. 3.

(1) A FOOT (a primitive noun, but from the primary and bisyllabic stock *rag*, to move, see under רגז), and specially, the foot strictly, below the leg and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(a) to be רגלי in the feet (footsteps) of any one, i.e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. رجلي في the footstep, i. q. بعد behind.)—(b) רגלי Gen. 30:30, and רגלי behind any one, after any one, Hab. 3:5 (opp. to לפני); 1 Sa. 25:42; Job 18:11. (Syr. رجلي id.)—(c) רגלי השקה Deu. 11:10, to water with the foot, i.e. to irrigate land with a machine worked by the feet, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(d) רגלי water of the feet, Isa. 36:12 קרי, a euphemism for urine (compare Eze. 7:17; 21:12); like the Syr

رجل, and simply رجل; and in like manner—(e) hair of the feet, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רגלי is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. step, gait, pace. Gen. 33:14, רגלי "at the rate of the pace of the cattle," i.e. as the cattle can go. Hence pl. רגלים steps, beats of the foot, times, like פעמים No. 3, Exod. 23:14. Nu. 22:28, 22, 33.

Derivatives, רגל, רגלי, רגל.

רגל & רגל Ch. f. (see however Dan. 2:41) a foot. Dual רגלי, emphat. רגלי Dan. 2:41; 7:7.

רגלי m. (denom. from רגל), footman, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רגלים Jer. 12:5. (Arab. رَجَل, id., cogn. to رَجَل, a man; Syriac رجلي.)

רגלים ("place of fullers"), [Rogelim], pr. a of a town in Gilead, 2 Sa. 17:27; 19:32

רגם—(1) TO BRING TOGETHER TO KNEAD OR

pr. to FILE, i.q. Arab. رجم and رجم VIII. to be piled up, brought together (kindred to the roots כם, כם, עם, as to which see under the verbs נסם, נסם); whence רָכַם; also, to join together (compare Arabic رَجَمَ, رَجَمَ a friend). Specially—

(a) *to pile up stones* (see *סִבְּנוֹת*, *to cast stones, to stone*. (Ch. *רָבַץ* *to cast dust, stones, or arrows*.) — (a) followed by *לִלְוֵי* of pers. *to stone to death*. Eze. 23:47, *וְהָיוּ לְוֵיָם אֲבָדָם* “they shall stone them with stones.” — (b) followed by *בְּ* of pers. Lev. 24:16; and with the addition of *לְוֵיָם* 1 Ki. 12:18. — (c) followed by acc. of pers. Lev. 20:2, 27; frequently with *לְוֵיָם* *ibid.*; *וְלְוֵיָם* Nu. 14:10; or *לְוֵיָם* Lev. 24:23.

(3) *to lay on colours, to daub anything, to colour, to paint*, i. q. צָבַע, a sense derived from that of throwing, as we speak of *throwing* anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence צָבִיבָה a precious colour, purple.

By a similar figure, from רָגַם, in the signification of throwing, comes רָגַם prop. *to set over, across* (übersetzen) a river; hence *to translate* from one language to another, to interpret.

Derivatives, from signif. 1, רָנַם, רִנָּה [signif. 2, מְרִנָּה]; signif. 3, אֲרָנָן.

רִי (i. q. Arabic رَجَم, "friend (sc.) of God," compare the root No. 1), [*Regem*], pr. n. m. 1 Chr. 2:47.


רֶגֶם מֶלֶךְ ("friend of the king"), [*Regem-melech*], pr. n. m. Zec. 7:2.

רִנָּה f. *band, company*, Ps. 68:28.

רָנַן TO MURMUR, TO REFINE; hence *to be contentious*, Isa. 29: 24. (This root is not found in the cognate languages. The verbs **רָעַם**, **רָהַם**, are cognate; see under **רָנַן**.)

NIPHAL, id. followed by 3 of pers. Deut. 1:27; Ps. 106:25.

רָנַע—(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51:15, **רָנַע הַיָּם תְּהִמּוֹתָיו**, "restraining the sea when the waves rage." (LXX. well, *ραπαύων*; Targ. rebuking.) Jer. 31:35; Job 26:12, **הַיָּם בָּרַח בְּרָנָה**, "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare **וַיִּרְא** Psalm 103:9; Nah. 1:4.

(2) intrans. to be aj'-aid, terrified, to shrink together for fear, to be still (compare  to

return; **Æth. 270:** to contract, to coagulate as milk; and as to the sense קָפָא, קָפָה, קָבַן. Job 7:5, עוֹרִי רָנַע וְקָפָא **דָּמָה** "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted."

(3) i. q. Arab. **رعع**, to tremble (pr. to be terrified), also used of a tremulous motion of the eye, to *wink*; see Hiph. and the noun **רָעַע**.

NIPHAL, i. q. Kal No. 2, *to be still* (used of a sword), Jer. 47:6.

HIPHIL—(1) causat. of Kal No. 2, *to still, to make still*, to give rest (to a people), Jer. 31:2; 50:34; also for *to set, to found, to establish*. Isa. 5:14, **מִשְׁפָּטִי לְאֻמִּים אָרְבֵּי** "I will set my law [judgment] for a light of the nations."

(2) intrans. *to rest, to dwell quietly*, Deuteron. 28:65; Isa. 34:14.

(3) *to wink*, with the eye, see Kal No. 3, Jerem. 49:19, כִּי אֶפְתָּח עֵינַי "I will wink, I will make him run," i. e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, שֶׁ אֶפְתָּח עֵינַי "while I wink," i. e. for a moment. Oppos. to עָרַב for ever.

[Derivatives, מְרֻעָה, מְרֻנֵּעַ and the two following words.]

רָגַע adj. [pl. const. **רָגַעִי**], *quiet, resting*, see Kal No. 2, Ps. 35:20.

רֵנַע m. pr. *a wink*, hence *a moment* of time, see Kal No. 3 (like *momentum* for *movimentum*), Ex. 33:5; Isa. 54:7. **בְּרֵנַע** Job 21:13; **כְּרֵנַע** Ps. 73:19; Lam. 4:6, and **רֵנַע** Job 34:20, *in a moment, suddenly, instantly*. **בְּקֵצֵת רֵנַע** in a little moment, Isa. 26:20; Ezr. 9:8. **לְרֵנָּעִים**—(a) every moment, as often as possible, Job 7:18; Isa. 27:3.—(b) suddenly, Eze. 26:16.

רָנַשׁ (kindred to the root רָנַח) TO RAGE, TO
MAKE A TUMULT, used of the nations, Ps. 2:1. (In
Targg. for the Heb. רָנַח.) Hence רָנַשׁ, רָנַשׁ.

רַגֵּשׁ Ch. i. q. Heb.

APHEL, to run together with tumult, Dan. 6:7,
12, 16.

רִנָּה m. Psalm 55:15, and רִנָּה f. Psalm 64:3,
a crowd (of people).

רר, TO SPREAD, TO PROSTRATE on the ground, hence to *subdue* e. g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רר, for רר. Compare cogn. ררה.

HIPHIL, *to extend, to spread out*, hence *to overlay with gold*, 1 Ki. 6:32.

Derivatives, רָדַד, and pr. n. רָדִי.

רח fut. apoc. רָחָה—(1) TO TREAD (with the feet), e.g. a wine-press, *Joe.* 4:13; followed by רָחָה on any person, *Ps.* 49:15.

(2) *to subdue, to rule over*, followed by רָחָה *Gen.* 1:28; *Lev.* 26:17; and acc. *Eze.* 34:4; *Ps.* 68:28; *Isa.* 14:6; absol. *Nu.* 24:19; 1 *Ki.* 5:4. Poet. used of ravaging fire, *Lam.* 1:13, "from on high he hath sent fire into my bones וְרָחָהּ and it ravageth in them." (compare רָחָה of a ravaging fire, *Barhebr.* p. 216).—*Jeremiah* 5:31, "the prophets prophesy lies וְהַכֹּהֲנִים יְרַחֲמוּ and the priests rule by their guidance." In this place רָחָה may be taken in the Syriac sense *to teach*, a notion which arises from that of correction (compare רָחָה, *κατεύθυν*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, *to possess oneself of, to take possession of* (as honey from a hive). *Jud.* 14:9. LXX. ἐξέλαε. Vulg. *sumpsit*. Ch. נָחַח tore away. The Talmudists use this word for taking bread out of an oven.

[PIEL, i. q. Kal, *to break up, to tread upon*, *Jud.* 5:13.]

HIPHIL, causat. of No. 2, *Isa.* 41:2.

[Derivative, מְרַחֵם.]

רָחָה ("subduing"), [*Raddai*], pr. n. m. 1 *Ch.* 2:14.

רָחָה m. (from the root רָחָה), *a wide and thin female garment, a cloak*, *Isai.* 3:23; *Cant.* 5:7. (Chald. and Syr. id.)

רח not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare Gr. *δραβάνω, δρεβω* (to snore), and the Lat. *dormio*.

NIPHAL נִרְחַם—(1) *to sleep heavily*, *Proverbs* 10:5; *Jon.* 1:5, 6.

(2) *to fall down astounded*, *Dan.* 8:18; 10:9; *Ps.* 76:7. Compare *Jud.* 4:21.

Derivative, מְרַחֵם.

רָחָה 1 *Ch.* 1:7 (and *Gen.* 10:4, *Sam.* and LXX. where in the Heb. text is רָחָה, pr. n. of a Greek nation (sprung from Javan) who are joined with the Cyprians (רָחָה). I have no doubt that the *Rhodiens* are meant, who are described as being of the same origin as the Cyprians, and as comprehended under the same name of Chittæ by Epiphanius, who was himself a Cyprian (*Adv. Hæret.* 30, § 25). [In *Thes.*, Ges. considers רָחָה is the true reading, and that the *Dardaniens* (Trojans) are meant.]

רח fut. רָחָה—(1) TO FOLLOW AFTER earnestly TO PURSUE; followed by an acc., *Ps.* 23:6; and רָחָה *Jud.* 3:28, רָחָה אַחֲרַי "follow after me quickly." Figuratively *to follow after*, e.g. righteousness, *Pro.* 21:21; peace, *Psalm* 34:15 (also wickedness, *Psalm* 119:150); the wind, *Hos.* 12:2.

(2) *to persecute* in a hostile sense; Absol. *Gen.* 14:14; followed by an acc., verse 15; followed by רָחָה *Gen.* 35:5; *Exod.* 14:4; רָחָה *Jud.* 7:25; רָחָה *Job* 19:28.

(3) *to put to flight*, *Lev.* 26:36.

NIPHAL, pass. of Kal, *Lam.* 5:5. Part. נִרְחָה *Ecd.* 3:15, *that which is past*; pr. driven away, chased away.

PIEL, i. q. Kal; but only used in poetry.—(1) *to follow after* any one, *Pro.* 12:11; 28:19; justice, *Pro.* 15:9; 19:7, "he pursues words," i. e. (the poor man) catches at the words of retiring friends. and trusts in them.

(2) *to persecute* in a hostile manner, *Nah.* 1:8; *Prov.* 13:21.

PUAL, *to be driven away, to be scattered*, *Isa.* 17:13.

HIPHIL, *to pursue*, *Jud.* 20:43.

Derivative, מְרַחֵם.

רח—(1) TO RAGE, TO BE FIERCE; followed by רָחָה *to act fiercely* against any one, *Isaiah* 3:5 (*Syr.* וְרָחָה *to rage*; kindred to the roots רָחַם, רָחַם, and others beginning with רָחָה, רָחָה, רָחָה see under רָחָה). Hence *to press upon, to urge on*; followed by an acc., *Prov.* 6:3, רָחָה רֵעִי "be urgent on thy friend."

(2) *to tremble, to fear*, i. q. Arab. رَحِبَ, *Isaiah* 60:5 (according to some copies), where it is joined with רָחָה. The common reading is רָחָה.

HIPHIL—(1) *to render fierce, courageous*, *Ps.* 138:3.

(2) *to press greatly*, *Cant.* 6:5.

Derivatives, רָחָה, רָחָה and—

רָחָה m. [plur. רָחָה], *proud, fierce*, *Ps.* 40:5.

רָחָה m.—(1) *fierceness, insolence, pride*. *Job* 9:13, עֲרֵי רָחָה "proud helpers;" used figuratively of the sea, *Job* 26:12.

(2) [*Rahab*], a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language; however, no one has yet shewn a probable etymology in the Coptic language; see *Jablonskii Opuscul.* ed. de Water, i. 228), *Isa.* 51:9; *Psa.* 87:4; 89:11. *Isa.* 30:7, allusion is made to the Hebrew etymology in these words, רָחָה הֵם לְעָקֹב "insolence

(i.e. the insolent) they sit still," i.e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

רהב m., *pride*; and meton. that of which one is proud, Ps. 90:10.

רהג an unused root; Arab. رَهَجَ, to cry out; whence —

רהקה ("outcry"), [*Rohgah*], pr. n. m., 1 Chron. 7:34 קרי; for which כתיב רהקה.

רהה a spurious root, Isa. 44:8; see רה.

רהט an unused root; i. q. Aram. רוּטַטְ = רוּץ, to run, to flow (as water); compare let. ה. Hence —

רהט m. pl. רהטים — (1) watering troughs, Gen. 30:38, 41; Ex. 2:16.

(2) ringlets, curls, apparently so called from their flowing down, Cant. 7:6.

רהיט m., carved or fretted ceiling, so called from the hollows in it like troughs (compare LXX. φάρμαμα from φάρη, a manger). Cant. 1:17 קרי, רהיטני; a few MSS. have the plur. רהיטני Vulg. laquearia. In כתיב there is רהיטים which see.

רהם an unused root, which seems to have had the signification of making a noise, raging, similarly to the cognate words, רעם, רעב, רעב; also רהם, רהם. Hence רהם, Arab. رَهْمٌ, multitude, in the pr. name

אהבה. From that lost form it appears to me that, by softening the letters, have sprung both אהבה and Arab. رَهْمٌ multitude.

רה Ch. (for ראה) appearance, Dan. 3:25, from the Hebr. root ראה.

רהב i. q. ריב to strive, to contend. Traces of the root, Med. Vav, are found in the pr. n. רהב, רהב.

רהב — (1) i. q. Arab. رَاى, TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also to enquire after, to seek (by running about), Conj. III., IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:3; Hos. 12:1, יהודה עור רד עמי אל, "Judah acts unreinedly towards God."

(2) to follow after, like the Æthiop. ረዳ: see מריס.

Hiphil, i. q. Kal No. 1, Gen. 27:40, ראה פאזר.

“and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck.” Used of one driven up and down by cares and solitudes, Ps. 55:3.

Derivatives, מריס, and pr. n. מריס.

רה TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like רהב to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Psa. 36:9. (Aram. רוס to be drunken.) Followed by an acc. Ps. 36:9, and מן of the thing, Jer. 46:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

Piel — (1) i. q. Kal, but intens. to be fully satiated, or irrigated (of the earth), Isa. 34:7, followed by מן; also to be drunken, said of a sword (see Syr.), ibid. verse 5.

(2) causat. to give to drink, to irrigate, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, אריתי דמעי “I will water thee with my tears.” the letters being transposed for אריתי (see Lehrs. p. 143); also to satiate any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

Hiphil, to give to drink, to water, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; to satiate (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רה, רה, and —

רה m. adj. satiated with drink, Deut. 29:18; watered, of a garden, Isa. 58:11; Jer. 31:12.

רה see רה.

רהח cognate to ריח, prop. TO BE AIRY (light); hence to be spacious, ample, loose. Impers. ריחלי it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to ריח.

Pual מריח airy, spacious, Jer. 22:14. Hence מריח and —

רהח m. — (1) space, Gen. 32:17.

(2) relaxation, liberation from distress, Esth. 4:14.

רהח not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an cnomatopoe. root, like the cogn. פיה to blow, especially with the mouth, and נח prop. to respire. Arab. راح, to rest, prop. to respire, راح النفس. In the Germanic languages, in the same sense is the old root hach, hach;

whence Allem. *hugi*, Swed. *hugh* = רחח spirit, Germ. *hauchen*).

רחח (siechen), to *smell* (as is done by drawing the air in and out through the nostrils, *butch Eins und Ausziehen der Luft*), followed by an acc. Gen. 8:21; 7:27. Metaph. for to *feel* (fire brought near), Jud. 16:9; to *presage* (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by רחח to *smell with pleasure, to be pleased with the smell* of any thing, Ex. 30:38; Lev. 26:31; hence, generally, to *delight in*, Am. 5:21; Isa. 11:3, רחח ביראתו "his delight shall be in the fear of Jehovah." The signification of a *sweet smell* is often applied to that which pleases, with which we are delighted, see רחח, רחח.

Derivatives, רחח, and pr. n. רחח, and especially—

רחח fem. (more rarely m., 1 Ki. 19:11), pl. רחחות Jer. 49:36.

(1) *spirit, breath*—

(a) *breath of the mouth*, *hauch des Mundes*, fully, רחח Ps. 33:6 (here spoken of the creative word of God), רחח שפתים Isa. 11:4. Hence used of any thing quickly perishing, like syn. רחח Job 7:7; Ps. 78:39. Often used of the *vital spirit* (Αἷμα), Job 17:1; 19:17; Ps. 135:17; more fully, רחח חיים Gen. 6:17; 7:15, 22. רחח חיים to return the breath, to respire, Job 9:18; compare No. 2.

(b) *breath of the nostrils, snuffing, snorting*, Job 4:9; Ps. 18:16; Hence *anger* (compare רחח from רחח to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(c) *breath of air, air in motion, i.e. breeze*, Job 41:8; רחח שפתים to snuff up the breeze, Jer. 2:24; 10:14; 14:6; רחח חיים the breeze of the day, i.e. the evening, when a cooler breeze blows, Gen. 3:8;

compare Cant. 2:17; 4:6 (Arab. راح, evening, راح, to do at evening). It is more often *the wind*, Gen. 8:1; Isa. 7:2; 41:16; a *storm*, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore *the wind* is called רחח אלהים the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Eze. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the *Spirit of God* himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, Met., i. 264.

Wind is also used—

(1a) of a quarter of heaven. Compare רחח הקרים the eastern quarter, Eze. 42:16, 17; comp. 18, 19;

רחח the four quarters of heaven, 37:9; 1 Ch. 9:24.

(bb) of any thing vain, Isa. 26:18; 41:29; Mic. 2:11. רחח רחח vain words, Job 16:3. רחח vain knowledge, 15:2; רחח רחח vain desire (comp. Gr. *áira túπτειν*, Il. xx. 446; *eis áira laléiv*, 1 Cor. 14:9), see רחח, רחח.

(2) i. q. נפש No. 2, ψυχή, *anima, breath, life, the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, a, b, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said רחח חיי the life of my spirit (my life), Isa. 38:16; רחח חיה Gen. 45:27; and רחח חיה my spirit, life, returns, Jud. 15:19; 1 Sa. 30:12, i.e. I *revive*. רחח רחח "there is no spirit in it," prop. said of dead and inanimate things, Eze. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes *the human spirit* is called also רחח Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Ps. 104:29; comp. Nu. 16:22. Twice in prophetic visions, *spirit* is used of a certain *divine and miraculous power* by which things otherwise inanimate are moved, Eze. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. נפש No. 3, *the rational mind or spirit*—

(a) as the seat of the senses, affections, and emotions of various kinds. Pro. 25:28, "a man who does not rule his affections," or spirit Genesis 41:8, "his mind was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (רחח Ecc. 7:8) and impatience (רחח which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:3); and pride (רחח רחח, רחח), and a quiet lowly mind (see רחח and רחח), affliction, Gen. 26:35; Isa. 65:14; Ps. 34:19.

(b) as to the mode of *thinking* and *acting*, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a *spirit* or *disposition* common to many, as רחח רחח (*propensio ad scortationes*, Geift der Hurerey), Hos. 4:12; רחח רחח Isa. 19:14; רחח רחח 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Eze. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be רחח רחח"

טַסְטִיקָם, i. e. he will, as it were, fill all the judges with a spirit of justice.

(c) *of will and counsel*, hence הָעֵצָה אֶחָדִידָה פ' to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different גָּם רֹחַ בָּם to put an intention into any one, 2 Ki. 19:7; נִדְבָה פ' whose mind, will, impels him, Ex. 35:21; whence עָלָה רֹחַ נְדִיבָה Ps. 51:14; and then עָלָה רֹחַ, i. q. עָלָה לֵב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, אֲשֶׁר הָיָה בְּרֹחוֹ עִמּוֹ that he had in his mind" [surely *The Spirit* here must be the Spirit of God]. More rarely—

(d) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רֹחַ הַקָּדוֹשׁ the Spirit of God, rarely רֹחַ הַקֹּדֶשׁ the Holy Spirit of God (always with suff. רֹחַ קָדְשׁ Ps. 51:13; Isa. 63:11, 12), more rarely קָרַח Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιῶν), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of the Holy Ghost himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence אִישׁ רֹחַ used of a prophet, Hos. 9:7; and הָרֹחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan 4:5; 5:12.

רוּחָה f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רוּיָה f. *abundant drink, abundance*, Ps. 22:5 66:12. Root רוּחַ.

רוּם f. יָרוּם, apoc. יָרָם, conv. יָרָם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רָמַם, אָרַם, חָרַם, עָרַם. A trace of a transitive power appears in the pr. n. יְהוָה, whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Ps. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(a) לֵב רָם the heart is lifted up (is proud), Deu. 8:14; 17:20; רָמוּ עֵינַיִם eyes are lifted up (loftily), Pro. 30:13.—(b) *to show oneself powerful*, Ps. 57:6; followed by עָלָה to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מָרוֹם Ps. 10:5.

Part. רָם, f. רָמָה—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. בְּיָד רָמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3, compare 15:30, and יָרָם וְרָמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רָמִים the high places of heaven, Ps. 78:69. Metaph.—(a) used of a loud voice, Deu. 27:14.—(b) *powerful*; whence יָד רָמָה a powerful hand, Deut. 32:27.—(c) of elated mind, *proud*, Job 21:22. עֵינַיִם רָמוּרִים proud eyes, Ps. 18:28.—(d) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רָמִימוֹת; compare שָׁנָה).

NIPHAL, see under the word רָמַם.

PILEL, רָלַם, *to raise, to make high*; hence *to build* a house, Ezr. 9:9; *to cause to grow* (as the waters a plant), Eze. 31:4; *to bring up* children, Isa. 1:2; 23:4.—Metaph.—(a) *to place* any one in a high and safe place, *to put in safety* (see רָלַם), Ps. 27:5; 18:49, compare 9:14.—(b) *to lift up, to exalt*, to bestow honours upon one of low estate, 1 Sam. 2:7.—(c) *to exalt as victor*, Job 17:4.—

(d) *to exalt with praises*, ~ celebrate, Ps. 30:2; 34:4.—Pass. רָם *to be exalted*, Ps. 75:11. Part. *exalted*, Neh. 9:5.

HIPHIL—(1) *(a) to lift up, to elevate, to exalt*, e. g. the head, Ps. 3:4; the hand, Ps. 89:43; any one's horn, i. e. to increase any one's power, Ps. 75:5, 6; 148:14.—(b) *to erect*, e. g. a standard, a monument, Gen. 31:45; Isa. 62:10.—(c) *to lift up*, as the foot, Ps. 74:3, and the hand, as in threatening, (see נָשָׂא No. 1, a), or as about to do violence, followed by אֵל of pers. 1 Ki. 11:27; a rod, Ex. 14:16; Isa. 10:15 (followed by אֵל of the rod, Ex. 7:20, compare מִשְׁלֵט בְּיָדָיו); the voice, Gen. 39:18; 2 Ki. 19:22; followed by כַּל against any one, Isa. 37:23; followed by אֵל of pers. to call to any one, Isa. 13:2. Also with אֵל of an instrument, 2 Ch. 5:13, בְּהָרִים קוֹל, בְּתִצְוֹתָם “when they lifted up the voice with trumpets,” i. e. sounded with trumpets, which is more concisely expressed הָרִים קוֹל to lift up the trumpet, i. e. the sound of the trumpet, 1 Ch. 25:5. There is also said הָרִים בְּקוֹל i. q. הָרִים קוֹל 1 Ch. 15:16; compare above הָרִים בְּמִסָּחָה and הָרִים בְּקוֹל, p. dccxxvii, B, prop. to raise (a sound, or) to give the voice.—(d) *to raise* a tribute (eine Abgabe erheben), Nu. 31:28.

(2) *to lift up, to take away*, Eze. 21:31; Isa. 57:14.

(3) *to offer sacrifices*, Lev. 2:9; 4:8; gifts for the temple and the priests (compare תְּרוּמָה, Numbers 15:19, 20; 31:52. Also used of public benefactions, distributions of meat, etc. 2 Chron. 30:24; 35:7—9).

HOPHAL, pass. of No. 2, Dan. 8: 11; of No. 3, Ex. 29: 27.

HITHPAEL, *to exalt oneself* proudly, Dan. 11:36. Here also belongs אִתְּחַלּוּ Isa. 33:10, for אֲתִחַלּוּם.

[illegible]

לָּחַם Ch. id. Pret. pass. לָּחַם *to be lifted up* (of the heart), Dan. 5:20.

PALEL פָּלֵל *to exalt with praises, to celebrate,*
Dan. 4:34. *Pass. to lift up oneself, to rise up,*
followed by עַל *against any one,* Dan. 5:23.

APHEL, *to lift up, to exalt*, Dan. 5:19.

רום *m. height, elevation*, Pro. 25:3. רום *Prov. 21:4; Isa. 10:12; Jer. 48:29; and simply Isa. 2:11, 17, elation of mind, pride.*

דָּן Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

רום i. c. רומ elevation; hence on high, Hab.
3:10.

רוּמָה ("high"), [*Rumah*], pr. name of a town,
2 Ki. 23:36; compare אֲרֻמָּה.

רוֹמָה fem. *elevation*, adv. with uplifted neck,
Mic. 2:3.

רוֹמָם *m. exaltation, celebration*, Psa. 66:17.
Pl. const. רוֹמָמוֹת Ps. 149:6.

רִמְמוֹת f. prop. inf. Pael (in the Syriac manner),
a lifting up, Isa. 33:3.

רָוַן Arab. ران Med. Ye, to CONQUER, TO OVER-
COME, followed by על (perhaps kindred to the root
רום). Not used in Kal, for רָוַן Pro. 29:6, should be
referred to רָוַן.

HITHPALEL, Psal. 78:65, מִתְרוֹן מִיין "as a mighty man overcome by wine," i.e. as in the Vulg. *crapulatus a vino*; compare the Arabian phrase in Firuzabadi, رانت عليه الخمر, wine has overcome him, i.e. he has become drunken; and see the remarks on the Hebrew verbs פָּלַע Niphal, פָּלַח, No. 5, a.

רָעַע i. q. **רָעַע**—(1) pr. TO MAKE A LOUD NOISE,
see Hiphil.

(2) *to be evil*, see Niphal.

The forms of the conjugations of Kal (קל, קל) and Hiphil (הפעיל, הפעיל), which are commonly placed here, belong to the verb קלע, see Ewald's Gram. p. 472.

NIPHAL, fut. יִיָּאֵל—(1) *to become evil, to be made worse* (opp. to, *to become wise*), Pro. 13:20.

(2) *to suffer evil, to receive injury*, Prov. 11: 15. (The noun עָוֶל is added in this place intensively, in the manner of an infinitive absolute.)

HIPHIL הִרְעָה pl. also הִרְעִי 1 Sa. 17: 20, pr. *to make a loud noise* (lermen, term machen); hence—

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(a) of warlike clamour (וֹרֵא), Josh. 6:16; 1 Sam. 17:20.—(b) *to shout for joy*, Jud. 15:14; 1 Sam. 10:24; followed by *over* a conquered enemy, Psa. 41:12; followed by *a dat.*, in any one's honour, Ps. 47:2; 95:2.—(c) *more rarely* used of a mournful cry, Mic. 4:9; Isa. 15:4

(2) *to sound a trumpet.* Num. 10:9, תִּשְׁמְרוּ
 בְּתִשְׁמְרוֹתָם "sound with the trumpets." Joel 2:1
 specially *to sound an alarm*, to sound the trumpets
 with a great noise (ferm bläfen), as a signal for the
 encampment to move, Nu. 10:1 — 7, i. q. תִּשְׁמְרוּ
 Num. 10:5, 6; different from תִּשְׁמְרוּ, which is to blow
 the trumpet (once) to call an assembly. Compare
 יִבְלֵי No. 1.

PALEL, fut. **יִצַּע** *to be shouted for joy*, Isaiah 18:10.

HITHPALEL הִתְרַצַּע *to shout for joy*, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb **רָעַע**, which see.

Derivatives, **תְּרִצָּה** ["and **רָעַע**"].

רָוַף *TO RUB OR POUND IN PIECES* (*reiben, zerreiben*); hence **רִיפּוֹת**, and **תְּרִיפָה**, which see.

PULAL רִיפָה *to be moved as if struck, shaken*, Job 26:11.

רָוַץ *TO RUN* (Aeth. ረገደ; Aram. רָהַט, רָוַץ; id.; compare under the letter **ה**), Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Ps. 119:32, "I will run in the way of thy commandments," I will carefully walk in them. Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) *to rush upon in a hostile manner*, followed by **אֶל** and **עַל** Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by **לְ** to flee to any one for safety, Pro. 18:10.

Part. pl. **רָצִים** and **רָצִין** 2 Ki. 11:13, *runners*.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called **פְּלִטִי** (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

PILEL רָוַץ i.q. Kal, *to run* (as a chariot), Nah. 2:5. **HIPHIL**, *to cause to run up*, Jer. 49:19; 50:44; hence *to lead up hastily, to bring quickly*, Gen. 41:14; 1 Sam. 17:17; *to cause to hasten*. Psalm 68:32, **כִּי תַרְצֵן יְיָ לְאֱלֹהִים** "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, **מְרִוץ**, **מְרִוֶּה**.

Note. Several forms of the verbs **רָוַץ**, as the fut. **רָוַץ** Niph. **יִרָוֶץ**, the noun **מְרִוֶּה** No. II, take their signification from the verb **רָוַץ**, which see.

רִוַּךְ not used in Kal, pr. *TO POUR ONESELF OUT, TO BE POURED OUT*, hence *to be emptied*, whence **רִיק** empty, which see. (Cognate apparently to the verbs **רָקַק**, **רָקַק**, Gr. *ἐρεύνομαι*, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

HIPHIL הִרִיק—(1) *to pour out*, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) *to draw out*

a sword, Ex. 15:9; Levit. 26:33; Ezekie 5:2, 12:12:14; a spear, Psal. 35:3.—(b) *to send forth, to lead out* soldiers to battle, Gen. 14:14. For the Heb. **וַיִּרָק** the Sam. copy has **וַיִּרָק** (**וַיִּרָק**) *to muster*, from the Aram. root **רָקַק**, which is also expressed by the LXX. and Vulg.

(2) *to empty out*, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also *to leave empty*, Isai. 32:6 (compare **נָקַשׁ** No. 2 fin.).

HOPHAL, pass. of No. 1. Jer. 48:11. Cant. 1:3, **נִשְׁקַן חֵמֶיךָ שֶׁכֶּךָ** "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare **בְּשִׁימָה**, **בְּשִׁימָה**), it is pleasant and acceptable to all. If the former be the construction, then **שֶׁכֶּךָ**, if the latter, **שֶׁכֶּךָ** is here used with a feminine; but I prefer the latter.

Derivatives, **רִיק**, **רִיק**, **רִיק**, **רִיק**.

רָוַץ *TO FLOW*, with an acc. *to emit mucor, saliva* (*caro pudendorum*), Lev. 15:3. (Arab. **رَوَّ**, *salivavit*. With this accords the Germ. *rühren* with the signification of flowing, whence *Muhr dysentery*.)

Derivative, **רִיר**.

רָוַץ i. q. **רָוַץ** No. 6, *poppy*.

רָוַץ *TO BE NEEDY, TO SUFFER WANT*, Psalm 34:11. Compare **רָוַץ** in NIPHAL.—Part. **רָוֶץ** *poor, needy*, Prov. 14:20; 18:23; sometimes **רָוֶץ** Prov. 10:4; pl. **רָוֶצִים** Prov. 13:23, and **רָוֶצִים** Prov. 22:7.

HITHPALEL, *to feign oneself poor*, Prov. 13:7. See another under the root **רָוַץ**.

Derivatives, **רָוֶץ**, **רָוֶץ**, **רָוֶץ**.

רָוַץ (contr. from **רָאוּת** "appearance," "beauty," or for **רָעוּת** "friend" (fem.), whence **פֶּשֶׁל** (**פֶּשֶׁל**), *Ruth*, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רָוַץ m. Ch. *a secret*, Dan. 2:18, 19; 4:6; plu. **רָוֶץ** Daniel 2:29, 47. (Syr. **رَوَّ** and **رَوَّ** to conceal **رَوَّ** secret.)

רָוַץ pr. *TO SPREAD OUT, TO MAKE THIN AND LEAN*, hence *to consume, to destroy* (comp. Arab **رَوَّ**, *to suffer from ills, calamity*). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots **רָוַץ**, **רָוַץ**, would be kindred, which see; and also Lat. *rado*. Arab. *intrans* **رَوَّ**, *to be emaciated, enervated*.)

NIPHAL, *to become lean, to waste away*, Isaiah 17:4.

Derivatives, רָחַץ, רָחַץ No. I, and —

רָחַץ m. *lean*, used of a person, Eze. 34:20; of soil, Nu. 13:20.

I. רָחַץ m. (from the root רָחַץ), *leanness*, hence *wining, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, רָחַץ אֶפְחָד "a lean ephah," i. e. less than it ought to be.

II. רָחַץ (from the root רָחַץ), i. q. רָחַץ (of the form עֲשֹׂה=עָשָׂה), *a prince*, Prov. 14:28.

רָחַץ ("prince," i. q. רָחַץ [Rezon], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

רָחַץ an unused root; *to cry out with a clear* (i. e. loud) *voice* (cogn. to רָחַץ); whence רָחַץ which see.

רָחַץ m. (from the root רָחַץ), *destruction*. Isaiah 24:16, רָחַץ לִי i. q. לִי (which immediately follows) "woe is me!"

רָחַץ i. q. Arab. and Aram. رَحَضَ, رَحَضَ (the sibilants being often transposed), *to wink with the eyes*, as done in insolence and pride, Job 15:12; where some copies have רָחַץ.

רָחַץ i. q. Arab. رَزَنَ TO BE WEIGHTY, both as to weight and in a moral sense; hence רָחַץ pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 8:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רָחַץ No. II. and pr. n. רָחַץ.

רָחַץ TO BE OF BECOME WIDE, SPACIOUS (Arab.

رَحِبَ, Eth. ረከበ: This root has arisen from a transp. of רָחַץ; which the Samaritans have for רָחַץ to be wide, spacious; pr. groß und lustig fern). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

NIPHAL, part., *to be spacious, wide*; spoken of meadows, Isa. 30:23.

HIPHAL — (1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, *to make deep*, i. e. long), Isa. 30:33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Deut. 33:20, רָחַץ "who makes wide the borders of the Gadites." Specially — (a) followed by ל of pers., *to make a wide space for any*

one, i. e. *to make room for him*, Prov. 18:16; and *to deliver out of distress*, Psalm 4:2. Compare רָחַץ and the oppos. רָחַץ. — (b) רָחַץ פֶּה *to open the mouth wide*, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in — (c) רָחַץ נֶפֶשׁ *to open the soul* (i. e. the jaws) *wide* (compare רָחַץ No. 2, fin.), Isa. 5:14; Hab. 2:5. — (d) with the addition of לָב *to open any one's heart* (to instruction), Ps. 119:32; compare רָחַץ לָב.

(2) intrans., *to be expanded*. Ps. 25:17. It is better for the common reading רָחַץ to substitute רָחַץ *expanded and...*

Derivatives, רָחַץ — רָחַץ, רָחַץ.

רָחַץ fem. רָחַץ adj. — (1) *broad, wide*, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also *long and broad, spacious*, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רָחַץ יָדַי, רָחַץ יָדַי "large on every side," i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Ps. 104:25. The signification is sometimes still wider, and comprehends also height or depth, like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, "thy commandment is exceeding broad," i. e. the law is copious and infinite; also רָחַץ לָב Ps. 101:5; רָחַץ נֶפֶשׁ Pro. 28:25, inflated, i. e. proud: and with a preceding subst., pride, Pro. 21:4.

(2) רָחַץ [Rahab], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

רָחַץ m., *a broad space*, Job 36:16; 38:18.

רָחַץ m., *breadth*, Genesis 6:15; Eze. 40:6, seq. Metaph. רָחַץ לָב breadth of heart, great understanding 1 Ki. 5:9.

רָחַץ and רָחַץ f. (Dan. 9:25), plur. רָחֻבוֹת (מִ, Zec. 8:5).

(1) *a street*, so called from breadth; like the Gr. πλατεία, Gen. 19:2; Jud. 19:20.

(2) *open place, forum*, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Ezr. 10:9, רָחֻבוֹת בֵּית הָאֱלֹהִים "the open place before the house of God."

(3) [Rehob], see רָחֻבוֹת.

רָחֻבוֹת ("streets," or according to Gen. 26:22, "wide spaces"), [Rehoboth], pr. n. — (1) אֶל

well, ib.—(2) רחובות עיר (“the streets of the city,” comp. *Platoea*, a city in Boeotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaelis, *Spicileg.*, tom. i. p. 240—44—(3) רחובות הנהר (“breadths of the river,” i. e. Euphrates?) a city, apparently situated on the Euphrates, perhaps رحبة, between Cercusium and Ana, Gen. 36:37.

רחביה [and ייה] (“for whom Jehovah makes an ample space,” i. e. whom he makes happy, and sets free), [*Rehabiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

רחבעם (“who enlarges the people,” compare Ex. 34:24; as if *Εὐρύθεμος*) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. Ῥοβοάμ.

רחה an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رخ to tread, to trample, also the syllable רח in the cognate ארח to tread a way, מרח, מרחץ). Arab. رحا to construct a mill, to turn a mill, is secondary, and derived from the noun رَحَا. Hence—

רחה m. a millstone, so called from rubbing and making small; only found in dual רחיים handmills, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. رَحَا, dual رَحَوَان id.

רחים m. merciful, only used of God, commonly joined with חַנּוּן Deut. 4:31; Psa. 86:15, etc.; from the root רחם.

רחום (“beloved” [“merciful”]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist).—(4) Neh. 12:3; otherwise רָחִים verse 15; 7:42.

רחוק m. [f. רחוקה] adj. (from the root רחק) far off, remote.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. distance, space, Josh. 3:4; and with prepp. בְּרָחוֹק at a distance, afar, Psalm 10:1; מִרָחוֹק Gen. 22:4; Isa. 49:1, and לְרָחוֹק Job 36:3; 39:29; from afar, but מִרָחוֹק is also far (see No. 3, c). מִרָחוֹק עַד as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence מִרָחוֹק from a long while ago, Isa. 22:11; 25:1; לְרָחוֹק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called remote which we cannot

easily reach, hence—(a) arduous, difficult, of a law which it is difficult to obey, Deu. 10:11; [*place* is clearly the thing here spoken of].—(β) precious, Prov. 31:10; compare Arab. القدر قريب near in price, i. e. cheap, and القدر بعيد far off in price, i. e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

[“רחם an unused and uncertain root; whence”—]

רחים Cant. 1:17 כחית רחים, i. q. קרי רחים, laqueare, carved or fretted ceiling; either an error of a copyist, or else ה in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רחמים have רחמים. Ewald on Cant. loc. cit. considers that רחים is put with the letters transposed, for רחמים, מخرט turned work; but I prefer the previous explanation.

רחים dual, handmills, see רחיה.

רחיק Ch. far off, remote, Ezr. 6:6.

רחל an unused root, perhaps of the same or similar meaning to רחם to cherish. Secondary and denom. is the Arab. رَحَلَ, Conj. V. to possess lambs.

[In Thes. this is compared with رَحَلَ to wander. to journey, especially with camels.]

רחל f.—(1) a ewe, Gen. 31:38; 32:15; hence any sheep, Isaiah 53:7; Cant. 6:6. (Arab. رَحِيل, رَحِيل a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob, Gen. 29:6; Jer. 31:15.

רחם fut. ירחם [“prop. to be soft;” hence—to LOVE, Ps. 18:2. (Syr. رَحِم, Arab. رَحِم and رَحِم id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare רחף.)

PIEL רחם, inf. רחם, fut. ירחם to behold with tenderest affection, to compassionate, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by אל Psa. 103:13; used of the love of parents towards their children, Psa. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL רחם to obtain mercy, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רחם—רחמים, רחום, and pr. n. רחום לא רחם, רחמאל, רחמי.

רחם m. Lev. 11:18, and **רחמה** (Milél), Deu. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like **רחם** stork; Arab. **رحم**, and **رحمة**. See Bochart, Hieroz. t. ii, p. 297—322.

רחם—(1) i. q. **רחם** womb, Gen. 49:25; Isaiah 46:3.

(2) poet. a girl, a woman (from the part being peculiar to the female sex), Jud. 5:30; comp. **רחמי**.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

רחם m. (once f. Jer. 20:17), with suff. **רחמי** pr. the inner parts; in sing. specially womb (Gr. *τὰ σπλάγχνα*) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2, 12, 15; **רחם** from the womb, Ps. 22:11.

רחמה i. q. **רחם** No. 2, a girl, dual, **רחמתי** Jud. 5:30.

רחמים pl. (compare Lehg. p. 576) — (1) the bowels, *τὰ σπλάγχνα*, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence very tender affection, specially love, natural affection towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (*τὰ σπλάγχνα*, 2 Cor. 6:12; 7:18).

(2) pity, grace, favour, Isa. 47:6; especially of God, Psalm 25:6; 40:12. **רחמים** Deu. 13:18; and **רחמים** Isai. 47:6; to shew mercy to any one. **רחמים** לְפָנַי to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

רחמי Ch. mercies, Dan. 2:18.

רחמי m. adj. merciful, compassionate, Lam. 4:10.

רחן an unused root, of uncertain signification, Arab. *to bend*, whence pr. n. **רחנה**.

רחף ["pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to **רחם**), specially—(a) with the feeling of tender love, hence *to cherish*, see Piel.—(b) with fear, tremor, hence *to tremble* (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, *to brood over* young ones, *to cherish* young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. **رحف**, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child,

Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb **رحم** I. IV. *to brood on eggs* (as a hen); *to soothe a child* (as a mother), Gen. 1:2.

רחץ fut. **ירחץ** inf. **רחצה**—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. *To wash the hands in innocency*, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from **קָדַשׁ** to wash garments.

(2) *to wash oneself, to be washed*, Exod. 2:5; Ruth 3:3 (Arabic **رحض** to wash the body, garments).

PUAL **ירחץ** *to be washed*, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, **רחץ**, **רחצה**.]

רחץ m., washing, Ps. 60:10.

רחץ Ch. [ITHPAEL], *to trust in any one*, Dan. 3:28.

רחצה f., washing (of cattle), washing-place, Cant. 4:2; 6:6.

רחק fut. **ירחק** inf. **רחקה**—(1) TO GO AWAY FAR, to recede from any one; followed by **מן** Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; *to thrust away, to repel*, i. q. **רחק**).

(2) *to be afar off, to be distant, remote*, Psalm 103:12; followed by **מן** and **מֵעַל** Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Ps. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, *to be removed*, Eccl. 12:6 כְּחֵיב.

PIEL, **רחק** *to move far off, to remove*, Isa. 6:12; metaph. Isa. 29:13.

HIPIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Ps. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. **רחק** לָלֶכֶת *to go far off*, Exod. 8:24. Inf. **ירחק** and adv. far off, Gen. 21:16. Hence—

(2) intrans. *to go away far*, Gen. 44:4; Josh 8:4.

Derivatives, **רחוק**, **רחק**, and—

רחק m. verb adj., *going far away*; Ps. 73:27 **רחקים** "those who go far away from thee."

רָחַשׁ TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see **מְרַחֵשׁ**). Arab. رَحَش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare רָחַץ, רָחַץ. Metaph. followed by an acc. Ps. 45:2; **רָחַשׁ לִּי דְבַר טוֹב** "my heart boils up pleasant words."

Derivative, **מְרַחֵשׁ**.

רָחַת f. a *winnowing fan*, from the root רָחַת, of the form נָחַת [Isa. 30:24].

רָטַב fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence —

רָטַב m. *juicy, green, and fresh*, Job 8:16.

רָטַה a spurious root, see **רָטַם**.

רָטַט an unused root, i. q. רָחַת; Ch. to tremble, to be terrified; whence —

רָטַט *terror*, Jer. 49:24.

רָטַפֵּשׁ quadrilit. pass. Job 33:25, TO GROW GREEN or FRESH AGAIN; prob. compounded of **רָטַב** to be juicy, green, and **פָּשַׁע** to be thick, fat. Arab. طرَفَش according to the Kamûs, is to recover, to revive after sterility.

רָטַשׁ only found in PIEL, TO BREAK IN PIECES; specially to dash, to kill (children) by dashing against a rock, i. q. נָפַץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, to dash down with arrows, to prostrate, Isa. 13:18.

PUAL, pass. to be dashed against a rock, and so killed, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

רָי masc. Job 37:11, i. q. Arabic رَى irrigation, watering, for **רָי**, from the root **רָיָה**, like **רָעַי** for **רָעַי**. As to the passage in Job, see the root **רָיָה**.

רִיב & **רִיבָה** (which see), pret. רָב, רָבָה, also **רִיבוֹה**, inf. absol. רִיב Jud. 11:25; Job 40:2; fut. יִרְיב, apoc. יִרְב (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. رَاب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. נָצַה, and this root is of the same stock as *rapio*, Goth. *raupjan*, to pull; Germ. raufen, rupfen; see more under the root **רָפָא**. Of a similar origin is the Germ. *haben*, prop. to rend another's garments.) It is used — (a) in its proper

signification of those who contend with the hand and with blows. Deu. 33:7, יָדָיו רָב לוֹ "his hands contend for him;" compare derivatives **רָיב**, **רָיָה**, but this is rare; it is commonly used — (b) of those who strive with words, Ps. 103:9; followed by **לִי** Gen. 26:20; Job 9:3; 40:2; **אִתּוֹ** (with) Isa. 45:9; Jud. 8:1; **אֵל** Jud. 21:22; Job 33:13; 2 Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. *auszantzen*, compare above as to the origin). Followed by **לְ** of the person for whom one contends, Jud. 6:31; Job 13:8; **לְ** of the thing, concerning which one contends, Gen. 26:21.

(2) Specially, to contend forensically, to plead a cause, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully **אִתּוֹ רִיב** **לִי** 1 Sa. 24:16. — Pregn. 1 Sam. 25:39, "blessed be Jehovah אֱלֹהֵי רַב אֶת־דִּיב חֲרָפְתִּי מִיַּד נָבָל" i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, **רִיבָה לִי בְּנֹוֹי לֹא חֲסִיד** "plead my cause (and deliver me) from an unmerciful nation." Part. **רִיב** a defender, Isa. 19:20. — To the future of this verb we should also refer **מִלֵּךְ רִיב** Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. **רִיב**, which see.

HIPIL, i. q. Kal, only found in part. **מִרְיב** 1 Sam. 2:10; Hos. 4:4.

Derivatives, **רִיב**, **מִרְיָה**, pr. n. **רִיבִי**, **רִיבִי** and —

רִיב rarely רָב m. pl. **רִיבִים** and **רִיבִי** — (1) *strife, contention*, Gen. 13:7; Deut. 25:1. **אִישׁ רִיבִי** my adversary, Job 31:35; compare Isa. 41:11.

(2) a forensic cause, Ex. 23:2. **אִישׁ רִיב** one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

רִיבִי (i. q. **רִיבִי**, **רִיבִיָּה** "whose cause Jehovah pleads"), [Ribai], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

רִיחַ see **רִיחַ**.

רִיחַ (root **רָיָה**) m. *odour, scent*, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27 Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, **בֵּית רִיחַ**, see **בֵּית רִיחַ**.

רִיחַ Ch. id. Dan. 3:27.

רִימ see **רִימ** buffalo.

רִיעַ see **רִיעַ**.

רִיעַ i. q. **רִיעַ** (fully written in the later m. a companion, a friend, Job 6:27.

רִיפּוֹת f. pl. *crushed grains of corn, meal*, 2 Sa. 17:19; Proverbs 27:22. From the root רִיף in the sense of crushing, making small.

רִיפּת [Riphath], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphaean* mountains have been compared.

רִיק TO EMPTY, TO POUR OUT, see רָק.

רִיק (from the root רָק) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. רִיק Psal. 73:13; לְרִיק Levit. 26:16; לְרִיק Job 39:16; רִיק בְּרִי Jerem. 51:58, *in vain, fruitlessly*.

רִיק, more often רֶק f. רֶקָה adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanas aristas*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See נָפֶשׁ No. 2; compare Isa. 32:6. Metaph.—(a) *empty, vain*, Deu. 32:47.—(b) *empty, impoverished, poor*, Neh. 5:13.—(c) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

רִיקָם adv. *emptily*, Jerem. 14:3—(a) *empty-handed*, as poor men, Ruth 3:17; hence רִיקָם to send any one away empty, without a gift, Genesis 31:42; Deut. 15:13; Job 22:9. Deut. 16:16, לֹא רִיקָם יִרְאֶה אֶת־פָּנָי "he shall not present himself before Jehovah without (bringing) a gift."—(b) *in vain, to no purpose*, 2 Sam. 1:22.—(c) *without cause, rashly*, Ps. 25:3; 7:5.

רִיר m. (from the root רָרד), *saliva*, 1 Sa. 21:14. חֲלָמוֹת רִיר see חֲלָמוֹת.

רִישׁ (from the root רוֹשׁ), Prov. 13:18, and—

רִישׁ Prov. 28:19, m. *poverty*.

רִישׁוֹן i. q. ראשון *first*, Job 8:8 [כחיב].

רֶךְ f. רֶכָה adj. (from the root רָכד)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. עֵינַי רַכּוֹת weak, *dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενεῖς. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. רַכּוֹת soft words, Job 40:27.

(5) *fearful*, Deu. 20:8; 2 Ch. 13:7.

רֶךְ *softness*, Deu. 28:56.

רֶכֶב fut. יִרְכַּב (Arab. رَكِبَ, Syr. رَكِبَ, & رَكَبَ)

TO BE CARRIED, TO RIDE—(1) on an animal, *ride*, followed by עַל of the animal, Gen. 24:61; Nu. 22:30; followed by בְּ Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. רֹכֵב Ex. 15:1, and אִישׁ הָרֶכֶב Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riton*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psalms 18:11); on the heavens, Deut. 33:26; Ps. 68:5.

HIPPHIL—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hither is the phrase to be referred, הָרָכִיב עַל־כַּמּוֹתַי, see נָפֶשׁ No. 2. Used of inanimate things, *to place on a chariot or vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e. g. the hand, 2 Ki. 13:16.

(3) *to fasten an animal to a vehicle*, Hos. 10:11. Derivatives, רֹכֵב, רֶכֶבָה, רֹכֵבָה, מְרַכֵּב, מְרַכֵּבָה.

רֹכֵב m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9 מִשְׁרַיִם רֹכֵב horses with (horse-) men.

(2) *a chariot*, i. q. מְרַכֵּבָה Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. רֹכֵב בְּרִיחַ chariots with scythes, Josh. 17:18. הָרֹכֵב towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often רֹכֵב (like ἄρμα, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, "and David hamstrung all the chariots," i. e. the horses of them; 2 Sa. 10:18, "and David slew seven hundred chariots of the Arameans," i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, רֹכֵב כִּישִׁים "two pairs of horses."

(3) *the upper millstone*, Germ. *der Käufer*, Deut. 24:6; 2 Sa. 11:21

רֹכֵב m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver of a war-chariot*, 1 Ki. 22:34

רֶכֶב ("horseman"), [Rechab], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a

madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Diod. Sic. xix. 94. Patron. רַבְּרִי Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

רִכְבָּה noun act. *vectura, riding, and driving*, Eze. 27:20.

רֶחֶב ["for רִכְבָּה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

רֶכֶב m., *vehicle, chariot*, Psalm 104:3. Root רֶכַּב.

רָכַשׁ defectively רָכַשׁ Gen. 14:11, 16, 21; 15:14; with suff. רָכַשְׁוֹ 2 Ch. 31:3; רָכַשְׁוֹ Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. רָכַשׁ הַמֶּלֶךְ the (private) property of the king, 2 Chron. 35:7. שְׂרֵי הָרָכַשׁ the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רָכַשׁ.

רָבִיל m., *slander, detraction*; see רָבַל No. 2; whence רָבִילִּים אֲנָשִׁים slanderers, Eze. 22:9. הָלַךְ רָבִיל to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

רָכַךְ TO BE TENDER, SOFT (Arab. رَكَت, kindred to the root רָקַק No. 1); figuratively—(a) *to be delicate*, Deut. 28:56.—(b) *to be weakened, contrite in mind*, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. יִרָכַךְ *to be weakened* (broken), of the mind or heart (לֵב) *to become timid*, Deut. 20:3; 2 Sa. 7:4; Jer. 51:46. See רָךְ No. 5.

PUAL, *to be softened* (a wound with ointment), Isa. 1:6.

HIFHIL, with לֵב *to break any one's heart*, Job 43:16.

Derivatives, רָךְ, רָחַ, רָחַד.

רָכַל i. q. רָכַל TC GO ABOUT—(1) for purposes of traffic, i. q. רָכַח; hence *to traffic*. Part. רָכַלָּה a merchant, Eze. 27:13, 15, 17, seqq.; fem. רָכַלָּה a female merchant, ibid. 3, 20, 23. Hence the substantives רָכַלָּה, מְרַכְּלָה.

(2) for the sake of slandering, whence רָבִיל slander.

רָכַל ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

רָכַלָּה f. *traffic*, Eze. 28:5, 16, 18.

רָכַם TO BIND, TO BIND ON, Exod. 28:28; 39:21.

Arab. رَكَس id., e. g. cattle in a stall. Hence—

רָכַם, only in pl. רָכָמִים b and up places, i. e. rough, rugged, difficult to pass. Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רָכַם the same signification as the syn. שָׁד to bind, also to be hard, calamitous, and he renders רָכָמִים by المواضع الشديدة hard places, i. e. difficult of transit, and رָכָמִים (Ps. 31:21), شدايد i. e. calamities, adverse circumstances.

רָכַם m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like קָשָׁר from קָשַׁר); or it may be rendered *snares*, or plots. Plur. const. רָכָמִים Ps. loc. cit.

I. **רָכַשׁ** TO ACQUIRE, TO GAIN FOR ONESELF. Gen. 12:5; 31:18.

Derivative, רָכַשׁ.

II. **רָכַשׁ** an unused root [joined with the preceding in Thes.], i. q. Arab. رَكِس (ر and ز being interchanged), to run quickly (as a horse), gallop, cognate רָעַשׁ (of a horse leaping, Job 39:20, 24) Hence—

רָכַשׁ m. a superior breed of horses, remarkable for speed (Renner), Mic. 1:13; 1 Ki. 5:8. Syriac رَكْشָא a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

רָם—(1) part. of the root רָם high, see רָם.

(2) [*Ram*], pr. n.—(a) of a Buzite, Job 32:2; whom some think the same as רָם Gen. 22:21.—(b) Ruth 4:19; 1 Chr. 2:9; for which there is Ἀράμ, Matt. 1:3; Luc. 3:33.—(c) 1 Ch. 2:25, 27.

רָם a buffalo, see רָאם.

רָמָה—(1) TO CAST, TO THROW, Ex. 15:1, 21.

(2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9.

(Arab. رَمَى, Æth. ረመ: Syr. and Ch. رَمَحَ id. To this answers Gr. πίπτω.)

PIEL *רָמָה to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφάλω; whence Lat. fallo), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, "לְרַמּוֹתַי לְעָרִי" *to deceive me (and betray) to my enemies.*

Derivatives, מְרַמֶּה, מְרַמָּה, מְרַמֵּה, and pr. n. יִרְמָה.

רָמָה f. (with Kametz impure, from the root רָם to be lofty)—(1) a lofty place, 1 Sa. 22:6; especially

one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare רָמָה.

(2) [Ramah], pr. n.—(a) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(b) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רָמָה צוֹפִים 1 Sa. 1:1, Gr. *Papathim*, 1 Macc. 11:34.—(c) of a town of Naphtali, Josh. 19:36.—(d) רָמַת הַמִּצְפָּה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רָמָה, רָמֹת, verse 9.—(e) רָמַת לָחִי, see לָחִי No. 3. Gentile noun רָמַתִּי 1 Ch. 27:27.

רָמָה, רָמָה Ch.—(1) to throw, to cast, Dan. 3:21, 24; 6:17.

(2) to put, to place, e. g. seats, Dan. 7:9. Compare Apoc. 4:2, *θρόνος ἔκειτο*, and יָרָה No. 2.

(3) to impose (tribute), Ezr. 7:24.

ITHEPAL, to be cast, thrown, Dan. 3:6, 15.

רָמָה f. a worm, Job 25:6; commonly collect. worms bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמַם No. II. Arab. رَمَى putrefaction, worms thus bred.

רָמֹן m.—(1) a pomegranate, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; a pomegranate tree, Joel 1:12. (Arabic رمان id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רָמָה) with which they are infested. I prefer explaining רָמֹן marrowy, from רָמַם, marrow of a bone, רָמַם to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(a) [Rimmon, Remmon], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(b) a town of the Zebulonites, Josh. 19:13 (where רָמֹן does not belong to the pr. n., see under the word רָמַם Pual), perhaps i. q. רָמֹן 1 Ch. 6:62.—(c) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rūmmōn, רָמֹן Rob. ii. 113].—(d) רָמֹן פֶּרֶז [Rimmon-perez], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. רָמֹן, perhaps high, from the root רָמַם No. 1. Hesych. *Ραμάς, ὑψιστος θεός*. Hence pr. n. of a man, 2 Sa. 4:2.

רָמֹת ("heights"), [Ramoth], pr. n.—(1) of a town in Gilead, elsewhere called רָמָה, Jos. 21:36; 1 Ki. 4:13.—(2) רָמֹת נֶגֶב, see רָמָה-נֶגֶב 1 Sam. 30:27.

רָמֹת f. a heap, pile (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רָמֹתֶיךָ thy worms, although this pl. does not occur elsewhere.

רָמַח, an unused root, perhaps i. q. רָמַח to cast, throw (compare under the word רָמַח); whence—

רָמַח m. pl. רָמָחִים, a lance, a spear (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رَمَح id.)

רָמִי pl. רָמִיִּים 2 Chr. 22:5, i. q. רָמִיִּים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page 1, A.

רָמִיָּה ("whom Jehovah set", comp. רָמַם No. 2), [Ramiah], pr. n. m. Ezr. 10:25.

רָמִיָּה f. (from the root רָמַח Pi.)—(1) a letting down or relaxing of the hands, indolence. (This notion of the root nearly approaches to the cogn. רָמַח. Arab. رَمَى VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. כַּף רָמִיָּה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) deception, fraud, Job 13:7. לְשׁוֹן רָמִיָּה a fraudulent tongue, Ps. 120:2, 3. קֶשֶׁת רָמִיָּה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רָמַן an unused root, Arab. رَمَن, Conj. IX. to be slender, small in the waist [not given in Thea. Hence—

רָמַן fem. [plur. רָמָנִים] a mare, once found, Est. 8:10. (Arab. رَمَك id.)

רָמַל an unused root, Arab. رَمَلَ, to deck with gems, to stain with blood, whence—

רָמַלְיָהוּ ("whom Jehovah adorned"), [Ramaliah], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously קְדֹדְסִלְיָהוּ (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

רָמָם i. q. רָמַם TO BE HIGH, LOFTY. Pret. רָמַם (where, however, many MSS. and printed editions

have **רָמַם** Job 22:12; and **רָמַם** (where other copies have **רָמַם**) 24:24. Part. **רָמַם** exalted, Ps. 118:16.

NIPHAL, imp. plur. **רָמְמוּ** Nu. 17:10; and fut. **רָמְמוּ** Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); to *exalt oneself, to rise up*.

II. **רָמַם** Arabic **رَمِمَ** to become putrid, whence **רָמַם**, and according to some **רָמַם**.

רָמַם (whose help I have exalted"), [*Romamti-ezer*], pr. n. m. 1 Ch. 25:4, 31.

[**רָמַם** see **רָמַם**].

רָמַם fut. **רָמַם** (cogn. to **רָמַם**)—(1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by **רָמַם** Nah. 3:14, to tread upon, walk over any thing, Ps. 91:13.

(2) to tread down, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, **רָמַם** **רָמַם**, "to tread down my courts," i. e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. **רָמַם** a treader down, an oppressor, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, **רָמַם**.

רָמַם fut. **רָמַם**—(1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. **רָמַם**), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, **רָמַם** **רָמַם** **רָמַם** "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. The earth is sometimes said to creep with creeping things, with an acc. (comp. **רָמַם** No. 4). Gen. 9:2, **רָמַם** **רָמַם** "in all the things with which earth creeps," i. e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, **רָמַם** **רָמַם** "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence—

רָמַם m. a reptile, collect. reptiles, Gen. 1:26; 6:7; 7:14, 23; often **רָמַם** **רָמַם** whatever creeps upon the ground, Gen. 1:25; 6:20. Hos. 2:20; comp.

Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רָמַם ("a high place," i. q. **רָמַם**), [*Remeth*], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רָמַם (prop. inf. of the root **רָמַם**), shouting for joy. Pl. **רָמַם** shouts of deliverance, Ps. 32:7.

רָמַם i. q. **רָמַם** TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. **رَنَّ**), where **رَنَّ** is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Haririi Cons. i. page 11.

רָמַם fem. (from the root **רָמַם**)—(1) shouting for joy, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, **רָמַם** **רָמַם** "and there went through the camp a joyful cry: Home!"

(2) a mournful cry, wailing (*Wimmern*), Psalm 17:1; 61:2, and frequently.

(3) [*Rinnah*], pr. n. m. 1 Ch. 4:20.

רָמַם fut. **רָמַם** (once **רָמַם** as if from the root **רָמַם** Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used—

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence **רָמַם**, **רָמַם**; also used of the sound of a torrent (see **רָמַם**).

(2) as a verb it is, to vibrate the voice (trillern); hence—(a) to shout for joy, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13.—(b) used of a mournful outcry, to wail (*wimmern*), Lam. 2:19.

PIEL **רָמַם** i. q. Kal No. 2, to shout for joy, Psalm 98:8; 132:16; followed by **רָמַם** concerning anything, Ps. 33:1; 89:13; 92:5; followed by **רָמַם** (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, to celebrate with shouting, Ps. 51:16; 59:17; followed by **רָמַם** Ps. 84:3; **רָמַם** Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPIL **רָמַם**—(1) trans. to cause to shout for joy, Ps. 65:9; Job 29:13.

(2) to shout for joy, to rejoice, Deut. 32:43; followed by **רָמַם** Ps. 81:2.

Derivatives, see Kal No. 1; also, **רָמַם**, and—

רָמַם f.—(1) shouting for joy, Job 3:7; 30:5 Pl. **רָמַם** Ps. 63:6.

(2) plur. רָנִיִּים Job 39:13, seqq. *ostriches*, poet. for the common יַעֲנָה בְּנוֹת, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רָנָה), or from their wailing noise (see רָנוּ Lam. 2:19); compare Arab. عار; the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רָסָה ("dew," "fall of dew"), [*Rissah*], pr. n. of a station of the Israelites in the desert, Num. 33:21, 22.

רִסְיִים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רָסַם No. I.

(II) *ruins*, Am. 6:11; from the root רָסַם No. II.

רָס an unused root; Arabic رَسَن to bind, with a cord or muzzle. Hence—

רָס m.—(1) *a curb or halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 32:9. Job 30:11, רָסוּ בְּפִי שָׁלַח "they cast off the bridle before me," i. e. they use unbridled license; compare the Arabic phrase طَلَعَ زِمَامَهُ to loose his halter, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (bas Gebiß) is put, like the Greek χαλινοί, *teeth*, Job 41:5, רָסוּ פִּי used of the double row of teeth (of the crocodile).

(3) [*Resen*], pr. name of a very ancient city in Assyria, Gen. 10:12.

רָסַם—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רִסְיִים drops of dew, and pr. n. רָסָה.

(Chaldee רָסַם, Arabic رَسَن id. To this answers the Sanscr. *rasah*, dew; Gr. ἔρση, ἔρση, and ῥόσος; Lat. *ros*.)

(II) i. q. רָצַץ to break; whence רִסְיִים No. II.

רָע with a distinct. accent. רָע, pl. רָעִים (from the root רָעַע).

(A) fem. רָעָה adj. *evil, bad*—(a) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) ἡθικῶς, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3 רָע לֵב an evil heart, Jer. 3:17; 7:24. רָע בְּעֵינֵי מ' i. e. what is displeasing to any one, Gen. 38:7; often in this connection, הָרַע הַזֶּה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לְפָנַי Neh. 2:1. Specially—(aa) *noxious, hurtful*. רָעָה הַזֶּה an evil beast, Gen. 37:33. רָעָה

an evil, i. e. a hurtful thing, 2 Kings 4:41.—(bb) רָעָה envious, malignant, Prov. 23:6; 28:22.

(2) *evil in appearance, deformed*, especially when followed by כְּרָאָה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לָרָע לָכֵם "that it may go ill with you," for לָכֵם לְהָיִיתָ (compare כֹּחַ No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, τὸ κακόν, Gen. 2:9; Deut. 22:22; רָעָה evil counsel, Ezek. 11:2; רָעִים אֲנָשִׁי evil men, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

I. רָע (from the root רָעַע), *noise, outcry* (εἶρη), Ex. 32:17; Mic. 4:9. The noise of God is thunder, Job 36:33, יָגִיד עָלָיו רָע "he declares to him (to man or to his enemy) his thunder."

II. רָע (from the root רָעָה No. 3) for the more full רָעָה, with suff. רָעִי, רָעָה, רָעָה Jerem. 6:21; but much more in use is רָעִים, plur. רָעִים with suff. רָעִיָּה (for רָעִיָּה) Job 42:10; 1 Sa. 30:26; רָעִיָּה m. *a companion, a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אֶחָב Prov. 18:24. Followed by dat. (like the Greek ὁ ἐμοὶ φίλος), Job 30:29, יָעֲנָה "a companion (i. e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) *a lover, one beloved of a woman*. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רָעָה.—(b) *any other person*, any other of the human race, ὁ πλησίον (ῥάδιος, Mitmensche), Ex. 20:17, seqq.; 22:25. Hence when preceded by אֶחָד, alter, alter, one, another. Judges 6:29, וַיֹּאמְרוּ אֶחָד אֶל־רֵעֵהוּ "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare רָעָה No. 6. More rarely when not preceded by אֶחָד Isa. 34:14, שָׁעִיר אֶל־רֵעֵהוּ "satyr shall cry to satyr."

(2) *thought, will*, i. q. רָעָה Ps. 139:2, 17. Root רָעָה Ch. to will, and رَعَى Ethpa. to think.

רָע m. rarely רָעָה (from the root רָעַע)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:12; 23:2; 26:3.

(2) *deformity*, Gen. 41:19.

(3) *sadness of heart, of appearance*, Neh. 2:1; Ecc. 7:3.

רָעָה fut. רָעָה TO HUNGER (Arab. رَغِبَ. The

(2) of the father of Jethro, Exod. 2:18; Num. 10:29.

(3) Ch. 9:8. But—

(4) Num. 2:14; for this we should read רעואל compare Num. 1:14; 7:42; 10:20.

רעות (f. of the word רעו i. q. רעה, רע, of the form רעה = פלה = מת = מתו a man; from the root רעה No. 3).

(1) a female companion, friend, Esth. 1:19; Exod. 11:2; preceded by אשה altera, altera, one, another, Isa. 34:15, 16; Jer. 9:19.

(2) desire, study of any thing. רעות רוח a vain pursuit, Eccl. 1:14; 2:11, 17, 26; 4:4, 6; 6:9; compare רעה רוח Hos. 12:2, and Chald. רעות.

רעות Chald. will, Ezr. 5:17; 7:18; from the root רעה No. 3.

רעי m., pasture, 1 Kings 5:3; from the root רעה No. 1.

רעי ("companionable," denom. from רע), [Rei], pr. n. m., 1 Ki. 1:8.

רעי adj. denom. from רעה, of or belonging to a shepherd, Isa. 38:12; subst. shepherd, pr. pastoral sc. מנח, Zech. 11:17.

רעי f., a female friend, Jud. 11:37 (where the רעי has רעי' a beloved female, Cant. 1:9, 15; 2:2, 10, 13; 4:7. Compare רע No. 1, a.

רעיו m. i. q. רעות No. 2, desire, study, striving. Eccl. 2:22, רעיו לבו "the striving of his heart." רעיו striving after wind, vain desire, Eccl. 1:17; 4:16. Root רעה No. 3.

רעיו m. Chald. thought, Daniel 4:16; 5:6, 10; 7:28; used of night visions, Dan. 2:29, 30. Root רעה to think.

רעל TO BE STRUCK, TO TREMBLE; kindred to the root רעל (Chald. and Syr. id.). Only found in—HOPHAL, id. Nah. 2:4.

Derivatives, רעל, רעלה, and pr. n. מרעלה.

רעל m.—(1) reeling (from drunkenness), Zec. 12:2.

(2) pl. רעלות a woman's vails, so called from their tremulous motion, Arab. رعل. Isa. 3:19.

רעלי ("whom Jehovah makes to tremble," i. e. who fears Jehovah). [Reeliah], pr. n. m. Ezr. 2:2; for which there is in Neh. 7:7, רעליה [Raamiah].

רעם —(1) TO RAGE, TO ROAR—(a) as the sea, Ps. 96:11; 98:7; 1 Chron. 16:32.—(b) as thunder

(Syr. رعم to thunder), compare Hiph. and רעם.—(c) as any one with rage, to be angry, see Hiph (Syr. Ethp. id. Arab. رعم, III. V. to be angry.)

(2) to tremble, Eze. 27:35.

HIPHAL—(1) to thunder (of Jehovah), Ps. 29:3; Job 40:9; 1 Sa. 2:10.

(2) to provoke to anger, 1 Sa. 1:6. Hence—

רעם m.—(1) raging, tumult, noise, Job 39:25.

(2) thunder, Psalm 77:19; 81:8. Metaph. Job 26:14, רעם נבחרו מי יתבונן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רעמה f.—(1) trembling, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39:19, רעמה יתלבש צנארו רעמה "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φάβη mane, from φάβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schult. ad h. l.

(2) Gen. 10:7; Eze. 27:22 [Raamah], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in Gen. renders it Πέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רעםס [Rameses], Gen. 47:11; Exod. 12:37; Nu. 33:3, 5; and רעםס [Raamses], Exod. 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see Gen. loc. cit.). The name accords with that of several kings of Egypt, Ramses, Ramesses (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. de Water, tom. i. p. 136.

רען not used in Kal. Syr. رعن denotes the mallow.

PILEL, רען TO PUT FORTH LEAVES, TO BE GREEN, Job 15:32; Cant. 1:16 (although both of these examples may be referred to the adj.). Hence—

רען m. adj. green, of a leaf, Jer. 17:8; of trees growing and flourishing, Deut. 12:2; 2 Kings 16:4. A green tree, metaph. of happiness, Psalm 37:36. 52:10; 92:15. Green (i. e. fresh) oil, Ps. 92:1.

רענן Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

רעע—(1) imp. רעע Isa. 8:9, fut. רעע TO MAKE A LOUD NOISE (termen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רעע compare *fremo*, רעע, רעש; compare *ροῖζος, ῥόθος, ῥάθυρος*; Germ. *rauschen*, *rasen*, *raffeln*; Engl. *to rush*; also in the syllable רנ, רה; see under the root רנן. The special sense of *breaking, crushing* is found in the roots רעע, רעע, רעע; compare רעע; the sense of *trembling*, which arises from being struck, in רעע, רעע, רעע. Specially to *break* (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans. *to be broken*, Jer. 11:16.

(2) *to be evil* (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רעע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see רעע; only in pret. רע, fem. רעה, fut. ירע (the examples of which I have referred to the root ירע p. CCCLIX, B). רע רעעני פ' to displease any one, Num. 11:10. Farther, *to be evil*, is, i. q. *to be noxious, hurtful*; followed by ל 2 Sam. 19:8; of the eye, *to be envious*; followed by פ Deut. 15:9; of the face, *to be sad*, Eccl. 7:3.

HIPHIL רעע and רעע, inf. רעע.—(1) *to make evil*, e. g. רעע מעללים "they make their actions evil," Mic. 3:4; also *to do evil, to do ill*, Gen. 44:5, רעעם "ye have done ill that which ye have done," *das habt ihr übel gemacht*. Followed by לעשור *to do ill, to act wickedly, to live wickedly*, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. רעע Prov. 17:4; pl. רעעים, *an evil doer*, Isa. 1:4; Ps. 22:17; 37:9.

(2) *to do evil* to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. רעע); על 1 Ki. 17:20; עמ Gen. 31:7; פ 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

HITHPOEL רעע *to be broken in pieces* (as by a blow), Isa. 24:19; hence *to perish*, Pro. 18:24.

[Derivatives, רע, רעה, רעע.]

רעע Ch. *to break, to break in pieces*, fut. ירע (of the form ירע), Dan. 2:40.

PAEL, id., ibid.

רעע fut. ירע i. q. ירע No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, "the clouds drop down dew;" Ps. 63:12, 13. (Arab. رعب id.)

HIPHIL, *to let drop down* (said of the sky), followed by an acc. Isa. 45:8.

רעע i. q. רעע and רעע TO BREAK IN PIECES, Exod. 15:6; metaph. *to oppress* a people, Jud. 10:8.

רעע ["TO SHAKE, TO TREMBLE"] TO BE MOVED, TO BE SHAKEN; hence *to tremble*, as the earth, Jud. 5:4; Isa. 13:13, "the earth shall be moved from its place," shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس, رعش, to tremble; but the origin of the Hebrew word and the primary notion lies in *noise* and *crashing*, which takes place from concussion, see the subst. רעע, and under the root רעע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

NIPHAL, i. q. Kal, *to be moved, shaken* (said of the earth), Jer. 50:46.

HIPHIL—(1) *to move, to shake, cause to tremble*, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence *to terrify* the nations, Eze. 31:16. Specially—

(2) *to make a horse leap* (as verbs of trembling are applied to leaping, compare נתר Piel, תרנ, תרנל, and the kindred verb to this, רעע No. II.), Job 39:20, תרעעני פארפח "dost thou make (i. e. teach) him to leap like a locust?" *lebst du es hüpfen* (galoppiren), wie die Heuschrecke? Hence—

רעע m.—(1) *noise, tumult* (Rauschen, Rauseln), e. g. of chariots (Gerassel), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially *crashing* in an earthquake; hence *an earthquake*, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) *trembling*, Eze. 12:18; *brandishing of spear*, Job 41:21.

רפא—(1) prop. TO SEW TOGETHER, TO MEND.

(Arab. رفا, Eth. ረፈለ: id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoeet. stock רף, which has the sense of seizing and plucking, *rapiendi* and *carpendi*, Germ. *raffen*, *rupfen* (kindred רוכב *raufen*), *rauben*, compare רפה, רפה, רפה. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—

(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. ἀκείσθαι, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, unfers Herr Gottes Glitzer, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Ps. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רפא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, וְרָפָא לוֹ "and (lest) there be healing done to them," lest they recover.

Metaph. — (a) God is said *to heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Ps. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), to heal — (b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, to heal is used — (c) for *to comfort*. Job 13:4, רפא אֱלִיל "vain comforters;" compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor, consolor*, has pr. the sense of healing, restoring, ganz machen, from *solus, ὅλος*; also Arab. لَآ to cure, to console.)

NIPHAL — (1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, וְרָפָא לָנוּ "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

PIEL — (1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal, as a wound*, Jer. 6:14; the sick, Eze. 34:4; to render (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) trans. *to cause to be healed, to take the charge of healing*, Exodus 21:19. Inf. pleon. רפוא Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רפאות, רפואה, רפוא, and pr. n. רפאל, רפיה, רפוא, רפאל.

Note. Sometimes רפא borrows a signification from the cogn. רפה *to let down, to relax* (and vice versa); part. Piel רפא weakening, Jer. 38:4, and the derivatives, רפא, כרפא No. II.

רפה — (1) i. q. רפה *flaccid, feeble, weak*, only in pl. רפאים, i. e. *manes*, shades living in Hades, according to the opinions of the ancient Hebrews, void

of blood and animal life (נפש), therefore *weak* and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9 seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [*Rapha*], pr. n. borne by — (a) the ancestor of the Canaanitish nation of the Rephaim (רפאים, which see), 1 Chr. 20:4, seq. Compare also רפה. — (b) 1 Ch. 8:2. — (c) 1 Ch. 4:12. [גִּית רפא.]

רפא f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רפאות f. *healing*, Pro. 3:8, from the root רפא.

רפאים, only pl. רפאים [*Rephaim*], gentile noun, *Rephaites*, i. q. רפיה הרפה 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see רפאים, רפאים, רפאים, Deut. 2:11, 20).

רפאל ("whom God healed"). [*Raphael*]. pr. n. 1 Ch. 26:7, compare Παφάηλ, Tob. 9:5.

רפה fut. ירפה TO STREW, TO SPREAD OUT, Job 41:22 (cogn. to רבד).

PIEL — (1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare פער No. 2.

Derivatives, רפיה and the geogr. names רפידים, רפד.

I. רפה fut. apoc. ירפה — (1) pr. TO CAST, TO THROW, i. q. רפה, πίπτω, whence pr. n. רפה (*casting forth, throwing down*), specially —

(2) *to cast down, to let fall*, especially the hand, die Hand fallen lassen, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isa. 5:24; followed by לוֹ *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch. 15:7, אֲלֵי יָדֶיכֶם "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וְיָדָיו "and his hand: were let down," his courage was gone, Isa. 13:7 Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16 Used also of a person himself Jer. 49:24, וְיָדָיו.

"Damascus (i. e. its inhabitants) has become faint-hearted."

NIPHAL, *to be slack, remiss, idle*, Ex. 5:8, 17.

PIEL, *to let down*, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down any one's hands*, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Eze. 4:4.

HIPHIL, הִרְפָּה, imp. and fut. apoc. הִרְפֵּה and הִרְפֵּה—(1) *to let down the hand*. 2 Sam. 24:16, הִרְפֵּה יָדְךָ "let down thy hand," i. e. stop from inflicting plagues. Followed by לָן for, to desert, to forsake any one, Josh. 10:6. Without יָד, to let down (the hand), i. e. *to desist*, followed by מִן from any person or thing, Jud. 11:37; Deu. 9:14.

(2) *to leave off* any thing, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. *to desert him*, i. q. וָלָן Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let any one go* (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, *to shew oneself remiss*—(a) *to be lazy*, Jos. 18:3; Prov. 18:9.—(b) *to lose one's courage*, Prov. 24:10.

Derivatives, רָפָה, רָפִיּוֹן.

II. רָפָה stands not unfrequently for רָפָא to heal, (compare קָרָא No. II. = קָרָה). In this sense there occurs imp. רָפֵה (for רָפָא) Ps. 60:4; fut. תִּרְפֶּה Job 5:18.

NIPHAL, נִרְפָּה Jer. 51:9; inf. תִּרְפֶּה Jer. 19:11; fut. יִרְפֶּה 2 Ki. 2:22.

PIEL, יִרְפֵּה Jer. 8:11.

רָפָה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [Raphah], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called הִרְפָּה הִרְפֵּי and רָפָאִים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רָפָה [Rephaiah], ("whom Jehovah healed").

רָפָה m.—(1) *slack, remiss*; especially with יָד added, 2 Sam. 17:2. וְיָדִים רָפוֹת slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

רָפָא ("healed"), [Raphu], pr. name, m. Num. 13:9.

רָפָה an unused root; Arabic رَفَحَ to be rich; whence—

רָפָה [Rephah] pr. n. m ("riches"), 1 Ch. 7:25.

רָפִידָה f. *support, prop* of a litter. LXX. ἀνδ-
κλιτρον. Vulg. reclinatorium. Cant. 3:10. Roc. רָפִידָה
Piel No. 2.

רָפִידִים ("props," "supports"), [Rephidim],
pr. n. of a station of the Israelites in Arabia Deserta
Ex. 17:1; 19:2.

רָפָה ("whom Jehovah healed"), [Rephaiah]
pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3)
1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רָפָה No. 2
(5) Neh. 3:9.

רָפִיּוֹן m., *slackness, remissness*, with the addition
of וְיָדִים of a faint heart, Jer. 47:3. See the root רָפָה
No. 2.

רָפַשׁ and רָפַשׁ (which are used without distinction) fut. יִרְפֹּשׁ Eze. 34:18; 32:2, TO TREAD
WITH THE FEET; especially to disturb water by
treading; cogn. to רָפַח.

NIPHAL, Prov. 25:26, מַעְיֵן נִרְפָּשׁ "a troubled
fountain."

HITHPAEL הִתְרַפַּשׁ prop. to let oneself be trampled
under feet, i. e. *to prostrate oneself*. Prov. 6:3;
Ps. 68:31, כְּתִרְפָּשׁ כְּרָצִי כָסֶף "prostrating himself
with fragments of silver," i. e. submissively offering
(for tribute) pieces of silver.

Derivative כְּרָפָשׁ.

רָפַם Chald., *to trample down*, Dan. 7:7.

רָפָסָדוֹת f. plur., *rafts*, 2 Ch. 2:15; apparently a
word of the later Hebrew for יִדְרוֹת 1 Kings 5:23;
which appears to be compounded of רָפַשׁ (Arab. رَفَسَ,
Æth. ረፍሰ) a raft; and רָפַד to spread; according
to others of רָמַשׁ and Talmud. אֶרְפָּא a raft.

רָפָה an unused root, which had, I suppose, the
primary signification of *to pluck off* (see רָפָא);
which connects many glosses which the Arabic lexi-
cographers give very confusedly under the word رَفَعَ,
as to suck breasts, to eat herbs, to sew up (compare
רָפָא), to take hold of any one, as a fever. Hence is de-
rived رَفَعَ, fold, flock of sheep; to which, without
doubt, answers the Mishnic וּפְתָה (רָפָה), of the form
רָפָה from רָפַל, סֶלֶת from סָלַל an ox-stall; Baba Bathra,
ii. § 3; vi. § 4 (prop. *præsepe, manger*, out of which
they *pull down* the hay; Germ. *Staufe*; comp. מִרְיָה
and אֶבְיִים); and the Biblical word וּפְתָהִים ox-stalls;
which see. רָפָה Job 26:11; see under the root
רָפָה.

רַפַּח HITHPAEL, TO LEAN ONESELF, TO REST UPON; followed by **עַל** Cant. 8:5 (Arab. رَفَعَ, VIII. id.).

רַפַּשׁ see **רַפַּס**.

רַפַּשׁ an unused root (cogn. to **רַפַּשׁ** and **רַפַּת**); to trample with the feet, as if to break something to pieces, to disturb water; whence—

רַפַּשׁ m., mud, mire, Isaiah 57:20 (with the Talmudists id.; compare transp. **רַפַּשׁ** excrement).

רַפַּת only in plur. **רַפַּתִּים** Hab. 3:17, *ox-stalls*, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root **רַפַּח** **פ** in this word, although servile, is retained in the plur.; compare **קַשְׁתוֹת**, **קַשְׁתוֹת**. Besides the roots mentioned under the root, the following words might be compared, Arabic **رَفَعَ**, **رَفَعَ**, **رَفَعَ**, and even **رَفَعَ**, straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *præsepia*.

רַץ m. (from the root **רָצַץ**), a fragment (of silver), Ps. 68:31.

רָץ m., a runner; see **רָץ**.

רָצָה (I) i. q. **רָצוּן** TO RUM. Inf. absol. **רָצָה**. Eze. 1:14.

(II) i. q. **רָצָה**; whence at least **רָצָה** for **רָצִיתִי** Eze. 43:27.

רָצָה not used in Kal. Arab. رَضَد to observe; especially in order to lie in wait, to lie in wait.

PIEL, to observe insidiously, Ps. 68:17.

רָצָה (Arab. رَضِيَ، رَضِيَ) (1) TO BE DELIGHTED with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under **רָצָה** No. 1, 3); followed by **בְּ** Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply **בְּ**); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially to receive graciously anyone bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by **עִם** of pers.; pregn. to delight in the association of any one, Ps. 50:18; Job 34:9 (comp. **רָצָה** No. 3). Followed by an inf., Psalm 40:14, **רָצָה** לְהַצִּילֵנִי "be pleased to deliver me." Part. pass. **רָצָה** pleasant, agreeable to any one, Dent. 33:24; Esth. 10:3.

(2) i. q. Hiphil, to satisfy, to pay off, Lev. 26:34, 41; 2 Ch. 36:21.

NIPHAL—(1) to be graciously accepted, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, לָהֶם. Of the same meaning is **רָצוֹן** Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, to be paid off Isa. 40:2.

PIEL, to make any one well pleased, i. e. to ask or seek his favour, Job 20:10, "his children shall seek the favour of the poor," or, what comes much to the same thing, "shall conciliate (or reconcile themselves to) the poor," by restoring the goods taken from them, compare Arab. رَضَا, II. to conciliate.

HIPHIL, to pay, to pay off, i. q. Talmud **הִרְצִיָה** (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete vergnügen, for to pay), Lev. 26:34, "then the land shall lie waste, and shall pay the sabbaths (she owes)." Compare Kal No. 2 and Niphal.

HITHPAEL, to make oneself pleasing, to obtain any one's favour, followed by **אֶל** 1 Sa. 29:4.

Derivatives, pr. n. **רָצִיָה** [רָצִיָה], and—

רָצוֹן m.—(1) delight, satisfaction (Bible fallen), Pro. 14:35; **רָצוֹן** הָיָה **לְרָצוֹן** Isa. 56:7; Jer. 6:20; and **לְרָצוֹן** Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, **לְרָצוֹן** לָהֶם לִפְנֵי יְהוָה, (conciliate) favour for them before Jehovah, i. e. that they may be accepted of Jehovah, comp. Lev. 22:20, 21; 19:5, **לְרָצוֹן** לָהֶם "that ye may be accepted," or, that your sacrifice may be accepted; Lev. 22:19, 29; 23:11.

(2) a delight, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) will, pleasure, i. q. Ch. רָצוֹת, pr. that which pleases any one, like the French *tel est mon plaisir*, Ps. 40:9; 103:21. **עָשָׂה כְּרָצוֹנוֹ** to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by **בְּ** of pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of wicked pleasure and wantonness, Gen. 49:6.

(4) goodwill, favour, as of a king, Pro. 16:15. 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8. **בְּרָצוֹן** in the time in which one may be received to favour. Meton. benefits, Ps. 145:16; Dent 33:23.

רָצַח—(1) TO BREAK, OR DASH IN PIECES (Arab. رَضَحَ, رَضَحَ). See Piel No. 1, and the noun **רָצָח**.

(2) *to kill*, with an acc. Num. 35:6, seqq.; more fully רָצַח פִּי נֶקֶשׁ Deut. 22:26, compare נֶקֶשׁ פִּי הָקָה under the word הָקָה No. 2, c.

NIPHAL, pass. of Kal No. 2, Jud. 20:4.

PIEL—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like רָצַח), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

רָצַח m.—(1) *a breaking in pieces*, Ps. 42:11, “with a breaking in my bones,” i. e. with my extreme grief.

(2) *outcry*, into which any one breaks (compare רָצַח), Eze. 21:27, where it is joined with רָצַח.

רָצִיָּה (“delight”), [Reziah], pr. n. m. 1 Chr. 7:39.

רָצִין (Arab. رعين “firm,” “stable,” or i. q. רָצִין “a prince”), [Rezin], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

רָצַע TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. رصع, Conj. IV. id.)

Derivative, רָצַע.

רָצַף TO ARRANGE STONES together for a pavement, TO TESSELATE, Cant. 3:10. (Arabic رصف idem).

Derivatives, רָצַף, רָצַף, רָצַף.

רָצַף m.—(1) *a stone on a hearth*, on which meat was roasted or bread baked. 1 Ki. 19:6, רָצַף “a cake cooked upon the stones.” The Rabbins understand hot coal, compare רָצַף.

(2) [Rezeph], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps Ρησάφα of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رصافة.

רָצַף f.—(1) i. q. רָצַף *a baking stone*, Isa. 6:6. Vulg. calculus. LXX. and Rabbins render it *hot coal*.

(2) *a tessellated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [Rizpah], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

רָצַי fut. רָצַי (for רָצַי), Isaiah 42:4; Ecc. 12:6, compare רָצַי Jer. 50:44 כתיב (Arab. رضى) cogn. to רָצַי and רָצַי.

(1) TO BREAK, TO BREAK IN OR DOWN. Isaiah 42:3, קָנָה רָצוֹן “a crushed reed,” das eingeſchnittene Rohr (Vulg. quassata). Isa. 36:6; 2 Ki. 18:21. It differs from רָצַי to break off, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with רָצַי 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

NIPHAL רָצַי pass. of Kal No. 1, Ecc. 12:6; Ezek 29:7.

PIEL רָצַי—(1) i. q. Kal No. 1, but more forcible *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

POEL רָצַי i. q. Kal and Piel No. 2, Jud. 10:8. But רָצַי Nah. 2:5, belongs to the root רָצַי to run.

HIPHAL, fut. conv. רָצַי (so as to differ from רָצַי to make to run), Jud. 9:53, *to break in pieces*.

HITHPOLEL, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, רָצַי, compare רָצַי No. II.

רָק (from רָק No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, רָק אֲנִי לְבַדִּי “only I alone.” Gen. 47:22, “only the land of the priests he bought not.” 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also of exception, *only, except, provided*, Isa. 4:1, “we will eat our own bread,...only let us bear thy name.” Specially—(a) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, “there was nothing in the ark *except* the two tables.” 2 Ki. 17:18. Joshua 11:22, “there were not left of the nation of the Anakim *except* in Gaza.” 1 Ki. 15:5.—(b) it is prefixed to adjectives, (equally with רָק No. 2, a—c), as רָק רָע *nothing except evil*, nur böse, eitel böse. 1 Ki. 14:8, רָק הַיָּשָׁר “only what is right,” writer nichts als was recht ist. Deut. 4:6. Hence—(c) it has a kind of confirming sense. Gen. 20:11, וְיָרֵאתָ אֱלֹהִים בְּמָקוֹם הַזֶּה, “surely the fear of God is not in this place,” prop. it cannot be otherwise than—i. e. no doubt, surely.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, וְהָיָה שְׁמוֹעָה רָק וְהָיָה הָיִין שְׁמוֹעָה “to have heard only the rumour causes terror.” Ps. 32:6, וְיָשָׁר מִיָּדָיו לֹא יִנָּעוּ “(as to) the flood of great waters, to him only (the righteous) they shall not approach.” The same is the case with the particles וְ Gen. 16:13, וְ Isa. 34:14.

רק see רָק

רָק m. with suff. רָקָה (from רָקַח No. II), *spittle*, Job 1:10; 30:10; Isa. 50:6.

רָקַח fut. יִרְקַח TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Prov. 10:7; comp. the Rabbinic phrase, "rotteness comes up upon his name." Hence—

רָקַח masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:28; Hos. 5:12.

רָקַח m. id., Job 41:19.

רָקַח TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. רָקַח Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָקַח).

PIEL, *to spring, to dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, *prop. to cause to leap*, i. e. to tremble, used of the mountains, Ps. 29:6. Comp. Kal, also רָקַח and רָקַח.

רָקַח f. (from the root רָקַח No. I), properly, *something thin*. Hence—

(1) *the temple* (שְׂדֵיף), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*. Prop., ii. 24, 3.

רָקַח ("thinness"), [Rakkon], pr. n. of a maritime town of the Danites, Josh. 19:46.

רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. (The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַח, and רָקַח Cant. 3:6) Part. רָקַח an ointment maker, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, *to season* (flesh), Eze. 24:10.

Derivatives, מְרַקֵּחַ, מְרַקֵּחַ, מְרַקֵּחַ, מְרַקֵּחַ.

רָקַח m. *spice*. מִין הָרָקַח spiced wine, i. q. מְרַקֵּחַ Cant. 8:2.

רָקַח m. *ointment*, Ex. 30:25.

רָקַח m. *an ointment maker, perfumer*, Neh. 3:8. Fern. רָקַחָה 1 Sa. 8:13.

רָקַח m. pl. *ointments*, Isa. 57:9.

רָקַח m. Gen. 1:6, 7, 8; Psalm 19:2; fully רָקַח Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven, spread out* like a hemisphere above the earth (from the root רָקַח), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. firmamentum. Luth. Best.

רָקַח m. (from the root רָקַח No. I.) *a thin cake, a wafer*, Ex. 29:2, 23; Lev. 8:26.

רָקַח prop. i. q. רָקַח No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רָקַח. Specially *to variegate* a garment, to weave it of variously coloured threads. Part. רָקַח the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from רָקַח a worker in colours). In Spanish and Italian the verb *recamar, ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Ps. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. *to be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Ps. 139:15. Hence—

רָקַח (i. q. رَمَّة, "flower garden," prop. "variegated"), [Rekem], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(a) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(b) 1 Ch. 2:43.—(c) 1 Ch. 7:16. And—

רָקַח fem.—(1) *something versicoloured, variegated* (das Bunte), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. מְרַקֵּחַ. Specially—

(2) *a variegated garment*, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רָקַחָה Jud. 5:30

רָקַח (cogn. to רָקַח)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply *to spread out*, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) *to tread down*, 2 Sa. 22:43.

PIEL, *to spread out by beating, as a thin plate*,

Ex. 39:3; Nu. 17:4; hence to *overlay* with a thin plate, Isa. 40:19.

PUAL, part. *spread out* (with the hammer), Jer. 10:9.

HIPHIL, i. q. Kal No. 2, to *spread out* (heaven), Job 37:18.

Derivatives, רָקַע and —

רָקַע m. plur. *thin plates*, Nu. 17:3.

I. רָקַק prop. TO BEAT, TO POUND, specially, to *spread out by beating, to make thin*. Arabic intrans. رَقَّ, to be thin. (Cognate roots are رָקַע, רָקַב, which have the primary sense of pounding, and רָקַב, רָקַח, which have that of making small.)

Derivatives, רָקַח, רָקַח, and pr.n. רָקַח.

II. רָקַק i. q. רָקַח TO SPIT, TO SPIT OUT. (An onomatopoetic root, like the cogn. רָקַח, compare Lat. *scree*.) Followed by רָקַח to *spit upon* any one, Lev. 15:8 (fut. רָקַח).

Derivative, רָקַח.

רָקַח (i. q. Chald. רָקַח, Arab. رَكَّ, "a shore"), [Rakkath], pr.n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָקַח poor, see רָקַח.

רָקַח an unused root, Chald. רָקַח to have leave, to be permitted ["to be able"], רָקַח leave, power, whence—

רָקַח m. *permission, power* of doing any thing, Ezr. 3:7.

רָקַח see רָקַח beginning.

רָשַׁע TO WRITE, TO COMMIT TO WRITING, Dan. 10:21. Arab. رَشَم id.

רָשַׁע Chaldee id. Fut. רָשַׁע Dan. 6:9.

PEIL, רָשַׁע pass. 5:24, 25.

רָשַׁע fut. רָשַׁע—(1) prop. TO MAKE A NOISE, or TUMULT, see adj. רָשַׁע Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. رَشَّ Aph. to agitate; رَشَّ commotion, disturbance; also رَشَّ to be disturbed; kindred roots are رָשַׁע, رָשַׁע and others, which have been treated of under رָשַׁע.) Hence—

(2) to be *unrighteous, wicked* (compare the same transition of meaning in the root רָשַׁע, 1 Ki. 8:47;

Dan. 9:15; Eccl. 7:17; opp to רָשַׁע. Pregn. followed by רָשַׁע *wickedly to dep. rt from* (God), Psa. 18:22.

(3) to have an *unrighteous cause, to be guilty* (opp. to רָשַׁע), Job 9:29; 10:7, 15.

HIPHIL—(1) to *declare guilty, or unrighteous*, i. e. to *condemn* any one, used of a judge (opp. to רָשַׁע), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, to *overcome*. 1 Sa. 14:47, of Saul, "and whithersoever he turned himself רָשַׁע his cause overcame," i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare רָשַׁע No. 4, וְרָשָׁה to be innocent, Syr. رَشَّ to conquer. LXX. ἡττώσθαι. Vulg. *superabat*. But it may also be taken in the primary signification, and rendered to *cause perturbation, terror*.

(2) intrans. to act *unrighteously, wickedly*, 2 Ch. 20:35 (with רָשַׁע), 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, רָשַׁע בְּרִית, "those who wickedly desert the covenant."

Derivatives, רָשַׁע, רָשַׁע, רָשַׁע, רָשַׁע.

רָשַׁע adj.—(1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to רָשַׁע. Sometimes (but however, rarely) used of the Gentiles (גוֹיִם) as oppressing the Israelites (עַמִּי), Isa. 14:5; Ps. 9:6; compare רָשַׁע Psalm 84:11; 125:3; and Greek ἀνομοί of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty, liable to punishment*, Gen. 18:23, 25. רָשַׁע guilty of death, Nu. 35:31.

רָשַׁע with suffix רָשַׁע masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to רָשַׁע. רָשַׁע אֲצִירוֹת רָשַׁע wealth wickedly acquired, Mic. 6:10. רָשַׁע כְּאֵזוֹנִי רָשַׁע wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to רָשַׁע). Plur. רָשַׁע things done wickedly, Job 34:26.

רָשַׁע f.—(1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, *fraud, falsehood* (compare רָשַׁע No. 2). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

רָשַׁע see רָשַׁע.

רָשַׁף an unused root, to inflame, to burn, to kindle, cognate to **רָשַׁף**, **רָשַׁף**. Sam. id.

רשף m. — (1) *a flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, Psa. 78:48. Hence poet., 76:4, **קִשְׁתֵּי בָרָק** "lightnings of the bow," i.e. arrows, and Job 5:7, **בְּנֵי בָרָק** "sons of lightning," i.e. ravenous birds flying with the rapidity of lightning.

(3) *a burning fever, a plague*, by which the body *is inflamed* (compare חֶמֶה heat and poison). Deu.32:24: רָחַמִי "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דָּרַךְ plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רָשַׁשׁ (cogn. to רָצַץ) TO BREAK, TO BREAK IN
PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **פֶּרֶשׁ־יֵשׁ**.

רֶשֶׁת with suff. **רֶשֶׁתִּי** pr. inf. of the verb **רָשַׁת** in the sense of taking, and seizing, f. *a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת** **עַל** to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **מְצֵלָה רֶשֶׁת** "net-work," Ex. 27:4.

רְתוּק *m. a chain*, Ez. 7:23. Plur. רְתוּקוֹת 1 Ki. 6:21; from the root רָתַק.

רָתַח, TO BOIL, TO BUBBLE UP, not used in Kal.
(Syr. and Ch. id.)

PIEL, *to make to boil*, Eze. 24:5.

PUAL, *to be hot*, of the bowels, *metaph.* of an emotion of the mind, Job 30:27.

HIPIIL, i. q. PIEL, Job 41:23. Hence—

רָתַח m. *boiling*, only pl. Eze. 24:5.

רָתַם, TO BIND horses TO a chariot, Mic.1:13
(Compare **אָסַר** No. 4.) Arab. رَمَ IV. to bind a
thread round the finger. Hence—

רְחִים m. (1 Ki. 19:4 כחיב, f.) pl. רְחִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. رَحْمَة, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *fucus a jungendo*, Sifen from the verb binben. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr.n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רָתַק, not used in Kal, TO TIE, TO BIND. Arab.
رَتَقَ, to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed*. כתוב has ירחק *to be removed*.

PUAL, *to be bound*, Nah. 3:10; whence קָוֶה and—

רַתְּקוֹת f. pl. *chains*, Isa. 40:19.

רָתַת, an unused root, i. q. רָמַט and Aram. רָתַת, לִי to be terrified; whence—

רִתָּהּ m. *terror*, Hos. 13:1. Aram. רִתִּיתָּ id.

v

The letter **ʒ** was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by *sch*, in English by *sh*. The same is still the case with *s* in the Irish language, as *solá*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew & the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ש, as שֶׁר, שֶׁר: שֶׁר; but the Arabs, by a

peculiar property of their language, in almost all these roots have ש, as שָׁן, שָׁן; שָׁן, שָׁן; שָׁן, שָׁן, etc. (just as the people of Wirtemberg pronounce the German *s* with a stronger sibilant, *is*, as if *isöt*); the Arabs rarely retain س, as سَلَى, سَلَى. In the Hebrew language itself kindred letters are — (a) the other sibilants, as ש, ד, ז, י, see page DLXXV, A; also, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן to strain; שָׁן and שָׁן to ferment. — (b) sometimes the aspirates, just like Greek *σ*, *σ*; *σ*, *σ*; compare שָׁן i. q. הָן to spread out; שָׁן i. q. הָן to go; שָׁן = שָׁן to intertwine, to weave,

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. שָׁנַב to be high; שָׁנָה i. q. שָׁנָה, etc.; compare γράφω, *scribo*; γλύφω, *sculpo*; τρίζω, *strideo*; τέγω, *stéγω*; fallo, σφάλω, and many others.

[“שָׁנָה” an unused root. Derivative, שָׁנָה.]

שָׁנָה an unused root, cognate to the verbs שָׁנַב (which see), שָׁנָה to boil, to boil up, to ferment, compare שָׁנָה to boil up, to break forth (an ulcer). (In the western languages of the same stock is German *fuar*, in Ottfr.; Anglo-Sax. *sur*; Germ. *fauert*.) Hence—

שָׁנָה m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. שָׁנָה id.).

שָׁנָה pr. inf. fem. of the verb שָׁנָה (for שָׁנָה), with suff. שָׁנָה, once contr. שָׁנָה Job 41:17 (where other copies have שָׁנָה).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root שָׁנָה No. 1, letter c.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree* of a judge (compare שָׁנָה No. 4, and שָׁנָה No. 1, letter f), Hab. 1:7. Others take it here to be *pride*.

שָׁנָה TO INTERTWINE, i. q. שָׁנָה; whence—

שָׁנָה m. pl. שָׁנָה *lattice work*, 1 Ki. 7:17.

שָׁנָה f.—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שָׁנָה *sambuca*; see שָׁנָה.

שָׁנָה an unused root and of doubtful meaning.

Arab. شيم to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁנָה to be sweet-scented. Hence—

שָׁנָה (“coolness,” or “sweet smell”), [Shebam], Num. 32:3; and שָׁנָה [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁנָה and **שָׁנָה** — (.) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare שָׁנָה, although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שָׁנָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שָׁנָה No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁנָה לֶחֶם to be satisfied with bread, Ex. 16:14; Job 27:14; Eccl. 5:9; followed by שָׁנָה Pro. 14:14; 18:20; Job 31:31; followed by שָׁנָה Ps. 65:5; 88:4; followed by שָׁנָה before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁנָה יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIFHIL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by שָׁנָה of the thing, Eze. 32:4; Ps. 81:17; followed by שָׁנָה of thing, Ps. 103:5. Once followed by שָׁנָה of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁנָה m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁנָה m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שָׁנָה רִצּוֹן abounding in (divine) favour, Deut. 33:23.—(b) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁנָה יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שָׁנָה Gen. 25:8.

שָׁנָה m.—(1) *satiety, fulness*. שָׁנָה לְשָׁנָה to the full, Ex. 16:3.

(2) *abundance*, Ps. 16:11.

שָׁנָה f. Eze. 16:49, and—

שָׁנָה f. *satiety, fulness*. שָׁנָה לְשָׁנָה to the full, Isa. 23:18; Eze. 39:19.

שָׁנָה TO LOOK AT, TO VIEW. followed by שָׁנָה Neh.

2:13, 15. (Ch. שבר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock שר, שר, compare שבר, שבר, שבר; also שבר and שבר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare שפה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אל and ל of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. ܠܡܢܥܝܢ, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שבר always with suff. שברי hope, Ps. 119:116; 46:5.

שנה not used in Kal, i. q. Aram. שנה TO BE OR BECOME GREAT, TO INCREASE. (Cognate is שנה, with a prefixed sibilant, see under ש p. DCCLXXXIII, A.) Only found in—

HIPHIL—(1) *to make great*, followed by ל Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שנה.

שנה Ch. id.; fut. Dan. 3:31, שנה "your peace be multiplied," a form of salutation; Dan. 5:26; Ezr. 4:22.

שנה i. q. שנה, but (except Deut. 2:36) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root שנה, compare שנה i. q. שנה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIFHAL, *to be high*, Prov. 18:11. Figuratively—(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare שנה.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מן from an enemy (compare מן No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHIL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, שנה, and pr. n. שנה.

שנה a root of uncertain authority, see שנה No. II. ["a spurious root"].

שנה i. q. שנה TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:15.

HIPHIL, *to cause to increase, to increase*, Ps. 73:12.

שנה ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כחב, for which there is שנה קרי.

שנה m. great, Job 36:26; 37:23, from the root שנה.

שנה Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root שנה.

שנה or שנה see שנה.

שנה not used in Kal, prob. TO BE STRAIGHT. LEVEL; compare the kindred שנה. Arab. سد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سديد one who goes straight to the mark.

PIEL, *to harrow*, i. e. to level [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שנה.

שנה an unused root, prob. i. q. שנה TO LEVEL intrans. to be level. Arab. سدا to spread out (compare שנה). Hence—

שנה const. שנה with suff. שנה, plur. absol. שנה Ex. 8:9, const. שנה Isa. 32:12, and שנה Neh. 12:29; with suff. שנה, plur. m.—(1) a plain (pr. level, tract); hence שנה ארם the plain, or plain country of Syria, i. e. Mesopotamia, i. q. שנה Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Stück Saatsfeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (Feld, Land), opp. to the city, villages, or camps, hence שנה ארם a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27. שנה הבהasts of the field, wild beasts, Gen. 2:20; 3:14; בנהמח השנה 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; שנה הבהasts the field or borders of the Amalekites, Genesis 14:7; 32:4; שנה מואב the borders of the Moabites, Gen. 36:35. Once used of the countries empire of a king, and meton. of his subjects. Ecc 5:8, "a king שנה נעבד who is served (honoured by his people."

שָׂדֵה i. q. **שָׂדֵה** *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. **שָׂדֵה** is the proper and primitive Arabian form, in common use in Arabic for **سَهْل**, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took **שָׂדֵה** incorrectly for pl. i. q. **שָׂדִים**, but see Ps. 96:12.

שָׂדִים plur. (from the sing. **שָׂדֵה**, a plain, a field, from the root **שָׂדָה**); hence [*Siddim*], pr. n. **שְׂדִים** (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂדָה i. q. **שָׂדָה** to set in a row, to arrange. Hence—

שָׂדָה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שָׂה (for **שָׂה** or **שָׂה** ["שָׂה" const. **שָׂה**, with suff. **שָׂה** Den. 22:1, and **שָׂה** 1 Sa. 14:34 (both from **שָׂה**). Arab. **شاة** and **شاة** comm. *a sheep or goat*, a noun of unity, to which answers the collect. **שָׂה** (which see) a flock of sheep or goats, Gen. 22:7, 8; 30:32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, **שָׂה** **שָׂה** **שָׂה** "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare **שָׂה** and **שָׂה**.

שָׂה an unused root, i. q. **שָׂה**, **שָׂה**, Arab. **شهد** to bear witness, to be an eye-witness, compare **شهد** to be present. Conj. III. to behold something before one. Hence—

שָׂה (with Kametz impure, like participles Peal in the Aramæan dialects) m. *a witness*, once found, Job 16:19. Whence—

שָׂה f. a Chald. (and Syr.) word (used by Laban, an Aramæan), in its emphat. state, *witness, testimony*, Gen. 31:47.

שָׂה an unused root, i. q. **שָׂה**, **שָׂה** to be round (of the same family as **שָׂה**, **שָׂה**), whence **שָׂה** the moon. The derivative of this noun is—

שָׂה m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. *μηνιακοι*. Vulg. *lunulae*.

שָׂה to be grey-headed; see **שָׂה**.

שָׂה i. q. **שָׂה** *entangled branches*, 2 Sam. 18:9; see **שָׂה**.

I. **שָׂה** i. q. **שָׂה** No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read D.

II. **שָׂה** i. q. **שָׂה** No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, **שָׂה** to hedge about (a vineyard). Isa. 17:11, **שָׂה** **שָׂה** "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render **שָׂה** thou didst make it great, *cause it to grow*; as if from **שָׂה** the same as **שָׂה**, **שָׂה**; but the previous explanation is preferable.

שָׂה see **שָׂה** to plaster with lime.

שָׂה once found Gen. 24:63, "Isaac had gone out **שָׂה**," Vulg. *ad meditandum in agro*; sc. that **שָׂה** would be the same as **שָׂה** No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare **שָׂה** No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic **ساح** Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שָׂה i. q. **שָׂה** TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, **שָׂה**, **שָׂה**.

שָׂה TO FENCE ABOUT, TO HEDGE IN (Arab **شوك** Med. Waw, to fence with thorns; **شوك** a thorn. See the kindred verbs **שָׂה** No. 2; **שָׂה** and **שָׂה**; also **שָׂה** and **שָׂה**, which appear to be from **שָׂה** with the middle radical hardened. To this also answer Sanscr. *sākhā*; Persian **شاخ** foliage, branch). Metaph. Job 1:10, **שָׂה** "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

PILPEL **שָׂה** to intertwine, to weave. Job 10:11, **שָׂה** "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives **שָׂה** and **שָׂה**; also—

שָׂה m., Jud. 9:49; and **שָׂה** f., ver. 48, *a branch* (Chald. **שָׂה** and **שָׂה**; Syr. **سك** id.).

שוכה ("a hedge" = ה, ה) [*Socoh, Shochokh, Suchokh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh שווייק, Rob. 195, 343.]

שוכתי [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

שום and שים fut. ישם apoc. ישם, once שום Ex. 4:11; imp. שים; inf. absol. שום constr. שום; more rarely שים Job 20:4; gener. TO PUT, TO SET. TO PLACE; τίθεμαι (Syr. ܫܡܐ; Æth. ሠደ። ሠላ። id.; less frequent is سام Med. Ye, to set, to constitute, e. g. a price.) Specially —

(1) to put, i. q. to set, to place (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וַיִּשֶׁם אֱלֹהִים אֶת-הָאָדָם "and there (in the garden) he placed man." שום פִּי בֵּית כְּלֶה to put any one in prison, 2 Ch. 18:26. Hence—(a) to place a plant, for, to plant; like the Lat. *ponere arborum*; Arab. نصب Isa. 28:25.—(b) שום בָּנִים to set, i. e. to beget children (Germ. Kinder in die Welt setzen), Ezr. 10:44; compare τίθεται παῖδα ὑπὸ ῥύτῃ, Hymn. Ven. 256, 283.—(c) שום הַן to construct a nest or habitation (in a rock), Num. 24:21.—(d) to dispose an army, to set in array (סִבְחָה), Josh. 8:2, 13; hands of soldiers (רַאשִׁים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שָׁם לוֹ בְּדֶרֶךְ "he set himself in the way." There is the same ellipsis in the verbs שָׁם No. 1, a, and שָׁם.—(e) to constitute (τίθεμαι, Acts 20:28); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and ? Gen. 45:9; Ex. 2:14; followed by an acc. and לָ to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(f) to found (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שָׁם to place his name (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שָׁם שָׁמָּה Deu. 12:11; 26:2.—(g) to set (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) to put, to place, to lay, inanimate things, so

that they lie down; Germ. legen, followed by ? in any place (hinlegen), Gen. 31:34; 44:1; Deut. 10:8 Job 13:27, תָּשַׁם בְּסֵר רַגְלִי "thou hast put my feet in the stocks;" followed by לָ upon any place, to set on (darauf legen), Gen. 9:23; 22:6; שָׁם יָד עַל פֶּה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by לָ id. 1 Sa. 19:13. שָׁם אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(a) שָׁם לְבָשִׁים to put garments on oneself (die Kleider anlegen), Ruth 3:3; compare לָ No. 1, a.—(b) absol. to put, lay down, sc. a pledge (ein Pfand eintegen, setzen), Job 17:3. Compare Arab. وضع, Conj. III, i. q. وضع, Gr. τίθεσθαι, Passow, letter A, 8.—(c) to put, to impose on some one anything to be done, followed by לָ of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by ? Deu. 7:15; also, to attribute to any one (guilt, eine Schuld zur Last legen), followed by לָ Jud. 9:24; ? Deu. 22:14, 17; ? 1 Sa. 22:15; Job 4:18.—(d) שָׁם שֵׁם to put or impose a name on any one (ἄνομα θεῖναι τι, Od. xix. 403; ὄνομα τίθεσθαι, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וַיִּשֶׁם אֶת-שְׁמוֹ אֲבִימֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(e) שָׁם לְנֶגְדוֹ to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(f) followed by לָ to propound, to explain anything to any one, Job 5:8; in like manner, followed by אֶת־לִבִּי to declare, to signify, Exod. 17:14.—(g) to lay up as in a treasury. Job 36:13, "the wicked יִשְׁכְּבוּ lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," θησαυρίζουσιν ἑαυτοῖς θυμὸν (Romans 2:5). Similar to this is the phrase—(h) שָׁם עַל לֵב to lay up on the heart; Germ. etwas zu Herzen nehmen [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. τίθεσθαι ἐνὶ φρεσὶ); also, שָׁם אֵל לֵב 2 Sam. 13:33; שָׁם לֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אֶת־לֵב (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, דָּרָךְ "who takes care of the way," i. e. his manner of life.

(3) to put, to place, to set, i. e. to direct, to turn in any direction, as—(a) שָׁם עֵינַי to set the eye on, see לָ No. 1, e.—(b) שָׁם פָּנִים to set the face on or towards, in various senses, see פָּנִים No. 1, letter c—e—(c) שָׁם לֵב to set the heart upon, to attend. Isaiah

41:22; Hag. 2:15, 18. and without לָב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare לָבָן לָבָן and לָבָן id. Followed by עַל of the thing (to or towards anything), Job 1:8; אֶל Exod. 9:21; לָ Deut. 32:46; Exod. 40:4; followed by לָ (without לָב), Job 23:6; but 1 Sam. 9:20, לָב לָב is to set the heart and mind on, i. q. לָב עַל לָב. — From the signification of *constituting* (see above, No. 1, letter c) arises —

(4) *to make* or *render* any one so or so, *ποιεῖν* i. q. *ποιεῖν* (see Passow, h. v. letter B), Ex. 4:11, לָבָן לָבָן מִי יִשְׂרָאֵל "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לָ Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and לָ (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, עֲשֵׂה לָבָן עֵיר "thou hast made of a city ruins," for עֵיר לָבָן or לָבָן עֵיר, unless it be deemed better to supply עֲשֵׂה (עֵיר) לָבָן. — More rarely absol. *to make*, *to do* i. q. עֲשֵׂה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שׁוּחַ אֹתוֹת *to do signs*, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. *to make*, *to prepare* for any one, is often i. q. *to give*, as לָבָן שְׁלוֹמִי *to give peace* to any one, Num. 6:26; לָבָן שְׁלוֹמִי *to give honour* to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; לָבָן שְׁלוֹמִי *to give compassion* to any one, Isa. 47:6. Compare Gr. *θεῖναι τι ἀλγέα, πένθος, φῶς*, see examples, Passow, B, No. 2.

HIPIL i. q. Kal. Imp. הִשְׁמִי, either *attend*, see Kal No. 3, c, or *range*, sc. the battle, see Kal No. 1, d, Eze. 21:21; and part. מְשִׁים (*attending*) Job 4:20.

HOPHAL, once, Gen. 24:33 קָרַי. (See יָשָׁם.)

Derivatives, מְשִׁים, מְשִׁים [not so placed in Thes.], and pr. n. מְשִׁים.

שׁוּחַ Ch. *to put, to place, to set*, specially — (a) *to constitute* any one, to prefer (to an office), Ezr. 5:14. — (b) *to put*, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. *ποθεῖν*, Lat. *ponere legem*, Syr. *ܠܥܒܕܐ ܠܥܒܕܐ*. — (c) שׁוּחַ שְׁמִי *to impose a name* on any one, to give a name, Dan. 3:12. — (d) שׁוּחַ לָבָן *to endeavour* towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שׁוּחַ מַעֲסֵם *to regard* (set the mind to) any thing, Dan. 5:15.

I. שׁוּחַ fut. יִשְׁחַ i. q. שָׁחַ (which see).

(1) *TO CONTEND*, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

HIPIL הִשְׁחִי *to constitute princes*, Hos. 8:4.

II. שׁוּחַ an onomatop. root, i. q. נָשָׂא *TO SAW*. fut. נִשְׂחַ 1 Ch. 20:3.

III. שׁוּחַ i. q. שָׁחַ *TO GO BACK*, Hos. 9:12.

שׁוּחַ f. series, row, order, from the root שָׁחַ

No. 1. Arab. *سورة* series, row of stones. Isa. 28:25, וְשָׂם הָמָּה שׁוּחַ "and he places (plants) the wheat in rows," שׁוּחַ in acc. put adverbially, *reihenweise* Jerome, *per ordinem*.

שׁוּחַ see שָׁחַ.

שׁוּחַ and שׁוּחַ fut. יִשְׁחַ, once יִשְׁחַ Isa. 35:1, imp. שִׁחַ, inf. absol. שֹׁחַ, constr. שֹׁחַ *TO REJOICE*, *TO BE GLAD* (prop. to leap, to spring, see שָׂחַ), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by לָ in any thing, Isa. 65:19; Ps. 119:14; specially שֹׁחַ שְׂמֵחַ Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יִשְׁחַ "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מְשִׁחַ, מְשִׁחַ.

שָׁחַ m. a thought, Amos 4:13. Root שָׁחַ *to meditate*.

שָׁחַ *TO SWIM*, Isa. 25:11.

HIPIL, *to inundate*, Ps. 6:7. Hence —

שָׁחַ f. (Milel, Segolate form, for שָׁחַ) a swimming, Eze. 47:5.

שָׁחַ see שָׁחַ.

שָׁחַ *TO SQUEEZE OUT* grapes, Genesis 40:11 (Chald. שָׁחַ id.).

שָׁחַ i. q. שָׁחַ (which see. [Compare Æthiop. *ሠሐቀ*: *ሠሐቀ*: and Zab. *ሠሐቀ*]), but more used in the later Hebrew — (1) *to LAUGH*, Ecc. 3:4. Followed by לָ *to smile upon*, Job 29:24; followed by עַל *to deride, to laugh at* any thing, Ps. 52:8; Job 30:1; followed by לָ id., but specially in contempt, *to laugh at in contempt*, especially, a person threatening to do much, but able to do nothing. Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שָׁחַ, fut. יִשְׁחַ — (1) *to joke, to jest* (prop. to laugh repeatedly), Jer. 15:17.

(2) to *play, to sport*, e.g. as children, Zec. 8:5; as marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Scharmützel), 2 Sa. 2:14.

(3) to *dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קול משחקים "the voice of dancers" (and singers), Jer. 31:4, מְשַׁחֲקִים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, to *laugh at in scorn, to deride*, followed by לַ 2 Chr. 30:10.

Derivatives מְשַׁחֵק, pr. n. יִשְׁחָק. i. q. יִשְׁחָק, and —

שֶׁחָק & שֶׁחָק m. — (1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שָׁח, plur. שָׁחִים *deviations* from what is right, sins, Hosea 5:2, i. q. מִשְׁחָם Ps. 101:3; from the root שָׁח [in Thes. from שָׁח].

שָׁחָה fut. apoc. יִשָּׁח TO DECLINE, TO TURN ASIDE. (Aram. שָׁחָ, id.) Followed by מַעַל 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of הָאִשָּׁה 5:19, 20, 29. Compare זָנָה No. 1.

שָׁחַם fut. יִשָּׁחַם (cogn. to שָׁחַן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מְשַׁחֲמָה.

שָׁחַן i. q. שָׁחַם, Syr. شَحَن, Arab. شطن id., Psa. 38:21; 109:4. Part. שָׁחֵן *liar in wait, adversary*, 71:13; 109:20, 29. Hence —

שָׁחֵן — (1) *adversary* (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִפְנֵי לֹא to resist him;" verse 32.

(2) With the art. הַשָּׁחֵן (*adversary, kar' ἐξοχῆν*) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 2:2, seq., compare Apoc. 12:10, ὁ κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ σατάν, αὐτῶν ἐν ὀνόματι τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׁחֵן i. e. περιδοεῦτης (from the root שָׁח); this notion has now been rejected by all interpreters. And —

שִׁמְנָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נִשְׂיָא) *elevation, height*, Job 20:6; i. q. שִׂיחַ, from the root נִשְׂיָא.

שִׂיחַן (for נִשְׂיָחַן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شَاب and Arab. شاب Med. Ye, id.) Part. שִׁיבָה *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. שִׁיבָה אִישׁ a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. an old person, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁגַח, שָׁגַח to go away.

שִׁיד TO COVER WITH LIME (Arab. شاد id.) Deu. 27:2, 4. Hence —

שִׁיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שִׁיָּה i. q. שִׁיָּה (which see), a sheep or goat.

שִׁיחַ — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. مَدَب to germinate, to flourish; APHEL مَدَب to put forth shoots, buds, and Med. quiesc. مَدَب to dare, pr. to lift oneself up, and Heb. מַדְבָּא bushes, and Heb. שִׁיחַ No. 1). In Hebrew — (2) to *speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לֵךְ to speak to any one, Job 12:8; with suff. Prov. 6:22, הַשִּׁיחָה "he shall

“speak with thee.” Followed by ש to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by ש to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Ps. 55:18; Job 7:11.

(4) to talk with oneself, i.e. to meditate, especially on divine things, Ps. 77:4, 7; followed by ש of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. מְשַׁח.

PIEL שחח to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence שח, שחח, and—

שח m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Ps. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said לו שח “he has a meditation,” i.e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, “he has a discourse” (conversation) with some. LXX. ἀδολεσχία αὐτῶ ἐστί, the Greek word denoting both meditation and conversation.

שחח f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, לְפָנַי שחח “meditation before God.” Germ. Anbacht.

שח to put, see שחם.

שח pl. שחים m. (from the root שח No. 1), thorns, Nu. 33:55. (Arabic شاك a thorn.) From the same root is—

שח (read soch), m. a hedge, Lam. 2:6. [In Thes. from שח.]

שח f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شوكة goad, sharp weapon.)

I. שח an unused root, i. q. Ch. שח to look at, to contemplate; Syr. and Sam. שח to expect, to long for; Sam. שח an eye. Nearly related to this among the Hebrew roots are, שח, שח, שח No. II, and transp. שח; also, in the Indo-Germanic languages, Gr. θείω, Lat. scio, Ital. sagio (praesagio), agnos, agnos, Goth. saighan, Germ. schauen, sehen).

Derivatives, שח—שח, שח, שח.

II. שח also appears to have had the sense of cutting; whence שח a knife, which see.

שח (“hill,” “watchtower,” like the Samarit. סכיה), [Sechu], pr. name of a region near Ramah, 1 Sa. 19:22.

שח m. i. q. מְשַׁח intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage שחח, page cccxxi, A. Others take it to be phenomenon, meteor, but this does not accord with the context.

שח f. image, form, appearance. Isa. 2:16, כָּל-שְׁכִיחַת הַהֶקְדָּה, well rendered in the Vulg. omne quod visu pulchrum est; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [“flag of a ship, standard; compare Samarit. מִשְׁכָּה.”]

שח m. a knife, Pro. 23:2; verbal of Piel from the root שח. (Ch. שח, and Arab. سكين id. Of the same family apparently are, ζάκαλη, ζάκαλον, σάκαλον, sickle, σιδετ).

שח m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, “in three years שח שח according to the years of a hireling;” i.e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שח.

שח f. a hiring. Isa. 7:20, הַשְׁכִּירָה “a razor of hiring;” i.e. hired.

שח i. q. שח—(1) TO WEAVE, TO FENCE. (2) to cover, Exod. 33:22.—Hence שח, שח, שח, and שח.

שח—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. שח Peal and Ithpaël; compare Arab. شكل figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ. flug; formerly glau; from the verb tugen; Engl. to look; pr. provident, circumspect.

PIEL, causat. of Kal No. 2. Genesis 48:14, שח “he (so) placed his hands prudently,” i.e. of set purpose. But all the ancient versions render, he put his hands across. LXX. ἐναλλάξ τὰς χεῖρας. Vulg. commutans manus, which is defensible; comp.

Arab. شال to bind; Conj. II., to plait the hair;

שח and שח to be intertwined.

HIRHIL—(1) *to look at*. Gen. 3:6, וַיִּחְדָּר הָעֵץ, וַיִּחְדָּר הָעֵץ "and the tree was desirable to look at." Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by **עַל** Prov. 16:20; **עַל** Neh. 8:13; Ps. 41:2, **עַל** "who attends to (cares for) the poor;" followed by **אֵל** Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by **אֵל** Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. **מְשַׁלֵּם** prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious*, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. **חָכָם**, **חָכְמָה**). Inf. **הִשְׁלִים** Jer. 3:15; and **הִשְׁלֵם** Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. **הִצְלִיחַ** *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by **ל** of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. **מְשַׁלֵּם** subst., *a song, poem*, Psa. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render **מְשַׁלֵּם** prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic **شعر** *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from **שָׁכַל**; See Piel.

Derivatives, **שָׁכַל**, **שָׁכַל**.

שָׁכַל Chald. **ITHPAEL**, followed by **אֵל** *to attend to* any thing, Dan. 7:8.

שָׁכַל and **שָׁכַל**; with suff. **שָׁכְלוּ** m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. **שָׁכַל טוֹב** good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. **שָׁכַל** *to give understanding* (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוֹת f., Eccl. 1:17; i. q. **סְכָלוֹת** (which is found in many MSS. and editions) *folly*.

שָׁכְלָתָנִי Ch. f., *understanding*, Dan. 5:11, 12.

שָׂכַר fut. **יִשְׁכַּר** (Arab. **شكر**) 10 HIRE, Gei. 30 16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6 Especially, *a bride*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, **שָׂכַר**, **שָׂכַר**, **שָׂכַר**, **שָׂכַר**, **שָׂכַר**, pr. n. **שָׂכָר**, and —

שָׂכַר m — (1) *wages* (of a hireling), Gen. 27:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [**Sacar**], pr. n. m. — (a) 1 Chron. 26:4 — (b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is **שָׂכָר**.

שָׂכָר m. id. Prov. 11:18; Isaiah 19:10, **שָׂכָר** "those who make wages," comp. **עָשָׂה** No. 2, d.

שָׁלַח an unused root, pr. *to be quiet*, i. q. **שָׁלַח**, hence *to be fat*, i. q. Arab. **سلى**, whence —

שָׁלוּ in pause **שָׁלוּ** (in **שָׁלוּ קָרִי**), *a quail*, so called from its fatness (compare Arab. **سماني**), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. **שָׁלוּם** Nu. 11:32, from the sing. **שָׁלוּה**, comp.

Arab. **سلى**, and Sam. **שָׁלוּ**, which is also in the Hebræo-Sam. copy. LXX. **ὀρνυγομήτρα**. Vulg. *coturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr: Beschr. von Arabien, p. 176.

שָׁלוּ see **שָׁלוּ**.

שָׁלַח with the letters transposed for **שָׁלַח** f. — (1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [**Salmah, Salmon**], pr. n. m. borne by — (a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is **שָׁלַח** Ruth 4:21. — (b) 1 Chron. 2:51, 54 [**שָׁלַח**].

שָׁלַח ("clothed"), [**Salmon**], pr. n. m. see the preceding, 2, a.

שָׁלַח [**Shalmat**], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, **שָׁלַח**.

שָׁמַל not used in Kal.

HIPHIL, **הִשְׁמַל**, **הִשְׁמַל** (1 Ch. 12:2), and **שָׁמַל** 2 Sa. 14:19, denom. from **שָׁמַל**.

(1) *to turn oneself to the left*, Gen. 13:9; Is. 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שִׂמְחָה & שִׂמְחָה quadrilit. — (1) *the left side*.

(Arab. شمال, شمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמִין i. q. אֵמִין because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) שִׂמְחָה on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שִׂמְחָה (accus.) Gen. 13:9; Num. 20:17, and שִׂמְחָה על Gen. 24:49; 2 Sam. 2:19, to the left. — יָד-שִׂמְחָה the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, מִשְׁמַחַל לְרִשְׁשָׁן "to the north of Damascus." As to the Arab. شمال see above.

שִׂמְחָה & שִׂמְחָה fem. ת. adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שִׂמְחָה and שִׂמְחָה fut. יִשְׂמַח. TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful and cheerful countenance*, Prov. 13:9; compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שִׂמְחָה No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלַז, עָלַז, ἀλαλάω, or have the force of *leaping for joy*, as יָלַל. And this latter is stronger than שִׂמְחָה, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by 3 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; 2 Prov. 5:18 (where several MSS. have 3), with any thing; followed by 3 Neh. 12:43; but followed by 7 specially to rejoice at another's misfortune, or destruction, Psa. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שִׂמְחָה בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11, 97:12; 104:34; יְהוָה to rejoice before Jehovah, said of those who held *sacred feasts* in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שִׂמַּח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by 7 Ps. 30:2; followed by על Lam. 2:17; 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שִׂמְחָה fem. שִׂמְחָה verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by 7 concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שִׂמְחָה לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שִׂמְחָה Ps. 35:26; elsewhere שִׂמְחָה Isa. 24:7, etc.

שִׂמְחָה fem. joy, gladness, Ps. 4:8; 45:16, etc. שִׂמְחָה נְדוּלָה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially — (a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) *joyful banquets, pleasures* (Wergnügungen lustbarkeiten). Pro. 21:17, שִׂמְחָה אֹהֵב loving pleasures. Neh. 8:12; 12:27; 2 Chron. 30:23.

שִׂמְכָה fem. a quilt, coverlet, Jud. 4:18 (where some copies have קְמִיכָה); from the root קָמַח, comp. מַצְחָה bed, couch.

שִׂמַּח an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment whence شملة a garment.

HIPHIL הִשְׂמִיחַ see שִׂמְחָה.

[Derivatives, the two following words.]

שִׂמְלָה f. a garment, whether of men or women (Deu. 22:5); especially a large *outer garment*, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שִׂמְלָה which see.

שִׂמְלָה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שִׂמְלָה see שִׂמְחָה.

שִׂמּוֹם an unused root, Arab. سموم to poison, سموم Samum, i. e. a poisonous wind. Hence —

שִׂמְמִית (several MSS. ["incorrectly"] read שִׂמְמִית) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שנא fut. **שנא** inf. abs. **שנא**, constr. **שנא** and **שנא** (Syr. **ܫܢܐ**, Arab. **شَنَأَ**) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22 Part. **שנא** subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. **שנא** one who hates him, Deu. 7:10; also **שנא** Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. **שנאות** female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. **שנא** *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, **שנא**, **שנא**.

שנא Chald. i. q. Hebr. Part. **שנא** *enemy*, Dan. 4:16.

שנא fem. — (1) prop. inf. of the root **שנא** Deu. 1:27.

(2) *hatred*. **שנא** **שנא** to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שנא f. **שנא**, verbal adj. *hated*, Deu. 21:15.

שנא ("coat of mail," i. q. **שנא** the name by which the same mountain was known by the Sidonians, see the root **שנא**; unless it be better to render **שנא** "cataract," i. q. **שנא** from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic **سنيرو**, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שנא an unused root, prob. i. q. **שנא** to clatter, to make a noise (used of the din of arms); whence **שנא** armour, coat of mail, see pr. n. **שנא**.

שנא m. — (1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully **שנא** (*Siegenbot*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. **שנא** a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. cit. LXX. *δαίμόνια*.

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare **שנא** to shudder.

שנא ("hairy," "rough"), [*Seir*], pr. n. — (1) of a leader of the Horites, Gen. 36:20, 30. — (2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebél* (see **שנא**), the southern *el-Shera* (**الشراة**), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (**חוריים**) dwelt in this région, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering **שנא** as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*. — (3) of a mountain in the tribe of Judah, Josh. 15:10.

שנא f. — (1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שנא plur. i. q. **שנא** *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שנא i. q. **שנא** — (1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. [*schauern, schauern*] (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by **שנא** of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινα, to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see **שנא**, **שנא**, **שנא**).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (*wegstürmen*), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (*stürmt*), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40 compare **שנא** Hab. 3:14.

Derivatives, see in Kal No. 1.

שנא m. — (1) *horror*, Job 18:20; Eze. 27:35

(2) i. q. שם a storm, Isa. 28:2.—Once it is constr. of the subst. שער, which see.

שער const. שער, once שער Isaiah 7:20; with suff. שער m. a hair, collect. hair, hairs; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare *chip, her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (שער); Germ. *haar*.) איש בעל שער a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שער.

שער Ch. id. Dan. 3:27; 7:9.

שער f. i. q. שער a storm, Job 9:17; Nah. 1:3.

שער f. i. q. שער a hair (Arab. شعرة one hair). Jud. 20:16, אלה שער "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. hairs, Ps. 40:13; 69:5.

שער fem. barley, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary בשרם spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שער of the grain (see שער). חמר שער a homer of barley, Lev. 27:16, אפח שער an ephah of barley, Ru. 2:17; also קציר שער barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שער ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. שפה, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, strad*; compare שרב, שרב to drink; Lat. *sorbere*, Vulgar Germ. *schlappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שפה dual שפה, const. שפה; with suff. שפה, pl. const. שפה (from שפה), f.

(1) a lip (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. To open the lips, i. e. to begin to talk, Job 11:5; 32:20; to open any one's lips, Ps. 51:17, to enable to speak: to restrain the lips, Pro. 10:19. איש שפה a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דברי שפה futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Ps. 106:33. Meton.—(a) *speech*, words, as שפה שפה fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שפה שפה burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שפה לא ידעתי "I heard words of an unknown (nation)." Eze. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עמקי שפה "men of deep language," i. e. difficult to be understood, barbarous.

(2) the lip, edge, border, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. boundary, Jud. 7:22.

שפה prop. i. q. שפה No. II, TO POUR.

PIEL שפה to make fall off, used of the hair, by disease, or scab; hence to make bald, Isaiah 3:17. Compare שפה.

שפה an unused root, perhaps i. q. שפה, שפה to cover [not given in Thes.].

שפה m. the beard (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שפה lip, and שפה i. q. שפה). 2 Sa. 19:25, לא עשה שפה "he had not put his beard in order." עשה על השפה, אחר השפה, to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 24; Mic. 3:7.

שפה Siphmoth, pr. n. 1 Sa. 30:28.]

שפה TO COVER, TO HIDE, i. q. שפה and שפה. Deu. 33:19, שפה שפה well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. שפה i. q. שפה No. I, TO STRIKE (see שפה), specially, to clap the hands, Job 27:23; according to several MSS. (others שפה).

HIPHIL, to strike a covenant, to make an agreement, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. שפה No. 2). Isa. 2:6, ילדי נכרים ילדי שפה "they make leagues with the children of strangers."

Derivative, שפה.

II. שפה i. q. שפה No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. ساف, 1 Ki. 20:10; see שפה.

שפה masc. smiting, chastening (of God), Job 36:18; see the root No. I. Compare שפה 24:26.

שק m. with suff. — שקו, plur. שקים — (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקל), used also for corn sacks and mourning garments. (Compare Æthiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. *σάκος*, *σάκκος*, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, *σάγος*, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **מִחֲנֹתָ שֶׁק** a girdle of sackcloth. Hence —

(2) a corn sack, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שקד, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs שקר, שקר, appear to be cognates, the aspirates being related to the sibilants, see p. DCLXXXII. The Targ. has *made heavy*. Several MSS. have **שקד**, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שקק an unused root, prob. i. q. שקל which see *sakkizō*, TO STRAIN. Hence שק.

שקר not used in Kal, i. q. Chald. **שקר** to look.

PIEL, prop. to *make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν ρεύμασιν ὀφθαλμῶν*. Others render it *with painted eyes*, comp. שקר to paint, which does not suit the context.

שר pl. שרים (from the root שר) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שרי סקנה rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שרי ליה used of the priests, Isa. 43:28; שרי שר of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἱστάσασι* [?], Apoc. 8:2. Fem. is שרה, which see.

שרן TO BRAID (*flechten*), TO INTERWEAVE (Ch.

and Syr. **שרן**, **שרן** id.). Kindred roots are שרר, שרר and as I judge, שרר to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שרר, שרר.

PUAL, to be woven together, Jol. 40:17.

HITHPAEL, to interweave oneself, Lam. 1:14. Derivatives, שרר and שרר.

I. **שרר** an unused root — (1) prop. as I judge to *make an incision, a fissure*, *ripen* (cogn. roots, שרר, שרר), whence שרר an awl, Hebr. שרר *stylus*.

(2) i. q. Arab. **سرد** to *sew together*, especially hard things, as leather with wire and an awl, hence to *interweave*, like a coat of mail; whence שרר a coat of mail woven of iron threads, see שרר.

II. **שרר** TO FLEE, TO ESCAPE, Josh. 10:30

(Arab. **شرد**; Syr. **ܫܪܕ** id.)

Derivative, שרר.

שרר m., a coat of mail; and thence a kind of cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. *Sticht*). Of this the curtains of the tabernacle were made (compare שרר): whence שרר Exod. 31:10; 35:19; 39:1, 41. Compare Chald. **שרר** curtains; so called from the kind of cloth of which they were made; שרר sieve; Sam. שרה according to Castell, i. q. **شبي**, a variegated garment. Incorrectly rendered by LXX. *στολαι λειτουργικαί*, as if it had been שרר; but garments are not intended, but curtains, hangings.

שרר m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. **سرا** an awl, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

שרר — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. **سار** Med. Waw, *reihen, ordnen*. Hence שרר series, order, row; which see.

(2) to be leader, commander, prince, i. q. שר No. I. 2, and שר; from setting in order, arranging soldiers. Arab. **سرو** to be noble, liberal; **سرى** a prince, a noble.

(3) to fight (prop. to wage war) with any one, followed by שר Genesis 32:29; followed by שר Hos. 12:4 (Arab. **شرا** Conj. III. id.). Fut. is taken from שר No. I.

Derivatives, שרה, שרה and pr. names שרי, שרה, שרה.

שרה f. of the noun שר — (1) a princess a noble lady, Jud. 5:29; Esth. 1:18; Isa. 40:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שְׂרָתִי בְּמִדְּנוֹת "princess of the provinces."

(2) pr. n. *Sarah*; see שָׂרָה.

שָׂרוּג ("shoot"), [*Serug*], pr. n. m., Gen. 11:20.

שָׂרוּךְ m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂח.

שָׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂח.

שָׂרַח ("abundance," i. q. שָׂרַח, [*Serach, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سَرَط and سَرَط to CUT the body, TO MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence —

שָׂרַט m., Lev. 19:28; and —

שָׂרָטָה f., Lev. 21:5, a cutting, incision.

שָׂרָה ("my princes?" "nobility," i. q. שָׂרָה?), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing שָׂ a; comp. שָׂרָה); the latter Σάρρα; because, in fact, שָׂרָה is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַג to intertwine.

שָׂרִיד m. [pl. שָׂרִידִים], a *survivor*, one escaped from a great slaughter, i. q. שָׂרִיד Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַד.

[*Sarid*, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שָׂרִיָּהוּ ("soldier of Jehovah"), [*Seraiah*], pr. n. — (1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שָׂרִיָּה, 2 Sam. 20:25; שָׂרִיָּה 1 Ki. 4:2; שָׂרִיָּה 1 Ch. 18:16. — (2) of the father of Ezra the priest, Ezr. 7:1. — (3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:9; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִיָּה pr. n. Deu. 3:9, see שָׂרִיָּה.]

שָׂרַךְ i. q. שָׂרַךְ not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׁכֶּתִּי דִרְכֶּיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרַךְ.

שָׂרְסָכִים [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شَرَعَ. Part. pass. שָׂרַע stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܥܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שָׂרְעָפִים m. pl. *thoughts*, Ps. 94:19; 139:23, i. q. שָׂרְעָפִים, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַף fut. יִשְׂרַף. — (1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (شَرِبَ), TO SWALLOW DOWN, i. q. Ch. שָׂרַף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂפַח. Hence —

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שָׂרַף Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and —

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שָׂרַף, מְשַׂרְפָּה, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרָף m. — (I.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפָף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. κρησθήρ καύσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallow-ing down, see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa*, serpent; *sarpin*, reptile, from the root

šip, ἑρπεν, serpens. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes, nobles* of heaven, who elsewhere are also called שָׂרִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרַף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרַף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) *a burning with fire*, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הָר שָׂרָפָה a mountain burned up, Jerem. 51:25. הָיָה לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. שָׂרַק — (1) i. q. שָׂרַף, שָׂרַף TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרָקָה, שָׂרָקִים, shoots, tendrils, pr. n. m. שָׂרָקָה.

(2) i. q. Syr. سرق, سرق to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שָׂרַק, שָׂרָקִים and pr. n. m. שָׂרָקָה.

II. שָׂרָק to be reddish, tawny, whence—

שָׂרָק m. pl. שָׂרָקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed أشقر a bay horse, also one with the tail and mane bay, Germ. शुद्ध.)

שָׂרָק m. Isa. 5:2; Jer. 2:21. שָׂרָקָה f. Genesis 49:11 — (1) *a shoot, a tendril* (from the root שָׂרַק No. I; compare שָׂרָקִים); specially *a nobler kind of vine*, according to Abulwalid, growing in Syria, Arab. سوريقي and سريقي, now called in Morocco *Serti*, Pers. کشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרָק i. q. שָׂרָה No. 2, and שָׂרָה No. I, TO PRINCE, TO HOLD DOMINION. Part. שָׂרָר Esth. 1:22. Fut. שָׂרֵי Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, follow by עָל Nu. 16:13.

Derivatives, שָׂרָה, שָׂרָה.

[שָׂוָה, an unused root, i. q. שָׂוָה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂוָה), joy, gladness, often coupled with שָׂשׂוֹן Isaiah 29:13; 35:10; 51:3, 11. שָׂשׂוֹן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂתָה.

[שָׂרָת an unused and doubtful root, whence some derive שָׂרָתָה.]

שָׂתָם i. q. שָׂתָם TO STOP, TO OBSTRUCT. Lam. 3:8; שָׂתָם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתָר TO CLEAVE, Arab. شتر.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare שָׂתָר.

ש

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. three hundred. The name of this letter שָׁן

i. q. שָׁן denotes a tooth, and refers to its figure, which is almost the same in all the Phœnicio-Semitic alphabets. This letter is pronounced like the

שאלה see שאל.

שאלה Pro. 1:27; i. q. שאלה a wasting tempest.

שאל, שאל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *arcus, hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (שאלים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Ps. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *ܫܠܐ* f. and *Æth.* *ሕለል*: hell, purgatory, *limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that שאל is for שאל a hollow, a hollow and subterranean place, just as the Germ. *höhle* is of the same origin as *höhle*, and Lat. *cælum* is from the Gr. *κοῖλος*, *hōtē*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שאל ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שאל [Shaulites], Nu. 26:13.

שאל m. (from the root שאל—(1) *noise, tumult*, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, *בני שאל* "the sons of noise," i. e. tumultuous soldiers.

(2) *devastation, destruction*. Psalm 40:3, *בור שאל* "the pit of destruction;" Jer. 46:17.

[שאל an unused root, i. q. שונ No. II, *to loathe*, Hence—"]

שאל m. (with Kametz impure) with suff. שאלה Ezek. 25:6, *contempt*, hence *pride, arrogance*, 36:5; compare 25:15. Root שאל [שאל in Thes.].

שאלה f. *ruins*, Isa. 24:12; from the root שאל.

I. שאל & שאל fut. שאל (Syr. *ܫܠܐ*, Arab. *سأل*).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and *מן* Ps. 2:8; *מאת* 1 Sa. 8:10, of the person from whom anything is asked, also followed by two acc. (*aireîn tivá ti*, to ask any one any thing), Ps. 137:3; Deu. 14:26; Isaiah 45:11. Jol. 31:30, *לשאל נפש* "by asking with a curse !is (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, *וְיִשְׁאַל אֶת־נַפְשׁוֹ לָמוּת* "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see *שאל* Hiphil), שאל see שאל. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; *מן* of the person from whom it is asked, Ps. 21:5; also *מאת* 1 Ki. 2:20; *מֵעַיִם* Deu. 18:16; שאל לִי to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שאל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by *ל* prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., *سأل* a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by *ל* of pers., Job 8:8. The person or thing asked about, has before it, Jud. 13:18; Gen. 32:30; *ל* Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by *ל* (*שאל* befragen be), as שאל לִי to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שאל לִי to consult Teraphim, Eze. 21:26; Followed by *ל* for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שאל לִי to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *airoûmai se roûro*; Germ. *ſich etwas ausbitten*; followed by *מן* of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *ſich frey-loſbitten*.

PIEL שאל—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPHIL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שאלה, שאלה, and the pr. n. שאל, שאל, שאל, שאל, שאל, שאל.

II. שאל i. q. שאל to be hollow; hence שאל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שאל ("prayer"), [Sheal], pr. n. m. Ezr. 10:29.

שאל Ch.—(1) to ask, to demand, Dan. 2:10 11; followed by two acc. Ezr. 7:21.

שְׂאֵרָה ("consanguinity," i.e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׂאֵרִית f. once contr. **שְׂרִית** 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. **שְׂרִיד**, **פְּלִיטָה**. Ps. 76:11, **שְׂאֵרִית חַמּוֹת** the remainder of wrath, i.e. extreme wrath, retained in extremity.

שֹׂאֵת f. (for **שָׂאֵת**, from the root **שָׂאָה**) *destruction*, Lam. 3:47. Hence contr. **שֹׂת** No. II.

שֶׁבָּא (compare *Æth.* ሰብላ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter b), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters a, c, and Job loc. cit. [But a and c were of different ancestry]).

שֶׁבַּב an unused root—(1) i. q. **שָׁבַב** to kindle (pr. I judge, to blow upon, to excite a flame by blowing, compare **שָׁבַב**, **נִשְׁבַּח**, **נִשְׁבַּח**), whence **שָׁבִיב** a flame.

(2) i. q. Ch. **שָׁבַב** to break, whence **שָׁבֵב** fragment. Hence—

שֶׁבֶבִים m. pl. *fragments*, Hos. 8:6.

שֶׁבַח fut. apoc. **יִשְׁבַּח** TO TAKE, OR LEAD AWAY CAPTIVE (Arab. سبأ, Syr. سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, **שְׁבוּיֹת חֶרֶב** "captives of the sword" (in Greek, αἰχμαλῶται, δορυάλωται), i.e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, **שְׁבוּת**, **שָׁבִי**, **שְׁבִיָּה**, **שָׁבִי**, and pr. n. **שְׁבוּאָה**, **שָׁבִי**, **שָׁבִי**, **שָׁבִי**.

שְׁבוּ m. a kind of precious stone, LXX. Vulg. ἄγαρης, *agate*. Ex. 28:19; 39:12.

שְׁבוּאָה ("captive of God"), [*Shebueh*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:29 **שְׁבוּאָה**.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, **שְׁבוּאָה**.

שְׁבוּל Jer. 18:15 כְּתִיב for **שְׁבִיל**, which see.

שְׁבִיעַ m. (Dan. 9:27, **שְׁבִיעַ זֹמַת** Gen. 29:27, should be rendered *the week of this woman*), const. **שְׁבִיעַ** Gen. 29:27, 28; dual **שְׁבִיעִים** Levit. 12:5; pl. **שְׁבִיעִים** m. (Dan. 9:25; 10:2, 3), and **שְׁבִיעוֹת**, const. **שְׁבִיעוֹת**, with suff. **שְׁבִיעוֹתֶיךָ** Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from **שָׁבַע** seven compare **עֶשְׂרִי** a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, **שְׁלֹשָׁה שְׁבִיעִים יָמִים** "through three weeks" (where **יָמִים** is not a genit., see **יָמִים** No. 2, b, page cccxii, A). **חַג שְׁבִיעוֹת** the feast of (seven) weeks, *pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἡγία ἑπτά ἑβδομάδων. But, Eze. 45:21, **חַג שְׁבִיעוֹת יָמִים** the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שְׁבִיעָה & **שְׁבִיעָה** fem. (from the verb **שָׁבַע**), an oath, Gen. 26:3; 24:8. **שְׁבִיעַת יְהוָה** an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, **שְׁבִיעָה** the oath sworn to me, Gen. 24:8. **נִשְׁבַּע** to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. **נִשְׁבַּע** joined in league with any one. LXX. συμπαρά, Neh. 6:18.—(b) an oath of execration, *execration*, *imprecation*; fully **שְׁבִיעַת הָאֵלָה** Num. 5:21; Dan. 9:11; Isa. 65:15.

שְׁבוּת & **שְׁבִיָּה** f. (the first form very often in script, the last in כְּתִיב, and vice versa), f. *captivity* (from the root **שָׁבַח**), Nu. 21:29, and *captives*. **לָבֵשׁ שְׁבוּת** to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and *to restore any one to his former welfare and happiness*. Job 42:10, **וַיָּשָׁב אֶת-שְׁבוּתָיו** "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שָׁבַח not used in Kal; prop. to soothe, N STROKE; Arabic سبح to swim, which is done by stroking the water; hence—

PIEL — (1) *to still the waves*, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); *anger*, Prov. 29:11. Compare חָלַק.

(2) *to praise*, pr. *to soothe with praises* (Arabic سَبَّح, Æth. ሰብሁ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שָׁבַח stands for שָׁבַח). Compare Chald.

HIPHIL, i. q. Piel No. 1, *to still (waves)*, Ps. 65:8.

HITPAEL, followed by פָּ *to boast in anything*, Ps. 106:47; 1 Ch. 16:35.

שָׁבַח Chald. PAEL שָׁבַח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. ἀσκήπτω; whence—

שָׁבַט & שָׁבַט with suff. שָׁבַטִי, pl. שָׁבַטִים, constr. שָׁבַטִי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, ἀσκήπτων, σκῆπτρον, σκαπῖων, scipio, scapus, Germ. Stäbchen); specially — (1) *used for beating or striking*, Isa. 10:15; 14:5; and *chastening (virga)*, Prov. 10:13; 13:24; 22:8; hence שָׁבַט אֱלֹהִים the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5. — Isa. 11:4, שָׁבַט פִּי "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) *a shepherd's rod, a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre of a king*, Gen. 49:10 [this belongs to No. 4], Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe of the Israelites* (so called from the sceptre of the leader or prince of the tribe, see מִשְׁכָּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁכָּה family, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מִשְׁכָּה No. 2.

שָׁבַט Chald. *a tribe*, Ezr. 6:17.

שָׁבַט [Shebat] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. هَنَ، Arab. سَبَاطٌ and شَبَاطٌ id.

שָׁבַי, in pause שָׁבַי, with suff. שָׁבַיִךְ, שָׁבַיִךְ (from

the root שָׁבַי m. *captivity*, Deu. 21:13; הָלַךְ בְּשָׁבַי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Constr. — (1) *captives*, שָׁבַי to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare שָׁבִי Exod. 12:29. Fem. שָׁבִיָּה Isa. 52:2).

שָׁבִי (= שָׁבַי who leads away captive) [Shobai] pr. n. Ezr. 2:42; Neh. 7:45.

שָׁבִי (id.) [Shobi] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שָׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שָׁבִי (from שָׁבַי) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שָׁבִי m. *a way*, Psalm 77:20; Jer. 18:15; but the כְּתִיב in each place has שָׁבִי. Arabic سَبِيل way. Root שָׁבַל No. 1.

שָׁבִי m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπαλῶνια. Root שָׁבַם which see. N. Guil. Schræder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شَبِيْسَة (diminut. from شمس sun, by interchange of the letters س and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שָׁבִיִּים little moons; but I prefer the former interpretation.

שָׁבִי m. f. adj. ordin. (from שָׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שָׁבִי f. i. q. שָׁבִי (which see) *captivity*.

שָׁבַל an unused root, Arab. سَبَلَ to pour, i. q. Hebr. שָׁבַל. Hence pr. n. שָׁבִל.

שָׁבַל Arab. سَبَلَ almost i. q. Hebr. שָׁבַל, a root not used as a verb. — (1) to go, whence שָׁבִל way.

(2) to go up, to grow (Arab. Conj. IV. and quadril. שָׁבַל to produce ears of corn). See שָׁבִל, שָׁבִלָה No. 2.

(3) to flow, especially plentifully. Arabic Conj. IV. Hence שָׁבִל showers. Compare שָׁבִל, שָׁבִל. There is a similar connection of significations in the verbs שָׁבַל, שָׁבַל, שָׁבַל.

Derivatives, see No. 1, 2, 3.

שָׁבַל m. *train of a robe*, Isa. 47:2 (Arabic سبلة id.). from the root שָׁבַל No. 3.

שֶׁבֶלֶל a *snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. λείμαλ from λείβω), from the conj. Shaph. of the verb שָׁבַל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... כִּמּוֹ שֶׁבֶלֶל תִּמָּס יְהוָה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שֶׁבֶלֶת f. a *branch*, from the root No. 2 (comp. עֵלֶה a leaf, from the root עָלָה). Plur. constr., Zec. 4:12, שְׁנֵי שֶׁבֶלֶת הַיָּתִים "two olive branches." Some write it שֶׁבֶלֶי, but this contradicts the Masorah.

שֶׁבֶלֶת plur. שֶׁבֶלֶת f. — (1) an *ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سبلة Dagesh resolved into Nun).

(2) a *stream* (see the root No. 3), Ps. 69:3, 16; Isa. 27:12.

שָׁבַן an unused root. Arab. شبن to be tender delicate (as a youth).

שֶׁבְנָה & שֶׁבְנָה ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שֶׁבְנִיה [יְהוָה] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniah], pr. n. masc. — (1) 1 Ch. 15:24. — (2) Neh. 9:4, 5. — (3) 10:11, 13. — (4) Neh. 10:5; 12:14; for which there is 12:3, שֶׁבְנִיה; and 1 Chron. 24:11 שֶׁבְנִיהוּ; who appears to be the same.

שָׁבַם an unused verb, i. q. שָׁבַם and שָׁבַם to mingle, to interweave. Hence שֶׁבִּימִים.

שָׁבַע to *swear* (denom. from שָׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seq.; or by seven witnesses and pledges. See Herodot., iii. 8; II. xix. 243. In the Ethiopic language, ስብስብ are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שָׁבַע "those who have sworn oaths."

NIPHAL to *swear*, constr. — (a) absol., Gen. 21:24; 1's. 24:4. — (b) followed by שָׁ of the person by whom one swears, Genesis 21:23; 22:16. To

swear, by God, by idols, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in misfortune, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isa. 65:16. — (c) followed by ל of person, to *swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, to *promise any thing by an oath to any one* (cinem etwas zuversprechen), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לַיהוָה is, to *swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by שָׁ).

HIPHAL — (1) to *cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) to *adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שָׁבַע.

שָׁבַע f. & **שֶׁבַע** m. constr. שָׁבַע f. **שֶׁבַע** m. cardinal numeral, *SEVEN*. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. 𓆎𓅓𓏏𓏏, Gr., Lat., septem, in all of which, the letter t appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes a noun, as שָׁבַע שָׁנִים Genesis 5:7; 41:18; שֶׁבַע שָׁנִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שֶׁבַע מֵעֻלּוֹת Eze. 40:22; 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שֶׁבַע שָׁנָה seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שֶׁבַע יָמִים (ein Tagstreben), Gen. 8:10, 12; 31:23, and very often; שֶׁבַע מֵאוֹת seven hundred, Gen. 5:26. שֶׁבַע מֵאוֹת by sevens, 7:2. With suffix שֶׁבַע־ those seven. 2 Sn. 21:9. Seventeen is שֶׁבַע־עָשָׂר masc., and שֶׁבַע־עָשָׂר f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews —

(1) as a smaller round number (as in modern languages ten [Eng. a dozen]), Gen. 29:18; 41:2, seq.; 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissensch. des Orients, p. 322.

The form שבע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [Sheba] pr. n. masc. — (a) 2 Sam. 20:1. — (β) 1 Ch. 5:13. On the other hand שבעה [Shebah] is pr. n. of a well, Gen. 26:33.

Dual שבעתים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כחיב.

Plur שבעים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שבעים ושבע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שבע (שבעה), שבע, שביע, שביעי, compare pr. n. שבע, אלשבע, בן-שבע.

["שבעה" Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שבעה Ezr. 7:14."]

שבעה m. i. q. שבעה *seven*; απ. λεγόμεν. Job 42:13. As to the termination טה see Lehrg. p. 612.

שבץ not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شمس Conj. V., to be intertwined (as a tree). Cogn. to שבש, שבש.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maiorides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 513.

PUAL, to be inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, משבץ, מושבץ.

שבץ m., once found, 2 Sam. 1:9 (with the art.); vertigo, giddiness; der Schwindel (prop. confusion of the senses).

שבק Chald., to leave, Daniel 4:12, 20, 23. (Syr. id.)

ITHEPAL, to be left, Dan. 2:44.

Hence pr. n. Hebr. שבק, ישבק.

שבר fut. יִשְׁבֵּר. — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شبر id.; comp. פָּרַר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שֹׁבֵר broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words שֹׁבֵר, שֹׁבֵר, שֹׁבֵר. Pregn., Hos. 2:20, וְשֹׁבֵר וְשֹׁבֵר וְשֹׁבֵר, "and the bow, and sword, and weapons of war I will break (and cast) out of the land." Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Pa. 60:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26, 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שָׁבַר.

(4) to measure off, to define (from the idea of cutting; compare שָׁבַר). Job 38:10, וְשָׁבַר עָלָיו חָסִי, "when I set a boundary to it" (the sea).

(5) denom. from שָׁבַר No. 5. — (a) to buy corn, with the addition of שָׁבַר Gen. 47:14; 2 Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַשֹּׁבְרִים "wounded cattle."

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שָׁבַר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHIL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הֲאֵין אֲשָׁבֵר וְלֹא אוֹלִיד "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. מִשְׁבֵּר.

(2) denom. from שָׁבַר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21.

Derivatives, שָׁבַר, שֹׁבֵר, שֹׁבֵר, מִשְׁבֵּר.

שָׁבַר more often שָׁבַר with suff. שָׁבַר m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 וְהַשְׁבֵּרִים even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see חֲתָת, pl. שִׁבְרִים terrors, Job 41:17.

(5) corn, grain (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַר "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שָׁבַר pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַח Chald. verb, not used in Kal, cognate to שָׁבַח, שָׁבַח.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת. Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand to יָשַׁב, inf. שָׁבַת, on the other to שָׁוַת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֲבָר, אֶרֶץ "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מִן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבָלִית Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, אִישׁ לֹא הָשִׁיבִית לָהּ נֹאֵל "who hath not left thee without a redeemer;" Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. הָסִיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַתוֹ, שָׁבַתִּי, מִשְׁבַּח.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת) *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18-22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption of work*, time lost, Ex. 21:14.

II. שָׁבַת f. inf. from the root שָׁבַת, to dwell, which see. ["Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתוֹ, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Mat. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַתוֹ m. id. but intensively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַתוֹ Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [Shabbethai], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנִיָּה, and—

שָׁנָה ("wandering"), [Shege], pr. n. m. 1 Chr. 11:34

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [to be ignorant,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, בְּשָׁנָה "because of their erring," where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26.—שָׁנָה וּמִשְׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. חָטָא בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. ܫܢܐ id.) Followed by מִן to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel through wine* (compare שָׁנָה, Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:22, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHAL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by כן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, כשנה, compare also כשנה, כשנה.

II. שנה perhaps i. q. שנה, שנה *to be great*, the letters ש and ש being interchanged; compare שנה and שנה. Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr. ܫܢܐ to celebrate, to praise, ܫܢܐܐ a hymn, and the noun of Piel, שנין a hymn, which see.

שנה not used in Kal, *TO SEE, TO LOOK AT*, i. q. שנה, שנה; as to the kindredship of the verbs לך (which see), and לך see under קלח p. DCCXXXII, B.

HIPHAL, *to behold, to look at*, followed by אל, any thing, Isaiah 14:16; followed by כן from any place, Ps. 33:14; but Cant. 2:9, שנה is, (he is) looking in at the windows. (Chald. metaph. to provide, השנה providence.)

שנה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שנה i. q. שנה.

שנה m. Psalm 7:1; and pl. שנה Hab. 3:1, a hymn, i. q. שנה. As to the etymology, see שנה No. II.

שנה TO LIE with a woman, followed by an acc. Deu. 28:30. (Arab. سجن pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קרי. Hence—

שנה f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שנה Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are לחנן conubines.

שנה not used in Kal; Arab. شجع to be brave

vigorous; شجع vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. משגע—(1) *one wrought on by a divine fury* (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:25; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

משגע m. madness, Deu. 28:28; 2 Ki. 9:20.

שנה an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

שנה m. Ex. 13:12, const. שנה Deut. 7:13; 28:4, fetus, which comes forth at birth, (as it were is cast forth, see נפל No. 1, a).

שנה Lam. 4:3, dual שנה, const. שנה m. (Hosea 9:14; Cant. 4:5), breast, teat, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שנה. (Aram. ܫܢܐ, Arab. ثدي, Gr. τῆθος, τῆθη, id. perhaps from the root שנה.)

שנה only in plur. שנה idols, pr. lords (compare שנה), Deu. 32:17; Ps. 106:37; from the root שנה to rule; whence ساد, ساد lord, master; Syriac ܫܢܐ demon. LXX., Vulg., δαιμόνια, daemonia; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שנה i. q. שנה m. breast, teat, Job 24:9; Isa. 60:16; perhaps from the root שנה which see.

II. שנה, once fully שנה Job 5:21 (from the root שנה)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שנה "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שנה "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6, שנה "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שנה "destruction (light) on them!"

שנה (cognate to שנה)—(1) *TO BE STRONG, POWERFUL*, gewaltig שנה (Arab. شديد strong, vehement, hard), whence Hebr. שנה, שנה; but used as a verb only in a bad sense.

(2) to act violently (*gewaltthätig seyn, andeln*) with any one, to oppress, to destroy him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. *שׁוֹרֵי לַיְלָה* thieves by night, Obad. 5. Part. pass. *שׁוֹרֵי* destroyed, slain, Jud.

5:27. (Arab. *شَد* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) to lay waste, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contracted, as pret. *שׁוֹרֵי*, with suff. *שׁוֹרֵי*, fut. *יִשְׁרֹם*, Jer. 5:6; and *יִשְׁרֹם* Pro. 11:3.

NIPHAL, to be laid waste, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, *שׁוֹרֵי* and *שׁוֹרֵי* (Nah. 3:7), to be laid waste, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, *הִשְׁרֹם* pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, *שׁוֹר* No. 2, *שׁוֹרֵי*, *שׁוֹרֵי*, and pr. n. *שׁוֹרֵי*.

שׁוֹר an unused root. Chald. *שׁוֹר* to cast forth, to shoot, to pour out, Arab. *شَدَا* and *شَدَا* to irrigate, whence some derive *שׁוֹר* and *שׁוֹר* No. 1, *teat*. Also *שׁוֹרֵי*.

שׁוֹרֵה f. pr. *mistress, lady*, hence wife, fem. of the noun *שׁוֹר* lord, master, but inflected in the manner of verbs *על*, since there is in the verb *שׁוֹרֵר* the notion of strength and rule. See that verb No. 1, and subst.

שׁוֹרֵה. To this answers the Arab. *سَيِّدَة* lady, mistress, compare the root *سَاد* Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife *سَيِّدَة* i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (*תַּעֲנוּנוֹת*) of men, *שׁוֹרֵה* a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud *שׁוֹרֵה*, *שׁוֹרֵה* denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Frauenzimmer* (pr. *gynæceum*) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermae et bilnea*. Vulg. *scyphi et urce*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who suppose *woman* to be so called from *teat* (*שׁוֹר*); compare *רחם*.

שׁוֹרֵי m., most powerful, Almighty, an epith. of Jehovah; sometimes with *שׁוֹרֵי* prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. *שׁוֹר* powerful (compare Arab. *شَدِيد* powerful, strong; root *שׁוֹר* No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שׁוֹרֵי ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שׁוֹרֵי Job 19:29, is not to be taken as a simple word; but for a comp. from *שׁוֹר* prefix and *שׁוֹרֵי*, that (there is) a judgment. *שׁוֹרֵי קרי* id.

שׁוֹרֵם an unused root of doubtful signification; whence—

שׁוֹרֵם f.—(I) Isa. 37:27, i. q. *שׁוֹרֵם* 2 Ki. 19:26; the letters *מ* and *ם* being interchanged; see under the letter *ב*.

(II) pl. *שׁוֹרֵם* constr. *שׁוֹרֵם* fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, vineyards, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שׁוֹרֵה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. *שׁוֹרֵה* to burn.) Arab.

سَدَف black; *سَدَف* Conj. IV. to darken. Hence—

שׁוֹרֵה f., 2 Ki. 19:26; and—

שׁוֹרֵה m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שׁוֹרֵה Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by *ל* Dan. 5:15. Ir (the

places, in Ch. and Rabbin., it is written שָׁרַל (the letter *r* being softened).

שָׁדְרַךְ [Shadrach], pr. n. Ch. given to Hana-niah, a companion of Daniel, in the court of Babylon (according to Lersbach شادراك little friend of the king; according to Bohlen شاد rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהָם an unused root, Arab. سَهَم to be pale, arrow.

שָׁהָם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. سَهْمَة a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שָׁוָה Job 15:31 כחבב i. q. שָׁוָה.

שָׁוָה —(1) i. q. שָׁחַח TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence מְשָׁחָה, מְשָׁחָה, מְשָׁחָה.

(2) i. q. Arab. ساء Med. Waw, to be evil. (Both these significations are also found joined in the verbs رَعَى, رَعَى, which see.) Hence שָׁוָה.

שָׁוָה m. pl. [with suff. שָׁוָהִים], destruction, ruin, Ps. 35:17. Root שָׁוָה No. 1. See f. שָׁוָה.

שָׁוָה m. (shav', subst. of a form prop. segolate; but with the furtive Segol neglected, as in שָׁחַח, from the root שָׁוָה No. 2, Arab. سَوَى, سَوَى)—(1) evil—(a) which is committed, wickedness, iniquity. שָׁחַח wicked men, Job 11:11; Isa. 5:18, הָשָׁחַח "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, נֶפֶת שָׁחַח "fan of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand אֱמֶת also denotes what is true) Ps. 12:3; 41:7; Job 31:5; עַד שָׁוָה a false report, Ex. 23:1; שָׁוָה false witness, Deu. 5:17; Ex. 20:7; אֶת־שֵׁם לֹא תִשָּׂא אֶת־שֵׁם יְהוָה "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַח שָׁחַח "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; הָבֵל שָׁחַח vain idols, Ps. 31:7; Mal. 3:14; שָׁחַח עֲבַד אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence לְשָׁחַח in vain, Jer. 2:30; 4:30; 6:29.

שָׁוָה [Sheva] pr. n. see שָׁוָה.

שָׁוָה f. (from the root שָׁחַח No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שָׁחַח כחבב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. מְשָׁחָה Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; לְשָׁחַח יְהוָה וּפָשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שָׁוָה inf. absol. שָׁוָה fut. שָׁוָה, apoc. and convers. שָׁוָה, שָׁוָה.

(1) to turn about, to return (Syr. and Chald.

سَوَى id. Arab. تَاب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאִתּוֹ from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although שָׁוָה is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by acc. of place, either with מִן Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; בָּשָׁחַח יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עָבַר וְשָׁחַח passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וְשָׁחַח וְשָׁחַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אֶשְׁבֹּחַ וְלִקְחָתִי "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֶשְׁבֹּחַ אֶרְעָה "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by אֶל and

1 Ki. 8:33; Ps. 22:28; followed by על 2 Chr. 30:9; על Isa. 19:22; Joel 2:12; Amos 4:6; followed by פ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שְׁבִיָּהּ "her (Zion's) returned citizens," שְׂאֵר יְשׁוּבִים a remnant shall return, Isa. 10:21.—(b) followed by מִן *to cease from, to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 3:12; from justice, Eze. 18:24.—(c) followed by מִן and מִן־מִן *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מִן־מִן־מִן from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. to recover it, followed by אֶל Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return, be restored*] (to a former owner); followed by לָּ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. שׁוּב אֶל עִפְרָיִם to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹאָה). Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(a) *to bring back, to restore*, Num. 10:36; Ps. 85:5; especially in the phrase, שׁוּב לְבָבוֹת to bring back captives, see שְׁבוּתָהּ.—(b) *to restore, renew*, Nah. 2:3. Sometimes in שׁוּב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Ps. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

PILEL שׁוּב causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by לָּ Psalm 60:3; with נָפֵשׁ *to refresh*, Ps. 23:3; comp. הִשְׁבִּיחַ.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

PULAL שׁוּב, part. מְשׁוּבָּר *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 9:8.

HIPHIL הִשְׁבִּיחַ, fut. הִשְׁבִּיחַ, apoc. הִשְׁבִּיחַ, convers. הִשְׁבִּיחַ—(1) *to cause to return*; hence *to bring back*, as

captives, Jer. 34:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6; מְשִׁיבֵי מַלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יִשְׁכְּנוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) הִשְׁבִּיחַ פְּנֵי פ' *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to נָשָׂא פָנִים), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(b) הִשְׁבִּיחַ נֶפֶשׁ *to bring back* any one's life, i. e. to refresh him, Ruth 4:15; Lam. 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הִשְׁבִּיחַ רִחוּ is to draw the breath, Job 9:18.—(c) הִשְׁבִּיחַ חֶמֶה, אַף *to bring back*, i. e. to appease anger, Job 9:13; Ps. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הִשְׁבִּיחַ חֶמֶת *to repel the anger* of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined. Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; על of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) הִשְׁבִּיחַ דְּבָר *to return word, to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwortbringer), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, הִשְׁבִּיחַ אֲמָרִים Pro. 22:21; מִלֵּן ה' Job 35:4; simply הִשְׁבִּיחַ Job 33:5; 20:2; שְׁעָפִי יִשְׁבֹּנִי "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֲשַׁבֵּן I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by מִן and מִן־מִן *to cause to return* i. q. *to avert, to turn away* from any thing, e. g. הִשְׁבִּיחַ מִפְּנֵי מַעַל וּלְגִלִּים *to turn his face* from idols, Ex. 14:6; and without פָּנִים *ibid.*, and Eze. 18:30, 32.

שוח קיריאתים [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קיריאת letter g.

שוח — (1) TO SINK DOWN, TO SUBSIDE (Arab. ساه Med. Waw, to be sunk into mire, compare שחך, שחך). Prov. 2:18, שחך אלמנות ביתה "her house [i.e. that of the strange woman] sinks down into Hades." So the Vulg. But as בית is constantly elsewhere masc., Aben Ezra applies שחך to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, שחך לעפר נפשנו "our soul is bowed down to the dust." Lam. 3:20, קרי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כחיב.

Derivatives, שוחה, שוחה No. II.; and pr. n. שוחה, שוחה, שוחה.

שוח ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שוחי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as *Sakala* of Ptolemy, v. 15, to the east of Batanæa.

שוחה f. — (1) *pit*, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, חנשה.

שוחם (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חשה. [Patron. ש' Num. 26:42.]

I. שוח — (1) pr. TO WHIP, TO LASH, i. q. Arab. ساط. (Cogn. is the root שחב). Hence שוח, שוח, שוח a scourge.

(2) to row (as if to lash the sea with oars). Part. שוחים rowers, Eze. 27:8, 26.

Derivatives, שוח No. 2, שוח.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. *remi*, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שוחב to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שוח i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God שוחב בכל הארץ running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שוח, Aram. ساه i. q. שוח to despise. Part. שוח Eze. 16:57; 28:24, 26; see שוח.

שוח Arab. سوط masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. שוח לשון the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שוח an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host): compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שוח an unused root; Arab. سأل Med. Waw, to be loose, pendulous (specially, the belly); compare שוח to drag the train of one's robe (used of a woman). Hence —

שוח m. — (1) the train, flowing skirt of a robe, i. q. שחל Isa. 6:1. שחל to uncover the skirt, i. e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שחל m. (from the root שחל), divested, either of garments, i.e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קרי. Compare שחל No. 1, to put off the shoe.

(3) a prisoner, a captive, Job 12:17—19.

שחלמית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. *pacifica*) But שחלמית may be taken for the gentile noun, i. q. שחנמית Shunamite (for the town of Shunam is by Eusebius called *Sulam*) [Engl. Trans. "the Shulamite"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of Solomon.]

שוח masc. garlic, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. ثوم, Syr. ثوم id.) It appears to be so called from the powerful odour which it emits; compare שח to smell, שח something giving forth a smell.

שחמר Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שוח an unused root, perhaps i. q. שח to be quiet; whence —

שוחי ("quiet"), [Shumi], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שחי), Nu. 26:15

שונם (perhaps "two resting-places," for שְׁנוּנִים, compare שְׁנוּנִים for שְׁנוּנִים, [Shunem], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulan* of Eusebius (see σουβήμ), five miles south of Tabor: [prob. now Šulam, سولم Rob. iii. 169]. Gentile noun שְׁנוּנִי, f. ת. 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שוע and **שוע** not used in Kal, i. q. שֹׁעַ—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy* (see שֹׁעַ, שֹׁעַ No. 1).
(3) *to be freed* from danger and distress (compare שֹׁעַ).

PIEL שֹׁעַ *to ask for aid, to implore help*, Psal. 18:42; Job 35:9; 36:13; followed by שֹׁעַ Ps. 30:3; 98:14; 72:12.

Derivatives, שֹׁעַ—שֹׁעַ.

שוע m. *outcry, cry for help*, Ps. 5:3.

שוע—(1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שֹׁעַ *cry for help*, Isa. 22:5.

שוע—(1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

(3) [Shua], pr. n. of a man, Gen. 38:2.

שוע ("wealth"), [Shua], pr. n. m. 1 Chron. 7:32.

שוע f. i. q. שֹׁעַ Ps. 18:7; 39:13; 102:2.

שוע m.—(1) *a fox*, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. شُعَالَة, but more frequently شُعَال, with the addition of the letter ب, compare pr. n. שְׁעָלִים, also שְׁעָלִים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing شُعَال to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַל, and that שְׁעָלִים prop. denotes *excavator, burrower*, compare שְׁעָלִים No. II.) The name of foxes appears to have been commonly used as also including *jackals* (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Psal. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [Shual], pr. n.—(a) שְׁעָלִים a district in the tribe of Benjamin, 1 Sa. 13:17.—(b) m. 1 Chr. 7:36.

שוע m. (denom. from שֹׁעַ) *a door-keeper*, 2 Ki 7:10, 11; 2 Ch. 31:14.

שוע—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שֹׁעַ TO GAPE UPON [see note], hence *to lie in wait for any thing*, Gen. 3:15, וְהָיָה שְׁעָלִי רֹאשׁ וְאַחַר שְׁעָלִי "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psal. 139:11, וְהָיָה שְׁעָלִי "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; bruise is the simple meaning in each part of the verse.]

שוע [Shophach], see שֹׁפָח.

שוע [Shuphamites], patronymic from שֹׁפָח which see; Nu. 26:39.

שוע m. pl. שֹׁפָרוֹת *a trumpet, norn, lituus*, Arab. سُرور (different from شُرور) so called from its clear and sharp sound (see שֹׁפָר No. 2), either made of horn, or else resembling a horn, i. q. שֹׁפָר (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "*buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græcè κεραινή appellatur.*" LXX. σάλπιγξ, κεραινή. To blow a trumpet is שֹׁפָר which see.

שוע not used in Kal.—(1) TO RUN, like the kindred שָׁעַ; whence שֹׁעַ leg, and שֹׁעַ street.

(2) *to run after, to desire, to long for* any thing; whence שֹׁפָר desire, longing. Arabic شاق *to excite desire*; V. to manifest desire; شوق *desire* HIPHIL, *to run over, to overflow* (Aberlan),

followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁקּוּ הַיִּקְבִּים מִדָּלֶשׁ "the vats overflow with must."

PILPEL שִׁקֵּק causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שֹׁק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. سَاق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא-בִשְׁוֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אֹתָם שֹׁק עַל-יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Roststücken.

Dual, שֹׁקִים Prov. 26:7.

שֹׁק m., *a street*, Prov. 7:8; Eccl. 12:4, 5. Plur. שֹׁקִים (compare שְׂוֵי from רָדַד), Cant. 3:2.

שָׁר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong*; Arab. سَار to leap upon, to attack.

שֹׁר m. epic. plur. שָׁרִים Hosea 12:12, *an ox*, so called from its strength and boldness, compare שָׁר (Arab. شَور a bull, Chald. שָׁר Syr. שָׁר id., whence Gr., Latin, *taurus*, Germ. *Stier*, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, *ἐπικαίνως*, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שָׁרִים *oxen, a herd of oxen*, which see. Once (Genesis 32:6) also שֹׁר is used collectively, like the other nouns of unity in this verse עֶבֶר, שָׁמָּה, חִסּוֹר except צֶאֱן.

I. שָׁר fut. יִשָּׁר.—(1) i. q. תָּוַר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee.

Once followed by אֵל to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سار Med. Ye to go a journey, Chald. שָׁר a company of journeyers, of merchants, also on the Palmyr. Monumm.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around, or about* (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִשְׁקִיף)—(a) used of one looking forth from a height, followed by מִן Cant. 4:8.—(b) used of one lying in wait, *to lie in wait*, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שִׁחַ נָחַד עִתְּמַסּ אִמְשֵׁהן). Job 24:15, לֹא חֲשַׁבְנִי עֵינַי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שָׁר שָׁמַיִם "look round about upon the clouds." Job 35:13, שָׁרִי לֹא יִשְׁקֶנָה "the Almighty will not regard it." Simply—(d) *to behold*, Job 7:8

PILPEL שָׁר see שָׁר.

Derivatives, שָׁר No. I, הִשְׁקִיף.

II. שָׁר i. q. שָׁר to sing, which see.

III. שָׁר i. q. שָׁר, שָׁר to range, to put (stones) in order, hence שָׁר a wall, compare שָׁר.

I. שָׁר a *liar in wait, an enemy*, Psa. 92:12; compare שָׁר and the root I, 2, b.

II. שָׁר—(1) i. q. Arab. سور a wall, Gen. 49:22; Psa. 18:30. Plur. שָׁרֹת Job 24:11, שָׁרֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [*Shur*], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called שִׁן. More correctly שָׁר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְּבַר שָׁר; Nu. 33:8, מִדְּבַר אֵיתָם; now *Jofar*.

שָׁר Chald. a wall, Ezr. 4:13, 16.

שָׁר an unused root, which appears to have had the signification of *whiteness*, hence שָׁר byssus and white marble, שָׁר id.; and שָׁר the lily. Kindred is יָשַׁשׁ to be hoary.

שָׁרָא [Shavsha], see שָׁרָא.

שָׁר m.—(1) *the lily*, prop. what is white, from the root שָׁר work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)

id.; comp. Diosc. iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שחן *Psa.* 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שחן No. 2. שחן ערוה may be rendered *pipes of song*, as it were lyric, see ערוה No. 3.

(3) [Shushan], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monum. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

שחן id.—(1) a lily. Pl. שחנים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שחן No. 2. Pl. שחנים Ps. 45:1; 69:1; 80:1.

שחנה f. a lily, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

שחנא Gentile noun, Chald. pl. the *Susanchites* [*Susanchites*], inhabitants of the city of *Susa*, see שחן No. 3, Ezr. 4:9.

שחן 1 Ki. 14:25 כתיב פרי reads שחן, which see.

שח to put, see שח.

שחלה (for שחלה "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 28:35.—(2) 1 Ch. 7:21. From the former is the patron. שחלה ibid.

שח Ch. only found in—

PEEL, or PEIL שחב, שחב TO SET FREE, TO LIBERATE. Fut. שחב, inf. שחב Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. שחב ibid.

Derivative, pr. n. שחבאל.

שח prop. i. q. שח, Chald. שח TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שחשחני "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and vice versa, see שחשחני), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שח i. q. Arab. شح to twist a thread from right to left, or back-handed (zwirnen), to twist together several threads.

HOPHAL, שחשח byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שחח) depressed, cast down, Job 22:29; שח עינים "cast down of eyes," one depressed.

שח TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. شح to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שח m. a present, a gift, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח שח to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אבן יקר בעיניו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare שחל No. 4).

שחה (compare שח and שחח)—(1) to sow ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שחית, שחית.

HIPFIL, שחה to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, שחח (with the third radical doubled, like נחח, נחח from the root נחח) fut. apoc. שחח, in pause שחח.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ? of pers. Gen. 23:7; 37:7, 9, 10; more rarely לפני Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added ארצה אפים Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,

"(the king) is thy lord, לו השתחוה render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. השתחווה 2 Ki. 5: 18. As to השתחווה, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שחור see שחור.

שחור m. *blackness*, Lam. 4:8. Root שחח.

שחית f. *a pit*, Prov. 28:10; from the root שחח No. 2. Compare שחית.

שחח i. q. שחח and שחח (compare שחח), pret. שחח, plur. שחחו and שחחו, fut. שחח.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, והלכנו אליו שחח "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וימער תשח אקרתו "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Psa. 42:7, 12; 43:5.

Derivative, שח.

שחט Arab. سحط — (1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שחטו השמים "in slaughtering (victims) they make deep their transgression."

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. שחט Jer. 9:7, a deadly arrow. In קרי there is שחט, the sense not being different, prop. made to kill.

(3) שחט 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سحط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold beaten out, compare שחט to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שחיטה f. *the slaying of victims*, 2 Chr. 30:17.

שחין masc. *an inflamed ulcer, a boil* (see the root שחח) Ex. 9:9, 11; Lev. 12:18—20. שחין בעצרים

the boil of Egypt, Deu. 28:27, 35; and שחין 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שחיש m. Isa. 37:30, i. q. שחיש which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שחח, Arab. شجى to lift oneself up, to lift the eyes, perhaps Heb. to sprout, to shoot forth. We may also compare שחח prop. offspring, progeny.

שחיה or שחיה masc. *a board*, as being thin, so called from its being pared, planed away (*banquette* Bret), from the root שחח, Eze. 41:16.

שחית f. *a pit*, plur. שחיתות (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שחח to sink down.

שחיתה f. Chald. evil deed, see שחח.

I. שחל an unused root, Arab. سحل to peel off to shell, to scale, whence שחלת. To this answer is the Indo-Germanic languages, σκῦλον, Germ. Schale, schälen, Engl. to scale.

II. שחל perhaps, to roar, as a lion. Compare Arab. سحل to bray, as an ass, سحال vox in pectore reciprocata, the braying of an ass. Jauhari and Kam; cognate roots are سحل, سحل, German, hallen, gellen schallen (Notk. stellen). Hence—

שחל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שחל, the letters ל and ר being interchanged.

שחלת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Zeugstettner. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.) The root is שחל to peel off, compare שחלת the pod of dates.

שחן an unused root, Arab. سحن to be hot, so inflamed, Syriac سحن Pa. to ulcerate, whence שחן ulcer, which see.

שחם an unused root, see **שחם**.

שחף—(1) i. q. **שחף**, and trans. **שחף**, **שחף** (which see), TO BARK, TO PEEL OFF, T. HEW OFF, see **שחף**.

(2) to become attenuated, hence *lean*, i. q. Arab. **سحب**. Hence **שחפת** and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (*Screeve*), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f. *consumption*, Lev. 26:16; Deu. 28:22.

שחי an unused root; Arab. **شخص** to raise oneself up; compare **שחם**. Hence—

שחי m., *elation, pride* (Arab. **شخص**; Talmud. **שחי** id.), Job 28:8; 41:26; **שחי** Vulg. *filii superbie*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחיים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22 קרי; **שחצום כחיב**.

שחק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. **سحق**, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19, **שחקו**, **שחקו** "the waters wear away (hollow out), the stones." Hence—

שחק m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. **سحابة** a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the *firmament of heaven*, i. q. **שמים** and **רקיע**. Job 37:18, "hast thou, like him (God), spread out the sky (**שחקים**) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is **שמים**). So also the sing., Psalm 89:7, 38. (Sam. **שחקיה** for **שמים** Gen. 7:19.)

שחור TO BE OR BECOME BLACK (Aramaean **שחור** id.). Pregn., Job 30:30, **שחור** מעלי "my skin is black (and draws away) from off me."

Derivatives, **שחור**, **שחור**, **שחור**, and pr. n. **שחור**.

II. **שחור**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to *seek*, compare **שחור** No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL **שחור** to *seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24, **שחור** **אחור** "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To *seek* God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by **אל** Job 8:5.

Derivatives, **שחור**, pr. n. **שחוריה** and—

שחור m. *dawn, morning* (Arab. **سكرة** id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see **שחור**); wings, Ps. 139:9. **שחור** "son of the morning;" used of Lucifer [i. e. the morningstar] (see **שחור**), Isa. 14:12. Hos. 6:3, **שחור** **כחור** "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see **שחור** B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word **שחור** Job 11:17; **שחור** Jer. 13:16; and Arab. **صبح**. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחור & **שחור** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחור see **שחור**.

שחוריה f. *the time of dawn*, metaph. used of youth, Ecc. 11:10.

שחוריה f. *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form **שחוריה**, **שחוריה**, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחוריה ("whom Jehovah seeks for"), [*Shahariah*], pr. n. m., 1 Ch. 8:26.

שחוריה ("two dawns;" compare **שחוריה**), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שחור not used in Kal. Arabic **سحق** to destroy.

PIEL שחת—(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שחת רחמי, "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שחת חכמתך, "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שחת דרכיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHAL—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הפושחית the destroying angel, 2 Sam. 24:16; and simply הפושחית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אל תשחת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) *to act wickedly*, and without the acc. id., Deu. 4:16; 32:29; Jud. 2:19; Isa. 1:4. Compare הרע. In the words מושחית מישחית Prov. 28:24, and בעל מושחית Prov. 18:9, מ appears to be a subst. (see מושחית No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster*; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal*.

HOPHAL שחת *to be corrupted*, Pro. 25:26; Mal. 1:14.

NIPHAL—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, משחת, משחת, משחת.

שחת Ch. *to destroy*. Part. pass. Dan. 2:9, מלה "a lying and corrupt word." Neutr. שחתה *something done wickedly, a crime*, Dan. 6:5.

שחת f. with suff. שחתם Ezek. 19:4, 8 (from the root שח, like נחח, from the root נחח), *a pit*—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially *the sepulchre*, Ps. 30:10; Job 17:14 [?]; 33:18, 30. ירד שחת *to go down into*

the grave, Job 33:24; Psalm 55:24; עבר בשחת *to perish in the grave*, Job 33:28. ראה שחת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below] 49:10.—LXX. often render שחת by διαφθορά (as if it were from שחח διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שחת should be taken in the sense of *corruption*, from שחת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רפה, and שחת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. איש בן עץ Psa. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שחת m. signifying *corruption*, from שחת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שח fem. (for שחח, Arab. سحط), *acacia, spina Egyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schottendorn), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottendorn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. de Water, t. i. page 260.

Pl. שטים—(1) *acacias*, whence שטים *acacia wood*, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נחל השטים (valley of Acacias), Joel 4:18.

שח TO SPREAD OUT, TO EXPAND (Syr. سَح, Arab. سَطَح, Ethiop. ሰጥሐ: id.). Job 12:23, שח לגוים "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, to spread out (one's arms), Ps. 88:10.

Derivatives, משח, משח.

שח m. (taken from Piel), *a whip, a scourge*, Josh. 23:13, i. q. שח.

שח fut. שח.—(1) TO GUSH OUT, TO FLOW

שחח abundantly, *Psa.* 78:20. **שחח** an overflowing shower, *Eze.* 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, *Isa.* 30:28; 66:12; metaph. of an army, *Dan.* 11:10, v6, 40. Followed by an acc.—(a) *to overwhelm* any thing, *Jer.* 47:2; and more strongly *to overwhelm and swallow up with water*. *Psa.* 69:3, **שחח** "the flood has swallowed me up;" verse 16; 124:4; *Isaiah* 43 1; *Cant.* 8:7.—(b) *to sweep away with a flood*, *Isa.* 28:17; *Job* 14:19, "the flood sweepeth away the dust of the earth;" *Eze.* 16:9; and on the contrary—(c) *to bring in as with a flood*. *Isa.* 10:22, **שחח** "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. **שחח** is accus. governed by the verb **שחח**—(d) *to wash* any thing, *Lev.* 15:11; 1 *Kings* 22:38.

(3) Metaph. *to rush swiftly* (as a horse), *Jer.* 6:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), *Dan.* 11:22.

(2) *to be washed*, *Lev.* 15:12.

PUAL, i. q. **Niph.** No. 2. *Lev.* 6:21. Hence—

שחח and **שחח** m. (1) *effusion, outpouring*, e. g. of rain, *Job* 38:25; of a torrent, whence metaph. *Prov.* 27:4; **שחח** "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, *Psa.* 32:6; *Nah.* 1:8; *Dan.* 9:26; **שחח** "his end (cometh) as a flood," i. e. suddenly (compare **שחח** *Hos.* 10:15.) Metaph. used of an overflowing army, *Dan.* 11:22.

שחח Arab. **سطر** to write, whence **Part.** **שחח** *pr.* a scribe. (LXX. *γραμματεὺς, γραμματοεισ-αγισ.* Syr. **ܫܬܪܐ**), hence from the art of writing having in very ancient times been especially used forensically (compare **שחח** letter *d*, **كاتب** a scribe and **ساطر**, Gr. *γράφειν, γραφεσθαι*), a magistrate, *prefect of the people* (comp. Arab. **سيطر** to excel in any thing followed by **علي** a prefect. *Targ.* **סטר**, Vulg. *magister, dux, exactor*. Specially, **שחח** is used of—(a) the prefects of the people of Israel in Egypt, *Ex.* 5:6—19; and in the desert, *Nu.* 11:16 (used of the seventy elders); *Deuter.* 20:9; 29:9; 31:28; *Josh.* 1:10; 3:2; 8:33; 23:2; 24:1. —(b) magistrates in the towns of Palestine, *Deut.* 16:18; 1 *Chr.* 23:4; 26:29; 2 *Chr.* 19:11; 34:13. Used of the superior magistrates, *Prov.* 6:7; and

2 *Ch.* 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שחח (or rather **שחח**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **שחח**) *Ch. Dan.* 7:5, a side. (In *Targg.* **שחח**, Syr. **ܫܬܪܐ** id., Arab. **شطر** side of any thing.)

שחח (*γραμματικός*), [*Shitrat*], *pr. n. m.* 1 *Ch.* 27:29 כתיב קרי.

שי m. (for **שי**, like **שי** valley, for **שי** for **שי**), a gift, present, so called from its being brought (see the root **שי**), in this phrase **שי** to bring gifts, *Psa.* 68:30; 76:12; *Isa.* 18:7.

שי or **שי** an unused root, Arabic **شي** to will, *Conj. II.* *to bring, to impel*. Hence apparently **שי**, for **שי**.

[**שי**] *pr. n. m.* *Sheva*, 2 *Sam.* 20:25 כתיב, see **שי**.

שיחח ("overturning," from the root **שיחח**). [*Shihon*], *pr. n.* of a town of Issachar, *Josh.* 19:19.

I. **שיחח** f. (from the root **שיחח**) *return*, and concr. *those who return*, *Psa.* 126:1.

II. **שיחח** (for **שיחח**, from the root **שיחח**) f. *dwelling*, 2 *Sa.* 19:33.

שיחח an uncertain root, to which apparently may be referred fut. apoc. **שיחח** (of the form **שיחח**), *Deut.* 32:18. LXX. *ἐγκατέλιπες*. Vulg. *dereliquisti*; in the other hemistich **שיחח** (hast forgotten). Apparently **שיחח** signifies the same as **שיחח**, **שיחח** to forget, to neglect; whence **שיחח** want of care, **שיחח** between two vowels being changed into **שיחח**, as is often done, compare **שיחח** and **שיחח**, **שיחח** and **שיחח** to adorn, **שיחח** and **שיחח** to be raw (flesh); also **שיחח** for **שיחח**; and also compare the same change of the letter **שיחח** in **שיחח** (vulture), **שיחח**; unless **שיחח** be rather taken from the verb **שיחח** itself, as if contracted from **שיחח** (for **שיחח**, compare **שיחח** *Jer.* 18:23, for **שיחח**), compare **שיחח** for **שיחח**. Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside, *bey Seite legen*); for the root **سوى** answers to the Heb. **שיחח**.

sing of any one, Isaiah 5:1. — (c) followed by *ל* to *sing concerning* any one, Ps. 138:5 (compare *ל* דבר). — (d) followed by *על* of the person to whom any one *sings* as it were in song, before whom one *sings*. Job 33:27, *יִשָּׁר עַל אֲנָשִׁים* "he sings, before men," cries out among men. Pro. 25:20, *שָׂר בְּשָׂרִים עַל לִבָּדָע* "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare *ענה* No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, *ל* שיר *to sing*. Zeph. 2:14; Job 36:24, *אֲשֶׁר שָׂרוּ אֲנָשִׁים* "which men celebrate." Part. *שֹׁרֵר* *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1. — Hence —

שיר m. — (1) *song, singing*. 2 Ch. 29:28, *הַשִּׁיר וְהַתְּצִיחוֹת כְּחֻצְצִיחִים* "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, *הַתְּצִיחַ שִׁיר יְהוָה* "the song of Jehovah began." Kimchi gives an incorrect explanation of שיר in this place, as *שֹׁרֵר a singer* (it would have been better *שֹׁרֵר* chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*let mutations*," we may put *שֹׁרֵר* (?). Also used of instrumental music. שיר *instruments of music*, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, *בְּשִׁיר כְּנַעֲנִים* "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. קִינָה). שיר השירים Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, *עֲדֵי עֲדִים* (most beautiful ornament) Eze. 16:7; *שָׁמַיִם הַשְּׁמַיִם* (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to שיר יִירֹדָה Ps. 45:1.

שירָה f. i. q. שיר *a song*, Deut. 31:19, seq.; Ps. 8:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירֹת Am. 8:3.

שִׁישׁ Syr. *شيشا* white marble, 1 Chron. 29:2, from the root שיש to be white; compare שיש No. 1.

שִׁישָׁה [Shisha], see שִׁישָׁה.

שִׁישַׁק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesacchis, the first of the two and twentieth dynasty of Manetho.

שִׁית fut. יִשֵּׁת, apoc. יִשֵּׁת, inf. absol. שִׁית Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. *συνίστα*, but less frequently used. (Allied roots in Hebrew are שָׁטַח and שָׁחַת, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἵζομαι*, fut. *ἰδοῦμαι* (root *hed*); Lat. *sedere*; Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στά-ω*, *ἵστημι*, *sta-re*.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. *to set a watch* (watchmen), Psal. 141:3; any one on a throne (לְכֶסֶף), Ps. 132:11; to place a crown on a head (שִׁית עֲטֹרַת לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, *שָׁמַיִ בְּאֲדֹנֵי כֶסֶף*, "I have put my trust in the Lord." Specially — (a) *to arrange, set in order*, an army, but always with the omission of the acc. *מִחְנֶה* (compare Josh. 8:2, 13); *אִף* *stellen, to set selves* (in array), Isa. 22:7. Ps. 3:7, *אֲשֶׁר קָבַיְתָה שְׁתִּי עָלַי* "who have set their camp around against me." — (b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and *ל* Ps. 45:17; followed by *על* of thing, *to appoint* any one over anything, Gen. 41:33. — (c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world." — (d) *שִׁית מִקְשָׁם* *to set snares, lay snares* (Schlingen, Sprentel auffstellen), i. e. to plot, Ps. 140:6. — (e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (חֶפֶץ), Job 14:13. Ellipt. and impers. Job 38:11, *וְהָיָה בְּנֶאֱמָר וְלֹא יָדָע* "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves." — (f) followed by an acc. of pers. and *ל* of place, *to put or set* any one in any place (*wohin versetzen*). Psal. 88:7, *שָׁמַיִתָּה בְּבוֹר תַּחְתִּיּוֹת* "thou hast placed (cast) me into the lowest pit." Once, followed by *ל* of pers. and *ל* of place, Psal. 73:18, *בְּתַלְמוֹת מַיִם תִּשֵּׁת לִי* "thou hast set me in slippery places;" compare Psal. 12:6, *וְיָשִׁיתָ לִּי בְּיָמִי* "I will put in safety (id. *verse* in *Sicherheit*) (i. e. I will make secure) the oppressed." A little different is *שִׁית פ' ב'* *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:24, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, *אֵיךְ אֲשִׁיתָ בְּבָנִים* "how (i. e. in what

honour, shall I set thee amongst my children!"—(g) followed by על to collect, put together, Gen. 30:40.—(h) שית פ' עם to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, בל יאָהר חתח, רגלי "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, ותשיתהו בתיקה, and placed it in her bosom," Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שית of birth). Specially—(a) שית יד על to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שית עם יד to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שית ממיני sc. ידך "take from me," sc. the hand.—(b) followed by פ to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; שיתבו ישיח מרקה "he puts (holds, cherishes) fraud in his breast.—(c) שית עליו עדי to put on ornaments (ben ḥṣmud anlegen), Ex. 33:4. Compare the noun שית.—(d) followed by an acc. of thing, and על of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by ל of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שית לפני לנגוד to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שית על עפר בצר "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שית פנים אל to turn one's face in any direction, Num. 24:1.—(b) שית עינים followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שית לב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by אל to any thing, to regard any thing, Job 7:17; Pro. 27:23; ל Ex. 7:23; 1 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=wasu machen), followed by two acc. Isa. 5:5; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and ל Jer. 2:15; 13:16;

followed by an acc. and פ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עשה, as שית ארות to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; imper. Hosea 6:11, שית קציר לך "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by על to be laid upon, Ex. 21:30.

Derivatives, שית, שית, pr. n. שית.

שית m. with suff. שיתו a thorn, coll. thorn Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שית is for שנת the Medial Nun being softened, like בית for בית, εἰς for εἰς, εἰς for εἰς, from the root שנת, whence שן fem. שנת, compare שנת from שנת, שנת from שנת. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שית); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שית m. attire, dress, Prov. 7:10; Psalm 73:6 Compare the root No. 2, c.

שית see שית.

שכב fut. ישכב, inf. שכב with suff. שכבה Genesis 19:33, and שכבה (from שכב), Deu. 6:7; imp. שכב, with ה parag. שכבה TO LIE, TO LIE DOWN. (Syr. Ch., and Æth. ܫܚܒ id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כב, כף, which has the power of bending, inclining oneself, compare under כפף, Gr. Lat. κύρω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of :אחזרה,

2 Sa. 12:16.—(d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, *וַיָּשָׁב עַם אֲבוֹתָיו* 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, *מָאֵן שָׁכַבְתָּ* "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. *שָׁכְבִי קֶרֶר* those who lie in the grave, Ps. 88:6.—(e) used of those who lie with a woman, followed by *עִם* Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and *אִתָּה* Gen. 35:22; 1 Sa. 2:22; with suff. *אִתָּה* Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in *קרי* (where in the text there is *שָׁכַב*). Hence—

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

PUAL, id. Jer. 3:2 *קרי*.

HIPHAL—(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out a vessel* (i. q. Arab. *سكب* to pour out, see above as to this meaning), Job 38:37.

HOPHAL *הִשְׁכַּב*, part. *מִשְׁכָּב* *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, *שָׁכַבְתָּ, שָׁכַבְתִּי, מִשְׁכָּב*.

שָׁכַב f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(a) of dew, Ex. 16:13, 14.—(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שָׁכַבְתָּ f. i. q. the preceding, letter *b*; whence *נָתַן* *לְאִת־שָׁכַבְתָּ* to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also *נָתַן* *לְאִת־שָׁכַבְתָּ לְרַע אֵל* Lev. 18:20.

שָׁכַח a doubtful root, according to Jo. Simonis the same as *שָׁנָה*, Æth. ሰቀደ: *TO WANDER*. Hence—

HIPHAL, part. Jer. 5:8, "like well-fed (libidinous) horses *מִשְׁכָּבִים* wander" (compare Jer. 2:23; Pro. 7:11, and *שָׁנָה* No. 1). But perhaps it is better, with the Hebrew interpreters, to take *מִשְׁכָּבִים* in this passage as part. Hiphil of the verb *שָׁכַב*, put in the singular adverbially for *מִשְׁכָּבִים*; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. *שָׁכִיחַ*.

שָׁכַל (root *שָׁכַל*) m.—(1) *bereavement, metaph.* Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:17.

שָׁכַל m.—(1) *bereaved*, whether of children Jer. 18:21, or of young, used of a she-bear 2 Sam. 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר, שָׁכַר m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. *שָׁכָרָה* 1 Sa. 1:13.

שָׁכַח and *שָׁכַח* (Isa. 49:14; Pro. 2:17), fut. *שָׁכַח* *TO FORGET* (perhaps cognate to the verb *שָׁכַח*), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by *לֹא* with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13. Job 28:4, *לִשְׁכַּחִים מִנִּי רֶגֶל* "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, *לֹא תִשְׁכַּח מִפִּי יִרְעוּ* "this song shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and—

HIPHAL, Jer. 23:27, *to cause to forget*.

*HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכַח m. *forgetting, forgetful*, Isa. 65:11. Pl. const. *שָׁכַחִי* Ps. 9:18.

שָׁכַח Ch. *to find*.

ITHPEAL, *הִשְׁתַּכַּח* *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL, *הִשְׁכַּח*—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַח (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [*שָׁכַח* is the reading of some copies].

שָׁכַךְ (kindred to the root *שָׁכַח*) inf. *שָׁךְ*—(1) *TO INCLINE ONESELF, TO STOOP* (as one who sets snares), Jer. 5:26.

(2) *to subside as water*, Gen. 8:1; *to be appeased as anger*, Esth. 2:1; 7:10.

HIPHAL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. *יִשְׁכַּל* *TO BE BEREAVED* of children, *to be childless* (Arab. *تَكَلَّ*, Aram. *תַּכַּל*), followed by an acc. Gen. 27:45, *וְיִשְׁכַּל וְיִשְׁכַּח* "why should I be bereaved of both of them?" Gen. 43:14, *וְיִשְׁכַּח וְיִשְׁכַּח* "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass *שָׁכַל* bereaved of children, Isa. 49:21.

PIEL שכל—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(b) of a sword as consuming the youths, Deut. 32:25, *מחור תשכל החרב* "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. *משכלת* subst. *abortion*, 2 Ki. 2:21.

HIPHIL שכל—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where *משכליל* should be read, not *משכליל*).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

שכלים m. pl. *bereavement*, Isa. 49:20.

שכלל see **כלל**.

שכל not used in Kal.

HIPHIL השכל—(1) *to rise early in the morning*, either with addition of *בבקר* Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps to *put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from *שכל*, *Aeth. ḥḥṣ*: to put a load on the shoulders, Matt. 23:4; comp. Ch. *שכל*, *καταλύω*.) Followed by *ל* to get up early to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, *שכל בליל* "the dew disappearing early." Hos. 13:3. Hence inf. absol. *השכל* adv. *early*. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, *אמר אליכם השכל ודבר* "I have spoken to you earnestly." Jer. 11:7, *כי הער העירתי השכל* "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, *השכלו השחיתו עליהם* "they earnestly acted wickedly." Once inf. in the Ch. form *השכל* for *השכל* Jer. 25:3. For Jer. 5:8, see under *שכל*.

שכל m. in pause *שכל* Psal. 21:13; with suffix *שכלי*—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) the hinder part of both shoulder-blades, or the upper part of the back next below the neck; a word, therefore, only used in the singular, differing from *קנה*. See Job 31:22, *קנהי קנהי* "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. *ה* is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form *שכלה* = *שכל*. (This word appears to be a primitive, like *מא* nouns implying members of the body, and the *שכל* appears to be derived hence). It is—

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase *שכל* under the word *ל*. Zeph. 3:9, "to serve God *שכל* with one back," i.e. with one mind, *συσυμμόρ*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. *ܡܥܬܐ*, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, *מזרח שכלי* "the rod (which threatened) his shoulder." Used also—

(c) in the phrase, *שכל הנה* to turn the back, used of one going away, 1 Sam. 10:9 (comp. *שכל* Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Psal. 21:13, *שכלו* Vulg. "*quoniam pones eos dorsum*," i.e. thou causest them to turn their backs (compare *שכל* Psalm 18:41). LXX. *ὁρθεῖς αὐτοὺς νῶτον*.

(2) metaph. a tract of land (pr. elevated, as if a back), like the Arab. *مَنْبَك* a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called *نابلس Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Συχεμ* (compare Acts 7:16). Vulg. *Sichem*. With *ה* parag. *שכלה* to Sichem, Hos. 6:9. See Relandi Palæstina, page 1004—10. —(b) a Canaanite, Gen. 33:19; 34:2, seqq.

שכל ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is *שכלי* Num. loc. cit.

שכלה according to some i.q. *שכל* Job 31:22; but see above *שכל*.

שכל שכל fut. *שכל*.—(1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) to lie down, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, —

camped, Num. 24:2, of clouds overshadowing any day, followed by אל Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, שְׁכַנָּהּ לֹא בֵיתָהּ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سكن id.), followed by פ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שָׁכַן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שָׁכֵן who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְשָׁכַן בְּתוֹכָם "and (the people) shall inhabit in their own place;" Deut. 33:16, שְׁכֵנִי סִנֵּה "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, לָהּ שָׁכְנָה לָהּ "to dwell for oneself."—Part. pass. שֹׁכֵן act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see שָׁכַן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, שֹׁכְנִיתָ עִצְמוֹתַי dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. שָׁכַב, No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שָׁכַן שְׁמוֹ i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁמַם שְׁמוֹ under No. 1, f. Hence may be explained Ps. 78:60, אֶתֵּל שֶׁכַּן בְּאֶרֶם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHIL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, קְבוּדִי לְעִיר שָׁכַן "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, שָׁכַן—שְׁכִינִיָּה—שָׁכַן.

שָׁכַן Chald. id., Dan. 4:18.

PAEL שָׁכַן to cause to dwell, Ezr. 6:12.

שָׁכַן constr. שָׁכַן Hos. 10:5; fem. with suff. שְׁכִינָתָה Ex. 3:22; plur. שְׁכִינֹתָ Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. שְׁכֵנִי m, a dwelling; once found Deut. 12:5.

שְׁכִינִיָּה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniah], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכִינִיָּה.

שְׁכִינִיָּה (id.) [Shechaniah], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. שָׁכַר; Arab. سكر—(1) TO DRINK TO THE FULL (i. q. דָּוָה), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by שָׁכַן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nuh. 3:11. Compare שָׁכַר, Part. pass. שְׁכָרָה drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHIL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שָׁכַר—שְׁכָרָה—שָׁכַר.

II. שָׁכַר (kindred to שָׁכַר) to hire, to reward, see שָׁכַר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 334). Arab. سكر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other יַיִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִצְדָּה מִיָּיִן.

שְׁכָרָה m. drunkenness, Eze. 23:33; 39:19

שְׁכָרָה ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלַח No. II.

שֶׁל a particle of the later Hebrew, blended from the prefix **שֶׁ**, i. q. **שֶׁלְּ** and **לְ**. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare **שֶׁלְּ** under **שֶׁלְּ** A, No. 3); in the O. T. it only occurs with prefix.

(1) **שֶׁלְּ** on account of, i. q. **שֶׁלְּ** (p. xc, A), Jon. 1:7, **שֶׁלְּ** "on account of whom," for which there is, verse 8, **שֶׁלְּ**. Verse 12, **שֶׁלְּ** "on account of me." To this answers the Aram. **שֶׁלְּ** compound of **שֶׁ** and **לְ**.

(2) **שֶׁלְּ** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, **שֶׁלְּ** **שֶׁלְּ** **שֶׁלְּ** "in whatsoever a man labours (i.e. how much soever, he labours) yet he does not find." It answers to the Aramaean particle **שֶׁלְּ**, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read **שֶׁלְּ**, which excellently suits the sense.

שֶׁלְּ m. adj. *tranquil*, Job 21:23, compounded of two synonyms, **שֶׁלְּ** and **שֶׁלְּ**, or else formed wholly from the latter, by insertion of the letter **לְ**, compare **שֶׁלְּ** and **שֶׁלְּ** to be hot.

שֶׁלְּ not used in KAL.—Aram. **שֶׁלְּ** is i. q. **שֶׁלְּ** to break (a vessel, a sword), so as to make notches (*Sharten*) on the edge and margin; Chald. **שֶׁלְּ** Pael, to join together, to connect; whence **שֶׁלְּ** steps or rounds of a ladder, so called from joining together (*bie Spalten*). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (*inrin- anbergsapfen*), from tenons resembling teeth or notches (compare architect. term, *Verzahnung*).

PUAL, part. Ex. 26:17, "two tenons (*zapfen*) (there shall be) to each board **שֶׁלְּ** **שֶׁלְּ** joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. *ἀντιπρόσῆκοντες ἑκαστῷ τῷ ἑτέρῳ, opposite one to another*. Hence—

שֶׁלְּ m. plur. pr. *joinings, joints at the corners* (of a pedestal); hence *ledges or borders*, covering joints, 1 Ki. 7:28, 29.

שֶׁלְּ m. SNOW, Job 24:19; Ps. 147:16. (Arab. **شَلْج**, Aram. **شَلْج**.) Hence is a denom. in—

HIPHAL, **שֶׁלְּ** to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under **שֶׁלְּ**, Ps. 68:15, "when the Almighty scattered kings in it (the earth), **שֶׁלְּ** it was snowy" (with the bodies of the slain, compare *Æn. v. 865; xii. 36,*

campi ossibus albert), like snow "in Moun: Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare **שֶׁלְּ** IV. to make joyful (prop refresh).

I. **שֶׁלְּ** and **שֶׁלְּ** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. **שֶׁלְּ** Job loc cit., fut. **שֶׁלְּ**. (Arab. **سَلَا** to be tranquil and secure in mind. Kindred roots are **שֶׁלְּ** and **שֶׁלְּ**, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as *συχλην*, quiet, ease, Lat. *sileo*=**שֶׁלְּ**, and *salvus*, **שֶׁלְּ**.)

Derivatives, **שֶׁלְּ**, **שֶׁלְּ**, **שֶׁלְּ**, **שֶׁלְּ**.

II. **שֶׁלְּ** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHAL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, **שֶׁלְּ**, **שֶׁלְּ**, and **שֶׁלְּ**.

III. **שֶׁלְּ** i. q. **שֶׁלְּ** TO DRAW OUT. Hence many derive fut. apoc. **שֶׁלְּ** (for **שֶׁלְּ**), Job 27:8, **שֶׁלְּ** "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. **שֶׁלְּ**). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes **שֶׁלְּ** to be contracted for **שֶׁלְּ** he asks, compare Arab. **سَلَّ** **سَلَّ**, although, if this were adopted, we should apparently read **שֶׁלְּ**.

Derivative, **שֶׁלְּ**.

שֶׁלְּ Ch. to be safe, secure, Dan. 4:1.

שֶׁלְּ Ch. error, Dan. 3:29 כחב, i. q. **שֶׁלְּ**, **שֶׁלְּ**.

שֶׁלְּ (i. q. **שֶׁלְּ** "prayer," compare 1 Sa. 1:17) [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. **שֶׁלְּ** Num. 26:20.

שֶׁלְּ pr. n. of a town, see **שֶׁלְּ** No. 2.

שֶׁלְּ f. *flame*, from the root **שֶׁלְּ**; whence the Chald. and Syriac **שֶׁלְּ**. Job 15:30; *Emk* 21:3; Cant. 8:6, **שֶׁלְּ** (in other copies conjointly **שֶׁלְּ**, and without Mappik **שֶׁלְּ**, without change of sense) "the flame of Jehovah," i.e. lighting.

שֶׁלְּ once **שֶׁלְּ** Job 91:23, and **שֶׁלְּ** Jer. 49:31

m. **שלח**, f. pl. constr. **שלח** (from the root **שלח** No. I). — (1) *safe, secure*, 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare **שלח** No. 2, Eze. 23:42.

שלח m. *tranquillity, security*, Ps. 30:7.

שלח see **שלח**.

שלח see **שלח**.

שלח f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49. Pl. **שלחות** whilst thou wast living securely, Jerem. 22:21. **שלח** in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i. e. unexpectedly, suddenly, like the Chald. and Syriac **שלח**, compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See **שלח**.

שלח f. Chald. *security*, Dan. 4:24.

שלוחים m. pl. *dismissal, sending away*—(a) of a wife, *divorce*, Ex. 18:2; hence *a bill of divorce*, metaph. Mic. 1:14. — (b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare **שלח** Jud. 12:9.

שלום m. (from the root **שלם**)—(A) adj. *whole, entire*, i. e. —

(1) of body, *healthy, sound*, Gen. 43:27; **השלום** **אבי** "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; **אין שלום** "there is nothing entire (i. e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. **سلام**), Deuter. 29:18; 1 Sam. 16:4;

השלום בא? "dost thou come in peace?" (the answer is **שלום**) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) **השלום?** (once without ה: **שלום** 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is **שלום**, Gen. loc. cit. compare 43:28. Hence—

(b) **שאל לך שלום** to ask any one concerning health and welfare, i. e. to salute any one (see under the word **שאל** No. 3, b, compare 2 Sam. 11:7; **ושאל** **דוד** **לשלום המלחמה** "and David asked how the war

went on"), also **ראה את שלום ב'** to see how any one fares, Gen. 37:14; **ירד ונר** Esth. 2:11; **נר ונר** 1 Sa. 17:18; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) **לשלום** 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. *ὑπαγε εἰς εἰρήνην*, Mark 5:34; and *πορεύου εἰς εἰρήνην*, Luc. 7:50; on the other hand—

(d) **לשלום** **לך**, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times **אל תירא**, compare 1 Sam. 20:21; **פי שלום** **לך** "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, **שלום**, compare 1 Chron. 12:18. (In Arabic **السلم عليك** *es-salām 'aleika*, and in Syriac **ܡܠܚܐ ܕܚܝܬܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound), opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; **קרא לשלום** to invite any one to peace, i. e. to offer peace, Deu. 20:10; Jud. 21:13; **קנה שלום** to accept the offered peace, Deu. 20:11; **עשה שלום** to make peace with any one, Jos. 9:15; Isa. 27:5; **איש שלום** a peaceful man, Psalm 37:37; **דברי שלום** words of peace, Deu. 2:26.

(3) *concord, friendship*, **איש שלומי** my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7. **דברי שלום** those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שלום [*Shallum*] see **שלם**.

שלום *retribution*, see **שלם**.

שלח (perhaps a corruption for **שלם**) [*Shallum*] pr. n. m. Neh. 3:15.

שלש three, see **שלש**.

שלח or **שלח** Chald. f. *error, fault*, Dan. 6:5; Ezr. 4:22; from the root **שלח** No. II.

שלח fut. **שלח**, inf. absol. **שלח**, const. **שלח**, once **שלח** Isaiah 58:9.—(1) TO SEND (LXX. *ἀποστέλλω*, *ἐξαποστέλλω*). Const.—(a) absol. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. **שלח** **לך** send, Nu. 13:2); once in the later Hebrew followed by ? of pers. 2 Ch.

7:7.—(c) followed by אל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely אֶלְכֶּם the Ch. עַל Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix בְּיָד 1 Kings 2:25, וַיִּשְׁלַח הַמֶּלֶךְ בְּיָד בְּנֵיָהוּ "and the king sent, by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שְׁלַח נָא בְּיַד-הַשָּׁלַח "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אַבְשָׁלוֹם אֶת-אֲחִיתּוֹפֶל מַעֲרֹו מְנִיָּה "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (fagen lassen, entbieten). Prov. 26:6, שְׁלַח דְּבָרִים בְּיַד כְּסִיל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שְׁלַחָהּ אֶל-חַמְטָה לְאִמֶּר "she sent these words to her father-in-law" (sic fies ihm fagen). 1 Ki. 20:5; 2 Ki. 5:8; without אִמֶּר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עַד-רַמְקוֹם אֲשֶׁר-שְׁלַחְתָּ אֵלַי "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, "(and he) told David אֶת-כָּל-אֲשֶׁר-שְׁלַחְתָּ יוֹאָב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(1) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פִּיד שְׁלַחְתָּ בְּרָעָה "thou lettest thy mouth go (as if unbridled) to evil." Pregn. יָד לְשַׁלַּח to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χεῖρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (פִּחַ an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (פִּחַ an etwas vergreifen), Ex. 18:7; Esth. 9:10; Ps. 125:3; Daniel 11:48.—(c)

שְׁלַח יָד אֶל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes יָד is omitted. Psa. 18:17, וַיִּשְׁלַח מִקְרָוֹם to stretch (the hand) from on high, followed by אֶל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שְׁלֹחַ stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. נִשְׁלַח Est. 3:13.

PIEL שְׁלַח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אֶל Eze. 14:19; עַל Ezek. 5:17. שְׁלַח קֶרֶן is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. לו, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see חֲפָשִׁי), to set out a daughter, give in marriage; more fully שְׁלַח חֲדָצָה Jud. 12:9; also to accompany one departing, to send him on his way (πρωτεύειν). Gen. 18:16; 31:27; followed by ל and בְּיָד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שְׁלַח דָּבָר לְשַׂחַת to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שְׁלַח־יָדִים Job 30:12, וַיִּנְלִי שְׁלַח־יָדִים "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; אֶת-בְּנֵי-יִשְׂרָאֵל forsaken, Isaiah 27:10; Prov. 29:15, וְנָשַׁח יָתֵם "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled*. Isa. 16:2, מִן־מְשָׁלָה "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by פ), Job 18:8.

HIPHI, i. q. Piel No. 1, *to send* a plague, a calamity; followed by פ Lev. 26:22; Am. 8:11.

Derivatives, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה.

שָׁלַח fut. שְׁלַח Unald. — (1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by פ of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by יָד *to extend the hand*, Dan. 5:24; followed by ל *to attempt* any thing, Ezr. 6:12.

שָׁלַח m. with suff. שְׁלַח — (1) *a weapon, missile*, as sent against an enemy; Arab. سِلَاح and سِلَاح coll.

arms; specially a sword; سَالِح armed; سَلَح Conj. V., *to arm oneself*, 2 Ch. 32:5; 23:10; Joel 2:8. עָבַר שְׁלַח *to perish by the weapon* (of death), Job 33:18; 3^d:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [Selah, Shelah], pr. name — (a) of a son of Arphaxad, Gen. 10:24; 11:12. — (b) of an aqueduct and pool near Jerusalem, which appears to be the same as שְׁלַח (which see) Neh. 3:15. Vulg. Siloe.

שָׁלַח (for שְׁלַח; as this noun is written in Chaldee, of the form שְׁלַח, שְׁלַח a sending of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. ἰέναι πόον, Il. xii. 25) with the art. הַשְׁלַח [Siloah], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also שְׁלַח Neh. 3:15, and שְׁלַח (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render שְׁלַח; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name Σιλωάμ; and so, Joh. 9:7 (where this name is rendered ὁ ἀπεσταλμένος; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שָׁלַח fem. plur. shoots, sprouts, Isa. 16:8; see the root No. 3.

שְׁלִיחַ (perhaps, "armed"), [Shilhi], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שְׁלִיחִים ("armed men"), [Shilhim], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שְׁלַח plur. שְׁלַחֹת m. a table, so called from its being extended, spread out (see the root No. 3, and Gr. τανύειν τράπεζαν, Od. x. 370), Ex. 25:23, seqq. שְׁלַח עֵד to spread a table, Psal. 23:5; Prov. 9:2. שְׁלַח הַפָּנִים Nu. 4:7; and in the later Hebrew, שְׁלַח הַפָּנִים 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see שְׁלַח No. 2. שְׁלַח הַיְהוָה the table of Jehovah, i. e. the altar, Mal. 1:7. אֲכָלִי שְׁלַחֲךָ those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for אֲכָלִים עַל שְׁלַחֲךָ 2 Sa. 9:11.

שָׁלַח fut. שְׁלַח a word of the later Hebrew — (1) *to rule* over any one, followed by פ Ecc. 2:19; 8:9; and עַל Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by פ Est. 9:1. (Arab. سَلَط to be hard, vehement, whence שְׁלִיט No. 1, שְׁלִיט; the power of ruling appears only in the derivative nouns, as سُلْطَان power, hence the concr. Sultan. To this appears to answer Germ. (hatten).

HIPHI — (1) *to cause to rule*, Ps. 119:133.

(2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare מִשַׁל Ex. 21:8.

Derivatives, שְׁלִיט, שְׁלִיט, שְׁלִיט.

שָׁלַח fut. שְׁלַח Chald. — (1) *to rule, to have dominion*, followed by פ over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27. (2) followed by פ *to rush* upon any thing, ibid., 6:25.

APHEL, *to cause to rule, to make ruler*, followed by פ over any thing, Dan. 2:38, 48.

שָׁלַח, only plur. שְׁלַחֹת constr. שְׁלִיט m. a shield

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שלים), 2 Sam. 8:7, שְׁלֵטֵי הַזָּהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons שְׁלֵטֵי הַשָּׁלֵטִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטֵי וְקַמְחִיָּה in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שְׁלֵטֵן masc. *powerful*, Ecc. 8:4; followed by 3 *having power*, over any one, verse 8.

שְׁלֵטֵן Chald. *lord, magistrate*, Dan. 3:2.

שְׁלֵטֵן constr. שְׁלֵטֵן Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, שְׁלֵטֵן מְלִכְוִתִּי "in all my dominion." Plur. *kingdoms*, 7:27. Arab. سلطان fem. *dominion*, and constr. *lord, king, sultan*.

שְׁלֵטֵת f. see שלים No. 1.

שְׁלֵי in pause שְׁלֵי masc. (from שְׁלֵה No. I), *tranquillity, silence*. 2 Sam. 3:27, שְׁלֵי *tranquilly*, i. e. privately.

שְׁלֵה f. *afterbirth*, which comes from the womb after the birth, from the root שְׁלֵה No. III. Arabic سَلَى membrane, in which the fœtus is enveloped, Conj. II, to extract this membrane. Deut. 28:57. Talmud. שְׁלֵה, סְלֵה afterbirth.

שְׁלֵי & שְׁלֵי i. q. שְׁלֵי, which see.

שְׁלֵי m. שְׁלֵי f. (for שְׁלֵי, for י is lost in inflexion) —

(1) *hard, vehement*, i. q. سَلِط, and fem. שְׁלֵי Arabic سَلِطَة an imperious and impudent woman. Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שְׁלֵי Chald. — (1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by 3 of thing. Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by 3 with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

שְׁלֵי & שְׁלֵי (with Kametz impure), m. — (1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see אֵיפָה), i. q. μέτρον, whence the LXX. commonly renders אֵיפָה τρία μέτρα (comp. Gr. ἡ τριάρτη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, שְׁלֵי "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστῆς), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלֵשׁ עָלֵיהֶם and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστῆς, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thea. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστῆς, one of three men who formed a row in a tragic chorus. — Their captain is called שְׁלֵי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, שְׁלֵי הַמֶּלֶךְ, the same person appears also to be the שְׁלֵי הַמֶּלֶךְ, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שְׁלֵי Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלֵי m. שְׁלֵי f. pl. שְׁלֵי (from שְׁלֵי, *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלֵי subst. *chambers* of the third story, Gen. 6:16. — Fem. specially is — (a) *a third part*, Nu. 15:6, 7; 2 Sam. 16:2 — (b)

with ה parag. **שְׁלִישִׁית** adv. *the third time*, Eze. 21: 19.—(c) *the third day, on the third day*. 1 Sam. 30:12; **שְׁלִישִׁית הַשְּׁלִישִׁית** “at this time to-morrow (or) the third day.”—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see **שְׁלִישִׁית** page DCV, A.

שָׁלַךְ not used in Kal (cognate to **שָׁלַח**).

HIPHIL—(1) TO CAST, TO THROW, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to **שָׁמַר** to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to **קָבַץ** to collect). Const. followed by **לָא** of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by **אֶת** Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by **לָא** of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, **שָׁלַךְ אֶתְּיָדָיו** “he will cast upon him,” sc. arrows, he will shoot at him; followed by **לָא** *to cast anything (to a dog)*, Exod. 22:30; followed by **מִן** of place, *to cast (any person or thing) out of a place*, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, **מִשְׁנֵי אֶשְׁלִיךְ מִפִּי** “from his teeth I plucked the prey;” followed by **מִמֶּנּוּ**, **שָׁלַךְ** *to cast away, throw off* (von sich werfen), Ps. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a) **שָׁלַךְ נַפְשִׁי מִבְּנֵי חַיִּים** i.e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχὴν, Il. ix. 322 (whence the Lat. *parabolanus*).—(b) **שָׁלַךְ אַחֲרָיו** Psalm 50:17, and **שָׁלַךְ אַחֲרָיו** to cast (anything) behind one, behind one's back, i.e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) **שָׁלַךְ אֶתְּיָדָיו** to cast anything upon God, i.e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) **שָׁלַךְ אֶתְּיָדָיו** God has rejected or expelled any one from his presence, i.e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, **וְתִשְׁלַכְהוּ עִצָּתוֹ** “and his own counsel shall cast him down.”

HOPHAL **שָׁלַךְ** and **שָׁלַח**—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, “thou art cast out from thy sepulchre,” but, “thou art cast out without thy sepulchre,” i.e. which was thy due); followed by **אֶת** and **לָא** of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by **לָא** *to be cast forth (delivered) to any one*, Jer. 36:30. Metaph. Ps. 22:11, **עָלִיד הַשְּׁלַכְתִּי מִבֶּטֶן** “I was cast upon thee from the womb,” i.e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שָׁלַךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. *καταράκτης*, al. *καταρράκτης*, i.e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and —.

שָׁלַכְתָּ f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. **سَلَّ** TO DRAW, TO DRAW OUT, Ruth 2:16; compare **שָׁלַל** and **שָׁלַח** No. III.

(2) *to strip off, to spoil*. (To this answer *σῦλον*, *σῦλον*, *σῦλον* *spolium*, and *σὺλάω*, *σὺλεύω*, *σὺλεύω*, *spolior*, also *σὺλλῶ* to draw off the skin, *σὺλλον* ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze. 39:10; Hub. 2:8; Zec. 2:12; **שָׁלַל שָׁלַל** to take prey. Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs **עָלָה**, as **שָׁלַל**, **שָׁלַל**; inf. **שָׁלֵל** and **שָׁלַל**, fut. **שָׁלֵל**.

HITHPOEL, **שָׁלַלְתָּ** (an Aram. form) for **הִשְׁתַּלְּתָּ** *to be spoiled*, Ps. 76:6; Isa. 59:15. Hence **שָׁלַל** and—

שָׁלַל m.—(1) *spoil, and gener. prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; **שָׁלַל דָּוִד** David's spoil, i.e. taken by David, 1 Sam. 30:20; **שָׁלַל חֶלֶק** to divide prey, Gen. 49:27; Ps. 68:13; Jer. 21:9; **שָׁלַל לִי נַפְשִׁי** “his life shall be to him for booty,” i.e. he shall be preserved alive, Jer. 38:2; 39:18. Once for **שָׁלַל אִישׁ** a spoiler, warrior, Jud. 5:30.

(2) *gain* (Ausbeute) Pro. 31:11.

שָׁלַם fut. **שָׁלֵם**—(1) TO BE WHOLE, SOUND, SAFE. (Arab. **سَلِمَ** id. Kindred is the root, **שָׁלַם**.) Job 9:4; “who has set himself against him **שָׁלַם** and continued safe?” Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from **שָׁלַם** *to have peace, friendship with any one*. Part. **שָׁלֵם** [Psa. 7:5] “my friend” i. q. **אִישׁ שָׁלֵם** Ps. 41:10. Part. pass. **שָׁלֵם** peaceable. 2 Sam. 20:19; see Pual No. 3.

PIEL, **שָׁלַם** and **שָׁלַם**—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Ps. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as לְשָׁלֵם נִמְלֵא (see נִמְלֵא No. 1), also לְשָׁלֵם לְכָל אִישׁ כְּמַעֲשָׁיו *to recompense to any one according to his works*, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. *jemanden bezahlen*). Psalm 31:24; Pro. 13:21; וְאַתָּה צַדִּיקִים תְּלַבֵּם טוֹב “but prosperity rewards (pr. *bezalt*) the righteous,” prosperity is their reward, Ps. 35:12.

PUAL — (1) pass. of Piel No. 3, *to be paid or performed* (used of a row) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; הֲיֵשֶׁת לְיִשְׂרָאֵל “behold there is a reward for the righteous in the earth, much more for the ungodly and sinner,” Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. שלם friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. יהוה עֲבָד compare Hiphil No. 2.

HIPHIL — (1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of* a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab. سَلَّمَ id.); followed by אֶת Josh. 10:1, 4; followed by עִם Deut. 20:12; 1 Ki. 22:45; but followed by לְ to submit oneself by a treaty of peace, Josh. 11:19 (Compare Arab. سلم Conj. IV., to submit oneself to the dominion of any one; specially to commit one's affairs to God; followed by الى; whence اسلام obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.

HOPHAL, *to be a friend* to any one; followed by לְ Job 5:23.

Derivatives, שלמים, שלום, שלום, and pr. n. שלמים, משלם, משלמות, משלמה.

שלם Chald., *to complete, to finish* (a work). Part. pass. שלם finished, Ezr. 5:16.

APHEL — (1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שלם m., Chald. i. q. Hebr. שלום *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שלם m. שלמה f. adj. — (1) *whole, perfect*, — (a)

i. e. of full and just number and measure, as שלם שלם a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); (where it is used of a full and just measure of sins); שלמה שלמה a full number of captives, Am. 1:6, 9.

(b) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. שלמים שלמים are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שלמים הם “they live peaceably with us;” specially יהוה עִם devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also שלם devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [Salem, Shalem], pr. n. i. q. שלם Jerusalem, as to the etymology of which, see p. CCLXVII, A, Gen. 14:18; Ps. 76:2. Josephus (Antiq. i. 10, § 2), τὴν μὲντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα. See Relandi Palestina, p. 976. (Arab. شلم, شلم id.).

שלם m. — (1) prop. *retribution, remuneration reward* (see the root in Piel No. 4); hence *thanksgiving*. זֶבַח שְׁלָמִים a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. זֶבַח תּוֹדָת שְׁלָמִים Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks Hence —

(2) such a sacrifice, Am. 5:22; plur. שְׁלָמִים Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שלם m. — (1) *retribution*, Deut. 32:35.

(2) [Shillem], pr. n. of a son of Naphthali, Gen. 46:24; called, 1 Ch. 7:13, שלם. Patron. שלמי Num. 26:49.

שלם and שלום m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שלם (“retribution”), pr. n. Shallum, borne by — (1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10–15. — (2) a king of Judah, the son of Josiah and younger brother of kings Jehoiaquin and Zedekiah; prob. the same as יהואחז No. 2, Jer. 22:11; see Rosenm. on the passage. — (3) the husband of Huldah the prophetess, 2 Kings 22:14. — (4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12 7:45; 1 Ch. 2:40, etc.

שלמה f. i. q. שלם retribution, penalty, Psa. 91:8.

שלמה ("peaceable," from שלום with the addition of the syllable מ i. q. ל, compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[שלמי Shalmi, pr. n. m. Ezr. 2:46.]

שלמי ("peaceful"), [Shelomi], pr. n. m. Nu. 34:27.

שלמיאל ("friend of God"), [Shelumiel], pr. n. m. Num. 1:6; 2:12.

שלמיהו (i. q. משלמיהו), [Shelemiah], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [Shelomith], pr. n. — (1) f. — (a) Lev. 24:11. — (b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20. — (b) Ezr. 8:10. — (c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שלמנאסר 2 Ki. 17:3; 18:9 (compare Pers. شمران "verecundus erga ignem"), [Shalman, Shalmanezzer], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. Salmanassar.

שלמנים m. pl. gifts, bribes, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שלף fut. שלף — (1) TO DRAW OUT (Ch. id., kindred to שלף No. II., שלף), as a weapon from a wound, Job 20:25; a sword from its sheath, to draw the sword, Num. 22:23, 31; Josh. 5:13, שלף החרב "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, Ruth 4:7, 8.

(3) to pluck off, or up, grass, Ps. 129:6.

שלף [Sheleph], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלש & שלוש const. שלש, before Makk. שלש (Ex. 31:11) f. and שלשה const. שלשה m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תלת). Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *teldt*, and Gr. Lat. *trēs*, *tres*. The Samaritan has the abbreviated *tri*. Ex. gr. שלש שנים three years, Gen. 11:13; שלש ערים three cities, Joshua 21:32; שלשה בנים three sons, Genesis 6:10; שלשת חודשים three months, whence כִּמְשַׁלֶּשֶׁת about after three months, Genesis 38:24 (where מן is prefixed, for כִּשְׁלֹש, and not formative, see מן page CCCCLXXXIV, A). שלש שנה in the third year (pr. im Jahre drey), 2 Kings 18:1. שלש עשרה thirteen, f. Josh. 19:6; 21:4; שלשה עשר m. Nu. 29:13. With suff. שלשתכם you three; שלשתם those three, Num. 12:4.

(2) thrice, Job 33:29.

Plur. שלשים comm. thirty, Gen. 5:16; also thirtieth, 1 Ki. 16:23, 29.

Derivatives, שלש — שלשום, שלש, שליש.

שלש ("triad"), [Shelesh], pr. n. m. 1 Chron 7:35.

שלש see שלש.

שלש PIEL (denom. from שלש) — (1) to divide into three parts, Deu. 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, שלשית בדר "and on the third day come down."

PUAL, part. משלש — (1) threefold, Ecc. 4:12; Eze. 42:6.

(2) of the third year, Gen. 15:9.

שלשים m. plur. descendants of the third generation, great-grandchildren, Ex. 20:5; 34:7. בְּנֵי שְׁלִישִׁים Gen. 50:23, children of great grandchildren, i. q. אֲבִנְפּוֹטִים abnepotes. Some have incorrectly taken שְׁלִישִׁים for the grandchildren themselves, who are called בְּנֵי בָנִים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בָנִים do not appear to be mentioned).

שלשה [Shalisha], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בעל-שלשה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שלשה ("triad"), [Shilshak], pr. n. m., 1 Chron 7:37.

שָׁלוֹם and **שְׁלֹמֹה** adv. (comp. of שָׁלוֹם = שָׁלוֹם and יוֹם), *the day before yesterday*, Prov. 22:20 [כְּחֵיב]; elsewhere always joined with **שָׁלוֹם** as **שָׁלוֹם שְׁלֹמֹה** yesterday (and) the third day, Ex. 5:8; and **שָׁלוֹם שְׁלֹמֹה** 2 Sam. 5:2, heretofore, formerly. **שָׁלוֹם** as before-time, Gen. 31:2; 2 Ki. 13:5. **שָׁלוֹם** in time past, Deut. 19:6; Josh. 20:5.

שְׁלֹמֹה [Shealtiel], see **שְׁלֹמֹה**.

שָׁם adv., THERE (Arab. **هنا** and of time **ثم**; Chald. **שָׁם**; Syriac **ܫܡܐ**). A trace of another form **שָׁם** = **שָׁם** is found in the pr. n. **שָׁם** Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *ἔκεῖ*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, **שָׁם** **אֲשֶׁר** *where*, Exod. 20:21; commonly with one or more words between, **שָׁם** **אֲשֶׁר** Gen. 13:3; 2 Sam. 15:21. **שָׁם**—**שָׁם** here, there, Isa. 28:10.—(b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence **שָׁם** **אֲשֶׁר** *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, “they have transgressed the covenant, **שָׁם** **בְּיָדֵינוּ** therein (barin, in diesem Stücke) they have rebelled against me.”

With **הַ** parag. **שָׁמָּה** (read *shammah*)—(a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, “thither shall she place her nest,” etc., comp. Ps. 122:5; Ex. 29:42).—(b) i. q. **שָׁם** *there* (so that **הַ** has a mere demonstrative power), Jer. 18:2. After a relative, **שָׁמָּה** **אֲשֶׁר** *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. **שָׁמָּה** *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. **שָׁמָּה**—**אֲשֶׁר** *whence*, Deut. 9:18.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, “that he might till the ground **שָׁמָּה** **אֲשֶׁר** *whence* (out of which) he had been taken;” 1 Ki. 17:13, **שָׁמָּה** *make*

me thence (out of that meal) a cake;” Ezr. 5:3. Pleonastically, Gen. 49:24. **שָׁמָּה** *from thence* (borthr), from the shepherd, the stone of Israel (comes),” etc.

שָׁם constr. **שָׁם**, sometimes followed by Makk. **שָׁם**, with suff. **שָׁמָּה**, **שָׁמָּה**, pl. **שָׁמָּה**, constr. **שָׁמָּה** m. (once f. Cant. 1:3, see **רִגָּה** Hophal).

(1) NAME. (Arab. **اسم**, more rarely **سم**, Eth. **ሰም**; but Ch. **שָׁם** id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root **שָׁם**, to mark with a sign, to designate, **שָׁמָּה** sign, stigma, mark with which any one is marked. From the noun are derived **שָׁמָּה**

Conj. II., **שָׁמָּה**, **שָׁמָּה** to name. Some regard **שָׁם** as shortened from **שָׁמָּה**, by casting away **ו**, comparing the LXX. translator, who not unfrequently renders **שָׁמָּה**, *ὄνομα*. **שָׁם** in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; **שָׁם** in the name of Jehovah, by his authority, Jer. 11:21; 26:9. **שָׁם** by name (*ben Namen*), Ex. 33:12; **שָׁם** by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases **שָׁם** **שָׁמָּה** etc. see **שָׁמָּה** No. 2, f—h, No. 3, and Niphal No. 1, 2. Specially it is—(a) *a celebrated name, fame* (like *ὄνομα* and *nomen*). **שָׁם** Gen. 11:4; Jer. 32:20; and **שָׁם** **שָׁמָּה** 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself: **שָׁם** **אֲנָשִׁים** famous men, Gen. 6:4; also nobles, Num. 16:2; **שָׁם** **אֲנָשִׁים** id. 1 Ch. 5:24; and on the other hand, **שָׁם** **בְּנֵי בְלִי** sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race. Job 30:8. Hence *glory*, Gen. 9:27, **שָׁמָּה** “in glorious tents;” [Is not **שָׁם** here pr. n.] Zeph. 3:19, **שָׁמָּה** **לְהַלְלָהּ** “I will make them praised and famous;” verse 20; Deuteron. 26:19.—(b) *a good name, good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added **לֵךְ** Deut. 22:14, 19; Neh. 6:13.—(c) *fame after death, memory*. So in the phrases, *to destroy*, *to blot out the name of any person or thing*, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity. Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Ps. 9:6; Zec. 13:2; also Eccl. 6:4, “its name is covered with darkness” (of an abortion). Hence—(d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) **שָׁם** **יְהוָה** is—(a) *the celebrated name of God*

the estimation of men concerning God; in the phrase **לְמַעַן שְׁמוֹ** for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; **לְמַעַן שְׁמִי** for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, **עַל כָּל שְׁמֶךָ** "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as **קָרָא בְּשֵׁם יְהוָה** to call on the name of Jehovah, compare under the verb **קָרָא** No. 1, h. Ps. 5:12, **אֲהַבֵּי שְׁמֶךָ** "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. **יְהוָה בְּרִי שְׁמִי** Ex. 23:21, **כִּי שְׁמִי בְּרִי שְׁמִי** "for my name is in him" (the angel). 1 Ki. 8:29, **יְהוָה שְׁמִי** "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. **שָׂם שְׁמוֹ** to put his name (in any place), i.e. there to fix his abode, see under the verb **שָׂם** and **שָׂבָן**. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! **בְּשֵׁם יְהוָה** save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also **שְׁם יְהוָה** are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare *Gesch. der Hebr. Spr. u. Schr.* p. 5, 6.

Compound pr. n. are **שְׁמִירָמוֹחַ**, **שְׁמִירָעַד**, **שְׁמוּאֵל**.

שֵׁם m. Ch. *name*, Daniel 4:5; Ezra 5:1; with suff. **שְׁמֶה** (from **שָׂם**) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, **וַיְהִיבֵנוּ לְשֵׁשׁבַּזְצַר שְׁמֶה** "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. **שְׁמֵהוּ** Ezr. 5:4, 10.

שְׁמָה ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שְׁמַאֲבָר (for **שְׁמַאֲבָר** "soaring on high," pr. abstr. q. d. **שְׁמַאֲבָר** from **שָׂם** = **שְׁמָה** height, and **אֲבָר**, [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שְׁמֵאָה (perhaps i. q. **שְׁמָעָה** "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 **שְׁמֵאָם** [*Shimeam*].

שְׁמַגָּר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׂמַד not used in Kal (kindred to **שָׂם**).

HIPHAL **הִשְׁמִיד** TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. **הִשְׁמִיד** subst. destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שָׂמַד Ch. APHEL, to destroy, Dan. 7:26.

שָׂמָה an unused root. Arab. **سما** to be high: whence **سَمَاء** heaven.

שָׂמָה see **שָׂם**.

שָׂמָה f. (from the root **שָׂם**)—(1) *wasting, desolation*, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) *astonishment*, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere **שָׂמָה** 2 Sa. 13:3, 32; and **שְׁמָעָה** 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is **שְׁמָת** [*Shammoth*], 1 Ch. 11:27; **שְׁמָהוּת** [*Shamhuth*], 1 Ch. 27:8.

שְׁמָהוּת see the prec. No. 3, e.

שְׁמָהוּ Ch. pl. *names*, see **שָׂם**.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. **שָׁמַע אֵל** "heard of God," unless it be preferred "name of God," taking **שְׁמוֹ** as a sing. const. i. q. **שָׂם**, compare **רָעַ** and **רָעַי** and **מָתַ** and **מָתַי** and **פָּנַי** i. q. **פָּנֶה** face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שְׁמוּעָה see **שְׁמָעָה** No. 1.

שְׁמוּעָה & **שְׁמָעָה** prop. *that which is heard*, hence—

(1) *a message, tidings*, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 43:22;

Isa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שִׁמְדוֹ see שְׁמִיר.

שְׁמִינִי—(1) pr. i. q. שָׁמַר TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. smitan; Engl. to smite; rejecting the sibilant, mittere.) Hence—(a) 2 Sa. 6:6, שָׁמַר הַבָּקָר "for the oxen kicked," were restive (die Rinder schlugen, schmeißen aus). Vulg. calcitrabant. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(c) to fall, to let lie—(a) a field untilld, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by לֹא to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIPHIL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שְׁמִינִי fem. remission, release, Deut. 15:1, 2. שְׁמִינִי הַשְּׁמִינִי the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שְׁמִינִי ("laid waste"), [Shammar], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָה ("fame of wisdom"), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָה Num. loc. cit.

שְׁמִינִי const. שְׁמִי pl. m. heaven (from the unused sing. שְׁמִי, Arab. سما, Æth. ሰማ, from the root שָׁמַר i. e. firmament (שָׁמַר which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. שְׁמִינִי towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. שְׁמִינִי 1 Sam. 5:12; Psa. 139:8; and שְׁמִינִי Exod. 9:23; שְׁמִינִי on earth, Eccl. 1:13; 3:3; 3:1; compare (שְׁמִינִי

in the whole earth) Job 28:24; 37:3; 41:3; שְׁמִינִי שְׁמִי heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; שְׁמִינִי וְהָאָרֶץ heaven and earth, i. e. mundus universus, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called שְׁמִינִי אֱלֹהֵי the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare שְׁמִינִי אֱלֹהֵי Gen. 24:7.

שְׁמִינִי emphat. שְׁמִינִי Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the inhabitants of heaven, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). שְׁמִינִי אֱלֹהֵי the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִי f. ordinal (from שְׁמִינִי eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִי octave, in music a word denoting the lowest and gravest note sung by men's voices (basso), opp. to שְׁמִינִי (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שְׁמִיר m.—(1) a sharp point (see שְׁמִיר No. 11), hence thorn, collect. thorns, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر is the Egyptian thorn, a thorn-tree).

(2) diamond, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. ألماس id. We may, perhaps, compare Gr. σμῖς, σμῖς i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing asmāra, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שְׁמִיר has נחב.

שְׁמִירָמוֹת ("most high name," or "most high heaven," Semiramis?) [Shemiramoth]. pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמִירָה [Shamir] pr. n. m. Ezr. 2:46; נחב.

שָׁמַד fut. שָׁמַד pl. שָׁמְדוּ (fut. A שָׁמַד see under the root שָׁמַד.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots שָׁמַד and שָׁמַד see p. ccm, B), 1 Ki. 9:8; Jer. 18:16; followed by שָׁמַד (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שָׁמַד *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שָׁמְדוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate*; Ez. 36:3, שָׁמַדְתָּ וְשָׁמַדְתָּ אֶתְּךָ "because that they made you desolate, and gape after you" (where שָׁמַד is a noun verbal pl. for infinit.). Part. שָׁמַד *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. שָׁמַד (for שָׁמַד), ibid. 8:13, the sin of the desolator, and שָׁמַד abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL שָׁמַד.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by שָׁמַד Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. שָׁמַד *a desolator*, Dan. 9:27; 11:31.

HIPIL שָׁמַד, fut. שָׁמַד, inf. שָׁמַד, part. שָׁמַד.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by שָׁמַד Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL שָׁמַד (read *hōsham*, for שָׁמַד, which is found in some copies), plur. שָׁמַד.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

HITHPOEL שָׁמַד but the fut. once שָׁמַד Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself* Ecc. 1:1.

Derivatives, שָׁמַד, שָׁמַד, שָׁמַד, and the pr. n. שָׁמַד, שָׁמַד.

שָׁמַד Ch. HITHPOEL שָׁמַד *to be astonished* Dan. 4:16.

שָׁמַד m. adj. *wasted, desolate*, Dan. 9:17.

שָׁמַד f.—(1) *astonishment*, Eze. 7:9.

(2) *desolation, desert*, Isai. 1:7. מְדִבְרַת שָׁמַד a waste desert, Jer. 12:10. שָׁמַד וְשָׁמַד a waste and desolation, Eze. 33:28, 29; 35:3.

שָׁמַד f. (for שָׁמַד), id. Eze. 35:7, 9.

שָׁמַד m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמַד or שָׁמַד fut. שָׁמַד. TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سمين id.)

HIPIL—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it. from oneself, Neh. 9:25.

Derivatives, שָׁמַד—שָׁמַד, שָׁמַד, שָׁמַד, and pr. n. שָׁמַד.

שָׁמַד m. שָׁמַד f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see שָׁמַד); of a land, Num. 13:20; of bread, Gen. 49:20.

שָׁמַד m. suff. שָׁמַד, plur. שָׁמַד.—(1) *fat, fatness*, Ps. 109:24. מִשְׁתָּה שָׁמַד a feast of fat things, Isa. 25:6; 10:27, שָׁמַד "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness* of the earth. שָׁמַד a very fertile valley. Isa. 28:1.

(2) *oil*, Gen. 28:18. שָׁמַד an oleaster (differing from שָׁמַד an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שָׁמַד m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee שָׁמַד fertile meadows," pr. of fertile meadows, (in the other hemistich, מִטְלַת הַשָּׁמַיִם of the dew of heaven), but Gen. 27:39, מִטְלַת הַשָּׁמַיִם "without [?] the fatness of the earth shall be thy dwelling" (parall. מִטְלַת הַשָּׁמַיִם). In both these places שָׁמַד is for שָׁמַד, there is a play of words in the double use

of the particle *לְ*, which in verse 28 must be taken in a partitive sense (see *לְ* No. 1); in verse 39 in a privative sense [*?*] (see *לְ* No. 3, *b*).

שְׁמָה f. and **שְׁמָה**, **שְׁמָה** m. *eight*. (Arab. *ثمانية* id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמָה** comm. *eighty*, Gen. 5:25, 26, 28, etc. Derivative, **שְׁמָה**.

שָׁמַע and **שָׁמַע**—(1) TO HEAR (Syr., Ch. id., Arab. *سمع*, Æth. *ሰማ*), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by *וְ* and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) *to listen* (*anhören*, *zuhören*), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; *וְ* 1 Ki. 12:15; Isa. 46:3, 12; *וְ* Job 31:35; followed by *וְ* Job 37:2; but *וְ* **שָׁמַע** is commonly *to hear any thing*, *testis auritus fuit* (Plaut.), *etwas mit anhören*, Gen. 27:5; Job 15:8; also, *to hear with pleasure*, 2 Sam. 19:36; Ps. 92:12.—(b) *to hear and answer* (used of God), followed by an acc. Gen. 17:20; Ps. 10:17; 54:4; followed by *וְ* Gen. 16:11; 30:22; *וְ* Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; *וְ* Gen. 30:6; Deut. 1:45; *וְ* 1 Ki. 21:17. Sometimes also with *וְ* of the object, Gen. 17:20.—(c) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by *וְ* Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; *וְ* Num. 14:27; *וְ* Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; *וְ* Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. **שָׁמַע** *לֵב* an understanding heart, 1 Ki. 3:9. But **שָׁמַע** Prov. 21:28 is, “a man who (truly) heard,” a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by *וְ* (by any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16: *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i.e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and *וְ* of thing to which any one is called. 1 Sam. 15:4. “and Saul called all the people to war.” 1 Sa. 23:8.

HIPHAL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 2:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by *וְ* of pers. Eze. 36:15. Without *וְ* absol. *to utter a voice, a cry*; hence with the addition of *וְ* Ps. 26:7; Eze. 27:30 (compare *וְ*); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare *וְ*). Arab. *سمعة*

a female singer, *سماع* music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שָׁמַע**—**שָׁמַע**; also, **שָׁמַע**, **שָׁמַע**, **שָׁמַע**, and pr. n. **שָׁמַע**, **שָׁמַע**. [See also **שָׁמַע**.]

שָׁמַע Chald. *to hear*, followed by *וְ* of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמַע (“hearing,” “obedient”), [*Shama*], pr. n. m. 1 Ch. 11:44.

שָׁמַע m. with suff. **שָׁמַע**—(1) *hearing*, Job 42:6 (opp. to sight). Ps. 18:45, *וְ* **שָׁמַע** *וְ* **שָׁמַע** “as the hearing of the ear they shall render obedience,” as soon as they hear my mandate.

(2) *fame, rumour, report* **שָׁמַע** an evil report Exod. 23:1. Followed by a gen. of that concerning which the report is; **שָׁמַע** *שָׁמַע* the fame of Solomon, 1 Ki. 10:1; **שָׁמַע** *שָׁמַע* the report of Tyre (as destroyed), Isa. 23:5. **שָׁמַע** *שָׁמַע* the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **שָׁמַע** *שָׁמַע* “as the report (came) to their congregation.”

(3) *singing, music*, Ps. 150:5, **שָׁמַע** *שָׁמַע* “loud cymbals.”

שָׁמַע (“rumour”), [*Shema*], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שָׁמַע [*Shema*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שָׁמַע m., *fame, rumour*, Josh. 6:27; 9:9.

שָׁמַע (“rumour”), [*Shimea, Shimei, Shima, Shimeah*], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **שָׁמַע** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **שָׁמַע** see No. 2.

שְׁמֵעָה [*Shimeah*], idem.; see **שָׁמַע** No. 2. Patron. is **שְׁמֵעָה** 1 Chron. 2:55.

שְׁמַעָה [*Shemacah*], with art. pr. n. m., 1 Chron. 12:3.

שְׁמַעָה see **שְׁמֵעָה**.

שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. *Συμεών*); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is **שִׁמְעוֹנִי** Num. 25:14.

שָׁמַעַ ("famous"), [*Shimef*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. **שָׁמַעַ** for **שָׁמַעִי** Num. 3:21.

שְׁמַעְיָהוּ and **שְׁמַעְיָהוּ** ("whom Jehovah has heard and answered"), [*Shemaiiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see *Simonis Onom.*, p. 546.

שְׁמַעַת (= **שָׁמַעַת**, **שְׁמַעַת**), [*Shimeath*], pr. n. f. 1 Ki. 12:22; 2 Ch. 24:26.

שָׁמַעַ an unused root, kindred to **שָׁמַעַ** which see.—(1) *to thrust, to cast, spec. to put an enemy to flight* (ben Feind werfen), whence **שָׁמַעַ**.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare **שָׁמַעַ** hastening, **שָׁמַעַ** to speak hastily. Hence—

שָׁמַעַ m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. *ψιθυρισμός*. Vulg. *susurrus*. In the Talmud **שָׁמַעַ** is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שְׁמַעָה f. *overthrow of enemies*, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare **שָׁמַעַ** (by change of *ש* and *ע*), but the former is alone the true meaning.

1. **שָׁמַר** fut. **יִשְׁמַר**.—(1) *TO KEEP, TO WATCH, TO GUARD*—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Eccl. 12:3. Part. **שָׁמַר** subst. a watchman Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare **שָׁמַר**.—(b) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; 1 Sa. 26:15; 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by **לֹא** to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, **שָׁמַר אֱדוֹם** "Edom kept his anger continually;" (**שָׁמַר** with these vowels and the accent on the penultima is masc. with ה parag.), and without the acc. **שָׁמַר** or **אָף** (like **שָׁמַר** No. 2), Jer. 3:5, **אִם-יִשְׁמַר לִנְפֹשׁוֹ** "will he continually keep" sc. his anger? Specially to keep in mind and memory (*φυλάττειν τι*), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, **וְיִשְׁמְרֵנִי** "thou wilt keep (punishment) for me," du gebachtest (re) mir.

(3) *to observe, to attend to* any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by **לֹא** Job 14:16; followed by **אֵל** Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (*εἰσθεῖν βελαυρῶν*), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. **שָׁמַר עִיר** to observe, i. e. to besiege a city, 2 Sam. 11:16, compare **נָצַר** No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, *to seek to do* any thing, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia observant.*"

(6) recipr. i. q. Niphal and **שָׁמַר נָפְשׁוֹ** (Deu. 4:9), *to abstain oneself* from any thing, followed by **לֹא** Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Ps. 37:28.

(2) *to abstain oneself* from any thing (compare Kal No. 6), followed by **לֹא** Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware of* any thing, followed by **לֹא** Jer. 9:3; **שָׁמַר** Ex. 23:21; 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also **לֹא** (lest

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun *לך* Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression *לְנַפְשְׁךָ* by thy life (Germ. *bei Eide nicht*), which does not depend on the verb *לְשָׁמֵר*, Deut. 4:15, 16, *לְשָׁמֵרְתֶּם מְאֹד לְנַפְשׁוֹתֵיכֶם כִּי מִן מִשְׁחִיתוֹ* "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, *הִשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל תִּשְׂאוּ* "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... *לְשָׁמֵר לְעֵשׂוֹת* "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by *מן* Ps. 18:24.

Derivatives, *שָׁמַרְתָּ*, *שָׁמַרְתִּי*, *שָׁמַרְתָּ*, *שָׁמַרְתִּי*, and pr. n. *שָׁמַרְתִּי*.

II. *שָׁמַר* i. q. *שָׁמַר*, Ch. Pa. *שָׁמַר* to fasten with nails; whence *שָׁמַר* a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. *שָׁמַרִים* m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, *שָׁמַרִים מְזֻקָּקִים* "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [*Shemer, Shamer*], pr. n.—(a) 1 Ki. 16:24.—(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, *שָׁמַר*.

שָׁמַר ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:32, compare *שָׁמַר* No. 3, d.—(2) f. 2 Ki. 18:22, called, 2 Ch. 24:26, *שָׁמַרִית*.

שָׁמַרָה f. pl. *שָׁמַרָה*—eyebrows, Ps. 77:5.

שָׁמַרָה f. watch, guard, Ps. 141:3.

שָׁמַרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שָׁמַרֹן (watch) [*Shimron*] pr. n. of a son of Issachar, Gen. 48:13. Patron. *שָׁמַרֹנִי* Num. 26:24.

שָׁמַרֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. *שָׁמַרֹן*, whence the Gr. *Σαμάρεια*, Lat. *Samaria*, called by Herod the Great, *Σελάστει* in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebasteh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, *שָׁמַרֹן* *עָרֵי שָׁמַרֹן* cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, *שָׁמַרֹן* Jer. 31:5; *שָׁמַרֹן* the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is *שָׁמַרִי* 2 Ki. 17:29.

שָׁמַרִי ("watchful") [*Shimri, Simri*] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שָׁמַרִיָּה ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שָׁמַרִיָּה (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

שָׁמַרִיָּה Chald. Ezr. 4:10, 17, i. q. Hebr. *שָׁמַרִיָּה* the city of Samaria.

שָׁמַרִית ("vigilant") [*Shimrith*] see *שָׁמַר* No. 2.

שָׁמַרְתָּ ("watch") [*Shimrath*] pr. n. m. 1 Chron. 8:21.

שָׁמַשׁ Chald. PAEL, *שָׁמַשׁ* TO MINISTER, Dan 7:10. Syr. idem.

שָׁמַשׁ comm. (m. Ps. 104:19; f. Gen. 15:17) with suff. *שָׁמַשִּׁי*—(1) THE SUN (Arabic *شمس*, Syr. *ܫܡܫܐ*, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. *Summi* (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. *Sunne, Sonne* Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *hār*, Pers. *خور*, Gr. *ἥλιος*, see Merian, Etude Comparative des Langues, p. 66, 67), *שָׁמַשׁ* under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. *שָׁמַשׁ* *לְפָנַי* in the sunshine Job 8:16 (but as to Psalm 72:17, see *לְפָנַי* No. 1.

p. DCLXXX, A), *לפני השמש* before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on. 2 Sam. 12:11. The sun-rise is spoken of with the verbs *נָסַח*, *נָסַח*, as to the setting, the verb *בָּאָה*. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. *שִׁמְשֹׁת* battlements (as if suns, sun-beams), Isaiah 54:12. LXX. *ἐπάλξεις*.

[*שִׁמְשֵׁי* Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֵׁי ("solar," "like the sun"), *Samson*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. *Σαμψών*, which Josephus (*Antiqu.* v. 10) explains *ισχυρός*, contrary to the etymology (see *Gesch. der Heb. Spr.* page 81, 82).

שִׁמְשֵׁי ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8, 17.

שִׁמְשֵׁר [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, *שִׁמְשֵׁר* and *שִׁמְשֵׁי*.

שִׁמְשֵׁי patron. from *שֶׁמֶח* (i. e. "garlic"), [*Shumathites*], 1 Ch. 2:53.

שֵׁן followed by Makk. *שֵׁן*, with suffix *שֵׁנוֹ* comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19) — (1) A

TOOTH. (Arab. *سِن* id. There is indeed in Hebrew the root *שֵׁן*, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentāno*, Pers. *دندان*, Gr. *ὀδὺς* for *ὀδόν*, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully *שֵׁנוֹת בַּיָּדַיִם*, which see), 1 Ki. 10:18; Cant. 5:14. *שֵׁנוֹת בָּתַיִם* palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9. — Dual *שֵׁנוֹת* teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. *שֵׁנוֹת* three teeth, 1 Sa. 2:13. Job 13:14, *אֶשָּׂא בְשֵׁנִי בְשֵׁנִי* "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under *שֵׁן* No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. *شِن* crags. Hence — [*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[*שֵׁן* Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שֵׁנָה see *שֵׁנָה*.

שֵׁנָה fut. *יִשְׁנָה* Ch. — (1) to be changed, Dan. 6. 18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by *מִן* Dan. 7:3, 19, 23, 24.

PAEL — (1) to change, to transform. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL — (1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שֵׁנָה (in the Chaldee manner), i. q. *שֵׁנָה* f. sleep, Ps. 127:2, from the root *שָׁן*.

שֵׁנָה Chald. see *שֵׁנָה*.

שֵׁנָב ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

שֵׁנָה (for *שֵׁנוֹ*) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root *שָׁן*.

שֵׁנָזָר [*Shenazar*], pr. n. m., 1 Ch. 3:18.

שֵׁנָב an unused verb; Arabic *سَنِبَ* to be cold (the day); see Schult. on Prov. 7:6. Hence *שֵׁנָב* which see.

I. *שֵׁנָה* fut. *יִשְׁנָה* (once *יִשְׁנָה* Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab.

ثَنَى; Syr. *لَب* (comp. *שְׁנַיִם* two; *שֵׁנִי* second). Neh. 13:21, *אִם תַּשְׁנֶה* "if ye do (this) again;" 1 Ki. 18:34. Followed by *ל* 1 Sam. 26:8, "I will strike him once *לֹא אֶשְׁנָה* לוֹ and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by *בְּ* Prov. 26:11, "a fool *שֵׁנָה בְּאָזְנוֹ* who repeats (or goes on acting) in his folly." Prov. 17:9, *שֵׁנָה בְּדָבָר* "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by *מִן* Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. *שֹׁנִים* those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

NIPHAL, to be repeated (a dream), Gen. 41:32.

PIEL, שנה (once שנה in the Chaldee form, 2 Kings 25:29).—(1) to change; garments, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also to vary, i. e. often to change (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) to transfer to another place, Esth. 2:9.

(3) שנה אחר-מקומו to deform, i. e. to dissimulate his reason (er verkleinete seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. **ܡܬܬ ܚܝܠܐ**

and ellipt. **ܡܬܬ ܚܝܠܐ** is, to be mad.

PUAL, to be changed (in a good sense), Ecc. 8:1; where שנה is for שנה.

HITHPAEL, to change oneself, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, שנה, שנה, שנה, שנה.

II. שנה i. q. Arab. **سنى** to shine, to be bright, whence שנה.

שנה pl. שנים const. שנה, poet. שנה const. שנה f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. **حَوْل** a circle, a year). שנה שנה Deut. 14:22; שנה שנה Deut. 15:20; שנה שנה 1 Sa. 7:16, yearly. שנה שנה the second year, 2 Ki. 14:1; שנה שנה the fourth year of Ahab, 1 Ki. 22:41. Sometimes שנה is repeated, as שנה שנה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שנים also denotes some years indefinitely, 2 Ch. 18:2, compare שנים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שנה שנה two years, Gen. 11:10; sometimes שנה שנה pr. two years of time, see שנים No. 2, b, p. cccxlii, A.

שנה (for שנה, from the root שנה) f.—(1) sleep, Prov. 6:4; Ecc. 8:16.

(2) a dream, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שנה Ch. f.—(I) i. q. Heb. שנה year, plur. שנה Dan. 6:1.

(II) i. q. שנה sleep, Dan. 6:19.

שנה שנה m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *odóntes elefantinoi*. Targ. שנה שנה tooth of an elephant), compounded of שנה tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) שנה contr. שנה, from the Sanscr. *ibha-s*

(whence with the Arabic art. Gr. *ἰ-ελεφας*), an elephant, which the Hebrews could only pronounce אנה or אנה (pl. אנה). This is more suitable than what I formerly supposed, namely that שנה שנה was a corruption of שנה שנה, from שנה elephant.

שנה see שנה.

שנה m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. **قرمس**, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully שנה שנה (prop. worm of coccus), Exod. 25:4, and שנה שנה (coccus of worm), Lev. 14:4. Pl. שנה שנה crimson garments, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שנה No. II.), compare Aram. **ܥܝܢܐ**, *coccus*; likewise from שנה to be bright; also שנה No. 2. Others take שנה to be prop. *διπλῶς*, twice dyed (from שנה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, *De Vestitu Sacerd.* p. 237, seqq.; Boch. *Hieroz.* iii. p. 527, seqq. ed. Lips.

שנה m. שנה f. ordinal adj., second (see the root שנה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. **ثَانِيَة**, f. ثَانِيَة, Ch. **ܬܢܝܐ**, Syr. **ܬܢܝܐ**) Fem. שנה, *a second time, again*. Gen. 22:15; 41:5. Pl. שנה the second (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שנה dual, constr. שנה, m. two. (Arabic **ثَنَان**, Aram. **ܬܢܢܐ**, which latter is very different from the primary form. To this numeral is cognate the verb שנה No. I. to repeat; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be שנה, from which have been softened Sanscr. *dui*, dual. *duo*, compare *tua*, other, different, Goth. *tua*, *tud*, *tcai*; whence Eng., Germ. *two*, *zwei*, Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant שנה, *zwei*.) שנה שנה two and two, in pairs, Gen. 7:9, 15; with suff. שנה שנה they two, Gen. 2:25. Two 1 Ki. 17:12, and two or three, Isa. 17:6; used for a few.

Fem. שנה (by syncope for שנה; Arab. **ثَانِيَة**, Dag. lene being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed (שנה) constr. שנה and with preff. שנה Genesis 31:41; שנה Ex. 26:19; but שנה Jud. 16:28 (on the

other hand **שנים** **שנים** Jon. 4:11).—(1) *two* (fem.); plur. with suff. **שניהם** *they two*, Eze. 23:13.

(2) of a two-fold kind (*twofold*), Isa. 51:19; compare **כל** of all kinds (*allkinds*).

(3) *a second time, again*, Neh. 13:20; **שנים** id., Job 33:14.

Twelve, m., and *twelfth*, m., are **שנים** Exod. 24:4; 1 Ki. 19:19; fem. they are **שנים** Gen. 14:4; Lev. 24:5.

שניה f., *a sharp or pointed saying*; hence a *byword*. **להיות** *to be for a byword*, Deut. 28:37; 1 Ki. 9:7; from the root—

שן (Chald. id., Arab. **سن**) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. **שן** *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, *to inculcate* any thing on any one (Germ. *einwärtsen*), followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, *to be wounded, as if pierced through* (with grief), Ps. 73:21.

Derivatives, **שנה** (which see, for **שנה**), **שנה**.

שנ not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to **שנ** (the aspirate and sibilant being interchanged). Chald. **שנ**, **שנ** thongs. More remote is the Arab. **شنى** to be infolded, to adhere.

PIEL, **שנ** *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שנ [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231.

(Syr. **ش** used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שנה f. i. q. **שנה** (from **שן**, *sleep*, Ps. 132:4).

שנה (kindred to the verbs **שנה**, **שנה**) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. **שנה** *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, **שנה** (for **שנה**, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שנה i. q. **שנה** with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. **שנהם** by a Syriacism for **שנהם** Jer. 30:16; compare **שנה** part. **שנה**.

NIPHAL, *to be despoiled*, Isa. 13:16; Zec. 14:9. Derivative, **שנה**.

שנה *to cleave* (kindred roots are **שנה**, **שנה**, **שנה**, to these answer the Sanscr. *tshid*, to cut, Gr. **σχίζω**, Germ. *schneiden*), **שנה** **שנה** Lev. 11:7; and **שנה** **שנה** Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare **שנה**.

PIEL—(1) *to cleave*, Lev. 1:17.

(2) *to rend, to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שנה cleft, see the root in Kal.

שנה not used in Kal TO CUT IN PIECES (cogn. to **שנה**, **שנה**, compare under **שנה**).

PIEL, *to cut in pieces*, 1 Samuel 15:33. LXX. **ἔσφαξε**. Vulg. *in frusta concidit*.

I. **שנה** TO LOOK (kindred to **שנה** No. 1, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(a) followed by **ל** to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) *to look to any one for aid*, followed by **ל** Isa. 17:8; **ל** Isa. 17:7; 31:1; **ל** Ex. 5:9.—(c) followed by **ל** and **ל** *to look away from, to turn the eyes from anything*, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter c, followed by **ל** Psa. 39:14, **השע** *“turn thy eyes from me.”* The form **השע** is imp. apoc. for **השע**, whence **השע**, and, by lengthening the former syllable (like **ירב**, **ירב**, **ירבה**), **השע**. There is therefore no need to refer this form to a root **שע**, or that the vowels should be changed. Another **השע** see under **שנה** Hiphil.

HITHPAEL **השעה**—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. **השעה** letter b, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. **שעה**.

II. **שעה** i. q. Syr. **شع**, Heb. **שעה** TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שעה emphat. **שעה**, Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arabic **ساعة** a moment; also, an hour, compare Dutch *Stondt*, which signifies both). **שעה** **שעה** at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, **שעה** *“for a short time.”*

שעה an unused verb, which appears to have had

the signification of *pounding, beating, stamping*.

Arab. **نطح** II. to stamp in pieces. Hence—

שִׁעְמָה const. **שְׁמָתָה** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Hösfe, Jer. 47:3.

שִׁעְמָנִי a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **שְׁמָלִי**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβδηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Byasso Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ΣΟΝΤΗΘΕC** (i. e. *byssus fimbriatus*).

שַׁעַל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שַׁעַל** hollow of the hand, **שַׁעַל** hollow way, **שַׁעַל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שַׁעַל** No. II.; whence **שַׁעַל** Orcus (*phölle*), and in the Indo-Germanic languages, *coīlōs* (*cœlum*), *höhl*.

שַׁעַל with suff. **שַׁעַלִּי**, pl. **שַׁעַלִּים**, constr. **שַׁעַלִּי**, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

id.

שַׁעַלְבִּין Jud. 1:35; 1 Ki. 4:9, and **שַׁעַלְבִּין** Josh. 19:42 ("place of foxes," for the fuller **שַׁעַלְבִּין**, compare Arab. **شعلب** i. q. **שַׁעַל** a fox), [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Relandi Palestina, p. 988. Gent. n. **שַׁעַלְבִּין** (as if from **שַׁעַלְבִּין**), 2 Sa. 23:32; 1 Ch. 11:33.

שַׁעַלִּים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שַׁעַלְבִּים**, which see.

שַׁעַר not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **עַל יַד** 2 Sa. 1:6. **שַׁעַר** to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence in any person or thing*, followed

by **עַל** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by **עַל** Pro. 3:5; followed by **עַל** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **עַל**, Jud. 16:26; of a country, followed by **עַל** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **שַׁעַרְתָּ**, **שַׁעַרְתָּ**, **שַׁעַרְתָּ**, and pr. n. **שַׁעַרְתָּ**.

שַׁעַר prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שַׁעַר** and **שַׁעַר** compare **שַׁעַר** No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael.

HIPHAL, imp. **שַׁעַרְתָּ** *smeared, blind* (the eyes), Isaiah 6:10.

PILPEL **שַׁעַרְתָּ**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שַׁעַרְתָּ** *to be smoothed, to be caressed* (*geliebt werden*), Isa. 66:12.

HITHPALPEL **שַׁעַרְתָּ** *to delight oneself*. Isaiah 29:9, **שַׁעַרְתָּ** *"delight yourselves and be blind,"* i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **עַל** in anything, Ps. 119:16, 47.

Derivative, **שַׁעַרְתָּ**.

שַׁעַר an unused verb; prob. i. q. **שַׁעַר** to divide. Hence—

שַׁעַר ("division"), [*Shaaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שַׁעַר**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **شعر** to be cleft, to open in fissures, **شعر** aperture, chink, Æth. **ሰረ**: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen 23:10). Hence **שַׁעַר** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pr. 23:7. Arab. **سعر** to set a price, **سعر** price of **عمر** Chald. **שַׁעַר** id. Hence **שַׁעַר** No. II. and pr. n. **שַׁעַר**.

II. **שַׁעַר** i. q. **שַׁעַר** to shudder, not used as a verb. But hence **שַׁעַר**, **שַׁעַר**, **שַׁעַר**.

שַׁעַר *αmr.* (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed **שַׁרַע**, **שַׁרַע**, whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence **שַׁרַע** used of the palace itself, Esth. 4:2, 6; compare **שַׁרַע**). **שַׁעַר הָאָרֶץ** *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; **בְּשַׁעְרֶיךָ** within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even **בְּאַחַד שַׁעְרֶיךָ** in one of thy cities, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (**רֹחַב**, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Prov. 31:23; Lam. 1:4); whence **בְּשַׁעַר** in the gate, often for in the forum, in judgment, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; **יֹשְׁבֵי שַׁעַר** those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; **כָּל־שַׁעַר עָמִי** "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(a) **שַׁעַר הַגִּיחֹן** *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) **שַׁעַר הַדִּנְהִיל** *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. **שַׁעַר הַשְּׂפֹת** Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) **שַׁעַר הַנֶּחֱלָה** *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) **שַׁעַר הַמִּגְדָּל** Jerem. 31:38; 2 Ch. 26:9; and **שַׁעַר הַמִּגְדָּל** *the gate of the mural towers*, Zec. 14:10.—(e) **שַׁעַר אֶפְרַיִם** Nehemiah 8:16; also called **שַׁעַר בְּנֵי־מִינִי** Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) **שַׁעַר הַיְשָׁנָה** *the old gate*, Neh. 3:6; 12:39; prob. the same as is called **שַׁעַר הָרֶאשִׁי** Zech. 14:10. Then—(g) **שַׁעַר הַדִּיגִים** *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) **שַׁעַר הַצֹּאן** *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) **שַׁעַר הַמִּשְׁכָּר** Vulg. *porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) **שַׁעַר הַחֹמֶה** *the horse-gate*, Neh. 3:28; Jer. 31:40.—(l) **שַׁעַר הַמַּי** *the water-gate*, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) **שַׁעַר הַתְּרִיסוֹת** *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (**שַׁעַר הַפְּתוּחָה**), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebræer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see **שַׁעַר הַמִּזְבֵּחַ**.

(2) *a measure, -fold*, see the root No. I., 2, Gen. 26:12, **שַׁעֲרִים כֹּסֶף** *a hundred measures, a hundred-fold*, i. e. *εκατονπλασιος*.

שַׁעַר adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root **שַׁעַר** No. II.

שַׁעֲרָה adj. *horrible*. Fem. *something horrible*, Jer. 5:30; 23:14.

שַׁעֲרָה id. Jer. 18:13.

שַׁעֲרָה ("whom Jehovah estimates"), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם ("two gates"), [*Shaaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁנָּה [*Shaashgah*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. **ساشگ** is, servant of the beautiful.)

שַׁעֲשֻׁעִים pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root **שָׂעַע**.

שָׂפָה—(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off*. Aram. **ܫܦܐ** to file, prop. to make smooth, bald, **ܫܦܥܐ** a file, **ܫܦܥܐ** a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. **שָׂפָה** to filter. Hence **שָׂפָה**.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. *ὄρος πεδιον*.

PUAL, Job 33:21 **שָׂפוּ עֲצָמוֹתָיו** "his bones become naked," naked of flesh.

Derivatives, **שָׂפָה**, **שָׂפִי**, and the pr. n. **שָׂפָה**.

שָׂפָה or **שָׂפָה** only in pl. 2 Sa. 17:29, **שָׂפָה זָרָה**

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפוֹ ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שָׁפִי 1 Ch. 1:40.

שָׁפֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שָׁפוֹטִים (i being shortened into י), Eze. 23:10.

שָׁפָמָה (i. q. שָׁפִימָה "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפָפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. שָׁפַח, Æthiop. ሰፋፋ: *to spread out* (compare also שָׁפַח). Hence שָׁפָחָה family; and as closely connected therewith is—

שָׁפָחָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שָׁפָחָה, see 1 Sa. 25:41; שָׁפָחָה הָיָה לְיָדָהּ "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. שָׁפֹט.—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שָׁפַח, שָׁבַט. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. to judge; *geschafft*, testament; *Schöffe*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט אֶת־כָּל־עַמּוּלָּהּ Prov. 31:9, and שָׁפַט אֶת־כָּל־עַמּוּלָּהּ Ps. 75:3, to do justice, equity. Ezek. 16:38, שָׁפַט אֶת־נָאֻפֹתַי "I will judge thee (with) the judgments of adulteresses." שָׁפַט בֵּין וּבֵין "to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שָׁפֹט subst. *judge*, Deu. 16:18.

Specially (see יָדָהּ No. 2) *to judge* any one is—(a) 1. q. *to condemn, to punish* the guilty (*καταξιωω*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפֹט.—(b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שָׁפֹט יְתוֹם "defend the cause of the orphan." Psa. 10:18; 26:1. שָׁפֹט יְתוֹם Jer. 5:28; Lam. 3:59. Followed by בֵּן and בֵּיתָה pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 1 Chron. 1:1; compare יָדָהּ No. 1, 2), Judges 16:31. Hence Part שָׁפֹט, שָׁפֹט *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffa*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עַל of pers., Joel 4:2; רָע (תָּרָע) Eze. 17:20; 20:35, 36; Jer. 25:31 (see below); also with an acc. and עַל of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said to contend with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. שָׁפֹטִים i. q. שָׁפֹט Job 9:15.

Derivatives, שָׁפֹט-שָׁפֹט, שָׁפֹט, שָׁפֹט, שָׁפֹט.

שָׁפַט Chald. part. שָׁפַט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָח ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שָׁפָח, only plur. שָׁפָחִים m., *judgments, punishments*. שָׁפָחִים עָלָהּ Ex. 12:12; Num. 33:4.

שָׁפָחָה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שָׁפָחָה (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שָׁפָח ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שָׁפִי plur. שָׁפִיִּים masc. (from the root שָׁפַח)—(1) *baldness, nakedness*, Job 33:21 כְּחֵיב, where a substantive is poetically put for a finite verb. שָׁפִי has in the same sense שָׁפִי, see the root in Pual.

(2) *a naked hill* (void of trees) (compare יָדָהּ Isa. 13:2). Jerem. 12:12, שָׁפִי בְּפֶתַח הַבְּרָכָה "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, שָׁפִי עָלָהּ "he was upon a hill."

(3) [*Sheph*], pr. n., see שפ.

שפ ("serpents?") [*Shuppim*], pr. n. m.—(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפ Gen. 49:17, a species of serpent, from the root שפ Syriac, to glide. Arab. سف a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפיר ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שפיר Chald. adj. *beautiful*, Dan. 4:9, 18.

שפך fut. יִשְׁפֹךְ.—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠበሰ: to cast metals, kindred to שפח, سَفَح), e. g. a drink-offering, Isaiah 57:6. שפך דם to pour out blood, i. e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפך נפשו Ps. 42:5; and שפך לבו Lam. 2:19; to pour out one's soul, i. e. to be poured out in tears and complaints, followed by לִפְנֵי 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפך חֲמָתוֹ עַל to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8. NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i. e. profusely expended (as money), Eze. 16:36; comp. ἐξέω, Tob. 4:17.

PUAL, to be poured out, used of one's steps, i. e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for prosterni.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפך the place where any thing is poured out, Lev. 4:12; and—

שפכה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see שפף).

שפל fut. יִשְׁפַּל inf. שפל, Arab. سَفَلَ, سَفَل TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank Isaiah

2:9, 11, 12, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שפל רוח to be cast down of spirit, Pro. 16:19. Compare שפל.

HIFHIL—(1) to depress, cast down, make low, (opp. to הרים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפִּילוּ שִׁבְיָי "humble yourselves, sit down," i. e. sit down in a low place (set euch niedrig): Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפל — שפלות.

שפל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לְרַגְלָהּ to depress, humble one's heart, to be humbled, ibid., 5:22.

שפל m. שפלה f. adj. low, of a tree, Eze. 17:24; depressed (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפל רוח cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רוח id.; Isa. loc. cit. הִשְׁפִּילָהּ that which is low, Eze. 21:31 (masc. with ה parag.).

שפל Chald. low, Dan. 4:14.

שפל m. lowliness, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפלה f. id., Isa. 32:19.

שפלה a low region, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφλα, 1 Mac. 12:38.

שפלות f. a letting down, with יָדִים remissness of the hands, sloth, Ecc. 10:18.

שפם (perhaps, "bald," "shaven," from the root שפף; there are no certain traces of a root שפם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

שפם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שפמח [ש] 1 Sa. 30:28. Gent. n. שפם 1 Ch. 27:27.

שפן an unused verb, prob. i. q. שפף, שפף to cover, to hide, especially under the earth, whence שפף. Whence figuratively, שפף astute.

שפן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which live

gl. gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbinists render it *coney*; more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. *جربوع*, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, *to overflow*, like the Ch., Syr. Hence—

שָׁפַע m. *abundance*, Deu. 33:19, “abundance of the sea,” i. e. wealth obtained by sea traffic.

שָׁפַע f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שָׁפַע (“abundant”), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַע an unused root, prob. i. q. Syr. **ܫܦܥ** to glide. Hence **שָׁפַע** serpent, and pr. names **שָׁפַע**, **שָׁפַע**.

שָׁפַע—(1) i. q. **شفر** TO SCRATCH, TO SCRAPE (cognate to **שָׁפַע**, **שָׁפַע**); hence *to polish*.

(2) *to be bright*, prop. *to be polished* (compare Arab. **سفر** I. IV., *to shine forth as the dawn*, and **شفر**), *to be beautiful*, i. q. Ch. and Syr. Followed by **ל** *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, **שָׁפַע**); whence **שָׁפַע** trumpet.

(3) i. q. **ላቀላ** *safara*, *to measure*; whence **שָׁפַע** a measure; which see. (Cogn. is **שָׁפַע** No. 3, *to number*.) As to the passage, Job 26:13, see **שָׁפַע**.

שָׁפַע fut. **יִשְׁפַּע** Chald., *to be beautiful*; followed by **ל** Dan. 4:24, and **שָׁפַע** Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**.]

שָׁפַע m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שָׁפַע f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, **בְּרוּחוֹ שָׁפַע** “by his (God’s) Spirit the heavens were made brightness,” i. e. splendid, most splendid. Several interpreters have supposed **שָׁפַע** to be for **שָׁפַע** (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (**שָׁפַע** and **שָׁפַע**) are confused (Vulg. *spiritus ejus ornavit caelos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בנדרכת.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שָׁפַע m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 קרי, where the **שָׁפַע** has **שָׁפַע**.

שָׁפַע m., Chald., *dawn*, Dan. 6:20. Syriac **ܫܦܥ** id.

שָׁפַע fut. **יִשְׁפַּע**—(1) TO PLACE, TO PUT (i. q. **שָׁפַע** which I suppose to be itself cognate to this verb, so that **ש** is softened into **כ**, and even into **ל**; compare **שָׁפַע**, **שָׁפַע**, **שָׁפַע** and **שָׁפַע** to dig; **שָׁפַע** and **שָׁפַע** to spread out, and to spread over. Also **שָׁפַע** and **שָׁפַע**). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, **לְשֵׁן קוֹת הַיִּשְׁפָּתִי**, “into the dust of death (in the sepulchre) thou wilt put me.”

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, **שָׁפַע**, **שָׁפַע**.

שָׁפַע m. dual, *stalls, folds*, Ps. 68:14 (compare **שָׁפַע** p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁפַע an unused verb, i. q. **שָׁפַע** *to inundate, to overflow*. Hence—

שָׁפַע, once found, Isa. 54:8, **שָׁפַע** “an inundation (pouring out) of wrath,” i. q. **שָׁפַע** Prov. 27:4. The form **שָׁפַע** appears to have been used for **שָׁפַע** by the writer, for the sake of paronomasia.

שָׁפַע Chald., i. q. **שָׁפַע** a leg; pl., Dan. 2:33. Theod. **κνημαί**.

שָׁקַד fut. **יִשְׁקַד** TO BE SLEEPLESS (Arab. **شَقَذ**) Ps. 102:8; *to watch*, Ps. 127:1; Ezr. 8:29. Figuratively—(a) followed by **ל** *to watch over any thing*, i. e. *to attend to it, to fix one’s attention on any thing*, Jer. 1:12; 31:28; 44:27; Dan. 9:14; Job 31:38.

(but Prov. 8:34, *שקד על דלתות* is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, *שקדו* "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) *to lie in wait for* (used of a leopard); followed by *על* Jer. 5:6.

PUAL, part. *שקד* (denom. from *שקד*) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שקד m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, *שקד* "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שקד not used in Kal, i. q. *שקד* TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. *سقى*; Æth. *ሰቀደ*: to drink, to irrigate.

HIPIL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 12:7; Jer. 9:14; 35:2; followed by *ל* of thing, Ps. 80:6; *ל* of thing (of any thing), Cant. 8:2. Part. *שקד* subst., a butler, cup-bearer, Genesis 40:1; 41:9; but Genesis 40:21 *שקד* denotes *drink* (see *שקד* p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again *ל* *שקד* to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see *שקע* Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, *שקד*, *שקד* and the two following words.

שקד (for *שקד* of the form *קטול*) *drink*; only in plur. *שקדים* Ps. 102:10.

שקד plur. with suff. *שקדי* Hos. 2:7.—(1) *drink*, Hos. loc cit (where we should not understand water.

but some more delicate drink; especially wine. LXX. Ald. *ὁ οὖνός μου*).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שקד m., an abomination, something abominable; used of impure things (garments), Nah. 3:6; of flesh of victims, *εἰδωλοθύρα*, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom *שקד* the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שקט fut. *שקט*. TO REST, TO HAVE QUIET (pr. *to lie, to lie down*; compare Arab. *سقط* to fall; kindred to *سكت*, *سكت*). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence *שקט* Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

HIPIL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by *ל* of pers. and *ל* of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. *to make oneself quiet*, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. *שקט* subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (*bequiet*, *schwüler Luft*), Job 37:17. Hence—

שקט m. *rest, quiet*, 1 Chr. 22:9.

שקל fut. *שקל*, once *שקל* (as if from *שקל*) Jer. 32:9; TO POISE, TO WEIGH (Arab. *شقل*, more often

ثقل, Syr. *مقلا* and *مقل* id. The primary idea is that of suspending a balance, compare Æthiopic *ሰቀለ*: to suspend, as on a cross. Compare *שקל*, *שקל*, and Lat. *pendo, pendeo*, Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by *ל* *to weigh out* to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by *ל* Ezr. 8:26; Esth. 3:9; followed by *ל* (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.

Derivatives, *שקל*, *שקל*, *שקל*, *שקל*, pr. n. *שקל*, and—

שקל pl. *שקלים* const. *שקל* m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (*הנה*), Ex. 30:13; which the Hebrews used, when weighed, for money (compare *שקל* No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription *שקל ישראלי* (see F. P. Bayer, *De Nummis Hebræo-Samaritanis*, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, *Doctr. Numm. Vett.* iii. p. 464. Fröhlich, *Annal. Regum Syriæ*, Prolegg. p. 84. Rasche, *Lex. Rei Nummarie* iv. 2, p. 904). The LXX., however, often render *שקל* by *διδραχμον*, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the *σίκλος*, *σίγλος* used by the Persians, and containing $7\frac{1}{2}$ oboli (six oboli being equal to one drachm), Xen. *Anab.* i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrobi. *Sat.* v. 22.

שקם an unused verb. Arab. *سقم* to be ill, sick. Hence—

שקמה (sing. found sometimes in Mishnah), plur. *שקמים* 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and *שקמות* f. Ps. 78:47, *sycamore*, Gr. *συκόμορος*, *συκάμινος*, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see *שקם*). See Cels. Hierob. i. p. 310. Warnekros, *Natural Hist.* of the *Sycamore*, in *Repert. f. Morgenl. Litt.* fasc. 11, 12.

שקע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:3; to be submerged as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, *שקע* *נא* as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, to be submerged (of a country), Am. 8:8 קר. In *נחית* for *שקע* there is *שקע* by elision of *ש*.

HIPHAL—(1) to cause to sink down, water, Eze. 32:14.

(2) to sink, to depress, Job 40:25; *שקע* *לשון* "canst thou sink down his tongue with a cord? canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?"

Derivatives, *שקע*.

שקעוהו pl. f. places sunk down in a wall (LXX. *κοιλάδες*. Vulg. *valliculae*); formed from *שקע* and *והו* to be deep.

שקף not used in Kal; prob. TO LAY UPON (*überlegen*, *darüberlegen*), TO LAY OVER; specially planks and beams, to cover with planks, i. q. Arab. *سقف*: Gr. *σκεπῶ*, *σκεπάω*. Hence *שקף*, *שקפים*, *שקפים*.

NIPHAL, to lie out over any thing (*sid* *born überlegen* *vorbiegen*; Gr. *παρακύπτειν*); especially in order to look out; hence to look out, to look forth (compare under *שקף*) from a window (*שקף* *החלון*) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which hangs over a region, Nu. 21:20; 23:28. Metaphorically Jerem. 6:1, "calamity impends from the north."

(Arab. *استق* long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHAL, id., specially *שקפים* *השקף* to look forth (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שקף m. a layer of beams, a flooring, ceiling, 1 Ki. 7:5, "all their doors with the posts *שקפים* were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שקפים m. pl. beams laid over. 1 Ki. 7:4; 6:4. *שקפים* *חלונות* "windows with closed beams," compare the root *שקם*.

שקץ not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) to contaminate, to pollute, with *שקץ* oneself, Lev. 11:43; 20:25.

(2) to abominate, to loathe, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, *שקץ* and—

שקן m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שקן see שקן.

שקן fut. שקן (cogn. to שקן).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by פ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL השקן i. q. Kal No. 1; Nah. 2:5. Derivative שקן.

שקר fut. שקר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare שקר to be red, שקר red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שקר.)

PIEL, *to lie*, 1 Sam. 15:29; followed by פ of pers. Lev. 19:11; also, פ of thing, *to deceive*; שקר בבית to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שקר נאמנה to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שקר pl. with suff. שקרהם Jer. 23:32, m.

(1) *a lie*. שקר שקר lying words, Ex. 5:9. שקר a lying witness, Deut. 19:18. שקר שקר to be perjured, Levit. 5:24; 19:12. שקר שקר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for שקר שקר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17. שקר שקר i. e. they are deceived who hope for victory from cavalry. Hence שקר in vain, 1 Sam. 25:21; Jer. 3:23; and שקר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שקת f. Gen. 24:20; pl. const. שקתות (as if from שקת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שקת.

שק or שקר plur. שקרות walls, Jer. 5:10, i. q. שקרות. So LXX, Vulg., Chald., the context requiring it.

שק m. with suff. שקך (from the root שקר)—(1)

nerve, muscle. Collect. Pro. 3:8, שקך שקך "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. שקر. Eze. 16:4. Compare שקר.

שקל & שקל (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שקל *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. שקل, Greek *karalōw*, whence *karáluma*); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. שקל to put up, to dwell), Dan. 2:22. Comp. שקל.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. שקל and שקל).

ITHPAEL, *to be loosed*, Dan. 5:6.

שקל שקר (שקל שקר "prince of fire"), [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a paricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שקל שקר.

שקב an unused root. Syr. and Ch. *to be hot, dry*, cognate to שקב. Hence—

שקב m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic שקاب Kor. xxiv. 39; French, *le mirage*, Germ. *Kimmung*, *Spiegelung*); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. שקב שקב "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

שקביה ("heat of Jehovah"), [Sherebiah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שקבית i. q. שקב (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שקרה** i. q. Ch. שקרה *to loose*.

PIEL, שקרה *to loose*, Jer. 15:11 שקרה שקרה "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (שָׁרַח), for to desert, on which account there is added in this place שָׁרַח.

Derivatives, שָׁרַח, שָׁרַח.

II. שָׁרַח perhaps i. q. Arab. شَرى to shine, to glitter (as lightning); hence שָׁרַח, שָׁרַח a coat of mail.

שָׁרַח pl. שָׁרַח, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שָׁרַח No. 1. (Ch. שָׁרַח id.; also Gr. σείρα, and Hebr. שָׁרַח, which see in its place.)

שָׁרַח (for שָׁרַח "pleasant lodging-place"), [Sharukhen], pr. n. of a town of the Simeonites, Josh. 19:6.

שָׁרַח (for שָׁרַח "plain," "plain country"), every where with the art. שָׁרַח Sharon, pr. n. of a plain country near the Mediterranean Sea, between Caesarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שָׁרַח a Sharonite, 1 Ch. 27:29.

שָׁרַח Jer. 18:16 כתיב, i. q. שָׁרַח, which see.

שָׁרַח f. beginning, Jer. 15:11 כתיב. Ch. שָׁרַח id., from the root שָׁרַח Pael No. 2.

שָׁרַח [Shitrat], see שָׁרַח.

שָׁרַח ("beginning"?), [Sharai], pr. n. m. Ezr. 10:40.

שָׁרַח f. a coat of mail, so called apparently from its glittering, see שָׁרַח No. II., Job 41:18.

שָׁרַח—(1) id. 1 Sam. 17:5, 38, pl. שָׁרַח Neh. 4:10, שָׁרַח 2 Ch. 26:14. (Syr. شَرى id.) The same is שָׁרַח, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שָׁרַח. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שָׁרַח m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שָׁרַח plur. fem.—(1) whistlings, or rather pipings, Jud. 5:6 שָׁרַח עָרַח, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שָׁרַח adj. firm, hard (Ch. שָׁרַח id.), only in pl. שָׁרַח the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שָׁרַח; but compare שָׁרַח No. 1.—Hence abstr.—

שָׁרַח f. hardness, with לֵב and יָד לֵב-bornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. מַחֲמָה in good sense, firmness, truth.

שָׁרַח see שָׁרַח.

שָׁרַח Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שָׁרַח fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσσημῶς, in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شَرى to cleave, to cut; but this is without any appearance of truth.

שָׁרַח—(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare שָׁרַח No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Eth. WZ8: to sprout forth. Hence—

שָׁרַח m., collect.—(1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שָׁרַח) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שָׁרַח Lev. 11:10.

שָׁרַח fut. שָׁרַח.—(1) TO HISS, TO WHISTLE; שָׁרַח, pfeifen (an onomatopoeic root, like the Greek σφίζω, σφίσις, σφισσός, from the theme σφίζω).

compare *σῦνξ*, *σῦνγμα*, *σῦνγγοισ*.—(a) followed by ? to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(b) in mockery (*auslachen*, *auspfeifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by על of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, יִשָּׁק עָלָיו כִּסְקָמָא “they shall hiss him out of his place.”

(a) to pipe (to whistle, not with the mouth, but with an instrument). Hence שְׂרִיקוֹת, שְׂרִיקָה.

שְׂרִיקָה f., hissing, mockery. הָיָה לְשִׂרְקָה to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׂרָה—(1) to twist, to twine like a rope (kindred to the roots שָׂרַח, שָׂרַח, שָׂרַח, שָׂרַח; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שָׂרָה and שָׂרָה the navel (pr. the umbilical cord; *Nabelstrang*); שְׂרָיִים nerves, sinews; שְׂרָה, שְׂרָה, שְׂרָה a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׂרָרִית obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. שָׂרַר No. 4. Part. שָׂרָר an adversary, an enemy, Ps. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׂרָר [Sharar], pr. n. m., 2 Sam. 23:33, for שָׂרָר 1 Ch. 11:35.

שָׂרָר with suff. שָׂרָרִי the navel, i. q. שָׂרָר Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand שָׂרָר high place, summit; and שָׂרָר navel.

שָׂרָשׁ (“root,” i. q. שָׂרָשׁ; comp. Syr. *شمار*) [Sheshresh], pr. n. m., 1 Ch. 7:16.

שָׂרָשׁ plur. שָׂרָשִׁים with suff. שָׂרָשִׁי constr. שָׂרָשִׁי m.—(1) A ROOT; Syr. *شمار*; compare שָׂרָשׁ Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see שָׂרָשׁ).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:9; hence metaph. שָׂרָשׁ יֵשׁ the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *piiza David*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. שָׂרָשׁ and the verb—

שָׂרָשׁ PIEL, to root out, eradicate, extirpate. Ps. 52:7; Job 31:12.

PUAL שָׂרָשׁ pass. Job 31:8.

POEL שָׂרָשׁ to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of שָׂרָשׁ Ps. 80:10.

שָׂרָשׁ Ch. i. q. Heb. a root, Dan. 4:12.

שָׂרָשׁ for quadril. שָׂרָשׁ pl. const. שָׂרָשׁ f. small chains, Ex. 28:22.

שָׂרָשׁ (shēroshu), שָׂרָשׁ Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. שָׂרָשׁ No. 1, c.

שָׂרָשׁ f. a little chain, Exod. 28:14; 39:15. Root שָׂרָר No. 1. Arab. with the letter *r* softened سلسلة, Ch. سلسلة, سلسلة. Hence is abbreviated שָׂרָשׁ which see.

שָׂרָר not used in Kal.

PIEL שָׂרָר inf. שָׂרָר and with the tone drawn back, שָׂרָר Deu. 17:12; fut. convers. שָׂרָר TO WAIT UPON, TO SERVE, TO MINISTER UNTO. with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by ? Nu. 4:9. There often occurs, שָׂרָר concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish שָׂרָר Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases שָׂרָר בְּשֵׁם יְהוָה. A very bold expression, Isaiah 60:7, “the rams of Nebaioth shall minister to thee,” i. e. shall serve for sacred ministry. Part. שָׂרָר subst. a minister, a servant. Josh. 1:1; specially in holy things, Ezr. 8:17; fem. שָׂרָר (f. שָׂרָר), 1 Ki. 1:15.

שָׂרָר see שָׂרָר.

I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages;

Arab. ست, ستة, Aram. שש which see; Æth. ስስ.: Sanscr. *shash*, Zend. *qsuwas*, Slav. *shest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. ששים *sixty* (often occurring).

Derivatives, שש, שש.

II. שש m. SOMETHING WHITE (from the root שש).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שש.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בגד. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian שש, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebræerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:2, שש "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. κατέγω σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ስስ: contr. ስስ: whence ለስስ: to walk or go about, to traverse countries, and ስስ: a ladder, from the idea of going up.

שש [Sheshbazzar], pr. n. Pers. (perhaps contr. from شهباز worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13

שש ("whitish"? from the root שש), [Shashai], pr. n. m. Ezr. 10:40.

שש (id.) [Sheshai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כחב, for שש *six*. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word שש

שש m. שש fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שש [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שש is put by שש (i. e. a cabalistic mode of writing, in which ח is put for כ, ש for כ) for שש, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse שש is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שש is contracted from שש comparing שש to cover a gate with iron or other plate, so that שש would denote Babylon, as χαλκο-πυλος. Bohlen renders it *house of the prince*, comparing Persic شاه شاه.

שש (perhaps i. q. שש "lily"), [Sheshas], pr. n. m. 1 Ch. 2:31, 34, 35.

שש (according to Jo. Simonis, for שש "desire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

שש an unused root, which has the signification of *redness* (cogn. to שש, שש), Arab. اشمر red, rosy. Hence—

שש, in pause שש m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopsis*, i. e. *rubrica Simopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. μίλος, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermillion.

שש plur. שש m. *columns* (from the root שש), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שש—(1) *buttock*, Isa. 20:4; plur. שש 2 Sa. 10:4. Arab. است, Syriac plur. است id. The origin should be sought in the root שש (compare the German Gefäß), although שש with the forms in Arab. and Syr. follows the analogy of verbs שש.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if *Grise*).

II. שָׁתָּה fem. contr. for שָׁתָּה (Lam. 3:47) *tumult*, from the root שָׁתָּה. Nu. 24:17, שָׁתָּה "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, שָׁתָּה.

שָׁתָּה & שָׁתָּה Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁשִׁים *sixty*, Dan. 3:1.

I. שָׁתָּה fut. שָׁתָּה apoc. שָׁתָּה — (1) TO DRINK. (Syr., Chald., Ethiop., id. Synonymous is שָׁתָּה, in Kal and Niphal not used, whence Hiphil שָׁתָּה.) Followed by an acc. of the drink, Ex. 34:28; followed by כֵּן Job 21:20 (as to which passage, compare בָּוֶס), followed by *of, from* any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by *of* the vessel (compare *of* A, 1, a), Am. 6:6. Metaph. Job 15:16, שָׁתָּה כִּמְיֵם עֲוֹלָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare שָׁתָּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שָׁתָּה.

Derivatives, שָׁתָּה, שָׁתָּה No. I, שָׁתָּה.

II. שָׁתָּה an unused verb. Arab. سَتَى IV. i. q. to fix the warp in the loom, Syr. سَتَى to weave. Hence שָׁתָּה No. II.

שָׁתָּה and שָׁתָּה Chaldee, to drink, Dan. 5:1, 2, 23; pret. with Aleph prosthet. שָׁתָּה Dan. 5:3, 4, compare Syr. سَتَى to drink. Followed by *of* the vessel, verse 3. Compare Hebr.

Derivative, שָׁתָּה.

שָׁתָּה see שָׁתָּה.

שָׁתָּה — (I.) a drinking, a carousing, Ecc. 10:17; from the root שָׁתָּה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שָׁתָּה No. II.

שָׁתָּה f. i. q. שָׁתָּה No. I, Est. 1:8.

שָׁתָּה m. a plant, a shoot, Ps. 128:3.

שָׁתָּה two (fem.), see שָׁתָּה.

שָׁתָּה fut. שָׁתָּה TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שָׁתָּה.

שָׁתָּה prob. TO UNCLOSE (cogn. to שָׁתָּה, שָׁתָּה to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שָׁתָּה הָעַיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. שָׁתָּה verse 4. As to the sense, see Ps. 40:7.

שָׁתָּה only part. HIPHIL שָׁתָּה MAKING WATER. (The Talmudists use also inf. שָׁתָּה, fut. שָׁתָּה; but there exists no trace of a root שָׁתָּה: on the contrary, in the signification of making water there is used שָׁתָּה; whence שָׁתָּה. Jo. Simonis, ed. 2, therefore has not inaptly laid down שָׁתָּה to be contracted from שָׁתָּה Hithpael, from the root שָׁתָּה.) It occurs in this one phrase, שָׁתָּה בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "an *diocesis sacra Guma* (me *teneat*) in qua non remansit qui *mingat ad parietem*?" i. e. *quae tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a *slave*, and a *person of the lowest rank* (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacrae, p. 31), and some have understood a *dog* (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Boch. Hieroz. i. p. 675.

שָׁתָּה fut. שָׁתָּה to subside, to settle down; hence to be hushed, silent (kindred to שָׁתָּה, שָׁתָּה), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שָׁתָּה (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שָׁתָּה (ستار بازنای "bright star"), [Shethar-boznai], pr. n. of a Persian governor, Ezra 5:3; 6:6.

שָׁחַת i. q. **שָׁחַת** to set, to place. From this there twice occurs, pret. pl. **שָׁחַתוּ**, Psa. 49:15, **לְשָׂאֵל שָׁחַתוּ** "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 85:5); Ps. 73:9, **שָׁחַתוּ בְּשִׁמְיָם פִּיָּהֶם** "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

Taw (Tau), the twenty-third [reckoning **ט** and **ז** for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word **תָּו**.

As to pronunciation, **ת** without Dagesh is an aspirated letter, and seems to have a lisping sound, like Gr. **θ**, and *th* English. When it has Dagesh lene (**תּ**) it is a slender *t*; as to its difference from **ט**, see page cccxvi, A. To this there answers in Arabic **ت**, rarely **ث**, as in **تَهْنِئَة**. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (**א**, **ה**), see Hebr. Gramm. page 101, note; also, **אָוּב**, **חָוּב**, **שָׁוּב** to return; **תָּוּה** and **תָּוּה** to dwell; also, to mark out, and so often in Arabic.

תָּא m. *a chamber*, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. **תָּא**, **תָּוּ**, Syr. **ܬܐܠܐ**, **ܬܐܠܐܠܐ**) Plur. **תָּאִים**, once **תָּאוֹה** Eze. 40:12, from the root **תָּוּה** No. III, to dwell. The form **תָּא** appears to spring from **תָּו** (for **תָּוּה**), the letter **ו** being changed because of the preceding Kametz into Aleph, as **קָנָם**, **קָנָם**, **קָנָם**.

I. **תָּאֵב** TO DESIRE, TO LONG FOR, followed by **ל** Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer **אַבָּה**, **אַבָּה**, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, **תָּאֵבָה**.

II. **תָּאֵב** only found in part. Piel **תָּאֵבָה** i. q. **תָּאֵבָה** ABHORRING, Am. 6:8; the letters **ו** and **א** being interchanged in the Aramæan manner, see p. 1.

תָּאֵבָה f. *desire, longing*, Ps. 119:20, from the root **תָּאֵבָה** No. 1.

I. **תָּאֵה** i. q. **תָּוּה** No. 1, TO MARK OUT, only m—

Piel. Fut. **תָּאֵהוּ** Nu. 34:7, 8. LXX. *καταμετρήσασθαι*. Syr. *ye shall determine*. Compare **תָּוּה** No. III.

II. **תָּאֵה** i. q. Arab. **تأى** to outrun. Hence—

תָּאֵה Deut. 14:5, and contr. **תָּוּה** Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare **רָאָה**). See Boch. Hieroz. t. i. page 973.

תָּאֵהָ f. (from the root **תָּאֵה** No. I)—(1) *desire, longing*, whether good and just, Psa. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (Lust, Gelüst). Nu. 11:4, **הִתְאָוּ תָּאֵהָ** "they lusted a lust." Psal. 78:29, 30. **קְבֵרוֹת הַתָּאֵהָ** the graves of lust, Num. 11:34, 35.

(3) *delight, object of desire*. **תָּאֵהָ** food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

תָּאֵהָ a twin, only plur. **תָּאֵהָ** Gen. 38:27; by a Syriacism contr. **תָּוּהָ** Gen. 25:24; const. **תָּאֵהָ** Cant. 4:5, from the root **תָּאֵהָ**.

תָּאֵהָ f. (from the root **תָּאֵהָ**), *curse, execration*. Lam. 3:65.

תָּאֵהָ TO BE TWIN, DOUBLE. Part. **תָּאֵהָ** double (used of planks or beams), Exod. 26:24; 3:29. (Syr. and Arab. to be a twin.)

Hiphil, *to bear twins*, Cant. 4:2; 6:6.

Derivative, **תָּאֵהָ**, and—

תָּאֵהָ or **תָּאֵהָ**, whence pl. **תָּאֵהָ** twins, Cant. 7:4. A monosyllabic noun, of the form **נָרַל**, properly an abstract, put there for a concrete.

תָּאֵהָ f. *coitus*, from the root **תָּאֵהָ** No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Orig. Heb. page 10) derives the signification of lust from the root **תָּאֵהָ** to be hot (compare **תָּאֵהָ**).

תָּאֵהָ plur. **תָּאֵהָ** f., *a fig tree*, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. *Paradiesfeigenbaum*, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also *a fig*, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root **תָּאֵהָ**, nor

from תָּאָן; Arab. تَانٍ Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root תָּאָן No. II. See especially Hithpael.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root תָּאָן No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root תָּאָן No. 3). Ezekiel 24:12, תָּאָנִים הָלָאֵת, "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנֶת שֵׁלֶה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...לְ (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL תָּאָרָה Josh. 19:13, "Rimmon הַנֶּעֱשֶׂה קִתְּאָר which pertains to Neah." Hence—

תָּאָר with suff. תָּאָרוֹ (for תָּאָרִים, m., *form* of body, 1 Sam. 28:14; Lam. 4:8. יָפָה, יָפֵת תָּאָר, beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, תָּאָרִים "a man of form," i. e. *formosus, beautiful*.

תָּאָרָה [Tarea], pr. n. m., 1 Chron. 8:35; and תָּאָרָה 1 Ch. 9:41.

תָּאָשָׁר m., Isa. 41:19; 60:13; pr. *erectness* (see the root תָּאָשַׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbfn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבֹכָה f. pr. a chest, an ark (Chald. תִּיבֻכְתָּא; Arab. تَابُوكَ an ark, a coffer; also Gr. θηκη, θηκη in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Truhe*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאָת הַרְשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאָת הַחֵמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. תְּבוּאָת שִׁפְתָּיו the fruit, result of his words, Prov. 18:20. Compare פֶּרִי No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols תְּבוּנָתָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also intelligent words, Job 32:11. Root בִּין, בִּין.

תְּבוּסָה f. (from the root בָּסַד) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹרָה (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. קִבּוֹר which see), [Tabor], pr. n.—(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus 'Ιραβύριον, 'Αραβύριον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵלָה (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root תָּבַל, of which see Hiphil No. 3, Syr. تَبَلَّ, تَبَلَّ id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically תְּבֵלָה the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ תְּבֵלָה Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare orbis Romanus). [Whatever be the meaning of תְּבֵלָה in these passages, no one who believes in the inspiration of Scripture can admit that they contain real hyperbole.]

תְּבֵלָה m. *pollution, profanation*, Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like פָּסַח from the root פָּסַח), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.;

Arab. بَل to be profane, to commit adultery.

תָּבַל see תִּבְּלָה.

תִּבְּלִית f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַל. Some MS. copies and printed editions have תִּבְּלִיתִים, which may also have the sense of *consumption*, from בָּלַל Piel. But this reading appears however to arise from a copyist to whom תִּבְּלִית was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תִּבְּלָה m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תִּבְּלָל בְּעֵינָיו. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תִּבְּנָן m. *straw as broken up by threshing, chaff*.

(Arab. تَبْن id. whence denom. تَبَّن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תִּבְּנָן is for תִּבְּנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare תִּבְּנָן and תִּבְּנָי.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. כִּתְּבָן, and—

תִּבְּנִי (prob. for תִּבְּנִיה "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תִּבְּנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Mabell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תִּבְּנִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תִּבְּעָרָה ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תִּבְּיָן (perhaps "brightness," from the unused root בָּיַן, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבְּרָה Ch. i. q. Heb. שָׁבַר to break. Part. pass. תִּבְּרָה fragile, Dan. 2:42. Compare תִּבְּרָה.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser, a king of Assyria*, from the year 753 to 734 B. C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פִּלְאֶסֶר 2 Ki. 16:7; תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see תִּדְּקַל), pr. swift; the latter, which also appears in the name *Nabo-polassar*, Pers. بالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polassar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמָל m. (from the root גָּמַל) *benefit*, i. q. גָּמַל Ps. 116:12.

תִּגְרָה f. (from the root גָּרָה), *strife, contention* Ps. 39:11, תִּגְרָתִי יָדָה אֶנִּי קִלְיִי, "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and תִּגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἰππόβοτος σφύρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תִּרְגָּמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michælis Spicileg. Geogr., t. i., p. 67—78.

תִּדְּרָה masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. תִּדְּרָן i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּדְּרָה), from the root דָּרָה No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּדְּרָה fem. Chald. *circuit* (from the root דָּרָה), *perpetuity*, i. q. תָּמִיד. Adv. תִּדְּרָה perpetually, continually, Dan. 6:17, 21.

תִּדְּמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

Dan. 2:14, see **תשובה** (עמ' 28) to return an epistle, to reply by letters, Ezr. 5:5.

תובל Eze. 27:13; 38:2, 3; Isa. 66:19, and **תבל** Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see **מִשְׁעָר** No. 3.

תובל קין (perhaps "smith of scoria," comp. of Arab. **توبل** smith, and Pers. **توبل** scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.], *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

תובנה Job 26:12 **תבונה** for **כחב** prudence.

תונה f. (from the root **ינה**) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

תונקמה see **תונקמה**.

תורה f. (from the root **ירה** Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. **זבח תודה** to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). **זבח תודה** Lev. 22:29, **זבח תודת השלמים** Lev. 7:13, 15; comp. 12, and ellipt. **תודה** a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir of givers of thanks, praising God*, Neh. 12:31, 38, 40.

תוה Chald. (kindred to **תמה**), *to be amazed*, Dan. 3:24.

I. **תורה** (compare **תנה** No. III.) in Kal not used, i. q. **תנה** No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: **וַיַּעַשׂ עַל-דִּלְתוֹת הַעֲשֵׂר**, "and he made marks (screws) upon the doors of the gate," like petulant boys.

HIPIL **וַיִּתֵּן תוֹ** *to mark*, followed by **על** upon any thing, Eze. 9:4.

Derivative, **תו**.

II. **תנה** TO REPENT, TO BE GRIEVED. (Syt. id.)

HIPIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks or limits, gives a good sense in the passage, from תנה I.*].

III. **תנה** an unused root, i. q. **תנה** No. I., and

Arab. **توى** *to abide, to dwell*, whence **توى** a chamber; which see, for **תו**.

תוח [*Toah*], pr. n. m. 1 Ch. 6:10, for which there is, verse 11, **תחת**, and 1 Sam. 1:1, **תוח**.

תוחלת f. (from the root **יחל**) *expectation, hope*, Ps. 39:8; Prov. 10:28.

תוד an unused root, perhaps i. q. **תק** to cut up, to divide: whence—

תוד constr. **תוד**, with suff. **תודי**, m. *the middle* of a thing, so called from its being divided (compare **תוד** the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, **תודי** "the middle columns."

With prefixes—(1) **בתוך**—(a) *in the middle of* (any) thing, as, **בתוך הבית** in the midst of a house, 1 Ki. 11:20; **בתוך ירושלים** Zec. 8:8; and after verbs of motion, **בתוך הים** into the midst of the sea, Ex. 14:27. Sometimes it does not differ from **ב** A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; **בְּתוֹךְ** to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, *among* (prop. *inter medios*). **בתוכם** amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for **בין**, when distinction is expressed, Gen. 1:6, **בתוך המים** between the waters (terrestrial and celestial).

(2) **מִתּוֹךְ** *from the midst of any thing, and simply out of*, Jer. 51:6; Ex. 33:11.

(3) **אֶל-תּוֹךְ** *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. **בְּתוֹךְ**.

Derivative, **תיוח**.

תוד i. q. **תוד**, *vexation*, which see.

תוכחה f. (from the root **יכח**) *punishment*, i. q. **תוכח** No. 4, Ps. 149:7; Hos. 5:9.

תוכחות f. with suff. **תוכחתי**, pl. **תוכחות** (from the root **יכח**).

(1) the act of arguing, *shewing and maintaining the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Prov. 29:1, **איש תוכחות** "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction by words*, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. **תוכחות** rebuke joined with correction. Prov. 6:23

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוקחות חסה Eze. 25:17.

תוכיים 2 Ch. 9:21; see תכיים.

תולד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. תולדותם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence ספר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history, properly of families*. Gen. 6:9, אלה תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. منشا family, genealogy, history.)

תולל m. (from the root לל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root לל, of the form תוללני, תפלה, תפעל). Once in pl. Ps. 137:3, תוללני "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for שולל (the letters ש and ת being interchanged), but that has a passive signification.

תולע m. תולעת, תולעת f. pl. תולעים (from the root תלע) [from תלע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [*Tola*] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולע Num. 26:23.

תוב. Some forms which seem to belong to this root, see under the root תבם.

תומים *twins*, see תאם.

תומן (תומן) Gen. 36:15 כתיב, for תימן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעבן.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, קסף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يفع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יפע.

תורף an unused verb, Ch. to spit out. Arab.

تَفَف (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—

(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור (1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb تار, either—(a) for the sake of traffic, 1 Ki. 10:15 (compare تار, or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by אחר to follow, go about after. Metaph. Nu. 15:39.

HIPHIL, fut. יִתֵּר and in the Rabbin. form יִתֵּר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. הִתֵּר conductor of the way.) Followed by an acc. Proverbs 12:26, יִתֵּר מַרְעֵהוּ צְדִיקָה "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. יִתֵּר תְּקִים דָּרְכּוֹ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, תִּיר, תִּיר No. II.

I. תִּיר m. A TURTLE DOVE (an onomatopoeic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תִּיר "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תִּיר m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תִּיר.

III. תִּיר 1 Ch. 17:17; i. q. תִּיר in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תִּיר=תִּיר.

תִּיר Chald. an ox, i. q. Hebr. שֹׁר; plur. תִּירִין oxen, Dan. 4:22, 29, 30; 5:21; Eze. 6:9, 17; 7:17.

תִּיר f. (from the root יִיר Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; סֵפֶר הַתִּיר the book of the law, Josh. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תִּירִים laws, Exod. 18:20; Lev. 26:46.

תִּיר m. (from the root יִיר to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תִּיר f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יִיר); hence—

(1) aid (compare Arab. نسي Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תִּיר נִדְחָה "aid fled from me" (in the other member there is קִנּוּי LXX. βοήθεια). Prov. 2:7 (LXX. σωτηρία), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קִיר.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תִּיר תִּירָם וְיָדָם "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, תִּיר "the double of wisdom." Job 12:16, תִּיר וְחֵסֶד "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תִּיר הַגָּדִיל חֵסֶד "he is wonderful in counsel and of great wisdom."

תִּיר (from the root יִיר) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תִּיר see תִּיר.

תִּיר f. (from the root יִיר), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תִּירִים Eze. 16:15, 22; 23:7, seqq.

תִּיר & תִּיר (from the root תִּיר No. 1, and more immediately derived from the nouns תִּיר a rope, תִּיר a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תִּיר see תִּיר.

תִּיר Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחַתֵּיהֶם under it, Dan. 4:9, 18.

תִּיר [Tachmonite], patron. from pr. n. m. otherwise unknown, תִּיר ("wisdom") 2 Sa. 23:8 Compare תִּיר.

תִּיר fem. (from the root תִּיר Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; תִּיר in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תחלוא only in plur. **תחלואים** m. (from the root חל = חלה to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4, **תחלואי ימותו** "they shall die of diseases." Concr. 14:18, **תחלוא** רעב "those who are sick with famine."

תחמם m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root חמם), according to Bochart (Hieroz. p. ii., p. 232), *the male ostrich*; called in Arabic ظليم unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **תחנה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, *the night owl*, Jonathan, *the swallow*.

תחן (for **תחנה** "a camp"), [Tahan], pr. n. m. —(1) Num. 26:35. —(2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחנות**.

תחנה (from the root חנן) —(1) *grace, mercy*, Josh. 11:20; Ezra 9:8.

(2) *prayer, supplication* (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

תחננה only in plur. **תחנננים** Ps. 28:2, 6; 31:23; 116:1; and **תחננות** 86:6; i. q. **תחנה** No. 2, *prayer, supplication*.

תחנות m. plur. (from the root חנה) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תחפנחם Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the **כתוב** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render Τάφνη, Τάφνα. No doubt that it is Daphne, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written ΤΑΦΘ-ΘΥΝΘ, i. e. *the head, or the beginning of the age*; or, as we should say, the beginning of the world or earth (as if the Egyptian word). "It would thus correspond to the city of Syene (see above **קונה** p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תחפנים ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תחרא m. a breastplate (θώραξ), made of linen, Ex. 28:32; 39:23; properly a military garment, as armour, from the root חרה, Syr. **ܡܚܪܐ** Ethpe. to fight, to wage war, to prepare for battle.

תחרה see **תרה** Tiphel.

תחרע ("cunning," from the root **חא** Ethpael, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תחרע** 1 Ch. 8:35.

תחש m. an obscure word, always in this connexion **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחשים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. *βασιθινα*. Aqu. Symm. *ίαθινα*. Chald. and Syr. *rubra, red*), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either *the seal*, or the *badger*, *taxus* or *tazo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported —(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the *weasel* (תלא אילן), which is very suitable to the badger —(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **تجس** and **دخس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *tazo* (whence in modern languages *taxo*, *taisson*, *Dañé*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. —(3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may

be for *תחת*, from the root *תח* to rest, so that *תחת* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תחת—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare Æth. ስታት: to let down, to lower, *ተትት*: to be lowered, depressed, *תחת*: low, *תחת*: under. It may, however, be doubted whether *תחת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تحت* to go down and dip (one's finger); whence *תחת* may be derived, like *תחת*, from *תח*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תחת* id. (comp. *תח* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תחת* Cant. 2:6), and with suff., commonly pl. *תחתיהם, תחתיה, תחתיה, תחתיה, תחתיהם, תחתיהם*, rarely sing. *תחתיה* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπό*), Arab.

תחת. *תחת השמים* under heaven, Dan. 9:12; *תחת השמש* under the sun (see *שמש*); *תחת ההר* beneath the mountain, at the foot of the mountain, Ex. 24:4; *תחת הלשון* under the tongue, Ps. 10:7; 66:17, and *תחת השפה* under the lips, Ps. 140:4, i. e. in the mouth; *תחת יד ב* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תחת ארצו* "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of motion it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מטה*, Am. 2:13; *תחת* *מטה*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *תחת* adv. *below, beneath* (see above), prep. *ἐκ, unter* (entwag) *hervor, heraus, hinweg, from under,*

from beneath, used of those that were under any thing, and come out from thence, Eze. 47:1, "water came out from under the threshold;" Prov. 22:27, "why should they take away thy bed from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *תחת* *תחת*, see *תחת*. More rarely for *תחת* *below, under* (any thing) Job 26:5; Eze. 42:9. Another *תחת* (out of a place), see No. 2.

(β) *תחת* (opp. to *מעל*), *below, under* any thing, as *תחת* *לרקיע* below the firmament, Gen. 1:7; Ex. 30:4; *תחת* *לבית אל* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *תחת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *תחת* *ל* *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, *תחת* *ל* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *תחת* *ל* *תחת* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:20, *תחת* *ל* *תחת* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *תחת* *ל* *תחת* *ל* *א* *a wide space, where* (pr. in which place) *there is no straitsness*.—(b) *in the place of, for, instead of* (anſtat), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תחת* *ל* *תחת* *ל* *א* *in the stead of thy fathers shall be thy children*. Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *תחת* for what? why? Jer. 5:19.

With a relat. conj. *תחת* *אשר*—(1) *instead of that* (anſtat daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. *תחת* id. Deu. 4:37. Also in the same sense *תחת* followed by an inf. Isa. 60:15, compare Job 34:26, *תחת* *ל* *תחת* *ל* *א* *for the fuller they are wicked*. "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the 'Israelites in the desert, Nu. 33:26.—(b) m.—(a) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

תחת Chald. id. Dan. 4:11, i. q. Hebr. *תחת*. The more usual form is *תחת*.

תחתון m. *תחתונה* f. adj. *lower, lowest*, i. q. *תחת* Josh. 18:13; 1 Ki. 6:6.

תחת m. *תחת* and *תחת* f. adj. *lower, lowest* Ps.

86:13; Job 41:16; Gen. 6:16. תַּחְתִּיּוֹתֶיךָ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תַּחְתִּיּוֹת Ezek. 26:20; 32:18, 24, compare תַּחְתִּיּוֹת the deepest pit, Ps. 88:7; Lam. 3:55.

תָּיִן Arab. تَز for תִּז (pr. to cut off, cut away), intrans. to die (to be cut away), תִּיָּז dwarf (pr. cut off, shortened), whence the Heb.

HIPHIL תָּתַן (as if from תָּתַן in pause to cut off the tendrils of a vine, Isa. 18:5. Talmud. תָּתַן and תָּתַן is to cut off the head.

תִּכְנָה m. תִּכְנָה f. adj. (from תָּנָה) middle, Exod. 26:28; Eze. 42:6.

תִּילָן (according to Simonis, for גִּתִּילֹן "gift"), [Tilon], pr. n. m. 1 Ch. 4:30 קרי כתיב. תולן כתיב.

תִּמְנָה Isaiah 21:14; Jer. 25:23; and תִּמְנָה Job 6:19 (i. q. תִּמְנָה "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs תִּמְנָה. The LXX. everywhere write the word Θαμάρ, as though it had been the same as תִּמְנָה.

תִּמְנָה m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תִּמְנָה, hence—(1) the southern quarter (opp. to תִּמְנָה which see), Job 9:9. תִּמְנָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמְנָה), Psalm 78:26; Cant 4:16. Compare תִּמְנָה.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמְנָה the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמְנָה Job loc. cit. Gen. 36:34. But תִּמְנָה 1 Ch. 4:6, is different, being derived from some unknown town, תִּמְנָה.

תִּמְנָה f. a column, a pillar, found twice in this connection, תִּמְנָתֵיךָ (other copies תִּמְנָתֵיךָ) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עמוד עשן Jud. 20:40. Root תִּמְנָה which see. Comp. Talmudic תִּמְנָה to go up like a pillar (used of smoke); תִּמְנָה column, beam (of the rising sun or moon).

תִּירָשׁ & תִּירָשׁ m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root תִּירָשׁ, compare Syr. تَرَس id.), Gen. 27:28. תִּירָשׁ & תִּירָשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירָא ("fear," perhaps from the root תִּירָא) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּירָס m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישׁ m. plur. תִּישִׁים A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תִּיהַ m. oppression, violence, Ps. 10:7; 55:12, fully תִּיהַ Ps. 72:14; from the root תִּיהַ which see.

תִּיהַ not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَكَا Conj. VIII.

PUAL. Deu. 33:3, וְהָם תִּפְּנוּ לְרַגְלִי "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תִּפְּנוּ remain (from the root תִּפְּנוּ Syr. to remain).

I. תִּיהַ fem. (from the root תִּיהַ) a place, Job 23:3.

II. תִּיהַ f. (from the root תִּיהַ)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תִּיהַ Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תִּיהַ No. 2.

תִּיהַ m. pl. 1 Ki. 10:22, and תִּיהַ 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طارس, Ch. טִיס), also pavo (t and p being interchanged; compare λᾱς, lapis, λίθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תִּיהַ an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. تَكَ, αμπα

נָצַע Cogn. תָּנַח (Chald. to injure, to fine. Syriac

נָצַע i. q. Heb. נָצַע.)

Derivative, תָּנַח and —

תָּנַח m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תָּנַח "an oppressor" (of the poor). LXX. δαειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

תָּנַח an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַל, whence שָׁחַל a shell-fish, muscle. The same meaning is also properly that of תָּנַח.

תָּנַח f. (from the root תָּנַח) completion, perfection, Ps. 119:96. According to others [J. D. Michaelis, etc.] it is hope, confidence, from the root תָּנַח, לָמַד to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תָּנַח f. (from the root תָּנַח) — (1) perfection, completion, Job 11:7. Psal. 139:22, תָּנַח שְׂנֵאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-תָּנַח אֵר "as far as where light ends in darkness." Job 28:3, לְכָל-תָּנַח הָאָדָם "as far as all the extremity (in the most profound recesses of the earth) search is made."

תָּנַח a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תָּנַח; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *δάκτυλος, δακτυλίος, hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תָּנַח — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּנַח). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תָּנַח רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare תָּנַח), Eze. 18:25, 29; 33:17, 20; 1 Sam. 3:3. Compare תָּנַח.

PIEL תָּנַח — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מָדַד, מָדַד.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תָּנַח, תָּנַח, תָּנַח.

תָּנַח masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Token], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תָּנַח f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

תָּנַח m. a mantle, a long royal robe, Ex. 8:15. (Ch. id.) Root תָּנַח.

תָּל m. with suff. תָּל (from the root תָּל), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria i. 253, seqq.).

(1) תָּל אָבִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map. L'Euphrate et le Tigre.

(2) תָּל הָרִשָּׁה ("hill of the wood" see תָּל הָרִשָּׁה) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תָּל מֶלַח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

תָּלָה i. q. תָּלָה — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by ל, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוֵאִים לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defection from me."

תָּלָה f. (from the root תָּלָה, like תָּלָה from the root תָּלָה, for תָּלָה, see Lebrg. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

תָּלָה f. thirst, once Hosea 13:6, תָּלָה "thirsty ground," i. e. arid.

תלשור 2 Kings 19:12, and **תלשור** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Ta.g. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשור** and *ibid.* and in Jon. Gen. 10:12, for the Hebr. **תלש**. (In the syllable תל there seems to be תל a hill, see that word.)

תלש f. (from the root **לש**) a garment, Isa. 59:17.

תלג Chald. *snow*, i. q. Hebr. **תלג** Dan. 7:9.

תלגת פלגסר see **תלגת פ**.

תלה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

תלונה f. only in plur. (from the root **לון** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

תלה an unused root, Aram. to break, to tear, Whence—

תלה ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תלי m. ἄν. *λεγύμ*. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

תליתי Chald. *third*, Dan. 2:39; from **תלת** three.

תלל i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** heaped up, lofty, Eze. 17:22.

(2) to wave, to vibrate, Arab. **تَلَل** (see **קלל** No. 2). Hence **תללתי**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

תלם an unused root, prob. i. q. **תלם** to break, to cut into. Hence—

תלם masc. a furrow, Job 31:38; 29:10; Psalm 65:11. Arab. **تَلَم** id.

תלמי ("abounding in furrows"), [*Talma*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תלמיד m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

תלע unused in Kal, Arab. **تَلَع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **לע** Thea.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תלע** teeth, see under the letter ט.

תלה an unused root, Arab. **تَلَف** to perish, IV. to destroy, **تَلَف** destruction; whence, perhaps—

תלפי adj. destructive, and **תלפיות** the deadly, poet. for arms, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

תלשור see **תלשור**.

תלת f., **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש**. **תלתה** יום the third day, Ezr. 6:15. Pl. **תלתים** thirty, Dan. 6:8, 13.

תלת emphat. state **תלתא** abstr. the third rank, Dan. 5:29, **תלתא** שליט "a prince of the third rank" (compare **תלתא**), and verse 16, by ellipsis **תלתא** id.

תלתי m. third, Dan. 5:7. More in use is **תליתי**.

תלתלים m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ελάραι*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تَلَلَمَة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

תם m. **תםה** f. adj. (from the root **תםם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **תם** יצחק "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37. — Fem. תְּמִימָה my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. עֵפֶי *here*, always with the addition of הַ local, תָּמָּה Ezr. 5:17; 6:6, 12.

תְּמִימִים m. pl. contr. for תְּמִימִים Ex. 26:24; 36:29, *twins* (see תָּמָּם).

תָּם (once תָּוֹם Prov. 10:9) followed by Makk. תָּם, with suffix תְּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, בְּתִמְנָה "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שְׁלוֹם. Job 21:23, בְּעֵצָם תָּמוֹ "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תְּמִילֵךְ integrity of heart, Gen. 20:5, 6; הָלַךְ בְּתָם Pro. 10:9, and בְּתָמוֹ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow לְתָמוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, הֹלְכִים לְתָמָם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תְּמִיִּם [Thummim], truth (LXX. ἀλήθεια), see תְּמִי No. 1, b.

תָּמָּה see תְּמִיָּה.

תְּמִיָּה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תְּמִיָּה TO MARVEL, TO WONDER. (Ch. תָּמָּה id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, אֵינָם אֶל־יִתְקְרוּ יִתְקְרוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תְּמִידָה, and—

תְּמִיָּה Ch. m. *something astonishing, a miracle*, pl. תְּמִיָּוִן Dan. 3:32, 33; 6:28.

תְּמִידָה m. *astonishment, terror*, Deut. 28:28 (with the addition of לָקַב). Zec. 12:4.

תָּמוֹז [Tammuz], pr. n. of a Syrian god, Adonis (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תָּמוֹז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמוֹ is not found in the Phœnicio-Shemitic languages; it may be that תָּמוֹ is for תָּמוֹז from the root יָמוֹ denoting *fear*, coner *fearful*.)

תָּמוֹל adv. *yesterday*, i. q. אֶתְמֹל, אֶתְמֹל (which see). It is often joined with שֶׁשֶׁשֶׁשׁ the day before yesterday, which see. Job 8:9, תָּמוֹל אֶתְמֹל "we are of yesterday," for אֶתְמֹל תָּמוֹל. (The etymology is obscure. Many take תָּמוֹל for the primary form, whence with Aleph prosthetic אֶתְמֹל, אֶתְמֹל; but the root תָּמַל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׁמַל, so that time past might be regarded as obscure, hidden; compare עֹלָם from the root עָלַם. But still I prefer to regard the primary form to be אֶתְמֹל 1 Sam. 10:11, for אֶתְמֹל *before, formerly*, whence by aphæresis תָּמוֹל.)

תְּמוֹנָה f. (from the root מָוַן [מָוִן])—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוֹנָה לְעֵינַי "a (certain) appearance (pass) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תְּמוֹנָה f. (from the root מָוַן Hiphil, to exchange—(1) *exchange*, especially in buying and selling; barter, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, וְתְמוֹנָתָהּ כֶּלִי זָהָב "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כִּחַל תְּמוֹנָתוֹ וְלֹא יֵשֶׁל, "as something to be restored, in which one does not rejoice."

תְּמוֹנָה f. (from the root מָוַן) *death*, only in this phrase בֶּן־תְּמוֹנָה "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תָּמָה (Samarit. "laughter"), [Thamah], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מָוַד, compare עָרַד from the root עָרָה and רוּר, עָרָה from רוּר) In genit. put after other substantives it is used as an adjective (compare קָדֵשׁ No. 1), as אֶתְמִיד תָּמִיד "mer-

of continuance," i.e. hired for continuous work, Eze. 39:14; עֹלֶת תָּמִיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. תָּמִיד לֶחֶם the continual bread, i. q. לֶחֶם תָּמִיד Nu. 4:7.

(2) for עֹלֶת תָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תָּמִימָה f. adj. (from the root תָּמַם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תָּמִימֵי-דֶרֶךְ the upright of life (in the way), Ps. 119:1. תָּמִימֵי דֶרֶךְ upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שָׁלֵם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too הֵלֵךְ בְּתָמִים Ps. 84:12, and הֵלֵךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הִבֵּה תָמִים "give the truth"

תָּמַד fut. יִתְמַד.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and תָּ Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by תָּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by תָּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, וְיִתְמְכוּ "cause and judgment follow one another;" compare וְיִתְּמוּ and לָקַח Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תָּמַל.

תָּמַם fut. יִתְּמַם, rarely יִתְּמַם Eze. 47:12; תָּמַם Eze. 24:11; 1 pers. once יִתְּמַם for יִתְּמַם Ps. 19:14; plur. יִתְּמַמוּ Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by תָּ to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:12; 7:22; וְעַד תָּמַם unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgesclossen seyn, compare the kindred roots תָּמַם, תָּמַם, and the same primary idea in the syn. תָּלַה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יִתְּמַם "thy years shall have no end;" Eze. 47:12, וְלֹא יִתְּמַם פְּרִי "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תָּלַה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, וְעַד-הָיָה "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; וְעַד-תָּמַם 1 Ki. 14:10, and וְעַד תָּמַם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. תָּלַה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11. הֲתָמִם הַבָּנִים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תָּמַם, תָּמִים.

NIPHAL, only in fut. pl. יִתְּמַמוּ to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תָּמַם (once inf. תָּמִיךְ for תָּמַם Isa. 33:1), fut. תָּמַם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, וְעַד-תָּמַם "when thou ceaseest to be a spoiler." Causat. to cause to leave off, followed by מִן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, וְעַד-תָּמַם הַפְּשָׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קָרִי; hence, to pay out (money), i. q. שָׁלַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, וְכִי תֵחַם דְּרִכְךָ "if thou live uprightly."

HITHPAEL, תָּמַם to act uprightly with any one, followed by עִם Ps. 18:26.

Derivatives, תָּמַם, תָּמִים, תָּמִי, תָּמִי.

תָּמַן see תָּמַן.

תִּמְנָה ("a part assigned"), with ה local תִּמְנָתָה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תִּמְנִי Jud. 15:6.

תִּמְנִי see תִּמְנִי.

תִּמְנָה see תִּמְנָה.

תִּמְנָע ("restraint," concr. "restrained," as from intercourse with men), [Timna], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

חֲמִנְתָּה see חֲמִנָּה.

חֲמִנְתָּה חֲרָם [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly חֲמִנְתָּה סֶרַח [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

חֲמִסָּה m. (from the root חָסַס), a melting, liquefaction, Ps. 58:9. Compare under חֲבִלָּה.

חֲמָר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to חָמַר, for verbs חָמַר and חָמַר are often of the same power, especially in Arabic). Arab. حَمَر Conj. XI. riguit hasta, membrum virile; حَمَر palm-tree, حَمْر, and حَمْرَة a tower. As to the usage of the Talmudists, see חֲמִירָה.

Derivatives, חֲמִירָה, חֲמִירָה, חֲמִירָה No. II, compare חֲמִירָה.

חֲמָר m. — (1) a palm-tree, Phoenix dactylifera (Arab. حَمْر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. חֲמִירָה חֲמִירָה חֲמִירָה the city of palm-trees, see under חֲמִירָה.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. חֲמִירָה Palmyra (which see), 1 Ki. 9:18. — (c) f. — (a) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

חֲמָר m. a palm-tree, hence a column (compare חֲמִירָה). Jer. 10:5.

חֲמִירָה pl. חֲמִירָה Eze. 41:18, and חֲמִירָה 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

חֲמִירָה m. pl. חֲמִירָה (from the root חָמַר) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any one is corrected and amended. Prov. 20:30 קרי.

I. חֲמִירָה m. plur. (from the root חָמַר) bitterness, e. g. חֲמִירָה חֲמִירָה bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. חֲמִירָה masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root חָמַר which see.

חֲמִירָה i. q. חֲמִירָה Pro. 20:30 כחית.

חֲמִירָה or חֲמִירָה only in plur. חֲמִירָה and חֲמִירָה m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence חֲמִירָה Ps. 44:20; and חֲמִירָה Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as חֲמִירָה, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word חֲמִירָה jackal, wild dog, so called from its cry (elsewhere Hebr. חֲמִירָה plur. חֲמִירָה), compare Arab. حَمْر wolf, both from the root חָמַר No. 2.

חֲמִירָה see under חֲמִירָה.

חֲמִירָה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are חֲמִירָה which see, חֲמִירָה, חֲמִירָה). Hosea 8:10, חֲמִירָה חֲמִירָה "although they distribute gifts (or hire) among the peoples," where others read חֲמִירָה from the root חָמַר. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, חֲמִירָה "praise her;" to which, in the other hemistich, there answers חֲמִירָה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by ל 11:40. (Aram. חֲמִירָה, חֲמִירָה, i. q. חֲמִירָה to narrate. Arab. حَمْر IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, חֲמִירָה חֲמִירָה "Ephraim has hired loves."

Derivatives, חֲמִירָה, חֲמִירָה, and pr. n. חֲמִירָה.

חֲמִירָה Chald. i. q. Heb. חֲמִירָה to repeat, whence חֲמִירָה.

חֲמִירָה only plur. חֲמִירָה fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. حَمْر, from the root حَمַר to remain, to inhabit, the third radical of which, is sometimes lost, whence חֲמִירָה inhabitant, for חֲמִירָה. Thus חֲמִירָה may be for חֲמִירָה (Dag. forte euphon. חֲמִירָה compar

מקלָאָה for מְקַלָּאָה and מְקַלָּאָה for מְקַלָּאָה, unless it be deemed better to assign to the root מְקַלָּאָה the power of the verb מְקַלָּאָה. Others take it i. q. מְקַלָּאָה jackals.

תְּנוּאָה f. (from the root נִוָּא) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, וְהָיָה תְּנוּאוֹתַי עָלַי יִמְצָא "behold! he seeketh enmities against me." Compare Arab. نَوَا; Med. Waw, to rise up hostilely against any one.

תְּנוּכָה fem. (from the root נִוָּב) *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

תְּנוּףָה m. *extremity* (from the root נִוָּף), with the addition of תְּנוּףָה *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תְּנוּמָה fem. (from the root נִוָּמ) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תְּנוּפָה f. (from the root נִוָּף) *waving, shaking*—(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תְּנוּפָה No. 1, d. תְּנוּפָה תְּנוּפָה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. תְּנוּפָה תְּנוּפָה Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, תְּנוּפָה תְּנוּפָה "wars of shaking," tumultuous wars.

תְּנוּרָה m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. تَنْوَر (compounded of the unused תְּנוּרָה a furnace (from the root תְּנוּרָה No. II) and נָר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beiträge zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. κλίβαρος.

תְּנוּחוֹתָם fem. plur. (from the root תְּנוּחָה) *consolations*, Job 15:11; 21:2.

תְּנוּחוֹמִים m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תְּנוּחָתָה ("consolation"), [Tanhumeth], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תְּנִינִי sing. Ezek. 29:3, *a great serpent, a sea monster*, i. q. תְּנִינִי (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תְּנִינִים, but in this neglected the etymology.

תְּנִינִי pl. תְּנִינִים m. Arab. تَنْيِن (from the root תְּנִינִי No. 1).—(1) *a sea monster, a vast fish*, Gr. κήρυξ, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תְּנִינִי, which see, for תְּנִינִי), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תְּנִינִי.

תְּנִינִי Ch. *second*, Dan. 7:5, from the root תְּנִינִי to repeat. Compare תְּנִינִי. Hence—

תְּנִינִי adv. *again*, Dan. 2:7.

תְּנִינִי an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence תְּנִינִי.

I. תְּנִינִי an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. to *EXTEND*; compare in the Phœnicio-Shemitic languages, Æth. تَنْيِن: length, תְּנִינִי and תְּנִינִי to give, prop. to stretch out the hand (compare תְּנִינִי, תְּנִינִי to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. tan, Gr. τείνω, τείνω, τείνω, Lat. tendo (compare Dissert. Lugdd. ii. 859); whence temis (Sanscr. tanu), Goth. thanjan, Germ. dehnen, with many words which have affinity with these, as the old High Germ. Tanna, fir tree. Hence תְּנִינִי vast fish (κήρυξ), so called from the length to which it extends, compare τείνω (from τείνω) a long fish, temia.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. τείνωμι; hence תְּנִינִי jackal, so called from its swiftness in running.

II. תְּנִינִי Syr. and Ch. *to smoke*. Hence תְּנִינִי for תְּנִינִי furnace, and תְּנִינִי from תְּנִינִי and נָר. [Compare the Welsh, tŷ, fire.]

תְּנִינִי f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. t. 1, p. 1083), the *chameleon* (from the root תְּנִינִי to breathe), from its having been supposed by the ancients to live wholly by inhaling air (P'lin. viii. 33). LXX., Vulg. talpa. Saad. lizard.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. πορφυρίων, i.e. *ardea purpurea*. Vulg. *cynurus*.

תעב not used in Kal (compare תעב No. II).

PIEL תעב — (1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. to cause to be abhorred, to occasion horror to any one, Isaiah 49:7, מְתַעֵב נֹי "who causeth abhorrence to the people," who is held in abomination by the people.

(3) to make abominable, Eze. 16:25, see Hiphil.

HIPHIL, to make abominable, shameful, Psal. 14:1. הִתְעִיבוּ עֲלֵיהֶם "they have basely done their deed," they acted shamefully; hence without עֲלֵיהֶם id. 1 Kings 21:26; Ezekiel 16:52. Compare הִתְעַשְׂתִּי הַרְעָה.

NIPHAL, pass. to be held in abomination, to be detestable, 1 Ch. 21:6; Job 15:16.

Derivative, תועבה.

תעה fut. יתעה apoc. יתע — (1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. **ܬܥܐ** Arabic

طغى id., of very rare occurrence are, تعى to pass away, and تنى to perish). Ex. 23:4; Job 38:41; followed by 3 of place, Gen. 21:14; 37:15. Followed by an acc. to wander through or over, metaph. used of palm branches, Isa. 16:8. It is used also—
(a) of drunken men who go astray through drink. Isa. 28:7, תָּעוּ מִן־הַשֶּׁכָּר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תָּעָה לִבִּי "my heart reeleth."
(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare תָּעָה לִבִּי Ps. 95:10; תָּעָה רִחוֹ Isa. 29:24; followed by מִן e.g. from the precepts of God, Psal. 119:110; compare Prov. 21:16; followed by יְהוָה Ezekiel 44:10, 15; followed by מֵאֲחֵרֵי יְהוָה from worshipping God, Eze. 14:11. Compare Chald. תעה which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. אָבַד "to perish," Prov. 14:22; compare above, Arab. تعى.

NIPHAL, to wander (pr. to be made to wander), Isa. 19:14. Metaph. to be deceived, to err in a moral sense, Job 15:31.

HIPHIL, fut. apoc. יתע — (1) to cause to err, Job 12:24; Psal. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. to cause a people to wander from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by 19 Isa. 63:17.

(2) intrans. to err (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תועה and—

תוע ("error") [Tou], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תועי [Tou], 2 Sa. 8:9, 10.

תעודה f. (from the root עוה Hiphil, No. 1, c), law, Isa. 3:16, 20 (where it is joined with תורה), also for custom, like a law which must be kept, Ruth 4:7. Compare תח letter d.

תעי see תע.

תעלה f. constr. תעלה (from the root עלה, like תעלה which see, from the root תעלה).

(1) a channel, 1 Kings 18:32, a water-course, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, מִי־פָלַג לְשִׁמְךָ תְּעָלָה "who hath divided channels for the rain?" i.e. who has caused the rain to flow down from all parts of heaven?

(2) a plaster, bandage, put on a wound. Jer. 30:13; 46:11 (compare תעלה ארבה).

תעללים m. pl. — (1) petulances ["childishness"], and poet. for concr. one petulant, a boy, a child, i. q. עלל Isaiah 3:4. Root עלל No. 2.

(2) vexation, adversity, Isaiah 66:4. See the root Poel, No. 3.

תעלמה f. (from the root עלם), something hidden, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תענוג Prov. 19:10, plur. תענוגים Cant. 7:7, and חו Eccl. 2:8 (from the root ענג), delight, delicate life, Mic. 2:9; Prov. 19:10; Mic. 1:16, בְּנֵי תַעֲנוּג "the sons in whom thou delightest:" specially pleasure, sexual desire, Cant. 7:7; Eccl. 2:8.

תענית f. affliction of one's self, fasting, Ezr. 9:5. See ענה No. 3.

תענד and—

תענד ("sandy soil," from the root ענד) [Tan-anach, Tanach], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

תעע not used in Kel.

PIEL תעע to mock, to scoff, Gen. 27:12, pr. to stammer (compare תעע), compare Arab. تَعَعَ

I. II. to stammer, to slip with the tongue in speaking, *תַּעֲבֹב* a stammering.

HITHPALEL, to *scoff at*, followed by *פ* 2 Chron. 33:16.

Derivative, *תַּעֲבֹבִים*.

תַּעֲצֻמוֹת f. pl. *strength*, Psalm 68:36, from the root *עצם*.

תַּעֲרֵר m. (f. Isa. 7:20?) with suff. *תַּעֲרֵר* pr. *making naked, emptying* (for *תַּעֲרָה* from the root *עָרָה*)—(1) *a razor* (pr. *a naked thin plate, for making the skin bare*), Nu. 6:5; 8:7; Isaiah 7:20. *תַּעֲרֵר הַסֵּפֶר* a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath* of a sword (perhaps so called from emptiness, see the root *Piel*, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרֻבָה f. *surety, security*, from the root *עָרַב* No. I, 3. 2 Ki. 14:14, *תַּעֲרֻבָה* *בְּנֵי הַיִּשְׂרָאֵל* hostages given as sureties.

תַּעֲרֵעִים m. pl. *mockings* (root *תַּעֲרַעַר*), Jerem. 10:15; 51:18; where idols are called *תַּעֲרֵעִים* Jerome *opus risu dignum*; more correctly, work of mockery.

תֶּמֶל m. plur. *תַּמִּים* (from the root *תַּמַּר*)—(1) *a drum, timbrel* (Arab. *دَف*, whence the Spanish *aduffa*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare *בֶּזֶל*.

תַּפְאָרֶת f. often absol. and const. *תַּפְאֶרֶת* with suff. *תַּפְאֶרְתּוֹ* (from the root *פָּאָר*)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, *קָלִי תַּפְאֶרֶת* "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, *בְּעֵלְז צְדִיקִים רַבָּה תַּפְאֶרֶת*, "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. *שֵׁם תַּפְאֶרֶת* "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the *ark of the covenant*, as the seat of the divine majesty, Ps. 78:61. Compare *עֵל* No. 3.

תַּפּוּחַ m.—(1) *an apple* (so called from its scent; root *פָּחַח* compare Canticles 7:9), Proverbs

25:11; also *an apple tree*, Cant. 2:3; 8:5. (*Arub* *سُرْب*) an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תַּפְּזָה (from the root *פָּזַן*) *dispersion*, Jerem. 25:34 (but some copies read *תַּפְּזוֹתֵיכֶם*), see *פָּזַן*. Tiphel, p. DCLXIX, B.

תַּפְּיָנִים m. pl. *cookings, pieces cooked*, from the root *אָפַה* *وَفِي* to cook, of the form *תַּפְּיָה*, *תַּפְּיָה*, with *נ* formative, like *קָצַץ* from *קָצַח*. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried *תַּפְּיָנִים מִנְחַת פָּחִיִּים*" i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrg. p. 810.

תַּפֵּל an unused root—(1) Arab. *تَفَلَّ* to spit, to spit out, Med. E. to be insipid, unseasoned (compare *חֲלֵמָה* Job 6:6), Ch. to be unsalted. Hence *תַּפֵּל*, *תַּפְּלָה*.

(2) to glue or stick on (pr. with spittle?), like the Ch. *קָפַל* (comp. Heb. *קָפַל*). Hence *תַּפֵּל* No. 2, lime, cement.

תַּפֵּל m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See *תַּפְּלָה*.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. *طِنَال* and *طِنَال*, Ch. *טַפֵּל* id.).

תַּפֵּל ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tāfīleh* الطفيلة Rob. i. 570.]

תַּפְּלוּהָ f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare *נָכַד*, Job 1:22; 24:12; Jer. 23:13).

תַּפְּלוּלָה f. (from the root *פָּלַל* Hithp.).—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2;

3:10; 109:4, וְאֵי תַפְלָה poet. for "but I pray;" verse 7, תַּפְלָה תַּפְלָה Neh. 1:6, to pour out prayers. In the sense of prayer תַּפְלָה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תַּפְלוֹת דָּוִד [?]. There is a similar use of the verb תַּפַּל 1 Sa. 2:1.

תַּפְלָה fem. (from the root תַּפַּל Hithp.), *terror, fear*, Jer. 49:16.

תַּפְסָח ("passage," "crossing," from the root תַּפַּח), [Tiphсах], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תַּפַּח TO STRIKE, specially a timbrel, Ps. 68:26.

(Arab. دَف. Of the same stock is τύπτω (τύκ-ω); Sanscr. *tup*, to smite, to kill; whence *tūmapan*, i. q. *תַּפַּח*.)

POEL, to beat (the breast), followed by עַל Nah. 2:8.

Derivative, תַּפַּח.

תַּפַּח TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תַּפַּשׁ fut. תַּפֹּשׁ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תַּפְּסֶה by the garment). 1 Ki. 18:40, 2 Isa. 3:6; any thing, followed by 2 Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used יְיָ תַּפֹּשׁ Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. *sich an dem Namen Gottes vergreifen* (compare תַּפֹּשׁ in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. תַּפֻּשׁ overlaid with gold, Hab. 2:19; compare תַּפֻּשׁ No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תַּפֹּחַ f.—(I) prop. *spittle* (from the root תַּפַּח); hence *that which is spit upon*; Job 17:6, תַּפֹּחַ לְפָנַי "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. *παύ*, Matt. 5:22, i. e. תַּפֹּחַ from the root תַּפַּח to spit out.

(II) With the art. תַּפֹּחַ pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תַּפֹּחַ Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תַּפֹּחַ is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take תַּפֹּחַ as i. q. תַּפְּחָה (which see), and as signifying *place of burning* (the dead), and even *place of graves*.

תַּפְּחָה Isa. 30:33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin, comp. *تَفَن* (read *toften*), تَفَن to burn, Gr. *θάπτειν*, fully, *καὶ θάπτειν*, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תַּפְּתָּיִם Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV. أَنْتَى to give an answer concerning the law, whence

الْمُفْتَى *Mufti*, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from תַּפְּתָּי level region. Theod. *οἱ ἐκ ἐξουσιῶν*. Vulg. *praefecti*.

תַּפַּח an unused root, Arab. تَفَى to fear, to take heed, see pr. n. תַּפְּחָה.

תַּפְּחָה [Tikvah], pr. n. m. 2 Ch. 34:22 תַּפְּחָה "קר" from the root תַּפַּח.]

תַּפְּחָה fem.—(1) i. q. תַּפְּחָה a rope, Josh. 2:18, 21; from the root תַּפַּח No. I.

(2) *expectation, hope* (from תַּפַּח to expect. Ez. 1:12; Job 5:16; 7:6; Zec. 9:12, תַּפְּחָה "the

capaves cherishing hope." As to the words, Job 6:8, see | note, p. cccxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root תִּקַּח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root תִּקַּח No. 2, a.

תִּקְוָה m. i. q. מִתְקוֹמֵם one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [*Tekoa, Tekoa*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבָּר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palästina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from תִּקַּח i. q. תִּקַּח No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. תִּקְוָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan 4:40, 42.

(2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקַּח Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקְוָה for תִּקְוָה weighed, Dan. 5:25.

PEL, pret. weighed, Dan. 5:27.

תִּקַּח TO BE, OR BECOME STRAIGHT (kindred to תִּקַּח), a word of the later Hebrew, used in Chaldees and Talmudic. Ecc. 1:15.

PEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקַּח Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּח—(1) TO STRIKE, TO SMITE, especially with תִּקַּח to clap the hands, as done—(a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19.—(b) in becoming surety, Pro. 17:18; 22:26; followed by לְ for any one, Pro. 6:1. Without תִּקַּח id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Jer. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּח אֶת־הַנֵּל to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּח נְשׂוֹפֵר Nu. 10:3, 4, 8; and נְשׂוֹפֵר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תִּקַּח and תִּקְוָה to sound an alarm, see תִּקַּח p. DCCLXII, B.

NIPHAL—(1) reflex. of Kal No. 1, b, Job 17:3, תִּקַּח לִי יְדִי "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and—

תִּקַּח m. Ps. 150:3, sound of a trumpet.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغلب to conquer, to overcome).

Derivatives, תִּקְוָה, תִּקְוָה.

תִּקַּח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּקְוָה.

תִּקַּח m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּקַּח m. Chald. emphat. state תִּקְוָה id. Dan. 2:37; 4:27.

תִּרְדֵּה turtle dove, see תִּרְדֵּה No. I.

תִּרְדֵּה (perhaps i. q. תִּרְדֵּה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוֹת f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root תִּרְבֵּה, interest, usury, i. q. תִּרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגֵּל Tiphel denom. from תִּרְגֵּל, which see.

תִּרְגֵּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Eth. id.

As to the origin of this quadrilateral, see **רומ** No. 3. Part. pass. **קתרום** translated, Ezr. 4:7.

תרדמה f. (Tzere impure, from the root **רדמ**), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; *ascd* of very great inertness, Isa. 29:10; Proverbs 19:15.

תירחקה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; *Τάρκωρ* of Strabo (xv. 1, § 6), *Τάρκος* or *Ταρακός* of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Alienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תרומה (from the root **רומ**) f.—(1) *an oblation, offering, gift*, Pro. 29:4, *איש תרומות* “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence *תרומות* 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully *תרומת־זר* Deut. 12:11, 17, and *תרומת־הזה* Ex. 30:14, 15. See **הרים** No. 3.

(2) *a heave-offering*, compare **תנופה** Ex. 29:27; *שוק התרומה* the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תרומיה i. q. **תרומה** No. 2, Eze. 48:12.

תרועה f. (from the root **רוע**)—(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. *והריע תרועה* 1 Sa. 4:5; Ezr. 3:11, 13. *תרועה* joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, *הריע תרועה* to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. *יום תרועה* the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. *זבחי תרועה* sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תרופה f. *medicine*, Vulg. *medicina*, LXX. *ὑγίεια*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root **רפח** to make small. Others attribute to this root the signification of healing, taken from **רפא**. Eze. 47:12.

תרז an unused verb, to be hard, dry, **תרז** hardness, and firmness. Hence—

תרזה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *ἀγριοβύλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תרח an unused root, Ch. *to delay*; whence—

תרח [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תרחנה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תריץ Ch. constr. **תרי** two. Fem. **תריצין** Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. **שנים**.

תרמה f. *fraud, deceit*, Jud. 9:31; from the root **רמ** Piel, to deceive.

תרמית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in **כחית** there is *תרמית*).

תרן m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. **ס** a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as **תרן** was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that **תרן** is from the root **רנ** (like **רנן**, from the root **רנך**, **תרה**, from the root **רלל**), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. **און**, which see.

תרע Ch. i. q. **שער**.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. **שער** Est 2:19. Arab. **باب**, Turk. **Капу**, used of the court of the Chalifs and Turkish emperors, *ai θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. **ܐܰܕܰܠܰܐ**, Arab. **مَدْخَل** entrance, door. To this answers Sanscr. *dvāra*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. **دَر**).

תרע Chald. (both Kametz impure, for **תרע**, of the form **מקח** **מקח**) *a porter, door-keeper*, Ezr. 7:24.

תרעלה f. (from the root **רעל**) *reeling, drunkenness*, whence **תרעלה** **ין** wine of reeling (prop. *wine which is a reeling*, i. e. causes it), Ps. 60:5; and **נח** cup of reeling, Isa. 51:17, 22. See on this metaphor, **בום**.

תִּרְאִיתִי [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְגָּה (gate), 1 Chr. 8:55.

תִּרְךָ an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **ܬܪܟܐ**. It is more probable, that in Hebrew it had the same power as the Arab. **ترب** to live comfortably, whence **تربته** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρεσμαι*. Hence—

תִּרְפִּים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Haririi Cons. iii. p. 155, i. q. **תִּרְפֵּי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2); Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) **תִּרְפִּים** one statue only appears to be understood.

תִּרְצָה ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 16:15.

תִּרְשָׁה [*Teresah*], pr. n. Pers. (تَرْش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תִּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρτησός, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10, 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, אֶנְיֹת תִּרְשִׁישׁ, *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. **הַתִּרְשָׁתָא** (compare Pers. تَرْش *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Gew. Westrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is תִּרְשָׁתָא).

תִּרְטָן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תִּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עֲשִׂים), 2 Ki. 17:31. (In the Pehlvi. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תִּשְׁמָת f. (from the root **שָׁם**) with gen. **יָ** a *deposit*, Lev. 5:21.

תִּשְׁאוֹת f. pl. (from the root **שָׂא** = **שָׂאָה**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali תִּשְׁבָּה or תִּשְׁבֵּה Gr. Θισβή, Tob. 1:2 See Relandi Palestina, p. 1035

תִּשְׁבָּץ m. (from the root שָׁבַץ) *tessellated stuff*; whence קִתְנֵת תִּשְׁבָּץ *tessellated tunic, made of chequer work*, Ex. 28:4.

תִּשְׁבֶּה f. (from the root שָׁבַח) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תָּשִׁיב No. 2, b.

תִּשְׁעָה f. (from the root שָׁעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תִּשְׁעָה.

תִּשְׁקָה f. (from the root שָׁקַח No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:1.

תִּשְׁרָה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. תְּשִׁירָה). Root שָׂר No. I; compare especially Isa. 57:9.

תִּשְׁעִי masc. תִּיִּת fem. *ninth* (from תִּשְׁעָה), Num. 7:60.

תִּשְׁעָה constr. תִּשְׁעָה f. and תִּשְׁעָה constr. תִּשְׁעָה m. NINE; also *ninth*, when used of days, as תִּשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְּנִי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = تاتنی *gift*).

GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1831, [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וּ), and the article are omitted.

אבר

- אָבְרָה Eze. 28:16, for אָבְרָה 1 fut. Piel, from the root אָבְרָה the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.
- אָבְרָה Chald., *fathers*; plur. of the noun אָב.
- אָבְרָה Isa. 28:12, for אָבְרָה *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבְרָה.
- אָבְרָה see אָבְרָה.
- אָבְרָה for אָבְרָה 1 fut. Hiphil, from the root אָבְרָה 1 Kl. 21:29; Mic. 1:15; Lehrs. 436.
- אָבְרָה 1 fut. Hiphil, from the root אָבְרָה, for אָבְרָה, § 67, note 1, Lehrs. 377.
- אָבְרָה 1 pret. Hiphil, from הָאָבְרָה from נָאָל No. II. § 52, note 6, Lehrs. 319.
- אָבְרָה 1 fut. Hithpaal, from אָבְרָה, with suff. אָבְרָה.
- אָבְרָה 2 Sa. 22:43, for אָבְרָה 1 fut. Hiphil, with suff. אָבְרָה, from the root אָבְרָה, the shortened syllable made long, Lehrs. 145, 369.
- אָבְרָה 1 fut. Hithpaal, אָבְרָה No. 1.
- אָבְרָה 1 fut. Hiphil, with suff. אָבְרָה for אָבְרָה, an uncontracted form from אָבְרָה Hiphil, *to praise*, Psalm 28:7; compare אָבְרָה, § 52, note 7.
- אָבְרָה 1 fut. apoc. from אָבְרָה to be, for אָבְרָה.
- אָבְרָה 1 fut. with הָ parag. for אָבְרָה from אָבְרָה *to groan*, *to mourn*, Ps. 77:4, § 74, note 4.
- אָבְרָה Jerem. 4:19 כָּתִיב; where the קָרִי, with many copies, has אָבְרָה; some copies have אָבְרָה *I am in pain*; a signification which is required by the context. Those who read אָבְרָה render, with a signification taken from אָבְרָה, *I make (my bowels) to be in pain*. From אָבְרָה and אָבְרָה apparently has arisen the כָּתִיב אָבְרָה, which is scarcely Hebrew.
- אָבְרָה Hos. 11:4; 1 fut. Hiphil, for אָבְרָה, אָבְרָה from אָבְרָה, § 67, note 1.
- אָבְרָה 1 fut. Hiphil, with הָ parag. in the Chald. manner, for אָבְרָה, אָבְרָה, from the root אָבְרָה § 67, note 1.
- אָבְרָה 1 fut. Hiphil, for אָבְרָה from the root אָבְרָה, § 67, note 1, Lehrs. 378.
- אָבְרָה Chald. Ezr. 5:15, imp. Peal, from the root אָבְרָה a Syriacism; followed by Makk. אָבְרָה.

אנר

- אָנְרָה in pause, for אָנְרָה 1 fut. Kal apoc., for אָנְרָה from the root אָנְרָה, Job 23:9.
- אָנְרָה 1 fut. Piel, with suff. for אָנְרָה from the root אָנְרָה Gen. 31:39.
- אָנְרָה f., plur. *sisters*; see the sing. אָנְרָה p. xxix.
- אָנְרָה 1 fut. Hiphil, from אָנְרָה *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָנְרָה *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָנְרָה Nu. 30:3, *to violate* (faith), differs from אָנְרָה *to begin*, Jud. 10:18; 13:5; Lehrs. 370, 371.
- אָנְרָה 3 pret. plur. Piel, for אָנְרָה from the root אָנְרָה Jud. 5:28; compare אָנְרָה and Lehrs. 170.
- אָנְרָה imp. Aphel Chald., from the root אָנְרָה *to descend*.
- אָנְרָה 1 fut. Hiphil, from אָנְרָה, with הָ parag., Jer. 17:18.
- אָנְרָה 1 fut. Hiphil, apoc. for אָנְרָה from the root אָנְרָה Hos. 11:4; Job. 23:11; compare אָנְרָה imp. אָנְרָה.
- אָנְרָה *where (art) thou?* from אָנְרָה and suff. אָנְרָה.
- אָנְרָה Ps. 19:14; i. q. אָנְרָה, which is the reading of many copies, 1 fut. (A) Kal, from the root אָנְרָה *to be upright*, Lehrs. 52, 366.
- אָנְרָה 1 fut. Kal, from אָנְרָה, § 66, note 3, Lehrs. 370, 371.
- אָנְרָה 1 fut. apoc. Piel, from the root אָנְרָה Eze. 43:8.
- אָנְרָה Ex. 33:3; for אָנְרָה id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἡ ἀναλώσω σι*. Vulg. *disperdam te*. Lehrs. 164, 433.
- אָנְרָה for אָנְרָה 1 fut. Niphal, from אָנְרָה. Micah 6:6.
- אָנְרָה for אָנְרָה 1 fut. Kal, with suff. from אָנְרָה with Dag. forte euphon. Hos. 3:2; Lehrs. 87.
- אָנְרָה Hos. 4:6; 1 fut. Kal (from אָנְרָה), with הָ parag. and suff. אָנְרָה; perhaps it would be more correctly pronounced אָנְרָה. הָ parag. seems on the addition of the suffix to have become אָ, just as elsewhere it is changed into אָ; see אָנְרָה. The Arabs also in a fut. antithetic before suffixes retain the letter א. *أَنْرَ*.
- אָנְרָה pl. from אָנְרָה *a handmaid*, which see.
- אָנְרָה Chald. for אָנְרָה *its fruit*, with Dag. resolved, from the noun אָנְרָה.
- אָנְרָה see אָנְרָה.

אָסערס a Syriac form for אָסערס 1 fut. Piel, from אָסר § 23, 2, note 2, Lehrs. 152.

אָספּ 1 Sam. 15:6; 1 fut. Kal, from אָספּ; but in 2 Kl. 22:20 the same form is part. Kal.

אָספּ 1 fut. Kal, from the root אָסר § 70, Lehrs. 390.

אָספּ 1 fut. Hiphil, from אָספּ with suff. אָספּ.

אָספּ imp. Kal, for אָספּ *bake ye*, Ex. 16:23; from the root אָסר.

אָספּ, a Syriac form, § 23, 2, note 2.

אָספּ, with 1 conversive אָספּ 1 fut. Niphal apoc. for אָספּ from the root אָסר.

אָספּ 1 fut. Hiphil, from אָספּ § 70.

אָספּ 1 fut. Kal, from אָספּ *ibid.*

אָספּ 1 fut. Kal, from אָספּ *ibid.*

אָספּ 1 fut. Kal, from אָספּ.

אָספּ Isaiah 56:12; in some copies, i. q. אָספּ 1 fut. Kal, from the root אָסר; see the following form.

אָספּ 1 Samuel 28:15, for אָספּ with אָספּ (for אָספּ) parag., Lehrs. 286.

אָספּ Num. 22:6, imp. Kal, from the root אָסר.

אָספּ 1 fut. Hithpael, for אָספּ from the root אָסר.

אָספּ transposed, for אָספּ 1 fut. Piel, from אָספּ. Others take אָספּ to be for אָספּ; but because of the third rad. אָ, I prefer regarding it to be transposed.

אָספּ inf. absol. Hiphil, from אָספּ.

אָספּ Eze. 3:15; in אָספּ *and I beheld*, from the root אָסר.

אָספּ Chald. 3 pret. plur. Kal, for אָספּ; see אָספּ.

אָספּ 1 fut. Hithpael, from the root אָספּ.

אָספּ imp. Kal, from the root אָספּ *to come*, for אָספּ by a Syriacism, § 23, 2, note 2, Lehrs. 152.

אָספּ 1 plur. pret. for the common אָספּ *we came*, from אָספּ. It imitates the form of verbs אָספּ.

אָספּ 1 fut. Kal, from אָספּ *to tear away*, with Nun Epenth., and suffix.

ב

בָּהִינ 2 Ch. 1:4, for בָּהִינ from בָּהִינ (Hiphil of the root בָּהִינ art. (for relat.) and בָּ; comp. בָּהִינ 2 Ch. 29:36.

בָּהִינ Eze. 26:15, for בָּהִינ inf. Niph. from בָּהִינ (Dag. forte implic.) for בָּהִינ Lehrs. 331.

בָּהִינ Lev. 26:43, for בָּהִינ inf. Hophal, from בָּהִינ *to lay waste*.

בָּהִינ inf. Poel, from בָּהִינ, which see. Others take it as inf. Kal, for בָּהִינ (compare בָּהִינ); but in such forms Cholem is always defective.

בָּהִינ Zech. 4:10; i. q. בָּהִינ from בָּהִינ.

בָּהִינ Psalm 45:10, contr. from בָּהִינ, with Dag. i. euphon. (Lehrs. 86). for בָּהִינ, *amongst thy beloved ones*, from adj. בָּהִינ, *seem.*

בָּהִינ plur. constr. from בָּהִינ or rather בָּהִינ; see בָּהִינ p. cxxv, B.

בָּהִינ *we came*, from בָּהִינ. 1 Sam. 25:8.

בָּהִינ thy building, for בָּהִינ Ezek. 16:31, an incorrect form, which seems to have sprung from the termination וֹת, having been taken for plural fem., although this is not really the case here, Lehrs. 463.

בָּהִינ for בָּהִינ, see בָּהִינ.

בָּהִינ Ecc. 3:18, inf. Kal from בָּהִינ, with suff. אָספּ.

בָּהִינ see under אָספּ.

ג

גָּל imp. גָּל *to roll*, Psal. 119:22 (compare Josh. 5:9); but verse 18, the same form is for גָּל imp. Piel, from גָּל.

גָּל inf. const. Kal, from גָּל *to touch*.

גָּל imp. from גָּל; but Josh. 3:9 in plur. is found גָּל (*goats*).

גָּל inf. Kal, from גָּל *to approach*.

ד

דָּלל from the root דָּלל, see page cc, B.

דָּלל imp. for דָּלל.

דָּלל Prov. 24:14, the same with הָ parag. Hence, דָּלל "such (as is honey) know thou wisdom in thy soul." LXX. *ἀλσθησῶν*. Lehrs. 286.

ה

הָהִינ regular form, Isaiah 19:6, for הָהִינ, see הָהִינ Hiphil.

הָהִינ imp. from הָהִינ.

הָהִינ an incorrect form, Isa. 80:5, where the context requires הָהִינ, which is the reading of 12 MSS. I suspect however that the reading was originally הָהִינ (compare הָהִינ for הָהִינ); whence הָהִינ (from the root הָהִינ), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הָהִינ.

הָהִינ Hosea 4:18. If the reading be genuine, it may be for הָהִינ *they give* (compare הָהִינ for הָהִינ, and הָהִינ *they love, they give*, for, they love to give. Comp. 1 Sa. 2:3. So Jerome, *dilexerunt afferre*. But the sentence is weak. Perhaps the author wrote הָהִינ Conj. Ketaltal (his princes love disgrace), which afterwards written separately is הָהִינ (like הָהִינ Isa. 2:3; אָהִינ and others); whence may have arisen הָהִינ הָהִינ inf. Niphal, from הָהִינ.

הָהִינ inf. Hiphil, from הָהִינ.

הָהִינ inf. Poel, from the root הָהִינ.

הָהִינ 3 f. pret. Hophal, from הָהִינ, in the *Amaz* manner.

הָהִינ Hithpael, from the root הָהִינ *to be fat*.

הָהִינ inf. Aphel, Ch. from the root הָהִינ, *to perish*.

הָהִינ Ch. Hophal, from the root הָהִינ.

הָהִינ Hiphil, from the root הָהִינ.

הָהִינ inf. Hophal, from הָהִינ, for הָהִינ.

הָהִינ Ps. 78:68, see הָהִינ Psal.

השבותים *Zec. 10:6*, Hiphil, from *לשב*, which is also the reading of some copies. This form imitates the analogy of verbs *עו*, and it seems as if the poet [inspired writer] or copyist had before him the similar word השבותים. *Lehrg. 464.*

החל from the root *חל*, which see.

הורה inf. Aphel, Ch. from *יד* *Dan. 5:20.*

הנפנפן pret. Ithpael, Ch. from *נפן*, which see.

הנל pret. Hiphil, from *לל*, with a Rabb. flexion.

הנפנפן for *הנפנפן* imp. Hithpael, from *נפן*.

הנפנפן *Eze. 6:8*, inf. Niphal, from *נפן*, for *הנפנפן*, with a plural suffix ungrammatically put; see *בנותיה*.

הנפנפן found three times, *Jud. 9:9, 11, 13* (should I cease from?), incorrectly, as it appears, for *הנפנפן* (in Kal) or *הנפנפן* (by omission of *ה* interrogative), which is the reading of some copies (see J. D. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is *הנפנפן* (wastes, deserts), *Eze. 36:35, 38*; where we should expect *הנפנפן*, and Segol before (*ו*) in *הנפנפן*, *לחודשים* (months, by months); as to which, see Ewald's smaller *Gramm. § 127, 2*; and a learned writer in *Lit. Zeit. Jen. 1830*; but neither of them satisfies me in explaining the vowel *o* in *הנפנפן*.

הנפנפן for *הנפנפן* 3 f. pret. Hiphil, *she hid*, *Josh. 6:17*, with *ח* parag., *Lehrg. 266.*

הנפנפן and *הנפנפן* pret. and inf. Hiphil, from *נפן* *Jer. 32:35.*

הנפנפן inf. Niphal, from *נל* to be profaned, *Eze. 20:9.*

הנפנפן imp. Hiphil, apoc. from *נפן* for *הנפן*, *Psalms 17:6; 119:36.*

הנפנפן *Pro. 7:21*; 3 fem. pret. Hiphil, from *נפן*, with suff. 3 pers.

הנפנפן Hothpaal, from *נפן*.

הנפנפן Chald. pret. Aphel from *נפן*.

הנפנפן Chald. pret. Aphel, from *נפן* *Dan. 5:3.* Pass. is *הנפנפן*.

הנפנפן imp. Hiphil apoc. from *נפן* to strike.

הנפנפן *Eze. 21:33*, inf. Hiphil, for *הנפנפן*. Another is Hiphil, from *נל* *Jer. 6:11.*

הנפנפן pret. Hiphil, from *נפן*, with suff. *נפן*.

הנפנפן pret. Hiphil, from *נפן*, with suff. *נפן* them.

הנפנפן 1 plur. pret. Hiphil, from the root *נפן*.

הנפנפן pret. Hiphil, from *נפן*, with suff. *נפן*.

הנפנפן 3 fem. pret. Hiphil, from *נפן*, of an Aram. form, for *הנפנפן*.

הנפנפן *Job 29:3*; see *הלל* Hiphil.

הנפנפן i. q. *הנפנפן* see *הנפנפן*.

הנפנפן *הם* or *הם* *הם*.

הנפנפן for *הנפנפן* *Job 24:24*, Hophal, from *נפן*, § 66, 8, *Lehrg. 371.*

הנפנפן inf. Niphal, from *נפן*, for *הנפן*.

הנפנפן by a Chaldaism, for *הנפנפן*, Hiphil, from *נפן*, *Josh. 14:8*, *Lehrg. 433.*

הנפנפן *Job 17:2*, inf. Hiphil, from *נפן*, with Dag. forte euphon.

הנפנפן imp. Hiphil (of the form B), from the root *נפן*.

הנפנפן pret. Hiphil (of the form B), from the root *נפן*.

הנפנפן Hophal, see *ibid.*

הנפנפן pret. Aphel, Chald. from the root *נפן* to enter, which see.

הנפנפן inf. Hiphil, by a Chaldaism for *הנפן*, from *נפן*, *Isaiah 30:28.*

הנפנפן Hiphil, from *נפן*, Chald. form.

הנפנפן imp. apoc. for *הנפנפן*, Hiphil, from *נפן* to go up.

הנפנפן for *הנפנפן* Hiphil, for *נפן*, § 57, note 4 [§ 62, note 4], *Lehrg. 170.*

הנפנפן for *הנפנפן* Hophal, from *נפן* *ibid.*

הנפנפן *Lev. 26:15*, for *הנפנפן* inf. Hiphil, from *נפן*.

הנפנפן Hithpael, denom. from *נפן*, which see.

הנפנפן inf. Hiphil, for *נפן*. *Lehrg. 320.*

הנפנפן with Dagesh forte euphonic (*Lehrg. 88*), from the root *נפן*.

הנפנפן imp. apoc. Hiph. for *הנפנפן*, from *נפן* to be much, many.

הנפנפן inf. forms, from *נפן*.

הנפנפן imp. Niphal, from *נפן* to be high.

הנפנפן imp. Hiphil apoc. from *נפן* to hang down.

הנפנפן a Chaldee form for *הנפנפן*, 3 fem. pret. Hiphil, from *נפן*. *Lev. 26:34.*

הנפנפן imp. Hiphil in pause, for *הנפנפן*, from *נפן*. *Isa. 42:22.*

הנפנפן (hšham) Hophal, from *נפן*, which see. But whenever it occurs, some MSS. and editions have *הנפנפן* or *הנפנפן*, the latter according to the analogy of *הנפנפן* for *הנפנפן*.

הנפנפן *Ps. 39:14*, imp. apoc. Hiphil, from the root *נפן*, which see; but the same form, *Isa. 6:10*, is imp. Hiphil, see *נפן* to besmear.

הנפנפן Hithpael, from the root *נפן*.

הנפנפן Hithpael, from the root *נפן*, which see.

הנפנפן inf. Aphel, with suff. Ch. from *נפן* to return.

הנפנפן Hithpael, from *נפן* to confess, to celebrate.

הנפנפן imp. Hithpael apoc. from *נפן* to be sick.

הנפנפן imp. Hiph. from *נפן* to come, for *הנפנפן*.

הנפנפן *Isaiah 33:1*, for *הנפנפן* inf. Hiphil, from *נפן*, with suffix.

הנפנפן see *הנפנפן*.

הנפנפן inf. Hithpael, for *הנפנפן*, from *נפן*, in the manner of verbs *לפ*.

י

הנפנפן for *הנפנפן* Pual, from *נפן* to commit fornication.

הנפנפן for *הנפנפן*, see *נפן* [see also *נפן*].

ח

הנפנפן *Jud. 5:7* (in many MSS. and editions), for *הנפנפן* *they cease*, with Dag. forte euphon. *Lehrg. 85*

הִחַלְתִּי see above חֲדָלְתִּי.

חָקַל Prov. 8:29 (with the accent Tiphcha), for חָקַל from the root חָקַל.

חָטַל and חָטַל inf. Kal, from חָטַל to sin.

חָיָה Ex. 1:16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיָה, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יָחַד and יָחַד 1 Sam. 2:9 (from יָחַד for יָחַד (from חָקַל), Job 19:23, תַּעֲנֶנָּה Ruth 1:13, for תַּעֲנֶנָּה. No attention is to be paid to the opinion of those who refer חָיָה to a new root חָיָה (חָיָה) = חָיָה.

חָיָה constr. form with 1 parag. from חָיָה animal, for חָיָה, § 88, 3 b, Lehrg. 548, 549.

חָיָה inf. Piel, with חָיָה to expect, for חָיָה.

חָיָה Ps. 77:11, inf. Piel, from חָיָה No. I.

חָיָה with Dag. euphon. for חָיָה plur. constr. from חָיָה.

ט

טָעַל inf. Kal, from טָעַל to plant.

1

טָעַל fut. Niphal, from טָעַל to assent; which see.

טָעַל fut. Hiphil, apoc. from the root טָעַל to swear.

טָעַל fut. apoc. Kal, from טָעַל to come, for טָעַל, טָעַל.

טָעַל 1 Ki. 12:12, for טָעַל, fut. Kal, from טָעַל. Also found 2 Kings 3:24 in כָּחִיב, and there, if the reading be genuine, for the plur. טָעַל. But the קָרִי has טָעַל they smote.

טָעַל fut. Kal from טָעַל, a form peculiar to this verb, Lehrg. 408.

טָעַל Nah. 1:4, fut. Piel from טָעַל to be dry, § 68, note 6.

טָעַל fut. Piel, for טָעַל from טָעַל No. I., see ibid.

טָעַל fut. Hiphil, apoc. from the root טָעַל.

טָעַל fut. Niph. from the root טָעַל.

טָעַל fut. apoc. from the root טָעַל to fly.

טָעַל fut. Piel, from טָעַל to cast, § 68, note 6.

טָעַל and טָעַל for טָעַל, your hand, Gen. 9:2.

טָעַל fut. Niph. in pause, for טָעַל (root טָעַל), see the form חָיָה.

טָעַל pl. טָעַל by a Chaldaism, fut. Kal from the root טָעַל. § 66, 5.

טָעַל fut. Aphel, Ch. from the root טָעַל.

טָעַל fut. Hiphil, from טָעַל by a Chaldaism for טָעַל § 52, 7.

טָעַל Eccl. 11:3, fut. apoc. from the root טָעַל to be, for the common טָעַל from טָעַל.

טָעַל fut. apoc. from the root טָעַל to be.

טָעַל Isaiah 52:5, Hiphil, from טָעַל, for the common contracted טָעַל.

טָעַל fut. A Peal, Ch. from the root טָעַל to go.

טָעַל Is. 18:20, contr. טָעַל fut. Piel, from the root טָעַל.

הִחַלְתִּי see the root חֲדָלְתִּי.

יָכַל Ezek. 42:5, for יָכַל fut. Hophal, from the root יָכַל which see.

יָכַל fut. apoc. Hiphil, from the root יָכַל.

יָכַל part. fem. for the common יָכַל Gen. 16:11. Let. 591.

יָכַל Prov. 11:25 (otherwise יָכַל), he shall be watered probably Hophal, from יָכַל for יָכַל, compare הוֹדַע Lev. 4:23, 28, for הוֹדַע.

יָכַל Jer. 22:23 כָּחִיב, for יָכַל sitting, with Yod parag. 1 and 1, with 1 convers. 1, 1 fut. apoc. Kal, from יָכַל.

יָכַל fut. apoc. Hiphil, from יָכַל.

יָכַל fut. Kal from יָכַל, from the root יָכַל.

יָכַל fut. apoc. Kal, from יָכַל to rejoice.

יָכַל fut. Hiphil, in the Chald. manner, from יָכַל to sharpen, for יָכַל, יָכַל.

יָכַל fut. apoc. Kal, from יָכַל to live.

יָכַל Hab. 2:17, for יָכַל fut. Hiphil, from יָכַל, with suff. 1 in pause, for 1. Lehrg. 145, 177

יָכַל see יָכַל.

יָכַל in pause, for יָכַל with Dag. forte euphon. Lehrg. 19.

יָכַל for יָכַל pret. Piel, from יָכַל. Lehrg. 170.

יָכַל Ps. 51:7, for יָכַל pret. Piel, from יָכַל. Compare יָכַל.

יָכַל 3 fem. for the common יָכַל, from the root יָכַל. Gen. 30:38; § 47, note 3, Lehrg. 276.

יָכַל fut. Kal apoc. from יָכַל to encamp.

יָכַל for יָכַל fut. Kal, from יָכַל Lehrg. 171, 306.

יָכַל in pause, for יָכַל, fut. Hophal, from the root יָכַל; see the form חָיָה.

יָכַל fut. apoc. Kal, from יָכַל to burn.

יָכַל fut. Kal, from יָכַל, and fut. Niphal, from יָכַל.

יָכַל fut. Hiph. apoc. from יָכַל.

יָכַל fut. apoc. Kal, from the root יָכַל, for יָכַל.

יָכַל Ps. 138:6, for יָכַל fut. Kal, from יָכַל. Comp. as to them and the following forms, Lehrg. page 388, 389; Ewald's Gram. p. 396.

יָכַל fut. Hiphil, from יָכַל.

יָכַל fut. Hiphil, from יָכַל to lament.

יָכַל fut. apoc. Kal, from יָכַל to be fair.

יָכַל fut. apoc. Hiphil, from יָכַל to strike.

יָכַל Ps. 50:23, will glorify me; fut. Piel, from יָכַל with suff. and Nun epenthet.

יָכַל he will fashion us, Job 31:15, for יָכַל fut. Piel, from the root יָכַל, with suff. 1 pl. Both Nuna coalesce into one doubled; 1 is shortened into 1.

יָכַל fut. Peal, Ch. from יָכַל to be able.

יָכַל Ex. 15:5, fut. Piel, from the root יָכַל; יָכַל is written for יָכַל, on account of the preceding vowel a.

יָכַל for יָכַל, and this is for יָכַל fut. Hiphil, from יָכַל to crush, § 66, 5.

יִכְתּוּ fut. Hophal, of a Chald. form, from כָּתַת, for יִכְתּוּ, § 66, 5.

יִלְיוּ fut. Hiphil, from לָלוּ in the Rabbinic form.

יִלְיִנוּ fut. Hiphil, from לָלוּ, which see.

יִמְחוּ Gen. 7:23, fut. apoc. Kal, from—

יָמַח, but other good copies, both MSS. and printed (as that of V. D. Hought), read יִמְחוּ fut. Niphal of the same verb.

יִמְלֵא fut. Piel, from מָלַא to be full, for יִמְלֵא.

יִמְרּוּ fut. A, from מָרַר to be bitter, for יִמְרּוּ. § 66, note 3. Lehrs. 366.

יִמְדּוּ for יִמְדּוּ fut. Kal, from the root מָדַר Ps. 139:20.

יִנְאִין fut. Hiphil, in the Syr. form for יִנְאִין from נָאָץ. Lehrs. 411.

יִדְעוּ fut. Peal Ch. from יָדַע to know, for יִדְעוּ; Dagesh forte resolved into Nun. Compare מִדְעוּ for מִדְעוּ.

יִי fut. Hiphil, from the root יָיָא, for יִי. Ps. 141:5.

יִיחָ fut. Hiphil, B. from the root יָיָח.

יִיכּוּ fut. Kal, in the Ch. manner for יָכַב, from כָּבַב.

יִיכּוּ fut. Hiphil, from כָּבַב, in the Ch. manner for יָכַב.

יִיעַד fut. Hiphil, from the root עָיַד.

יִעֲשֶׂה, and (with Dagesh forte occult), יִעֲשֶׂה 1 Sa. 25:14, and 14:32 קִי, fut. apoc. Kal, from the root עָשָׂה.

יִעֲלֶנָּה 3 fut. fem. pl. for יִעֲלֶנָּה. § 47, note 3. Lehrs. 276.

יִעֲרֹדוּ Isaiah 15:5, for יִעֲרֹדוּ they arouse (a clamour); the letter r being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יִעֲרֹדוּ; whence יִעֲרֹדוּ, defectively יִעֲרֹדוּ.

יִעֲרֹד fut. Hiphil, from the root עָרַד.

יִפְרּוּ fut. Hiphil apoc. from פָּרַה, for יִפְרּוּ.

יִפְתּוּ fut. Hiphil apoc. from פָּתַה.

יִצְטַבּעּ fut. Ithpaël, Chald. from the root צָבַע.

יִצְטַבּעּ see יָצַר Hithpaël.

יִצַּק fut. Kal, from יָצַק to pour, which see.

יִצַּר and יָצַר he shall form; fut. Kal, from יָצַר to form.

יִצַּר fut. apoc. from יָצַר.

יִצַּר fut. Kal, from יָצַר No. II.

יִצְתּוּ fut. Kal, from יָצַח to kindle, in pause with Dagesh euphon.

יִלְכּוּ fut. Kal, and יִלְכּוּ fut. Hophal, from לָכַח, for יִלְכּוּ, § 66, 5.

יִלְכּוּ 1 Ki. 3:15, in some copies and editions for יִלְכּוּ, from יָלַח.

יִשְׁדּוּ 1 Sa. 28:10, for יִשְׁדּוּ (with Dag. euphon.) fut. Kal from שָׁדַד, with suffix יָד.

יִשְׁקּוּ fut. apoc. Kal, from the root שָׁקַה.

יִשְׁקּוּ fut. apoc. Hiphil, of the same verb.

יִרְאּוּ fut. apoc. Kal, from רָאָה to see.

יִרְאוּ for the common יִרְאוּ imp. from יָרָא (to fear), Ps. 34:10, in the manner of verbs לָחַ, so inflected that N is otiose; compare יִרְפּוּ Eze. 47:8; Lehrs. 417.

יִרְאוּ (they fear), for יִרְאוּ; it differs from יִרְאוּ (with short Chirek), they see.

יִרְבּוּ for יִרְבּוּ fut. Hiphil, from רָבַח to lay wait.

יִרְדּוּ Ps. 7:6, a form, which is perhaps compounded of two readings, namely, יִרְדּוּ (which is that now found in copies) and יִרְדּוּ (according to the analogy of תִּהְלֶה Ps. 73:9). Lehrs. 462.

יִרְזּוּ for יִרְזּוּ (to cast), 2 Ch. 26:15, with the addition of Aleph.

יִרְזּוּ fut. Kal, from רָזַן, for יִרְזּוּ as will exult. Lehrs. 360.

יִרְזּוּ fut. Kal, from רָזַן, for יִרְזּוּ, but with an intrans. notion. Lehrs. 369.

יִרְזּוּ fut. Niphal, from רָזַן.

יִרְעוּ fut. Kal, from רָעָה, or (as I now prefer) from רָעָה No. 2,

to be evil; but יִרְעוּ Job 20:26, is fut. apoc. from רָעָה to feed off; as herbager, etc.

יִשְׁדּוּ fut. Kal, from שָׁדַד to lay waste, for יִשְׁדּוּ. Lehrs. 369.

יִשְׁחָזוּ fut. Niphal, from the root שָׁחַח.

יִשְׁיּוּ for יִשְׁיּוּ fut. Hiphil, from שָׁשָׂא to deceive.

יִשְׁיּוּ fut. Hiphil, from the root שָׁשָׂא, in the Chaldee form.

יִשְׁלּוּ fut. apoc. from שָׁלַח No. III, where see farther.

יִשְׁמּוּ fut. Kal (in the Chaldee form), from the root שָׁמַח.

יִשְׁמּוּ for יִשְׁמּוּ fut. Hithpaël, from the same root.

יִשְׁנּוּ comp. of יָשָׁ (there is) and suff. 3 sing. masc.

יִשְׁעוּ fut. apoc. Kal, from שָׁעָה.

יִשְׁרְנָה 1 Sam. 6:12, 3 fem. plur. Kal, from שָׁרַן, for יִשְׁרְנָה, § 47, note 3.

יִשְׁתּוּ fut. apoc. sing. Hithpaël, from יִשְׁתּוּ, from the root שָׁחַח.

יִשְׁתּוּ fut. Hithpaël, from שָׁחַח.

יִתּוּ fut. Kal, from יָתַה to come, for יִתּוּ and יָתַה.

יִתּוּ fut. Hithpaël, from יָתַה.

יִתּוּ fut. Ithpaël Ch. from יָתַה to nourish, Dan. 4:9.

יִתּוּ fut. apoc. Hithpaël, from the root יָתַה.

יִתּוּ pl. יִתּוּ, in pause יִתּוּ fut. Kal, from יָתַה but—

יִתּוּ fut. Niphal, of the same verb.

יִתּוּ fut. Ithpaël Ch. from יָתַה.

ב

בָּאָרָי Ps. 22:17, see under בָּאָרָי.

בָּיתָרוּן for בָּיתָרוּן with the vowels put in Aramaean manne. Ecc. 2:13. Lehrs. 151.

בָּלָהָם all they, from בָּל with a more rare form of suff. בָּלָהָם for בָּלָהָם.

בָּלָהָם id., but fem.

בָּלָהָם Isa. 33:1; see under the root בָּלָהָם.

בָּנֵעֵיהָ Isa. 23:8, her merchants; plur. with light suff., from בָּנֵעַ No. 3, inflected according to the form בָּנֵעַ.

ל

לָאָרָי inf. Hiphil, contr. from לָאָרָי, from the root לָאָרָי, for לָאָרָי inf. Niphal, from לָאָרָי.

לָהָן fut. Peal, Chald., from the root לָהָן to be, with Lamed prefixed, and rejecting the preformative, for לָהָן.

See לָהָן p. cccix, B.

להשות 2 Kings 19:25, contr. for להשאות Isaiah 37:26, inf. Hiphil, from להשואה.
 להשואה Isa. 47:14, inf. in pause, from the root להשואה, of the form להשואה; compare להשואה Isa. 30:18.
 להשואה 2 Ch. 31:7, inf. Kal, from להשואה, for the common להשואה (Isa. 51:16), from the root להשואה.
 להשואה for להשואה by a Syriacism, from the noun להשואה. Prov. 30:17.
 לה imp. from להשואה to go; see להשואה.
 להשואה see in its place, p. cccxxxix, A.
 להשואה inf. f. Kal, from להשואה; see להשואה.
 להשואה for להשואה she passed the night; 3 fem. pret. from להשואה Zec. 5:4
 להשואה contr. for להשואה inf. Hiphil, from the root להשואה.
 להשואה inf. Kal, from להשואה to fear.
 לה with prep. לה, להשואה, inf. Kal, contracted from להשואה, from להשואה to bring forth, Lehg. 133.

מ

מ part. Hiphil, from מהה from the root מהה.
 מהה for מההה part. Piel, fem., from מההה Piel, to frighten, 1 Sam. 16:15.
 מההה i Ch. 15:13; comp. מההה, מהה that which (is) of old. See מהה note, let. c.
 מהה Jud. 5:10, plur. from מהה; Chald. form.
 מהה part. pass. Aphel, Chald. from the root מהה.
 מהה part. Aphel, Chald. from מהה to go down.
 מהה inf. Peal, Chald. from the root מהה to go.
 מהה part. Kal, for מההה from מהה to nod; which see.
 מהה part. Hophal, from מהה to die.
 מהה part. Hophal, from מהה to surround.
 מהה part. Hophal, from מהה to go out.
 מהה pl. from מהה a threshing wain, for מהה. Lehg. 145.
 מהה with suff מהה inf. Peal, Chald. from the root מהה to kindle.
 מהה what is this? for מההה, see מהה note.
 מהה for מהה part. Hiphil, from מהה No. I.
 מהה part. Aphel Ch. from מהה to live.
 מהה inf. Peal Ch. from מהה.
 מהה see מהה.
 מהה part. Hithpaal, from מהה, for מההה.
 מהה 2 Sa. 11:1, i. q. מהה (which is also the reading of 31 MSS. and 7 early editions) kings; with a redundant matter lectionis.
 מהה for מהה pret. Kal, from the root מהה.
 מהה part. Hiphil, from מהה note 2, with a Rabbinic inflexion. Lehg. 467.
 מהה part. Piel; from מהה to teach; Syriac form.
 מהה for מהה pret. Kal from מהה

מהה m. מהה f. from מהה, from מהה, which see.
 מהה Nah. 3:17, from מהה.
 מהה part. Hophal, letter B, from מהה.
 מהה part. Hiphil, letter B, of the same verb.
 מהה for מהה Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page cc. B), under מהה, which is also more widely extended. The following examples may be added to those above given מההה for מההה, *σύνερα, σύνερα; φύλλον, folium (folium);* *άλλος, alius;* and perhaps also מההה (a species of eagle), for מההה i. e. strong, robust; and even מההה an עוזיהו (pr. n. Uzziah).
 מהה comp. of מהה and מהה, see מהה.
 מהה comp. of מהה and מהה, pr. von bey, de chez, see מהה.
 מהה Gen. 32:20, for מההה, inf. Kal, from מהה. Compare מההה for מההה.
 מההה Jer. 15:10, a form apparently compounded of two readings (מההה and מההה), which must rather be ascribed to the copyists than to the writer.
 מההה Jer. 22:23 כתיב, part. Pual, fem. from מההה to make a nest, with Yod paragogic, which in מהה is omitted.
 מהה part. Piel, from מהה.
 מהה Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for מההה those worshipping. Some thought the termination מהה to be shortened from מהה you, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the second person, because of the preceding מהה. It is, however, so laid down by Ewald, Crit. Gram page 489.
 מהה thou hast died, pret. Kal, from מהה.
 מהה inf. Peal Ch. from מהה to come.

נ

נאות see נאות.
 נאות Eze. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נאות and נאות).
 נאות Sa. 14:36, for נאות fut. Kal, from נאות, with Dagath rejected.
 נאות for נאות pret. Niphal, from נאות to prophesy.
 נאות we fade, Isaiah 64:5, for נאות, from the root נאות.
 נאות for נאות fut. Kal, from נאות. § 66, 5. and note 11. Lehg. 372.
 נאות for נאות pret. Niphal, from נאות ibid.
 נאות Isa. 59:3; Lam. 4:14; see נאות No. II.
 נאות Jer. 8:14, for נאות fut. Niphal, from נאות. Compare § 66, 5, and note 11.
 נאות 1 pl. fut. apoc. Kal, from נאות to be.

נזנים, const. נזני fem. נזנות, part. Niphal, from נזן for נזים, etc.

נזל pret. Niphal, from נלד, for נולד with Dag. euphon. נזפרו Eze. 23:48, prob. for נזפרו Nithpael (in the Rabbinic form), Lehrs. 249.

נחל pret. Niphal, from חלל; also, pret. Piel, from נחל.

נחם pret. Niphal and Piel, from נחם.

נחמים part. Niphal pl. from נחם, for נחמים.

נחנת 2 pret. Niphal, from נחן.

נחר pret. Niphal, from חרר to burn up.

נחת pret. Niphal, from חתת to tear asunder.

נחם 1 fut. Kal, from נה, with suff. ם.

נחם 1 plur. fut. Kal, from נה, with suff. ם.

נח 1 plur. fut. Hiphil, apoc. from נכה to strike.

נחת part. Niphal, f., from נח to rebuke.

נפפר Deut. 21:8, Nithpael, from נפר, Lehrs. 249.

נפר pret. Niphal, from נפר (a form taken from נפר).

נפכה pret. Niphal, from נכב, § 66, 5, and note 11, Lehrs. 372.

נפה Ps. 4:7, for נפה imp. from נפה, the orthography not being regarded.

נעור pret. Niphal, from the root עור No. II.

נפלאה for נפלאה with ה parag., 2 Sam. 1:26, Lehrs. 266.

נפל Piel, from נפל.

נפצדק 1 plur. fut. Hithpael, from צדק for נפצדק.

נפצה for נפצה imp. Kal, with ה parag. from נצר, with dag. euphon., Ps. 141:3.

נקל pret. Niphal, from נקל.

נשא Eze. 39:26, and נשא (Aleph being added; compare Arab. نشا) Ps. 139:20, for נשא they bear.

נשא Ps. 32:1, for נשא part. pass. Kal, from נשא, inflected like verbs נשא so as to be similar in sound to נשא, which stands near it.

נשים 1 plur. fut. Hiphil, from שמם in the Chald. form.

נשתה Nithpael, from שח No. II., which see.

נשתנה dag. euphon.

נתיב pret. Kal, from נתן to give.

ד

דכי 2 Kl. 8:21, for דכי, the last syllable being irregularly written fully.

דכו from דכו with suff.

דכל from דכל (which see) with suff.

ע

עזר imp. Kal, from the root עזר, to be strong.

עזב with dag. forte euphon., from עזב a cluster of עזב.

עשה for עשה she made, 3 fem. pret., from the root עשה Lev. 25:21.

פ

פחת inf. Kal, from the root פחח to breathe.

פעלו for פעלו his work, from פעל, Lehrs. 170, 571.

צ

צא imp., from צא to go out.

צא inf., of the same verb.

צדק Eze. 16:52, inf. Piel, fem., from צדק.

צפתה an augmented form for צפתה, from צפת, where see more.

צק imp., from צק to pour.

צק inf. of the same verb.

ק

קא pret. Kal, for קא, from קא, in the Arabic form, § 71, note 1, Lehrs. 401.

קא part. Peal, Chald. from קא.

קבא Num. 22:11 (read kōbah), imp., from קבא, with ה parag. Hence also—

קבא (curses him!) with ם epenth. and suff. ם.

קח imp., from לקח to take.

קח Eze. 17:6, for לקח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare לקח for לקח.

קח Hos. 11:3, inf. masc., from the root לקח, with suff., in taking, or holding them.

קח once לקח 2 Kings 12:9, inf., from לקח to take

ר

רא inf. fem., from רא Eze. 28:17.

רד inf., from רד to subdue; which see. But, Jud. 19:11, the same form is put for רד to go down, the first radical being rejected; compare רד, Lehrs. 139.

רד imp. (the latter once inf., Gen. 46:3), from רד to go down.

רד part. Kal, from רד with suff. ם.

רש and רש imp., from the root רש to possess.

רש inf. of the same verb.

ש

שא imp., from שא.

שא inf. and gerund., from שא.

שא also inf., from שא to place.

שם imp. and inf., from שם to place.

שם a full manner of writing for שם Eze. 26:1: Lehrs. 527.

ש

שׂאט part. from. שׂאט No. 11., to reject.

שְׁכַנִּי (Mitrā) Ps. 23:6, commonly, *my dwelling*, for שְׁכַנִּי inf. with suff. from שָׁכַב. But it seems to have been rather regarded by the authors of the points as by aphæresis for שְׁכַנִּי. Compare שָׁכַב. שָׁכַב.

שָׁנָה see under שָׁנָה.

שׁוּב inf. pleonast. from שָׁב Jer. 42:10. Compare שָׁב, שָׁב.

שָׁשׁ pret. Poel, from שָׁשׁ=שָׁשׁ, which see.

שָׁמַח inf. pl. from שָׁמַח to lay waste, Eze. 36:3; Lehrs. 365.

שָׁנָה Dual, from שָׁנָה a year.

שָׁחַ pret. from שָׁחַ to place.

ת

תִּתְּנוּ Proverbs 1:22, fut. Kal for תִּתְּנוּ, the vowels being contracted in the Aramean manner, compare מִלֵּךְ, מִלֵּךְ.

תִּתְּנוּ Job 20:26; fut. Piel for תִּתְּנוּ from תִּתְּנוּ.

תִּתְּנוּ for תִּתְּנוּ, from תִּתְּנוּ. Compare תִּתְּנוּ.

תִּתְּנוּ Pro. 1:10; a Chald. form for תִּתְּנוּ, fut. Kal from תִּתְּנוּ to will.

תִּתְּנוּ 3 plur. fut. Fem. Kal, from בֹּא to come, Ps. 45:16. תִּתְּנוּ Deut. 33:16; for תִּתְּנוּ; parag. is apparently put twice, and in like manner—

תִּתְּנוּ Job 22:21, for תִּתְּנוּ and תִּתְּנוּ; תִּתְּנוּ 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תִּתְּנוּ would be from תִּתְּנוּ (but the sense demands תִּתְּנוּ), תִּתְּנוּ from תִּתְּנוּ and תִּתְּנוּ, תִּתְּנוּ or תִּתְּנוּ. Compare Lehrs. 464.

תִּתְּנוּ fut. apoc. from תִּתְּנוּ to weep.

תִּתְּנוּ for תִּתְּנוּ Eze. 16:50; the syllable תִּתְּנוּ being inserted in the manner of verbs לָהּ and עָלָה, on account of the similar sound of the word תִּתְּנוּ.

תִּתְּנוּ fut. Hiphil, from תִּתְּנוּ.

תִּתְּנוּ 2 fut. Niphal apoc. from תִּתְּנוּ.

תִּתְּנוּ fut. Piel from תִּתְּנוּ, for תִּתְּנוּ, the third radical being preserved.

תִּתְּנוּ fut. Kal apoc. from תִּתְּנוּ to be.

תִּתְּנוּ Mic. 2:12. Lehrs. 405.

תִּתְּנוּ thy praise, redundant mater lectionis. See שְׁנֵי תִתְּנוּ.

תִּתְּנוּ see the root תִּתְּנוּ.

תִּתְּנוּ Ps. 16:5; partic. form of a rare kind, for תִּתְּנוּ *hold-ing*. Lehrs. 308.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to depart, Lehrs. 377.

תִּתְּנוּ 2 Sam. 22:40; i. q. תִּתְּנוּ (Ps. 18:40) fut. Piel, from תִּתְּנוּ to gird.

תִּתְּנוּ 2 fut. Kal from תִּתְּנוּ to hold.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to live.

תִּתְּנוּ fut. Niphal, from תִּתְּנוּ profane, to pollute, Lev. 21:9. תִּתְּנוּ for תִּתְּנוּ (it will hasten) from the root תִּתְּנוּ as to which analogy, see under the verb תִּתְּנוּ p. 621, Job 31:5.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ.

תִּתְּנוּ Exodus 25:31; in very many editions for תִּתְּנוּ (although irregular, and almost a corruption), Lehrs. 52, 331.

תִּתְּנוּ fut. Kal apoc., for תִּתְּנוּ, from the root תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Piel for תִּתְּנוּ from תִּתְּנוּ to cover.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ=תִּתְּנוּ. See this root.

תִּתְּנוּ fut. Kal, shortened from תִּתְּנוּ, from תִּתְּנוּ or תִּתְּנוּ.

תִּתְּנוּ 2 masc. (the letter ' belongs to the root, fut. Hiphil, from תִּתְּנוּ to wipe away, Jer. 18:23.

תִּתְּנוּ fut. apoc. Hiphil, from תִּתְּנוּ to flow down.

תִּתְּנוּ Exod. 23:21; fut. Hiphil, Chaldee form for תִּתְּנוּ, from תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to speak.

תִּתְּנוּ imp. from תִּתְּנוּ to give

תִּתְּנוּ see תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to collect.

תִּתְּנוּ 2 plur. fut. Niphal, from תִּתְּנוּ, dagesh let out, see under תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to cook, for תִּתְּנוּ.

תִּתְּנוּ Jer. 25:34; see the root תִּתְּנוּ.

תִּתְּנוּ Jerem. 19:3; fut. Kal, from תִּתְּנוּ, for the common תִּתְּנוּ.

תִּתְּנוּ 1 Sa. 14:27 כִּי (not without an error), for תִּתְּנוּ. The copyist appears to have had in his mind the word תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to be many, much.

תִּתְּנוּ fut. Niphal, from תִּתְּנוּ to break, with the assumed form of a verb תִּתְּנוּ.

תִּתְּנוּ Jer. 9:17; for תִּתְּנוּ fut. Kal, from תִּתְּנוּ.

תִּתְּנוּ Deut. 32:18; see תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to drink.

תִּתְּנוּ fut. apoc. sing. Hithpa., from תִּתְּנוּ to bow down.

תִּתְּנוּ Isa. 41:10; fut. apoc. Hithpa., from תִּתְּנוּ.

תִּתְּנוּ inf. from תִּתְּנוּ to give, contr. for תִּתְּנוּ. With suff. תִּתְּנוּ.

תִּתְּנוּ 2 Sam. 22:27; for תִּתְּנוּ fut. Hithpa., from תִּתְּנוּ Lehrs. p. 374.

תִּתְּנוּ by aphæresis for תִּתְּנוּ, which is the reading, Ps. 18:41. Compare תִּתְּנוּ for תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ, which see.

תִּתְּנוּ 1 Ki. 17:14 (כִּי); commonly taken for תִּתְּנוּ (to give) with 3 parag., like 6:19, where תִּתְּנוּ is really future. 1 Ki loc. cit. תִּתְּנוּ seems preferable.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ.

תִּתְּנוּ 2 Sam. 22:27; i. q. תִּתְּנוּ, which is the reading, Ps. 18:27. Lehrs. 374.

תִּתְּנוּ Ex. 2:4; for תִּתְּנוּ Hithpa., from תִּתְּנוּ. Lehrs. 391.

ENGLISH INDEX.

AARON

Aaron, 17 *b*
 Abagtha, 3 *a*
 abandoned, 307 *b*, 529 *a*
 Abarim, 604 *b*
 abbreviate, 739 *a*
 Abdi, Abdiel, 600 *b*
 abdomen, 30 *a*, 296 *b*
 Abdon, 600 *a*
 Abed-nego, 600 *a*
 Abel, 214 *b*
 Abel-meholah, 7 *b*
 Abel-mizraim, 7 *b*
 Abel-shittim, 7 *b*
 Abex, 9 *a*
 abhor, 10 *b*, 525 *b*, 870 *a*
 abhorred, 206 *b*
 abhorring, 206 *b*, 854 *a*
 Abi, 5 *a*
 Abia, Abiah, Abijah, 5*b*
 Abi-albon, 5 *a*
 Abiassaph, 5 *a*
 Abiathar, 6 *b*
 Abida, Abidah, 5 *b*
 Abidan, 5 *b*
 abide, 372 *a*, 823 *a*, 858 *b*
 Abiel, 5 *a*
 Abiezer, Abiezrite, 6 *b*
 Abigail, 5 *b*
 Abihail, 5 *b*, 6 *a*
 Abihu, Abihud, 5 *b*
 Abijah, 5 *b*
 Abijam, 6 *a*
 ability, 21 *a*, 21 *b*, 275 *a*, 390 *a*
 Abimael, 6 *a*
 Abimelech, 6 *a*
 Abinadab, Abiner, 6 *a*
 Abinoam, 6 *a*
 Abiram, 6 *b*
 Abishag, Abishai, 6 *b*
 Abishalom, 6 *b*
 Abishua, Abishur, 6 *b*
 Abital, Abitub, 6 *a*
 abject, 246 *a*
 able, 348 *a*, 348 *a*, 385 *a*
 Abner, 6 *a*, 9 *a*
 abode, 116 *a*, 448 *a*, 496 *b*, 734 *b*
 abominable, 665 *b*
 to be, 249 *b*, 848 *b*
 to make, 870 *a*
 abominate, 534 *b*, 848 *b*, 870 *a*
 abomination, 206*b*, 534*b*, 543 *a*, 847 *b*, 849 *a*, 859 *b*
 abortion, 558 *a*
 to cause, 832 *a*

abound, 377 *a*, 698 *b*, 793 *b*, 812 *a*
 about, 98 *b*, 423 *b*, 488 *b*
 above, 494*a*, 636*b*, 630*a*, 683 *a*
 Abraham, 9 *b*
 abroad, 266 *b*
 abrogated, 607 *b*
 Absalom, 10 *a*
 absolve, 565 *a*, 702 *b*
 absorb, 174 *a*, 795 *b*
 abstain, 543 *a*, 837 *b*
 abundance, 210 *b*, 243 *a*, 295 *a*, 377 *b*, 377 *b*, 382 *a*, 383 *a*, 461 *a*, 475 *a*, 534 *a*, 593 *b*, 664 *b*, 683 *a*, 753 *b*, 761 *b*, 783 *b*, 846 *a*
 abundant, 381 *b*, 381 *b*, 609 *a*, 663 *b*
 drink, 761 *b*
 abundantly, 376 *b*, 377 *b*
 abyss, 3*b*, 4*a*, 705*b*, 857*a*
 acacia, 816 *b*
 accelerate, 268 *a*
 accept, 568 *b*
 acceptable, 293 *a*
 access, 518 *b*, 582 *b*
 Accho, 625 *b*
 accident, 742 *b*
 acclivity, 157 *a*, 494 *b*, 645 *b*, 649 *b*
 accomplish, 683 *a*, 710 *a*
 accomplished, 398 *b*
 according as, 196 *a*, 380*a*
 to, 47 *a*, 196 *a*, 379 *a*, 380 *a*, 424 *a*, 668 *b*
 account of, on, 681*a*, 824*a*
 accounted, 311 *a*
 accumulate, 593 *a*, 664 *a*
 accumulation, 173 *b*
 accurately, 347 *a*, 693 *a*
 accusation, 788 *b*
 letter of, 788 *b*
 accused, to be, 271 *b*
 accustom, to, 439 *b*
 accustomed, 54 *a*, 439 *b*, 587 *a*
 accustom oneself, to, 54*a*
 Achan, 626 *a*
 Achar, 626 *b*
 Achbon, 625 *b*
 Achish, 42 *b*
 Achmetha, 32 *a*
 Achor, 625 *b*
 Achsah, 626 *a*
 Achshaph, 44 *a*
 acknowledge, to, 551 *a*

acquaintance, 455 *b*, 472 *b*, 580 *b*
 to form, 587 *a*
 acquaintanceship, 455 *b*
 acquainted, 333 *b*
 with, 114 *a*, 551 *a*
 acquire, to, 107 *b*, 499 *a*, 543 *a*, 735 *a*, 769 *b*, 821 *b*, 867 *a*
 honour, 381 *b*
 knowledge, 333 *b*
 acquisition, 504 *a*, 735 *b*
 acquit, to, 702 *b*
 acrid, 505 *a*
 acrimony, 289 *b*
 act, 684 *b*
 to, 536 *a*
 as master, 640 *b*
 graciously, 145 *b*
 perversely, 611 *a*
 truly, 145 *b*
 vainly, 214 *b*
 violently, 352 *a*
 acting, gentle, 34 *b*
 action, 174 *b*, 497 *b*
 active, 60 *a*, 283 *a*
 to make, 283 *a*
 acute, 26 *a*
 Adadah, 609 *a*
 Adah, 607 *b*
 Adaiah, 608 *b*
 Adalia, 13 *a*
 Adam, 13 *b*
 Adamah, Adami, 14 *a*
 Adbeel, 12 *a*
 add, 354 *a*, 593 *a*
 Addan, 14 *b*
 Addar, 14 *b*
 added, to be, 593 *a*
 addition, 69 *a*, 173 *b*
 address kindly, 404 *a*
 Ader, 609 *b*
 adhere, 30*b*, 195*a*, 258*b*, 270 *a*, 313 *b*, 432 *b*, 864 *b*, 867 *a*
 firmly, 185 *b*, 715 *a*
 together, 439 *a*
 adhering, 185 *b*
 Adiel, 608 *b*
 Adin, Adina, 608 *b*
 Adithaim, 608 *b*
 adjacent to, 154 *b*
 adjure, 802 *b*
 adjust, 347 *a*
 Adlai, 608 *b*
 Admah, Admatha, 14 *a*
 admirable, 364 *b*, 674 *b*
 admission, 518 *b*

admit, 107 *a*, 741 *b*
 admonish, 240 *a*, 354 *b*
 admonished, 240 *a*, 240*a*
 admonition, 457 *a*, 491 *a*
 Adna, Adnah, 609 *a*
 adolescence, 554 *a*
 Adoni-bezek, 14 *b*
 Adoni-zedek, 14 *b*
 Adonijah, 14 *b*
 Adonikam, 14 *b*
 Adoniram, 14 *b*
 adopted daughter, 148 *a*
 Adoraim, 12 *b*
 adore, 142 *b*
 adorn, 217*b*, 358*a*, 538*b*, 664 *b*, 780 *b*
 oneself, 607 *b*, 644 *b*
 adorning, 217 *b*
 Adrammelech, 15 *b*
 Adriel, 609 *b*
 Adullam, 608 *b*
 adulterate, 454 *a*
 adulterers, 242 *b*
 adulteress, 242 *b*
 adulteries, 525 *a*
 adultery, to commit, 525*a*
 adversaries, 731 *a*
 adversary, 36 *b*, 368 *a*, 718 *a*, 719 *b*, 788 *a*, 851 *a*, 873 *a*
 adverse, to be, 701 *b*
 adverse circumstances, 21 *b*
 adversity, 312 *b*, 870 *b*
 adviser, 357 *a*
 Æthiopia, 389 *a*
 Æthiopian, 389 *a*
 afar, 765 *a*
 affair, 187*b*, 296*b*, 518*a*, 643 *b*, 799 *a*
 affairs, 18 *b*, 78 *b*
 affected, to be, 766 *a*
 affirm, 610 *b*
 afflict, 102*a*, 121*a*, 121*b*, 279 *b*, 328 *b*, 380 *b*, 416 *a*, 437 *a*, 626 *a*, 720 *a*, 858 *a*
 afflicted, 192 *a*, 198 *a*, 549 *a*, 642 *b*, 643 *a*
 affliction, 280 *b*, 496 *b*, 643 *a*, 718 *a*
 afraid, 184 *a*, 243 *a*, 303 *a*, 329 *b*, 364 *a*, 757 *a*
 to make, 195 *a*, 303 *a*
 after, 33 *a*, 101 *a*, 129 *a*, 149 *b*, 379 *a*
 after that, 25 *a*, 33 *a*

afterbirth, 838 *a*
 aftermowth, 442 *b*
 afterwards, 13 *a*, 33 *a*, 401 *b*, 466 *a*
 Agag, Agagite, 10 *a*
 again, 610*b*, 840*b*, 869*b*
 against, 46 *a*, 98 *a*, 638 *a*
 over, 550 *b*
 agate, 800 *a*
 age, 169 *a*, 194 *a*, 206 *b*, 608 *a*
 Agee, 10 *a*
 agile, 670 *b*
 agitate, 241 *b*, 465 *b*, 538 *a*, 540 *b*
 agitated, 182 *a*, 455 *b*, 538 *a*, 592 *b*, 685 *a*
 agitation, 241 *b*, 250 *a*
 agree together, to, 248 *a*
 agreeable, 286 *a*, 319 *b*, 554 *b*
 Agur, 10 *b*
 ah! 16 *a*, 28 *a*
 aha! 214 *a*
 Ahab, 28 *a*
 Aharah, Aharkel, 33 *b*
 Ahasai, 31 *a*
 Ahasbai, 32 *b*
 Ahasuerus, 34 *b*
 Ahava, 16 *b*
 Ahaz, 30 *b*
 Ahaziah, 31 *a*
 Ahban, 28 *a*
 Aher, 33 *a*
 Ahi, 31 *a*
 Ahiah, Ahiam, 31 *a*
 Ahian, Ahiezer, 31 *b*
 Ahihud, 31 *a*, 31 *b*
 Ahijah, 31 *a*
 Ahikam, Ahilud, 31 *b*
 Ahimaaz, 31 *b*
 Ahimelech, 31 *b*
 Ahimoth, 31 *b*
 Ahinadab, 31 *b*
 Ahinam, Ahinoam, 31 *b*
 Ahio, 31 *a*
 Ahira, Ahiram, 32 *a*
 Ahisamach, 31 *b*
 Ahishahar, Ahishar, 32*a*
 Ahithophel, 32 *a*
 Ahitub, 31 *b*
 Ahlab, Ahlai, 32 *a*
 Ahoah, 29 *b*
 Aholkh, Aholibah, 17 *a*
 Ahumai, 29 *i*
 Ahuzam, 31 *b*
 Ahuzzath, 31 *a*
 Ai, Hai, 621 *b*

- aid, 253 b, 374 b, 619 b,
860 b
to, 370 b, 356 a, 374 b,
590 b, 592 a, 616 a,
619 b
to ask for, 811 a
aim, to, 387 a
Ain, 623 b
air, 760 a
airy, 759 b, 759 b
Akan, 630 a
Akkul, 649 b
Alammelech, 53 a
alarm, 314 a, 466 b
alas! 16 a, 19 b, 28 a,
219 b
Alemeth, 634 b
alert, 59 b, 60 a, 267 b
alien, 242 a, 652 a
alienate, to, 551 a
alienated, 363 a, 566 a
alienation, 869 a
alive, 273 a
alkali, 575 a
all, 396 b, 397 a
at once, 345 a
Allon, 50 b
allot, 485 b
to, 487 b
allow, to, 573 a
alloy, 103 a
ally, 27 b, 30 a
Almighty, 806 b
Almodad, 53 a
Almon, 634 b
almond tree 433 a, 847 a
almost, 39 b, 493 a
Aloah, Aliah, 631 b
Aloan, 632 a
aloof, 17 a
alone, 102 b, 428 b,
779 b
already, 239 b, 383 a,
409 a, 662 a
also, 69 a, 173 b
altar, 449 a, 459 a, 461 a
alter, 282 b
altercate, 348 a
altercation, 738 b
although, 56 b
altogether, 29 a, 42 a,
69 a, 345 a, 397 a,
399 a, 400 a
Alush, 50 b
Amad, 640 a
Amak, 638 b
Amal, 639 a
Amalek, 639 a
Aman, 58 b
Amana, Abana, 59 b
Amariah, 62 a
Amasa, 641 a
Amasai, 641 a
Amashai, 641 a
Amashiah, 640 a
amatory, 191 b
amazed, 302 a, 858 a
amazement, 835 b
Amaziah, 60 a
ambassador, 599 b
ambush, 75 b, 445 b
Amen, 59 b
amerce, to, 644 b
amercement, 645 a
Ami, 58 a
amiable, 16 a
Amittai, 63 a
Ammah, 57 b
Ammiel, 638 b
Ammihud, 638 b
Ammishaddai, 639 a
Ammizabad, 638 b
Ammon, 638 b
Amnon, 59 b
Amon, 58 a
among, 47 b, 97 a, 129 a,
858 b
amongst, 114 b
Amorite, 62 a
Amos, 638 b
amount, 751 b
amoura, 16 a
Amoz, 58 a
ample, 15 b, 374 a, 716 a,
759 b, 811 a
amplitude, 15 a, 506 b
amputate, to, 738 b
Amram, 289 b, 641 a
Amraphel, 62 b
amulets, 437 b
Amzi, 60 a
Anab, 641 a
Anah, 643 a
Anaharath, 64 a
Ananiah, 643 b
Ananiam, 643 b
Anammelech, 643 b
Anan, 644 a
Anani, 644 a
Ananiah, 644 a
Anath, 645 a
Anathoth, 645 a
ancestor, 3 a
ancient, 663 a, 724 b
time, 723 b
and, 69 b. and yet, 235 a
Anem, 643 b
Aner, 644 b
angel, 49 a, 475 a
anger, 31 a, 69 b, 250 b,
285 b, 286 b, 409 b,
625 a, 647 a, 738 b,
756 a
angry, 251 a, 595 a
to be, 128 b, 178 b,
250 b, 303 b, 409 b,
496 b, 738 b, 756 a,
774 b
to become, 173 b,
646 b
countenance, an, 679 b
to show oneself, 65 b
very, to be, 250 b
anguish, 660 b
to be in, 65 b, 720 a
Aniam, 643 b
Anin, 644 b
animadversion, 137 b
animadvert, 137 a
animal, 274 b, 275 a,
297 a, 559 b
torn in pieces, 395 b
anklet, 626 a
announce, 836 b
glad tidings, to, 146 b
anoint, 515 a, 553 a,
581 a, 593 a
anointed, one, 553 a
anointed, 516 a
with fatness, to be,
210 b
anointing, 515 b
another, 32 b, 33 b, 34 a,
40 b, 84 a, 242 b
answer, 496 b, 876 a
to, 642 a
ant, 552 a
anterior, 724 b
antiquity, stream of
722 b
Antothijah, 645 a
Anub, 643 a
anus, 720 b
anvil, 685 a
anxious care, 184 a
any, 397 a
any one, 13 b, 40 b, 84 a
any thing, 188 a, 444 b,
452 a, 696 a
apart, 102 b
ape, 729 a
aperture, 101 a, 140 a
Apharsachites, 73 b
Apharsathchites, 73 b
Apharsites, 73 b
Aphel, 72 b
Aphukah, 72 b
Aphiah, 71 a
Aphaea, 685 b
apograph, 693 b
apostate, 809 a
Appaim, 70 a
appear, 347 b, 750 a
appearance, 202 b, 269 a,
506 a, 750 b, 759 a,
789 b, 866 b
to bear an, 470 a, 679 b
appetite, 5 b
apple, an, 871 a
apply oneself, 209 b
appoint, 60 a, 78 a,
247 b, 348 a, 355 a,
387 a, 486 a, 657 b,
705 a, 728 b, 819 b
appointed to be, 637 b
appointed place, 458 a
portion, 300 b
sign, 457 b
appointment, 457 a
apportioned, 283 b
approach, 446 a
to, 63 b, 446 a, 533 a,
590 a, 741 b
approaching, 742 a
approve, 111 b, 375 a
apron, 260 b
apt, 454 a, 454 b
to push, 531 b
aquatic animals, 850 b
bird, 829 b
Ara, 75 a
Arab, 75 a
Arabia, 651 b
Arabian, 652 b
Arad, 653 a
Arah, 78 a
Aram, 80 a
Aramaea, 80 a
Aramæans, 80 a
Aramites, 80 b
Aran, 80 b
Ararat, 82 a
Araunah, 77 b
Arba, 75 b
Arbathite, 652 b
Arbite, 75 a
arbiter, to be, 348 a
arch, to, 720 b
arched work, 10 b
archer, 321 a, 459 b,
748 b, 753 b
Archevites, 79 b
architect, 58 a
Archites, 79 b
Ard, 76 b
ardent, 615 a, 624 a
zeal, 735 a
Ardon, 76 b
ardour, 293 b, 735 a
arduous, to be, 674 a,
765 b
are, 83 a
area, 167 a
Arel, 75 a
Areola, 653 b
Argob, 76 a
argue, 347 b
arguing, 858 b
argument, 24 b
arid, to be, 306 b, 651 b,
708 b
arid, 780 b
places, 707 b
region, 707 b
Aridai, 79 a
Aridatha, 79 a
aridity, 708 b
Arieh, 79 a
Ariel, 79 a
Arioch, 79 a
Arisai, 79 a
arise, to, 615 a, 637 b,
727 b, 728 b
against, 727 b
arising of light, 136 b
ark, 77 b, 835 a
of the covenant, 871 a
Arkite, 656 b
arm, 15 b, 27 a, 209 a,
253 a, 299 a, 571 b,
586 b
armed, to be, 474 a
Armoni, 80 b
armoury, 571 b
arms, 230 b, 332 a,
399 b, 477 a, 571 b
army, 11 a, 253 b, 275 a,
465 a, 699 a
Arnan, 81 a
Arod, 77 a
Aroer, 654 a
aromatic herbs, 511 b
around, 488 b
to go, 683 b
around, to look, 812 b
arouse, 615 a
aroused, 363 a, 729 a
Arphaxad, 81 a
arrange, 571 b, 580 a,
609 b, 654 b, 785 a,
819 b
stones to, 779 a
arrangement, 863 b
arrayed for war, 283 a
with banners, 189 b
arrive at, 499 a
arrogance, 150 b, 151 a,
153 a, 159 b, 162 b
arrogant, 150 a, 158 a,
153 a
arrogantly, to act, 159 b
arrow, 269 b, 298 a,
298 b, 299 a, 490 a
arrow-snake, 736 b
arrows, 251 b, 753 b
Artaxerxes, 82 b
Artaxerxes, Longira-
nus, 82 b
artifice, 310 a
artificer, 59 b, 309 b
artificial textures, 514 a
work, 466 a
artist, 361 b
arts, 312 a, 442 a
Aruboth, 75 b
Arumah, 77 b
Arvad, 77 a
Arza, 81 b
as, 89 a, 98 a, 380 a,
401 a
as if, 378 b, 380 a, 424 b
as it were, 380 a
as like, 378 b
as often as, 196 a
as one man, 28 b
as, so, 378 a
as soon as, 379 b
as though, 380 a, 424 b
as to, 47 a, 423 a
as yet, 403 b, 607 b
Asa, 66 a
Asahel, 658 b
Asahiel, Asaiah, 679 a
Asaph, 67 b
Asareel, 82 b
Asarelah, 90 b
Ascalon, Askelon, Ash-
kelon, 88 a
ascend, 554 a, 590 a,
652 b
on high, 356 a
ascent, 494 b, 631 b
by steps, 632 b
Asenath, 66 b
ashamed, to be, 10 a,
297 a
to be made, 400 b
to make, 226 a
Ashan, 660 a
Ashbea, 83 b
Ashbel, 83 b
Ashchenaz, 86 a
Ashdod, 83 b
Asher, 88 a
Asherah, 91 a

- ashes, 72 *b*, 210 *b*, 673 *b*
to clear from, 210 *b*
Ashima, 85 *a*
Ashkenaz, 86 *a*
Ashnah, 87 *a*
Ashpenaz, 87 *b*
Ashtaroth-Karnaim,
661 *b*
Ashtoreth, 661 *a*
Ashur, 85 *a*
Ashvath, 660 *a*
Ariel, 659 *a*
ask, to, 139 *b*, 136 *a*,
798 *a*
for, to, 209 *b*
for a blessing, to, 142 *a*
asking, 113 *b*, 136 *b*
asleep, 869, *a*
to fall, 373 *b*
Asnah, 66 *b*
asp, 626 *b*, 697 *b*
Aspatha, 68 *a*
aspect, 269 *a*, 506 *a*
Ariel, 82 *b*
ass, 286 *b*, 616 *a*
wild, 653 *a*, 653 *b*,
687 *b*
young, 624 *a*
assail, 646 *a*, 873 *b*
assemble, 67 *a*, 251 *a*,
593 *a*, 726 *a*
selves, 251 *a*, 616 *a*
to, 67 *a*
assemblies, 68 *a*, 503 *a*
assembly, 431 *b*, 457 *b*,
460 *a*, 580 *b*, 607 *b*,
648 *b*, 726 *a*
Assenaphar, 66 *b*
assessment, 655 *a*
Asshur, 84 *b*
Asshurim, 85 *a*
Asshurites, 85 *a*
assign, 485 *b*
assimilate, 517 *a*
Assir, 66 *b*
assist, 270 *b*, 616 *a*
associate, 259 *a*
to, 54 *a*, 587 *a*
association, 259 *a*
Assyria, 84 *b*
Astarte, 91 *a*
Astartes, 661 *b*
astonish, 835 *a*
astonished, 203 *a*, 302 *a*,
835 *a*
astonishing, 866 *a*
astonishment, 518 *a*,
833 *b*, 835 *b*, 866 *a*
astray, to go, 569 *b*, 852 *a*,
870 *a*
to lead, 805 *a*
astrologer, 418 *a*
asylum, 492 *b*, 503 *a*,
504 *a*
at, 47 *b*, 97 *b*, 97 *a*, 98 *a*,
636 *b*, 638 *a*
at evening, 651 *a*
at hand, 662 *b*
at length, 73 *b*
at once, 261 *a*, 341 *b*, 345 *a*
at some time, 341 *b*
at that time, 25 *a*, 26 *a*,
341 *a*, 392 *a*
at the feet, 507 *a*
at the head of, 506 *b*
at the rate of, 668 *a*
at the same time, 635 *b*
at this time, 341 *a*, 662 *a*
at what time, 89 *a*
Atarah, 621 *b*
Atarah, 621 *b*
Athach, 663 *a*
Athaiah, 662 *b*
Athaliah, 663 *a*
Atharim, 96 *b*
Athlai, 663 *a*
atonements, 412 *a*
attack, to, 558 *a*, 607 *b*,
666 *b*, 686 *a*, 694 *b*,
709 *b*, 811 *b*
attacker, 225 *b*
Attai, 662 *b*
attain, 499 *a*
attempt, to, 552 *b*, 684 *b*,
827 *a*
attend, 113 *b*, 114 *a*,
746 *b*, 790 *a*, 836 *a*,
837 *b*
attention, 746 *b*
attentive, 746 *b*
to show oneself, 114 *a*
attire, 820 *b*
audience, 518 *b*
augur, to, 545 *a*
august, 364 *b*
aunt, 191 *b*
author, 2 *a*. —ity, 44 *a*
autumn, 307 *b*
autumn crocus, 258 *a*
autumn, to pass the,
307 *a*
Ava, 609 *b*
avaricious, 111 *a*
avenge bloodshed, to,
151 *a*
avert, 603 *a*, 808 *b*
Avim, Avvites, 611 *b*
Avith, 611 *b*
await, 727 *a*
awake, to, 363 *a*
aware, to be, 333 *b*
awl, 511 *a*
axe, 179 *b*, 395 *b*, 418 *a*,
448 *a*, 496 *b*, 742 *b*
hole of, 720 *a*
axles, 331 *a*, 596 *a*
Azal, 74 *b*
Azaliah, 74 *b*
Azaniah, 27 *a*
Azar, Azzur, 619 *b*
Azareel, 619 *b*
Azariah, 620 *a*
Azaz, 618 *b*
Azazel, 617 *a*
Azaziah, 618 *b*
Azbuk, 618 *a*
Azekah, 619 *b*
Azal, 74 *b*
Azgad, 618 *a*
Aziza, 619 *a*
Aznaveth, 619 *a*
Azmon, 648 *a*
Aznoth-tabor, 266 *b*
Azriel, 620 *a*
Azrikam, 620 *a*
Azubah, 618 *b*
Azzah, 618 *a*
Azzan, 619 *a*
B
Baal, 131 *a*, 132 *a*
Baal-Gad, 131 *b*
Baal-hamon, 131 *b*
Baal-hanan, 132 *a*
Baal-hazor, 131 *b*
Baal-hermon, 131 *b*
Baalah, 132 *a*
Baalah, 132 *b*
Baalis, 132 *b*
Baal-meon, 131 *b*
Baal-perazim, 131 *b*
Baal-ahalishah, 132 *a*
Baal-tamar, 132 *a*
Baal-zephon, 131 *b*
Baannah, 132 *b*
Baara, 133 *a*
Baasha, 133 *a*
babble, to, 103 *a*, 112 *a*
Babel, Babylon, 101 *b*
Babylonian, 101 *b*
back, 152 *a*, 161 *b*, 177 *b*,
368 *b*
back, to bring, 808 *a*
brought, 808 *a*
to lead, 542 *b*
back-bone, 647 *a*
backward, 29 *b*, 34 *a*
bad, 100 *a*, 772 *a*, 843 *b*
badness, 772 *b*
bag, 350 *a*, 395 *b*, 718 *a*
Bahurim, 112 *a*
Bakbakkar, 135 *b*
Bakbuk, 135 *b*
Bakbukiah, 135 *b*
bake, 70 *a*
bread, 260 *a*, 610 *a*
baked pastry, 260 *a*
baker, 70 *a*
baking-stone, 779 *a*
Balaam, 124 *a*
Baladan, 121 *a*
balance, 444 *b*, 677 *a*
balancing, 498 *b*
bald, 171 *b*, 509 *b*,
843 *b*
to make, 743 *a*, 793 *b*
baldness, 743 *a*, 844 *b*
in front, 154 *a*
ball, 194 *a*, 386 *a*, 714 *a*
of gold, 386 *b*
balsam, 146 *a*
Bamoth, 125 *b*
band, 10 *a*, 42 *b*, 448 *a*,
465 *a*, 518 *a*, 757 *a*
of men, 10 *a*, 258 *a*,
274 *b*
of soldiers, 158 *a*
of travellers, 78 *a*
bandage, 314 *a*, 870 *b*
a long, 77 *b*
removal of, 161 *a*
to wrap up with,
814 *b*
banded, 649 *b*
bands, 390 *b*, 747 *b*
tightly fastened, 308 *b*
Bani, 128 *a*
banks, 158 *a*
banner, 552 *b*
banquet, 317 *b*, 413 *b*,
436 *b*, 521 *a*
to, 853 *a*
bar, 141 *a*, 455 *b*, 488 *a*
Barachel, 143 *b*
Barak, 145 *a*
barbarously, to speak,
440 *a*
barber, 169 *b*
bare, 284 *a*, 843 *b*
to make, 310 *b*
barefoot, 346 *b*, 346 *b*
Bariah, 141 *a*
bark, to, 527 *a*, 815 *a*
to strip off, 685 *b*
barking, 466 *a*
Barkoe, 145 *a*
barley, 793 *a*
barn, 448 *a*, 461 *b*
barren, 650 *a*
barter, 866 *b*
Baruch, 139 *b*
Barzillai, 140 *b*
base, 14 *b*, 353 *b*, 403 *b*,
471 *a*, 848 *b*
basely, to act, 328 *b*
Baahan, 147 *a*
Baahemath, Baasmath,
146 *a*
basin, 11 *b*, 395 *a*, 430 *b*,
592 *b*
basis, 471 *a*
basket, 11 *b*, 191 *b*, 323 *a*,
399 *a*
a bread, 587 *b*, 714 *a*,
589 *b*
bastard, 242 *b*, 462 *a*,
480 *a*
bat, 620 *b*
Bath-rabbim, 748 *b*
Bath-sheba, 148 *b*
battle, 477 *a*, 560 *b*, 742 *a*
battlements, 839 *a*
Bavai, 107 *b*
Bazluth, 134 *a*
bdellium, 103 *b*
be, to, 218 *b*, 219 *b*,
221 *a*, 372 *b*, 501 *a*
after, 32 *b*
Bealiah, 132 *a*
Bealothe, 132 *a*
beam, 463 *a*, 486 *b*, 729 *b*
of a balance, 733 *b*
laid over, 848 *b*
to lay, 742 *b*
bean, 179 *a*, 669 *a*
bear, 184 *a*, 190 *b*
the constellation of
the, 625 *b*
to, 236 *b*, 327 *b*, 348 *b*,
386 *b*, 568 *a*, 578 *a*,
640 *a*, 641 *a*, 688 *b*,
away, to, 254 *a*
early fruit, to, 20 *a*
forth, to, 60 *b*
bear in the arms, to
58 *b*, 324 *a*
seed, to, 254 *b*
the blame, to, 271 *b*
beard, 793 *b*
bearded chin, 251 *b*
bearer, burden, 578 *a*
bearing, 512 *a*
bearing, of an axle,
420 *b*
beast, 274 *b*, 275 *a*, 130 *a*
of burden, 105 *a*
of the field, 105 *a*
wild, 105 *a*
beat, 157 *b*, 194 *b*, 209 *a*,
226 *b*, 384 *a*, 421 *b*,
592 *b*, 685 *a*, 780 *b*,
781 *a*, 872 *a*
abroad, 329 *a*
fine, 313 *a*
in pieces, 421 *b*, 816 *b*
off, 256 *b*
out, 256 *b*
small, 206 *a*
to powder, 192 *b*
with a club, 376 *b*
beaten small, 205 *b*,
206 *a*
beating, 842 *a*
beautiful, 96 *a*, 319 *a*,
319 *b*, 358 *a*, 358 *b*,
524 *b*, 664 *b*, 845 *a*,
846 *a*
beauty, 146 *a*, 219 *a*,
275 *b*, 286 *a*, 291 *a*,
320 *a*, 358 *b*, 359 *a*,
464 *b*, 555 *a*, 846 *a*
Bebai, 101 *b*
because, 89 *a*, 90 *a*,
196 *b*, 235 *a*, 356 *b*,
392 *b*, 403 *a*, 424 *b*,
440 *a*, 629 *b*, 681 *b*,
721 *a*, 862 *b*
not, 122 *a*, 124 *b*
of, 47 *a*, 129 *a*, 601 *a*
that, 25 *a*, 39 *b*, 89 *a*,
196 *b*, 681 *b*
Becher, 120 *b*
Bechorath, 120 *a*
become, to, 221 *b*
a wife of, 130 *b*
becoming, 524 *b*
dark, 277 *a*
strong, 270 *b*
to be, 326 *a*, 524 *b*,
538 *a*
bed, 297 *b*, 361 *a*, 447 *b*,
467 *a*, 476 *a*, 500 *a*,
517 *a*, 657 *a*
of a stream, 71 *a*
Bedad, 103 *a*
Bedan, 104 *a*
bedchamber, 720 *b*
Bedeiah, 103 *a*
bedimming, 277 *a*
Beeliadah, 183 *a*
Beer, 100 *a*
Beera, 100 *b*
Beerah 100 *b*
Beeri, 100 *b*
Beerah, 100 *b*

- Beer-sheba, 100 *b*
 Bechteraah, 133 *b*
 befall, 12 *a*, 742 *b*
 before, 97 *a*, 441 *a*, 456 *a*,
 530 *b*, 550 *b*, 690 *a*,
 680 *b*, 681 *a*, 681 *b*,
 682 *a*, 721 *a*, 723 *b*,
 866 *b*, 724 *a*
 to be, 550 *b*, 721 *a*
 from, 680 *a*
 to go, 326 *a*
 that, 325 *a*
 beg, 798 *b*
 begot, 139 *a*, 348 *b*
 offspring, 383 *b*
 begin, 281 *b*, 326 *a*, 690 *b*,
 696 *b*, 849 *b*
 beginning, 325 *a*, 353 *b*,
 724 *a*, 752 *a*, 850 *a*,
 860 *b*
 beguile, 769 *b*
 behind, 29 *b*, 32 *b*, 53 *a*,
 33 *a*, 129 *a*, 280 *a*
 to be, 186 *a*, 649 *a*
 to come from, 649 *a*
 behold, 48 *b*, 55 *b*, 77 *a*,
 214 *a*, 228 *b*, 229 *a*,
 229 *b*
 as, 214 *a*
 to, 268 *a*, 527 *b*, 678 *b*,
 749 *a*, 789 *b*, 797 *b*,
 812 *b*
 being, 371 *b*
 Bel, 120 *b*
 Bela, 124 *a*
 Belial, 122 *b*
 believe, 59 *a*
 bell, 500 *b*, 685 *a*
 bellow, 684 *a*
 bellows, 498 *a*
 belly, 20 *a*, 113 *a*, 161 *b*,
 167 *a*, 216 *b*, 292 *a*
 beloved, 112 *a*, 138 *a*,
 333 *a*
 female, 774 *a*
 one, 191 *a*, 772 *b*
 below, 81 *a*, 467 *a*, 862 *a*
 Belshazzar, 124 *a*
 belt, 9 *a*, 260 *b*, 463 *a*
 Belteshazzar, 122 *a*
 Ben, 127 *a*
 Ben-hadad, 127 *a*
 Ben-hael, 127 *b*
 Ben-hanan, 127 *b*
 Ben-oni, 127 *a*
 Ben-zoheth, 127 *a*
 Benaiah, 128 *a*, 128 *b*
 bend, to, 186, 19 *a*, 296 *a*,
 410 *a*, 411 *a*, 415 *b*,
 416 *b*, 432 *b*, 441 *a*,
 611 *a*, 616 *a*
 aside, to, 432 *b*
 back, 714 *b*
 a bow, 553 *b*
 one's self, to, 301 *a*
 Bene-barak, 127 *b*
 beneath, 467 *a*
 benediction, 144 *a*
 beneficence, 703 *b*
 benefit, 174 *b*, 856 *b*
 benefits, to confer, 319 *a*
 benefitted, to be, 356 *a*
 benevolence, 294 *a*
 benign, 554 *b*
 benignant, 291 *b*
 benignity, 294 *a*
 Beninu, 128 *b*
 Benjamin, 127 *b*, 128 *b*
 Benjaminites, 351 *b*
 bent, to be, 177 *b*
 upon, 864 *b*
 Beor, 129 *b*
 Berachah, 144 *a*
 Beraiah, 139 *a*
 bereave, to, 822 *a*
 bereaved, 376 *b*, 821 *b*
 bereavement, 821 *a*, 822 *a*
 Berechiah, 144 *b*
 Bered, 139 *b*
 Beri, 141 *a*
 Beriah, 141 *b*
 Berodach-Baladan, 139 *a*
 Berothai, Berothah, 140 *a*
 berry, 178 *b*
 Besai, 128 *b*
 beseech, to, 32 *a*
 besides, 46 *b*, 69 *a*, 102 *b*,
 124 *a*, 241 *b*, 266 *b*,
 344 *a*, 377 *b*, 610 *b*,
 682 *a*, 779 *b*
 that, 124 *b*
 besiege, to, 262 *b*, 720 *a*
 Besodeiah, 128 *b*
 besom, 466 *b*
 Besor, 146 *a*
 best, 446 *a*
 bestow, 590 *b*, 813 *b*
 a gift, 237 *a*
 labour upon, 642 *b*
 largely, to, 671 *a*
 bestowed, 572 *b*
 Betah, 112 *b*
 betake, 593 *a*
 Beten, 113 *a*
 Beth-anath, 118 *a*
 Beth-anoth, 118 *a*
 Beth-arabah, 118 *b*
 Beth-aram, 117 *b*
 Beth-arbel, 117 *a*
 Beth-Aven, 117 *a*
 Beth-azmaveth, 118 *a*
 Beth-baal-meon, 117 *a*
 Beth-barah, 117 *b*
 Beth-birei, 117 *b*
 Beth-car, 117 *b*
 Beth-dagon, 117 *b*
 Beth-diblathaim, 117 *b*
 Beth-el, 117 *a*
 Beth-emek, 118 *a*
 Beth-ezel, 117 *a*
 Beth-gader, 117 *b*
 Beth-gamul, 117 *b*
 Beth-hacceram, 118 *a*
 Beth-hanan, 117 *b*
 Beth-hoglah, 117 *b*
 Beth-horon, 117 *b*
 Beth-jeshimoth, 117 *b*
 Beth-lehem, 118 *a*
 Beth-maachah, 118 *a*
 Beth-marcaboth, 118 *a*
 Beth-nimrah, 118 *a*
 Beth-passez, 118 *b*
 Beth-peor, 118 *b*
 Beth-phelet, Beth-palet,
 118 *b*
 Beth-rehob, 118 *b*
 Beth-shean, 118 *b*
 Beth-shemesh, 118 *b*
 Beth-shittah, 118 *b*
 Beth-tappuah, 119 *a*
 Beth-zur, 118 *b*
 Bethlehem, 73 *b*
 Bethuel, 149 *a*
 Betonim, 113 *b*
 betray, 491 *a*, 530 *a*
 betrothed, 472 *b*
 betrothed, 82 *a*, 307 *b*,
 399 *a*
 between, 114 *b*, 115 *a*,
 129 *b*
 bewail, 119 *b*
 beware, 337 *b*
 beyond measure, 377 *a*
 Bezai, 133 *b*
 Bezaleel, 133 *b*
 Bezek, 110 *b*
 Bezer, 135 *a*
 Bichri, 120 *b*
 Bidkar, 104 *a*
 bier, 467 *a*, 517 *a*
 Bigtha, 102 *b*
 Bigthan, 102 *b*
 Bigvai, 102 *a*
 Bildad, 121 *a*
 bile, 512 *a*
 Bileam, 124 *a*
 Bilgah, 121 *a*
 Bilhah, 121 *b*
 Bilhan, 121 *b*
 Bilshan, 124 *b*
 Bimhal, 125 *b*
 bind, 10 *a*, 35 *a*, 42 *b*,
 52 *b*, 68 *a*, 82 *b*,
 168 *a*, 252 *a*, 257 *a*,
 258 *b*, 259 *b*, 269 *b*,
 382 *b*, 412 *a*, 641 *b*,
 647 *b*, 649 *b*, 706 *b*,
 712 *a*, 726 *b*, 747 *a*,
 769 *a*, 782 *b*, 841 *a*,
 back, 626 *a*
 by a pledge, to, 257 *a*
 by allegiance, to, 259 *b*
 closely together, 640 *b*
 fast, 259 *b*, 260 *a*, 712 *b*
 on, 68 *b*, 633 *b*
 sheaves together, 640 *b*
 to oneself, 747 *b*
 together, 27 *a*, 52 *b*,
 123 *a*, 159 *a*, 258 *b*,
 383 *a*, 405 *a*, 641 *a*,
 719 *b*
 up, 719 *b*
 binding, 260 *b*
 on, 70 *a*
 together, 250 *a*
 up, 461 *b*
 Binea, 128 *b*
 Binnui, 128 *a*
 bird, 65 *b*, 614 *b*, 716 *a*,
 717 *b*
 of prey, 184 *a*, 197 *a*
 young, 162 *b*
 birdcatcher to be, 363 *a*
 birds, fattened, 139 *a*
 Biraha, 145 *b*
 birth, 456 *b*
 birthright, 119 *b*
 Birzavith, 140 *a*
 Bishlam, 147 *a*
 bit, 695 *b*, 696 *b*
 bite, to, 443 *b*, 570 *b*,
 745 *a*
 biters, 522 *a*
 Bithiah, 148 *b*
 bitter, 505 *a*, 510 *a*
 herbs, 512 *a*
 to be, 511 *b*
 to make, 413 *b*
 bitterly, 85 *b*
 bitternes, 480 *b*, 509 *b*,
 512 *a*, 868 *b*
 bitumen, 289 *a*
 Bizjothjah, 110 *b*
 Biztha, 110 *b*
 black, 85 *a*, 265 *b*, 815 *b*
 to be, 265 *b*, 281 *a*,
 402 *a*, 815 *a*
 blacken, to, 390 *b*
 blackish, to be, 724 *b*
 blackness, 85 *a*, 814 *a*
 blame, 86 *b*
 free from, 565 *a*
 one who bears, 272 *a*
 blameless, 867 *a*
 bland, 283 *b*, 284 *a*
 blandishments, 285 *a*
 blast, to, 550 *a*, 806 *b*
 blaze, to, 10 *a*
 bleat, to, 684 *a*
 blemish, 444 *b*, 456 *b*
 bless, to, 142 *a*
 oneself, to, 143 *a*
 blessed, 139 *b*
 to be, 143 *a*
 blessing, 144 *a*
 blight, to, 707 *a*
 blind, 615 *a*
 blind, to, 591 *b*
 to be, 615 *a*
 blindness, 591 *b*, 616 *a*
 blocks, 171 *a*
 blood, 201 *b*
 to require, 151 *a*
 bloodshed, 201 *b*
 blossom, 689 *b*
 blot out, 370 *b*, 463 *a*
 blow, 498 *a*, 532 *a*, 684 *a*,
 to, 358 *b*, 556 *a*, 570 *a*,
 571 *a*, 664 *a*, 668 *a*,
 759 *b*
 a trumpet, 873 *b*
 out, 673 *a*
 blunt, to, 685 *b*
 blunted, 456 *a*, 726 *a*
 bluntness, 685 *b*
 blush, to, 109 *b*, 297 *a*
 to be made to, 328 *b*
 board, 152 *b*, 745 *b*,
 814 *b*
 boarding, 505 *a*
 boast, to, 217 *b*, 665 *a*,
 689 *b*, 801 *a*
 oneself, 61 *a*, 226 *b*,
 381 *b*
 boasting, 672 *a*
 Boaz, 129 *b*
 Bocheru, 120 *b*
 Bochim, 120 *a*
 body, 20 *a*, 162 *a*, 163 *a*,
 177 *b*, 180 *a*, 182 *a*,
 435 *b*, 648 *a*
 the whole, 146 *b*
 Bohan, 105 *b*
 boil, 9 *a*, 169 *a*, 191 *a*,
 240 *b*, 289 *a*, 357 *b*,
 389 *a*, 565 *a*, 672 *a*,
 767 *a*, 782 *a*, 783 *a*,
 814 *a*
 to be made to, 289 *a*
 over, 357 *b*
 water, 129 *b*
 boiled, food, 541 *b*
 something, 147 *a*
 boiling, 191 *b*, 243 *a*,
 342 *b*, 782 *b*
 (of waves) 289 *b*
 bold, 42 *b*, 663 *b*
 bolsters, 409 *a*
 bolt, 141 *a*, 488 *a*
 a door, to, 554 *b*
 bond, 26 *a*, 66 *b*, 491 *a*,
 545 *b*
 to bind *a*, 66 *b*
 bondage, 600 *b*
 bonds, 27 *a*, 457 *a*, 491 *a*,
 604 *b*
 bone, 180 *a*, 646 *a*
 bony, 180 *a*
 book, 199 *a*, 448 *a*, 594 *a*
 booth, 476 *a*, 585 *b*
 booty, 479 *b*, 518 *a*, 659 *b*
 border, 153 *b*, 252 *a*,
 414 *a*, 667 *b*, 793 *b*
 upon, to, 154 *b*
 borders, 488 *b*, 709 *a*
 bore, to, 526 *b*, 564 *a*,
 615 *b*, 665 *a*
 through, to, 304 *a*,
 388 *a*
 boring, 266 *b*
 born, 349 *b*
 born, to be, 139 *a*, 245 *a*,
 349 *a*
 a male, 245 *a*
 borne on swiftly, to be,
 190 *b*, 692 *b*
 borrow, 242 *a*, 432 *a*,
 570 *a*, 798 *b*
 borrowed, 243 *a*
 bosom, 256 *a*, 266 *b*,
 275 *b*, 298 *b*
 boss, of a shield, 152 *a*
 bottle, 18 *a*, 18 *b*, 135 *a*,
 290 *b*, 524 *a*, 539 *a*,
 674 *a*
 bough, 738 *a*, 200 *a*
 bought, 258 *a*
 bound, 35 *a*, 300 *b*, 747 *a*,
 to, 154 *b*, 670 *b*, 671 *b*,
 to be, 32 *b*, 794 *a*
 together, 720 *a*
 boundary, 13 *a*
 boautiful, 96 *a*
 bow, 747 *b*
 to, 410 *a*, 415 *b*, 576 *a*

- bow down, to, 291 a,
 805 a, 411 a, 722 a,
 813 b
 oneself down to, 161 a,
 416 b, 744 b
 bowed 177 b
 down, to be, 810 a
 814 a
 uowels, 408 a, 492 a,
 742 a, 766 a
 howl, 410 a, 154 b, 169 b,
 171 a, 462 b, 592 b,
 593 b, 736 b
 for libations, 488 a
 box, 855 a
 for ointment, 66 b
 boy, 126 a, 612 a, 555 b
 boyhood, 556 a
 boys and girls, 323 b
 Bozer, 108 b
 Bozkath, Boscath, 134 b
 Bozza, 135 a
 bracelet, 74 b, 712 b, 850 a
 braid, 604 b
 to, 383 a, 402 a, 794 a,
 branch, 148 b, 247 a,
 273 a, 410 a, 466 b,
 467 a, 564 a, 592 a,
 596 a, 644 a, 735 b
 738 a, 785 b, 802 a,
 with thick foliage,
 604 b
 branches 102 b, 200 a,
 687 b
 palm 591 b
 randomness, to, 614 b
 brandishing 775 b
 brass, 545 a
 made of, 542 b
 polished 313 a
 brave, 42 b, 127 b
 bray, 421 a, 537 a
 brazen, 542 b
 breach, 104 a, 691 b, 803 b
 breaches, to make, 104 a
 to repair, 104 a
 bread 301 b, 436 b
 corn, 436 b
 breadth, 697 a, 764 b
 break, 134 a, 160 a,
 216 a, 226 b, 315 b,
 421 b, 479 b, 558 b,
 870 a, 673 a, 685 b,
 690 a, 690 a, 691 b,
 692 a, 698 b, 711 a,
 698 a, 775 a, 778 b,
 779 b, 782 a, 803 a,
 815 b, 856 a, 865 a
 away, to, 695 a
 by scraping, to, 180 b,
 forth (as wind), 168 b
 forth, cause to, 136 a
 in, 232 a
 in pieces, 198 b, 199 a,
 206 a, 550 a, 655 b,
 669 b, 688 a, 692 b,
 694 b, 767 a, 775 a
 in upon, 157 b, 233 b
 into joy, 216 a
 break off, 689 a, 692 a,
 780 b
 break one's word, 281 b
 out, 168 b, 574 a,
 689 b, 796 b
 through, 136 a, 232 a
 through a wall, 315 b
 up, 226 b, 548 b,
 574 a
 up a camp, 663 b
 very small, 199 a
 with violence, 390 a
 breakage, 778 b
 breakers, 514 a
 breaking, 466 b, 473 a,
 690 a, 803 b
 in pieces, 498 b, 779 a
 breast, 190 a, 261 b,
 268 b, 492 a, 805 b
 a full, 243 a
 breastplate 861, b
 breath, 214 b, 558 b,
 571 a, 760 a
 to take, 558 b
 breathe, 65 a, 214 b,
 219 a, 251 a, 263 b,
 358 b, 668 a, 759 b
 after, 4 a, 15 b
 hard, to, 544 b, 556 a,
 799 a
 out one's life, to, 163 b
 breathing, 214 b, 358 b
 breeches, 472 a
 bribes, 831 a
 brick, 429 b
 brick-kiln, 475 b
 bricks, to make, 429 a
 bride, 399 a, 399 a
 bridegroom, 315 b
 bridge, 182 a
 bride, 377 b, 521 b,
 772 a
 briars, 585 b, 729 b
 bright, 23 a, 104 b
 to be, 16 b, 121 a,
 239 b, 288 b, 318 a,
 358 a, 359 a, 433 a,
 531 a, 541 a, 562 a,
 705 b, 715 a, 840 a,
 846 a
 to become, 23 a
 to make, 226 a
 brightness, 83 a, 240 a,
 243 a, 318 b, 358 b,
 531 a, 555 a, 846 b
 of fire, 24 a
 brilliant 226 a, 240 a
 bring, to, 94 b, 327 b,
 478 a, 536 b, 817 b
 away, 107 b
 down, 365 b
 forth, 236 b, 257 a,
 265 a, 327 b, 348 b,
 477 a, 675 b, 788 b
 forth herbage, to,
 210 a
 forth thousands, 54 a
 in, 107 a
 into fellowship, 259 a
 low, 405 a
 near, 741 b
 out, 558 b
 over, 162 b
 bring to an end, 360 a,
 670 a
 to light, 60 b
 to mind, 244 a
 together, 756 b
 up, 631 b, 754 a
 up in the rear, 67 a
 bringing about 552 b
 up, 2 a, 59 b
 brisk, 324 b
 bristling, 591 a
 broad, 764 b
 to be, 374 a, 811 a
 space, 509 a, 764 b
 broken, 198 b, 314 a
 to be, 574 b, 687 b
 (in spirit), 198 b
 to pieces, 193 b, 198 b
 brood, to, 766 a
 as a bird, 190 a
 vipers, 717 a
 brook, 71 a
 broom, 466 b
 broth, 511 a, 692 a
 brother, 27 b
 brother's wife, 327 b
 brotherhood, 29 b
 brought back, 809 a
 in, 107 b
 to nothing, 121 b
 up, 159 b
 bruise, 256 b
 to, 509 a
 bruised, 198 b, 508 b
 bruising, 198 b, 4-3 b
 brushwood, 228 b
 brutish, 132 b, 133 a
 bubble, to, 525 b, 585 a,
 782 a
 forth, 529 b
 up, 767 a
 bubbling fountain, 169 b
 up, 342 b
 buck, 863 b
 bucket, 200 a, 384 a
 buckthorn, 35 a
 bud forth, 689 b
 buffalo 751 a, 769 b
 buffoon, 440 b
 build, 82 a, 127 b, 660 b
 upon, 59 a
 building, 8 a, 128 a, 222 b,
 446 b
 manner of, 856 a
 Bukki, 135 b
 Bukkiah, 135 b
 bull, 137 a, 687 b
 wild, 854 b
 bullock, 605 a
 bulrushes, 29 a
 bulwark, 152 a, 500 a,
 648 a
 Bunah, 108 a
 bunch, of a camel, 189 a
 bundle, 10 a, 405 a,
 720 b, 734 b
 of grain, 53 a
 Bunni, 128 a
 burden, 36 b, 44 a, 495 b,
 512 a, 547 a, 578 a
 burdensome, 381 b, 578 a
 burdensome, to be, 881 a
 burial, 721 a
 burn, to, 10 a, 132 b,
 132 b, 133 a, 167 b,
 201 a, 251 a, 303 a,
 305 a, 308 b, 362 b,
 386 a, 431 b, 707 a,
 723 a, 795 b, 813 a
 incense, 663 b, 780 b
 burned, to be, 308 b,
 362 a, 471 a, 718 a
 burner, 596 a
 burning, 31 a, 133 a,
 287 b, 303 b, 362 b,
 386 a, 459 a, 512 b,
 718 a, 796 a
 burning fever, 201 a,
 304 a, 793 a, 782 a
 of lime, 513 b
 pile, 194 a
 place of, 872 b
 burnt offering, 612 a, 631 b
 part of the body, 386 a
 tile, 429 b
 burrower, 811 a
 burst forth, 168 b, 672 b,
 689 b
 burthen, 325 a
 bury, to, 722 a
 bush, 591 b, 789 a
 business, 187 b, 518 a,
 600 a, 601 a, 643 b
 but, 20 b, 53 a, 144 b,
 174 a, 235 a, 394 a,
 431 b
 but also, but even, 69 b
 but if, 17 b, 49 a
 but indeed, 8 a, 20 b
 but nay, 7 b
 butter, 847 a
 buttock, 368 b, 852 b
 buy, 238 b, 413 a, 454 b,
 465 b, 735 a
 back, 151 a
 Buz, 107 b
 Buzi, 107 b
 buzz, to, 237 a
 by, 47 b, 93 b, 97 a,
 129 a, 435 a, 630 a,
 636 b, 638 a
 by day, 342 b
 by the side of, 331 a
 byeway, 572 b
 byssus, 108 b, 852 a
 C
 cab, 720 b
 Cabbon, 382 b
 cable, 258 a
 Cabul, 382 b
 cage, 399 a, 580 b
 Cain, 731 a
 Cainan, 731 b
 cake, 45 b, 279 b, 387 b,
 396 a, 492 a, 565 a,
 605 a, 678 a, 716 a
 a round, 709 b
 a sweet, 442 b
 a thin, 780 b
 cakes, 185 a
 of figs, 565 a
 Calah, 399 b
 calamities, 437 a, 514 a
 calamity, 21 b, 36 b,
 219 b, 271 b, 280 b,
 394 b, 489 a, 614 a,
 673 a, 807 a, 859 b
 calamus, 735 a
 caldron, boiling, 11 a
 Caleb, 398 a
 Caleb-ephraiah, 398 a
 calf, 605 a
 calix, 154 b, 156 a, 721 b
 739 a, 836 a
 back to life, 274 a
 kindly, 404 a
 on to plead, 355 b
 to mind, 245 a
 together to, 726 a
 called, 743 b
 to be, 564 a
 calling together, 504 b
 callous, 134 a
 Calneh, 481 a
 Calno, 401 a
 calumniator, 567 a
 calumny, 184 b
 camel, 120 b, 175 a
 saddle, 412 b
 Camon, 734 a
 camp, 465 a
 departure of, 490 a
 can, 348 a
 Canaan, 405 a
 Canaanite, 405 b
 candelabrum, 486 b
 candle, 567 a
 candlestick, 444 b, 486 a,
 530 a
 cane, 11 a, 735 a
 Canneh, 404 a
 capacious, to be, 222 b
 Captor, 412 a
 capital, 421 a, 717 b
 captain, 753 b
 captivate, to, 441 b
 captive, 668 b, 801 b, 810 b
 to make, 68 a
 captivity, 801 b
 capture, 439 a, 501 b
 caravan, 78 a
 Carcas, 414 b
 carcase, 666 a
 Carchemish, Charcho-
 mish, 414 b
 care, 137 b, 303 a, 647 b,
 686 b
 care for, to, 210 a, 334 a,
 838 a
 Careah, 743 a
 careful, to be, 279 a
 carefully, 68 a
 careless, 799 a
 carelessness, 825 a
 carcas, to, 32 a
 careased, to be, 842 b
 Carmel, 415 b
 Carmi, 415 a
 carousal, 576 a
 carousing, 853 a

carp at, to, 307 a
 carpenter, 309 b
 carpet, 449 a
 carried, to be, 182 a,
 783 b
 carry 177 b, 236 b,
 324 a, 327 b, 360 a,
 366 a, 568 a, 578 a,
 640 a, 641 a
 away, to, 581 b
 carrying, 512 a
 away, 171 b
 Carshena, 416 b
 carve, 138 b, 300 b,
 684 a, 697 a
 carved, 305 a
 ceiling, 759 a, 765 b
 carved, to be, 272 a
 carving tool, 504 b
 Casiphia, 409 a
 Casulhim, 408 b
 cassia, 722 a, 738 a
 cast, 458 b
 cast, to, 320 b, 332 b,
 366 a, 557 a, 769 b,
 776 b, 826 b, 829 a,
 834 a, 837 a, 873 b
 away, to, 176 b, 192 a
 250 a
 before, 448 b
 down, 7 a, 121 a, 198 b,
 281 b, 368 a, 583 a,
 813 b, 845 b
 out, to, 324 b, 380 b,
 547 b, 553 a
 stones, to, 757 a
 up, to, 589 a
 cast, to be, 361 b
 down, to be, 365 b
 casting, 502 a
 forth, 322 a
 of metal, 489 b
 castle, 24 a, 42 b, 83 b,
 115 a, 125 a, 500 a,
 580 a
 castrated, 574 a
 cataract, 713 b
 catch, to, 438 b
 cattle, 105 a, 130 a,
 137 a, 325 b, 475 b,
 504 a, 713 b
 owner, 564 b
 caught, to be, 566 b
 caul, 472 a
 cauldron, 509 a
 cause, 18 b, 173 a, 188 a,
 197 b, 631 b
 cause, to, 94 b, 282 a,
 346 a
 cautious, 240 a, 653 b
 to be, 671 b
 cavalry, 768 b
 cave, 464 a, 492 b, 497 a
 cavern, 267 a, 444 b,
 564 b
 cavity, 101 a, 430 b
 cease, 71 b, 112 b, 202 b,
 261 b, 684 a, 804 a
 cedar, 77 b, 78 a, 84 b,
 855 a
 ceiling, 593 a, 848 b

celebrate, 142 b, 215 a,
 226 a, 332 b, 530 a,
 538 b, 762 a, 789 a,
 804 a, 868 b
 celebrated, to be, 159 b,
 725 b
 celebration, 245 b, 762 b,
 838 a
 celerity, 454 b
 cell, 391 b, 443 a, 461 b,
 570 b
 cement, 289 b, 477 b,
 871 b
 censor, 503 b
 certain, 53 b, 59 a, 387 b
 certainty, 42 a, 361 a
 certify, to, 170 b
 cessation, 71 b, 230 a,
 595 b, 668 a, 804 b
 chaff, 169 b, 458 b, 615 b,
 746 a, 856 a
 chain, 27 a, 251 b, 782 a,
 858 a
 Chalcol, Calcol, 400 a
 Chaldean, 418 a
 Chaldean, 407 a
 chamber, 262 b, 443 a,
 570 b, 854 a
 chameleon, 869 b
 charfois, 356 b
 chance, 666 a, 741 a
 chandelier, 530 a
 change, 280 b
 to, 230 a, 352 a, 459 a,
 577 a, 601 a, 839 b
 changed, to be, 282 b,
 576 b
 channel, 71 a, 326 b,
 514 a, 674 b, 714 a,
 870 b
 chaplet, 412 a
 charge, 686 b
 to, 686 a, 705 a
 charger, 11 b
 chariot, 510 a, 605 b,
 768 b
 charm, 259 b
 chase away, 140 b
 chastening, 793 b, 859 a
 chastise, to, 354 b, 439 a,
 593 b
 chastising, 198 a
 chatter, to, 605 b
 chatterer, 567 a
 Chebar, 383 a
 Chedorlaomer, 384 b
 cheek, 435 b, 780 a
 cheerful, 319 b
 to be, 121 a, 319 a
 to make, 146 b
 cheering, 446 b
 cheese, 154 b, 285 b
 Chelal, 400 b
 Chelluh, 399 a
 Chemosh, 401 b
 Chenaanah, 405 b
 Chenani, 404 b
 Chenaniah, 404 b
 Chephrah-haamonnai
 411 b
 Chephira, 410 b

Cheran, 415 b
 Cherethite, 417 b
 cherish, to, 766 a
 Cherith, 414 a
 Cherub, 413 b
 Chessalon, 408 b
 Chessed, 417 b
 Chessil, 408 a
 chest, 76 a, 77 b, 176 b,
 855 a
 Chesulloth, 408 b
 Chezi, 389 b
 chide, 384 b
 Chidon, 395 a
 chief, 13 a, 153 b, 357 a,
 752 b
 men, 694 a
 rulers, 480 b
 child, 349 b, 611 b
 with, 231 b
 childhood, 554 a
 childless, to be, 821 b
 children, 699 a
 strange, 242 b
 Chileab, 398 a
 Chilion, 400 a
 Chilmad, 400 b
 Chimham, 401 a
 chimney, 75 b
 chinks, 135 b
 Chinneroth, Cinneroth,
 Cinnereth, 406 b
 chirp, to, 166 a, 717 a
 Chisleu, 408 b
 Chislon, 408 b
 Chisloth-tabor, 408 b
 Chittim, 419 b
 choice, 17 b, 446 a
 choir, 858 a
 choose, 60 a
 to, 111 b, 139 b, 145 a,
 268 b, 438 b
 Chor-ashan, 389 a
 chosen, 112 a, 138 a,
 743 b
 Chozeba, 389 b
 chrysolite, 875 b
 Chub, 385 b
 Chun, 387 b
 cinders, 673 b
 cinnamon, 735 b
 cippus, 708 b
 circle, 169 a, 170 a, 194 a,
 263 b, 396 a, 577 b,
 676 b, 716 b
 to go in, 709 a
 circlet, 412 a
 circuit, 172 a, 286 b,
 414 a, 456 b, 577 a,
 676 b, 716 b, 856 b,
 873 a
 circumcise, 456 a
 circumcised, 135 b
 circumcision, 456 b
 circumference of, 152 a
 circumstance, 18 b, 175 a
 circumvent, to, 649 a
 cistern, 100 b, 109 a,
 152 b, 154 a, 413 b
 citadel, 42 b, 500 a
 cithara, 732 a, 748 b

Citizenses, 419 b
 citizen, 40 b
 city, 55 a, 624 b, 650 b,
 743 b, 745 b
 clad, 260 b
 clamor, 36 b, 65 b, 339 a,
 875 b
 clamorous bird, 36 b
 clandestine, 597 b
 clap, to, 401 a
 clasp, 271 a
 class, 498 b, 675 a
 claw, 324 b
 clay, 178 b, 289 b, 321 b,
 343 a, 645 b
 clayey, 319 a, 575 b,
 584 a
 clean, 722 b
 to be, 725 a
 cleanness, 138 b, 565 b
 cleanse, 145 b, 244 a,
 271 b, 318 b, 429 a,
 511 a, 519 a
 cleansing, 138 b, 142 a,
 519 a, 868 a
 clear, 138 a, 318 a, 565 b,
 707 a
 to, 679 a
 to be, 226 a, 238 b,
 347 b, 565 a, 718 b
 cleave, 104 a, 120 a, 135 b,
 136 a, 161 b, 185 a,
 313 b, 672 b, 674 b,
 675 b, 690 a, 711 b,
 718 b, 722 a, 796 b,
 841 b, 842 b
 cleft, 565 b, 592 a
 to be, 687 b, 692 b
 clemency, 643 a
 clinking, 711 b
 Cloaca, 466 a
 cloak, 15 b, 171 b, 413 a,
 467 b, 493 b, 697 a,
 758 a
 clod, 165 a, 178 b, 449 a,
 755 b
 close, to, 35 a, 397 b,
 579 b, 639 b
 close places, 488 b
 cloth, 102 a, 415 a, 471 a
 clothe, to, 356 a, 430 a
 clothing, 399 b, 428 b
 cloud, 598 a, 644 a,
 654 a, 731 a, 815 a
 cloven hoof, 690 a
 cluster, 85 b, 395 b, 641 b
 coagulate, 736 b
 coal, 672 a
 coat of mail, 794 b,
 850 a
 coffer, 840 b
 coffer, 76 a, 855 a
 cohabitation, without,
 37 a
 coin, 179 a
 coition, to have, 383 b
 coitus, 854 b
 cold, 146 a, 739 a, 742 b
 to be, 668 a, 745 b
 collapse, to, 744 b
 collar, 65 b, 644 b, 754 b

collect, to, 11 a, 28 a,
 67 a, 77 a, 152 b
 404 b, 442 a, 609 b
 639 b, 721 b, 819 b
 collection, 314 a
 colour, to, 757 a
 column, 37 b, 59 b, 85 a,
 95 b, 201 b, 500 a,
 552 b, 638 b, 852 b,
 863 a, 868 a
 come, 336 a
 come, to, 18 a, 94 b,
 133 b, 282 b, 466 b,
 607 b
 before, 723 b
 in, 106 a
 near, 741 b
 now, 439 a
 out, 361 a
 out of the egg, 136 a
 to, 499 a
 to an end, 71 b
 to pass, 221 b
 up, 590 a
 upon, 185 b
 comfort, 548 a
 to, 252 a, 538 a, 544 a
 comfortably, to live,
 220 a
 command, 61 a, 500 a
 to 14 b, 61 a, 357 a,
 705 a
 commander, 691 a, 738 a,
 794 a
 commandment, 499 a,
 687 a, 752 a
 commentary, 451 b
 commerce, 618 a
 commiserate, to, 538 a
 commission, to, 705 a
 commit, 547 b, 686 a
 common, 278 a
 people, 63 b
 communion, 228 a, 433 b,
 756 a
 communion, 635 b, 638 a
 compact, 600 b
 compactness, 491 a, 601 a
 companies, 224 b
 companion, 40 b, 253 b,
 259 a, 510 b, 767 b,
 772 b
 company, 78 a, 238 a,
 720 b, 757 a
 compare, 202 a, 617 b,
 654 b, 809 b, 820 a
 compasses, 463 b
 compassion, 465 a
 to have, 266 a, 287 a
 compassionate, 766 a
 to, 293 a, 765 b
 compel, 65 a
 compensation, 866 b
 complaining, 865 a
 complaint, 859 a
 complete, 70 a, 311 a,
 400 a, 867 a
 to, 134 a, 175 b, 398 b,
 400 a, 633 b, 829 b,
 867 a
 completeness, 562 b

COMPLETION

(7)

CUT

- completion, 471 *b*, 864 *a*
 compose, 208 *b*
 compress, to, 706 *b*,
 719 *b*, 734 *b*
 computed, 311 *a*
 conceal, 241 *a*, 407 *a*,
 597 *a*, 633 *b*, 639 *b*,
 716 *b*
 conceive, 231 *b*, 254 *b*,
 346 *a*
 concern, 303 *a*
 concerning, 47 *a*, 98 *b*,
 423 *b*
 conclusion, 864 *a*
 concord, 825 *b*
 concubine, 195 *a*, 437 *a*,
 675 *a*
 condemn, 197 *a*, 271 *b*,
 844 *a*
 conduct oneself, to,
 609 *a*
 confederate, 27 *b*
 confess, 332 *b*, 530 *a*
 confession, 858 *a*
 confide in, 59 *a*
 to, 112 *a*
 confidence, 193 *a*, 294 *b*,
 408 *a*, 446 *b*, 508 *a*,
 563 *b*, 864 *a*
 confirm, 156 *a*, 269 *b*,
 280 *a*, 386 *b*, 610 *b*,
 728 *a*, 873 *b*
 confirmation, 59 *b*
 conflagration, 796 *a*
 confluence, 162 *b*
 confound, 123 *a*
 confounded, 104 *b*, 314 *a*
 to be, 203 *a*, 835 *a*
 confused, 109 *b*
 confusion, 101 *b*, 446 *a*
 confute, 347 *b*
 congeal, 157 *a*
 congelation, 736 *b*
 congregate, 721 *b*
 congregation, 68 *a*,
 503 *a*, 608 *a*, 726 *a*
 Coniah, 404 *b*
 conjugal cohabitation,
 613 *b*
 conjunction, 635 *b*, 638 *a*
 connect, 74 *a*, 259 *a*
 connection, 2 *b*, 315 *b*
 Cononiah, 404 *b*
 conquer, 562 *b*, 762 *b*
 consanguinity, 799 *b*
 consecrate, 305 *b*, 542 *a*,
 674 *b*
 consecrated, 503 *a*, 541 *b*
 to be, 725 *a*
 consecration, 542 *b*
 consent, to, 25 *a*
 consider, 114 *a*, 137 *a*
 consolation, 542 *b*, 544 *b*,
 869 *a*
 consort, 259 *b*
 conspicuous, 105 *b*
 conspiracy, 747 *b*, 769 *b*
 conspire, 747 *b*
 constancy, 95 *b*
 constant, 41 *b*
 to be, 397 *a*
- consternation, 466 *b*
 constitute, 166 *b*, 353 *a*,
 387 *a*, 486 *a*, 573 *b*,
 637 *b*, 705 *a*, 787 *b*,
 819 *b*
 constituted, 637 *b*, 728 *b*
 constructing, 8 *a*
 consult, 356 *a*, 477 *b*,
 614 *b*
 consume, 42 *a*, 121 *b*,
 123 *b*, 132 *b*, 589 *b*,
 795 *b*
 consumed, 488 *a*
 to be, 43 *b*, 398 *b*,
 417 *b*, 867 *b*
 consumption, 399 *a*,
 400 *a*, 815 *a*, 856 *a*
 contagion, 730 *a*
 contain, 386 *b*
 contaminate, 848 *b*
 condemn, 107 *b*, 110 *a*,
 445 *b*, 668 *b*
 contemplating, 130 *b*
 contemplate, 137 *a*, 268 *a*,
 551 *a*
 contemporaries, 169 *a*
 contempt, 107 *b*, 110 *b*,
 307 *b*, 732 *b*, 798 *a*
 to bring to, 733 *b*
 to put to, 293 *b*
 to treat with, 529 *a*
 contend, 193 *b*, 197 *b*,
 561 *b*, 759 *a*, 767 *a*,
 787 *b*, 844 *b*
 contender, 121 *a*
 contention, 450 *b*, 501 *b*,
 509 *b*, 560 *b*, 856 *b*,
 767 *b*, 869 *b*
 continent, 81 *b*
 continual, to be, 383 *a*
 continually, 649 *b*, 867 *a*
 continuance, 41b, 383 *a*,
 866 *b*
 long, 59 *a*
 continue, 434 *a*, 516 *b*,
 728 *a*
 contract, to, 67 *a*, 305 *b*,
 732 *b*, 736 *b*, 736 *b*
 contractions, 449 *a*
 contradicting, 858 *b*
 contradiction, 496 *b*
 controversy, 197 *b*
 contumacious, 505 *b*,
 507 *a*, 757 *a*
 contumacy, 507 *b*, 509 *b*
 contumely, 525 *a*
 contusion, 465 *b*
 convenient, 316 *a*
 conversation, 580 *b*
 conversion, 809 *a*
 convert, to, 230 *a*, 808 *a*
 convict, to, 347 *b*
 convocation, 504 *b*
 coo, to, 166 *a*
 cook, 317 *a*, 317 *b*
 to, 70 *a*, 147 *a*, 241 *a*,
 260 *a*
 cooked, to be, 70 *a*, 147 *a*
 cooked, something,
 240 *b*, 445 *b*
 cooked, things, 280 *a*
- cooking, 191 *b*, 678 *a*,
 871 *b*
 cooking pan, 463 *a*
 cooking places, 446 *b*
 cooking vessel, 191 *b*,
 395 *b*
 cooling, 505 *a*, 713 *b*
 copper, 545 *a*
 copy, 519 *a*, 693 *b*
 coral, 53 *a*, 682 *b*, 751 *b*
 cord, 257 *b*, 264 *b*, 377 *a*,
 447 *a*, 460 *a*, 470 *b*,
 726 *b*
 coriander seed, 157 *a*
 cormorant, 388 *a*
 corn, 43 *b*, 138 *b*, 190 *a*,
 408 *b*, 445 *a*, 600 *b*,
 803 *b*
 an ear of, 5 *a*, 802 *a*
 corn measure, 443 *b*
 corner, 241 *a*, 504 *b*,
 664 *a*, 682 *a*, 738 *a*
 Corolla, 156 *a*
 corpse, 163 *a*, 498 *b*,
 529 *b*, 560 *a*
 correct, to, 348 *a*, 354 *b*
 correction, 137 *b*, 457 *a*,
 858 *b*
 corrector, 353 *b*
 corrupt, to, 257 *a*, 570 *a*
 to be, 10 *b*, 249 *b*
 corrupted, to be, 50 *b*,
 816 *a*
 corruption, 515 *b*
 cost, 558 *b*
 costliness, 363 *b*
 cot, 585 *b*
 cottage, 585 *b*
 cotton cloth, white,
 416 *a*
 couch, 297 *b*, 361 *a*,
 488 *b*, 500 *b*, 517 *a*,
 580 *b*, 657 *a*
 couching place, 507 *a*,
 755 *b*
 coult, 466 *a*
 counsel, 211 *a*, 246 *b*,
 247 *b*, 297 *b*, 458 *a*,
 462 *a*, 466 *a*, 478 *a*,
 497 *a*, 580 *b*, 620 *a*,
 647 *a*, 661 *a*, 860 *b*
 to, 356 *a*
 counsellor, 356 *a*, 357 *a*
 countenance, 69 *b*
 countervail, to, 809 *a*
 country, 14 *a*, 81 *b*,
 138 *b*, 266 *b*, 451 *a*,
 689 *a*
 a level, 470 *b*
 couple, to, 168 *a*
 courage, to take, 153 *a*
 courageous, 758 *b*
 courier, 677 *b*
 course, 208 *b*, 464 *b*,
 508 *b*
 swift, 859 *b*
 court, 300 *a*, 620 *a*
 the royal, 874 *b*
 covenant, 59 *b*, 141 *b*,
 268 *b*
 to make, 416 *b*
- cover, to, 30 *b*, 73 *b*,
 101 *b*, 105 *b*, 176 *b*,
 178 *a*, 189 *a*, 235 *b*,
 322 *a*, 390 *a*, 404 *a*,
 406 *b*, 407 *a*, 411 *a*,
 553 *a*, 593 *b*, 595 *a*,
 598 *a*, 614 *a*, 620 *a*,
 635 *a*, 644 *a*, 744 *a*,
 793 *b*, 835 *b*, 845 *b*
 cover over, 405 *b*, 407 *a*,
 411 *a*, 412 *a*, 433 *a*,
 586 *a*, 621 *a*
 with darkness, 609 *b*,
 614 *b*
 with fat, 835 *b*
 with lime, 788 *b*
 covering, 70 *a*, 73 *a*,
 102 *a*, 256 *b*, 295 *b*,
 407 *b*, 412 *a*, 433 *b*,
 448 *b*, 472 *a*, 489 *a*,
 506 *b*, 712 *b*
 over, 321 *b*, 866 *b*
 coverlet, 490 *b*, 791 *b*
 covertly, to act, 101 *b*
 covet, 286 *a*
 cow, 54 *a*, 137 *a*
 a young, 688 *b*
 Coz, 729 *b*
 Cozbi, 389 *b*
 craftiness, 462 *a*, 655 *b*
 crafty, 277 *b*, 395 *b*, 653 *b*
 to be, 655 *b*, 697 *b*
 crag, a, 42 *a*
 cramps, iron, 463 *a*
 crash, to, 807 *a*
 crashing, 875 *b*
 noise, 842 *a*
 crawl, 242 *b*, 771 *a*
 to, 850 *b*
 creak, to, 714 *a*
 create, 138 *b*, 349 *a*,
 387 *a*, 657 *a*, 684 *b*
 created, 141 *a*
 to be, 139 *a*, 361 *b*
 creator, 361 *b*
 creature, 146 *b*, 559 *b*,
 735 *b*
 creditor, 570 *a*
 creep, 184 *b*, 242 *b*,
 771 *a*, 850 *b*
 crepidines, 37 *b*
 cricket, 711 *b*
 crime, 614 *a*, 816 *a*
 crimson, 415 *a*, 840 *b*
 crocodile, 433 *b*, 869 *b*
 crocus, 414 *b*
 crook, 801 *a*
 crooked, 230 *b*, 649 *b*
 crop (of a bird), 506 *b*
 cross beam, 141 *a*, 410 *b*
 crowd, 58 *a*, 448 *a*,
 475 *a*, 585 *b*, 757 *b*
 crown, 252 *b*, 412 *a*,
 621 *a*, 716 *b*
 to, 400 *b*, 421 *a*
 crucible, 502 *b*
 crude, to be, 665 *b*
 cruel, 42 *b*, 616 *a*
 cruelty, 42 *b*
 crumb, 565 *a*, 695 *b*
 cruse, 716 *a*
- crush, 180 *b*, 198 *b*,
 199 *a*, 206 *a*, 812 *a*,
 321 *a*, 479 *b*, 690 *a*
 crushed, 198 *a*, 508 *b*
 to be, 181 *b*, 198 *b*,
 206 *a*
 grains, 768 *a*
 very much, 198 *b*
 crushing, 199 *a*, 765 *a*
 crutch, 876 *b*
 cry, 36 *a*, 836 *b*
 a warlike, 874 *a*
 out, to, 19 *a*, 48 *a*,
 52 *b*, 251 *a*, 326 *b*,
 350 *a*, 414 *a*, 525 *b*,
 703 *b*, 705 *a*, 715 *a*,
 739 *a*, 764 *a*
 crystal, 154 *b*, 244 *a*,
 743 *a*
 cubit, 57 *b*, 174 *b*
 cucumber, 505 *a*, 68 *b*,
 746 *b*
 field, 200 *b*
 cud, 179 *a*
 culpable, 272 *a*
 cultivate figs, 123 *a*
 cummin, 401 *b*
 cunnin, 790 *a*
 to be, 307 *a*
 cup, 87 *b*, 154 *b*, 387 *a*,
 395 *b*, 410 *a*, 721 *b*,
 746 *a*
 bearer, 520 *b*, 847 *a*
 of wine, 462 *b*
 cupidity, 219 *b*
 curb, 772 *a*
 curdle, to, 736 *b*
 curdled milk, 154 *b*,
 285 *b*
 curls, 759 *a*
 curse, 48 *a*, 82 *a*, 445 *b*,
 448 *b*, 733 *b*, 854 *b*
 to, 143 *a*, 250 *b*,
 564 *a*, 720 *b*, 733 *a*
 cursing, 733 *b*
 curtain, 368 *a*
 curve, to, 296 *a*, 611 *a*,
 616 *a*
 curved, to be, 152 *b*, 155 *a*
 like an arch, 152 *a*,
 409 *b*
 Cush, 389 *a*
 Cushman, 389 *a*
 Cushman-rishathaim, 389 *a*
 Cushi, 389 *a*
 cushion, 409 *a*, 490 *b*,
 580 *b*
 custody, 467 *b*, 518 *b*,
 686 *b*
 custom, 300 *b*, 520 *a*,
 870 *b*
 cut, to, 138 *b*, 146 *a*,
 150 *b*, 152 *b*, 157 *b*,
 160 *a*, 165 *b*, 166 *b*,
 174 *b*, 179 *b*, 181 *a*,
 215 *a*, 272 *a*, 298 *a*,
 301 *a*, 308 *a*, 314 *b*,
 328 *b*, 416 *b*, 566 *a*,
 572 *a*, 666 *b*, 684 *a*,
 738 *a*, 745 *a*, 795 *a*
 a stone, 165 *b*

- cut asunder, 139 *b*, 738 *b*
 away, 134 *b*
 down, 139 *a*, 160 *a*,
 174 *b*, 407 *b*, 701 *b*,
 737 *a*
 in pieces, 110 *a*, 134 *a*,
 841 *b*
 into, 157 *b*, 301 *a*,
 304 *a*, 308 *a*, 309 *a*
 off, 3 *b*, 134 *a*, 150 *b*,
 174 *b*, 179 *b*, 303 *b*,
 248 *a*, 390 *a*, 407 *b*,
 415 *b*, 454 *a*, 456 *a*,
 479 *a*, 675 *b*, 713 *a*,
 799 *b*, 737 *b*
 oneself, 158 *a*
 short, 295 *a*
 to be, 202 *b*, 299 *a*,
 727 *a*, 833 *b*
 to make, 795 *a*
 up, 149 *b*, 215 *a*
 Cuth, Cuthah, 389 *b*
 cutting, 158 *a*, 305 *a*,
 310 *a*, 795 *a*
 down, 829 *b*
 to form by, 684 *a*
 instrument, 310 *a*
 of stones, 165 *b*, 465 *b*
 off, 158 *a*, 414 *a*, 730 *a*
 cymbals, 500 *b*, 711 *b*
 cypress, 140 *a*, 140 *a*,
 411 *b*
 Cyprians, 419 *b*
 Cyrus, 416 *b*
- D
 Dabareh, Daberath,
 188 *b*
 Dabbasheth, 189 *a*
 Dagon, 189 *b*
 Dahi, 190 *b*
 daily, 341 *b*, 342 *b*
 dainties, 488 *a*, 491 *b*,
 518 *b*, 695 *b*
 dainty morsels, 431 *b*
 Dalphon, 201 *a*
 damage, 258 *a*
 to suffer, 542 *a*
 Damascene cloth, 204 *a*
 Damascus, 193 *a*, 204 *a*,
 208 *b*
 Dan, 204 *b*
 dance, 463 *b*
 to, 193 *b*, 248 *a*, 260 *a*,
 416 *a*, 717 *b*, 780 *a*
 in a circle, 266 *a*
 dancing, 463 *b*
 Daniel, 204 *b*
 Dannah, 204 *b*
 Dara, 209 *a*
 Darda, 206 *b*
 Dardaniams, 753 *a*
 daric, 15 *a*, 208 *b*
 daring, 42 *b*
 Darius, 207 *a*
 dark, 71 *b*
 to be, 87 *a*, 197 *a*,
 276 *b*, 312 *b*, 403 *a*
 darken, 724 *b*
 darkened, to be, 31 *a*,
 724 *b*
- darkening, 277 *a*
 darkness, 71 *b*, 84 *b*,
 214 *b*, 312 *a*, 445 *b*,
 458 *a*, 492 *b*, 598 *a*,
 624 *a*, 656 *a*, 725 *a*
 to be surrounded with
 312 *b*
 Darkon, 209 *a*
 dart, 395 *a*, 490 *a*, 753 *b*
 darter, 459 *b*
 dash, to, 767 *a*
 in pieces, 558 *b*, 669 *b*,
 778 *b*
 dashing, 199 *a*
 Dathan, 211 *b*
 daub, to, 289 *a*, 320 *a*,
 757 *a*
 daughter, 147 *b*
 daughter, to give in
 marriage, 315 *a*
 in law, 399 *a*
 David, 191 *b*
 dawn, 137 *a*, 815 *b*, 846 *b*
 day, 341 *a*, 342 *b*
 day-break, 137 *a*
 day of the new moon,
 263 *a*
 dazzle, to, 591 *b*
 dead, 521 *a*
 body, 163 *a*, 666 *a*
 deadly, 865 *b*
 deaf, 310 *a*
 to be, 309 *a*
 dear, 363 *a*
 to be, 363 *a*
 death, 4 *a*, 188 *a*, 312 *b*,
 461 *a*, 465 *a*, 866 *b*
 deaths, 480 *a*
 debilitated, to be, 21 *a*
 Debir, 185 *a*
 Deborah, 184 *b*
 debt, 263 *b*, 513 *b*, 570 *b*,
 601 *a*
 decachord, 659 *a*
 decade, 659 *a*
 decay, 780 *a*
 to, 471 *b*, 780 *a*
 deceit, 857 *b*, 874 *b*
 deceitful, 284 *a*, 395 *b*,
 649 *b*, 650 *b*, 697 *b*
 to be, 389 *b*, 697 *b*
 things, 454 *b*
 deceive, 176 *a*, 238 *a*,
 390 *b*, 570 *a*, 696 *a*,
 791 *b*, 769 *b*, 824 *b*,
 849 *a*
 deceived, to be, 870 *a*
 deception, 390 *b*, 514 *a*
 770 *b*
 deceptive, 42 *b*
 decide, 166 *b*, 308 *a*, 348 *a*
 decided, 304 *a*
 decimate, 659 *b*
 deck, of a ship, 745 *b*
 to, 358 *a*
 declaration, 29 *a*, 693 *b*,
 697 *a*
 declare, 61 *a*, 100 *a*, 114 *a*,
 263 *b*, 280 *a*, 530 *a*,
 564 *a*, 693 *a*
 clean, 318 *b*
- declare future things,
 357 *b*
 one self, 665 *a*
 decline, to, 291 *a*, 537 *b*,
 546 *b*, 612 *a*, 788 *a*
 declivity, 459 *b*
 decoration, 217 *b*
 decorous, to be, 538 *a*
 decrees, 78 *a*, 167 *a*, 211 *a*,
 300 *b*, 323 *b*, 457 *a*,
 783 *a*
 to, 166 *b*, 301 *a*, 357 *a*
 decreed, something, 59 *b*
 decrees, 301 *a*
 decrement, 95 *b*
 Dedan, 190 *a*
 dedicate, to, 292 *a*
 dedicatory sacrifice,
 292 *a*
 deed, 497 *b*, 632 *b*, 684 *b*
 deep, 639 *a*, 640 *a*
 rooted, 74 *a*
 to be, 640 *a*
 deer, 248 *b*, 346 *a*
 defect, 122 *a*
 defect of, in, 39 *b*
 defection, 507 *a*, 515 *a*,
 695 *a*
 defence, 275 *b*, 446 *b*,
 492 *a*, 501 *b*, 597 *b*,
 616 *b*
 defend, 197 *a*, 404 *b*,
 597 *a*, 844 *a*
 defender, 197 *b*
 defer, 32 *b*, 79 *b*
 deficient, to be, 21 *a*
 defile, 322 *b*
 defiled, to be, 293 *a*
 deflings, 151 *b*
 define, 355 *a*, 803 *b*
 defined limit, 300 *b*
 definitive, 300 *b*
 defect, 546 *b*
 deform, 840 *a*
 deformity, 772 *b*
 defraud, 649 *a*, 660 *a*
 degenerate branch, 582 *b*
 dehorting, 44 *b*
 dejected, 198 *a*
 to be, 380 *b*
 Deker, 206 *b*
 Delaiah, 200 *a*
 delay, to, 32 *b*, 79 *b*,
 109 *b*, 193 *b*, 265 *a*,
 346 *a*, 453 *b*, 874 *b*
 any one, to, 32 *b*
 delegate to, 705 *a*
 deliberate, to, 357 *b*
 purpose, 701 *b*
 deliberation, 301 *b*, 580 *b*
 delicate, 200 *a*, 608 *b*,
 641 *b*, 768 *a*, 870 *b*
 fare, 488 *a*, 491 *b*,
 695 *b*
 life, 641 *b*
 to be, 769 *a*
 delicately, to treat, 683 *a*
 delight, 16 *a*, 296 *b*,
 313 *b*, 333 *a*, 491 *b*,
 609 *a*, 778 *b*, 843 *b*,
 854 *b*, 870 *b*
- delight to, 16 *a*, 773 *b*,
 842 *b*
 in, to, 112 *a*, 286 *a*
 oneself, 641 *b*
 delighted, to be, 778 *a*
 delights, 604 *b*, 641 *b*
 Delilah, 200 *a*
 delineate, 301 *a*, 855 *a*,
 858 *a*
 deliver, 283 *a*, 448 *b*,
 477 *a*, 491 *a*, 532 *b*,
 563 *a*, 579 *a*, 587 *b*,
 666 *b*, 676 *a*, 685 *b*
 deliver over, 448 *b*
 deliverance, 373 *a*, 374 *b*,
 460 *b*, 511 *a*, 676 *a*,
 676 *a*, 859 *b*, 876 *a*
 delivered, 373 *a*, 563 *a*
 to be, 283 *a*, 307 *b*
 delude, 696 *a*
 deluge, 446 *a*
 demand, to, 138 *a*, 209 *b*,
 798 *a*
 demanding, 209 *b*
 den, 75 *b*, 152 *b*, 492 *b*
 dense, to be, 600 *a*
 density, 491 *a*, 601 *a*
 deny, 390 *a*, 453 *b*
 depart, 25 *b*, 26 *a*, 103 *b*,
 242 *a*, 283 *a*, 432 *b*,
 439 *a*, 552 *b*, 553 *b*,
 580 *a*, 582 *a*, 607 *b*,
 672 *b*
 to cause to, 678 *b*
 departing, 595 *a*
 departure, 595 *a*
 depasture, 132 *b*, 415 *b*,
 773 *b*
 deplore, 538 *a*
 depopulate, to, 136 *b*
 depose, 607 *b*
 deposit, 687 *a*, 875 *b*
 to, 539 *a*, 545 *b*,
 686 *a*
 depravity, 612 *a*, 614 *a*
 deprecating, 44 *b*
 deprecation, 871 *b*
 depress, 410 *a*, 416 *a*,
 813 *b*, 848 *b*
 depressed, 813 *b*
 to be, 193 *a*, 405 *a*,
 642 *b*, 845 *a*
 depression, 672 *b*
 deprive of, 563 *a*
 deprived, to be, 428 *a*
 depth, 640 *b*, 706 *b*
 depths, 495 *b*, 500 *a*
 depute, 826 *b*
 deputed, 826 *b*
 deputy, 578 *b*
 deride, 223 *a*, 435 *a*,
 440 *a*, 459 *a*, 525 *a*,
 641 *b*, 788 *a*
 derision, 233 *b*, 440 *a*,
 788 *a*, 850 *b*
 descend, 365 *a*, 542 *a*,
 545 *b*, 713 *b*
 descendants, 116 *b*, 254 *b*,
 699 *a*
 describe, 19 *a*
 described, to be, 896 *a*
- desert, 167 *a*, 378 *a*,
 652 *b*, 835 *b*
 to, 570 *a*, 617 *b*
 to be, 857 *a*
 deserts, 266 *b*
 design, 701 *a*
 designate, 19 *a*, 591 *a*
 desirable, 286 *a*
 desirableness, 286 *a*
 desire, 56 *b*, 176 *b*, 196 *b*, 824 *b*,
 219 *b*, 275 *a*, 293 *b*,
 296 *b*, 313 *b*, 464 *b*,
 700 *a*, 774 *a*, 854 *a*,
 884 *b*, 876 *a*
 to 4 *a*, 15 *b*, 19 *a*, 112 *a*,
 219 *a*, 286 *a*, 293 *b*,
 296 *b*, 326 *a*, 409 *a*,
 652 *b*, 811 *b*, 854 *a*
 eagerly, 711 *b*
 desires, 444 *b*
 desist, 261 *b*, 804 *a*
 desolate, 654 *a*, 835 *b*
 to, 202 *b*
 desolate, to be, 302 *a*
 desolated, to be, 373 *b*,
 701 *b*, 835 *a*
 desolating, 302 *b*
 desolation, 149 *a*, 373 *b*,
 514 *b*, 518 *a*, 805 *b*,
 807 *b*, 809 *a*, 833 *b*,
 835 *b*
 desolator, 835 *a*
 despair, to, 326 *b*
 despicable, 732 *b*, 734 *a*
 despise, 107 *b*, 110 *a*,
 241 *b*, 246 *b*, 445 *b*,
 525 *a*, 529 *a*, 588 *a*,
 810 *b*
 despising, 130 *b*
 despoil, 166 *a*, 283 *a*,
 563 *a*, 721 *b*
 despoiled, to be, 841 *b*
 despond, cause to, 104 *b*
 destine, to, 361 *b*
 destroy, 3 *b*, 67 *a*, 123 *b*,
 186 *a*, 202 *b*, 203 *b*,
 216 *b*, 225 *b*, 232 *a*,
 257 *a*, 281 *b*, 298 *a*,
 302 *a*, 370 *b*, 380 *b*,
 390 *a*, 416 *b*, 456 *a*,
 463 *a*, 465 *b*, 566 *a*,
 574 *a*, 575 *b*, 581 *b*,
 592 *b*, 597 *b*, 656 *a*,
 691 *a*, 745 *a*, 803 *b*,
 806 *a*, 816 *a*, 833 *b*,
 865 *b*
 oneself, 835 *b*
 utterly, 228 *a*, 306 *b*
 destroyed, to be, 3 *a*,
 86 *b*, 232 *a*, 237 *a*,
 398 *b*, 417 *a*, 460 *b*
 destroyer, 122 *b*, 816 *a*
 destruction, 36 *a*, 36 *b*,
 122 *a*, 123 *b*, 188 *a*,
 205 *b*, 219 *b*, 222 *b*,
 232 *a*, 258 *a*, 394 *b*,
 399 *a*, 400 *a*, 459 *b*,
 461 *a*, 466 *b*, 513 *a*,
 515 *b*, 730 *a*, 74 *a*,
 764 *a*, 798 *a*, 800 *a*,
 803 *b*, 806 *b*, 807 *s*

- destruction, 807*b*, 833 *b*,
 855 *b*, 856 *a*, 865 *b*
 destructions, 373*b*, 514*b*
 destructive, 865 *b*
 to be, 318 *a*
 detain, 648 *b*
 determine, 154 *b*, 308 *a*
 detraction, 769 *a*
 Deuel, 205 *a*
 devastation, 798 *a*
 deviations, 788 *a*
 device, 216 *a*, 297 *b*
 devices, 319 *a*
 devise, 108 *a*, 231 *b*,
 361 *b*
 evil, 309 *b*
 devised, to be, 297 *b*
 devoid of young, 821 *b*
 to be, 295 *a*
 devote, 305 *b*
 devour, 42 *b*, 43 *a*, 123 *a*,
 166 *b*, 294 *b*, 415 *b*,
 440 *b*
 devouring, *a*, 43 *b*
 dew, 321 *b*
 dexterity, 278 *a*
 diadem, 421 *a*, 543 *b*,
 621 *a*
 diamond, 834 *b*
 Dibraim, 185 *a*
 Dibra'i, 185 *a*
 Dibraimaim, 185 *a*
 Dibon, 196 *b*
 Dibri, 188 *b*
 die, 240 *b*, 460 *b*, 734 *b*
 different, to be, 839 *b*
 difficult, 363 *a*, 381 *b*,
 747 *a*, 765 *b*
 to be, 134 *b*, 674 *a*,
 746 *b*
 sentence, 273 *b*
 difficulty, 382 *a*
 diffused, to be, 670 *b*
 diffusion, 683 *a*
 dig, 44 *a*, 100 *a*, 134 *b*,
 152 *b*, 161 *b*, 175 *b*,
 278 *b*, 296 *b*, 308 *a*,
 315 *b*, 388 *a*, 413 *a*,
 615 *b*, 619 *a*, 665 *a*,
 729 *b*, 798 *b*
 digger, 44 *a*
 dignity, 44 *a*, 363 *b*
 Diklah, 205 *b*
 Dilean, 200 *b*
 diligent, 304 *a*
 diligently, 15 *a*, 68 *a*
 dim, 277 *a*
 to be, 87 *a*
 to become, 639 *b*
 diminish, 43 *b*, 195 *a*,
 493 *a*
 diminished, to be,
 733 *a*
 diminutions, 449 *a*
 Dinah, 197 *b*
 Dinaites, 197 *b*
 Dinhabah, 204 *b*
 Dininah, 204 *b*
 dip, to, 317 *b*, 754 *b*
 in, 700 *b*
 Diphath, 197 *b*
- direct, to, 186 *a*, 216 *b*,
 386 *b*, 820 *a*
 one's face, 679 *b*
 dirty, to, 323 *a*
 to be, 724 *b*
 disagreeable, 843 *b*
 disavow, 390 *b*
 discern, 113 *b*
 discernment, 323 *b*
 discharge, 240 *b*
 disciple, 126 *a*, 439 *b*,
 865 *b*
 discipline, 457 *a*, 491 *a*
 to, 439 *a*
 disclose, to, 170 *b*
 discourse, 61 *b*, 187 *b*,
 789 *a*
 discover, 333 *b*
 disease, 192 *a*, 280 *b*,
 298 *a*, 450 *b*, 464 *a*,
 861 *a*
 fatal, 461 *a*
 diseased, to be, 278 *a*,
 279 *a*
 disfigure, 445 *a*
 disfigured, to be, 839 *b*
 disgrace, to, 109 *b*, 529 *a*
 disgraced, to be, 400 *b*
 disguise oneself, 297 *b*
 dish, 593 *b*, 736 *b*
 Dishan, 198 *a*
 disheartened, to be, 835 *a*
 Dishon, 198 *a*
 dishonour, to cause, 297 *a*
 disjoin, 103 *a*
 dislocated, to be, 363 *a*,
 683 *a*
 dismiss, 826 *a*
 dismissal, 825 *a*
 disown, 390 *a*
 dispel, 535 *b*
 disperse, 3 *b*, 110*b*, 253 *a*,
 254 *a*, 283 *b*, 547 *b*,
 556 *b*, 669 *b*, 670 *b*,
 688 *a*, 691 *b*, 692 *b*
 dispersed, 592 *b*
 to be, 558 *b*
 dispersion, 871 *b*
 displace, 242 *b*, 552 *b*
 displeased, to be, 409 *b*
 dispose, to, 580 *a*, 609 *b*
 disposing, 497 *a*
 disposition, 863 *b*, 864 *b*
 dispossessed, to be, 370*b*
 dispute, to, 348 *a*
 disquiet, to, 756 *a*
 dissimulate, to, 551 *a*
 dissipate, to, 110 *b*
 dissipated, to be, 252 *b*
 dissolve, to, 281 *a*, 489 *a*
 dissolved, to be, 226 *b*,
 455 *a*
 dissuade, 240 *a*, 354 *b*
 dissuasion, 678 *a*
 distaff, 395 *b*
 distance, 223 *b*, 765 *a*
 distant, to be, 766 *b*
 distend, 685 *b*
 distil, 119 *a*
 distilling, 120 *a*
 distinction, 667 *a*
- distinctly, 693 *a*
 distinguish, 108 *a*
 to, 113 *b*, 564 *a*, 674 *a*,
 675 *a*, 693 *a*
 distinguished, 319 *b*
 to be, 674 *a*
 distort, 611 *a*
 distortion, 454 *a*
 distracted, to be, 669 *a*
 distress, 500 *a*, 660 *b*,
 706 *a*, 718 *a*, 718 *b*,
 720 *a*
 distressed, to be, 719 *b*
 distresses, 437 *a*, 502 *a*
 distribute, 408 *b*, 543 *a*,
 868 *b*
 disturb, 199 *b*, 220 *a*,
 228 *a*, 626 *a*, 804 *a*
 disturbance, 453 *b*
 disturbed, 109 *b*
 to be, 191 *a*, 384 *b*,
 685 *a*, 755 *b*
 disturbing, 108 *a*
 ditch, 304 *a*
 diverse, 398 *a*
 to be, 839 *b*
 divested, 810 *b*
 divide, 103 *a*, 110 *a*,
 135 *b*, 149 *b*, 165 *b*,
 166 *b*, 215 *a*, 283 *b*,
 298 *a*, 299 *a*, 314 *b*,
 408 *b*, 485 *b*, 487 *b*,
 592 *a*, 674 *b*, 682 *b*,
 690 *a*, 692 *b*, 738 *b*,
 831 *b*, 842 *b*
 divided, 149 *b*
 to be, 284 *b*, 485 *b*,
 688 *a*
 dividing, 149 *b*
 divination, 504 *b*, 736 *a*
 divine, to, 545 *a*, 736 *a*
 appearance, 49 *b*
 vision, 269 *a*
 divinity, any, 49 *b*
 division, 284 *b*, 498 *b*,
 667 *a*, 675 *a*
 divorce, 414 *a*, 825 *a*
 to, 826 *b*
 Dizahab, 196 *b*
 do, to, 175 *a*, 684 *b*
 again, 354 *a*, 610 *a*
 doctrine, 23 *b*, 442 *a*,
 457 *a*, 834 *a*, 860 *a*
 document, 199 *a*
 Dodai, 192 *a*
 Dodanim, 190 *b*
 Dodavah, 191 *b*
 Dodo, 191 *b*
 Doeg, 184 *a*
 dog, 398 *a*
 domestic animals, 105 *a*
 domineer, to, 14 *b*
 dominion, 476 *a*, 480 *b*,
 513 *b*, 515 *b*, 648 *b*,
 689 *a*, 828 *a*
 to have, 130 *a*, 517 *a*,
 827 *b*
 to hold, 787 *b*
 done, to be, 139 *a*, 221 *b*
 door, 199 *a*, 201 *a*, 669 *a*,
 697 *a*
- door-keeper, 811*b*, 874*b*
 post, 461 *b*
 doorway, 201 *b*
 Dophkah, 205 *b*
 Dor, 194 *b*
 Dothan, 211 *b*
 double, 410 *b*, 519 *a*
 to, 410 *b*
 to be, 854 *b*
 doubter, 592 *a*
 dough, 134 *b*
 dove, 343 *a*
 dove house, 75 *b*
 dove's dung, 184*b*, 305*a*
 down, 862 *a*
 to press, 545 *b*
 downward, 467 *a*, 862 *a*
 dowry, 237 *a*
 drag to, 583 *a*
 away, 181 *a*
 dragon, 869 *b*
 flying, 795 *b*
 draw, 300*b*, 310*b*, 514*b*,
 516 *a*, 736 *b*, 829 *b*
 back, 67*a*, 533*a*, 552*b*,
 580 *a*
 in, 181 *a*
 near, 533 *a*, 582 *a*
 off, 283 *a*, 831 *a*
 out, 246 *a*, 283 *a*,
 360 *a*, 514 *b*, 563 *a*,
 571 *a*, 824 *b*, 831 *a*
 over, 744 *a*
 the hand over, 515 *a*
 those that do, 460 *a*
 together, 732 *b*, 736 *b*
 water, 199 *b*, 384 *a*,
 797 *b*
 drawing back, 353 *b*
 in, 449 *a*
 near, 742 *a*
 dread, 184 *a*, 448 *a*, 678 *a*
 dreadful, 364 *b*, 656 *b*
 dream, 279*b*, 282*a*, 840*a*
 to, 220 *b*, 282 *a*
 dregs, 838 *a*
 dress, 820 *b*
 dried, to be, 308 *b*, 374 *a*
 up, 301 *b*, 328 *a*, 328 *b*,
 703 *b*, 707 *b*
 drink, 520 *b*, 847 *a*
 to, 174 *a*, 500 *b*, 576 *a*,
 633 *a*, 759 *b*, 795 *b*,
 823 *b*, 847 *a*, 853 *a*
 abundant, 761 *b*
 offering, *a*, 553 *a*
 drinking, 853 *a*
 troughs, 849 *a*
 drip, to, 201 *a*
 dripping, 560 *b*
 drive, 181*b*, 205*b*, 228*a*,
 533 *a*, 536 *a*
 away, 535 *b*
 in, 873 *a*
 out, 324 *b*, 571*a*, 583*a*
 driven away to be, 758 *b*
 into exile, 417 *a*
 driver, 768 *b*
 driving, 486 *a*
 out, 182 *a*
 dromedaries, 414 *b*
- troop, 58 *b*
 drop, 505 *a*, 547 *b*
 to, 119 *a*, 201 *a*, 511 *b*
 547 *a*, 674 *b*
 down, 535 *b*, 571 *a*,
 656 *a*, 775 *a*
 dropping, 246 *b*, 566 *b*
 down, 674 *a*
 drops of dew, 10 *b*, 773 *a*
 dross, 580 *b*, 584 *a*
 drought, 135 *b*, 302 *a*,
 708 *b*
 drum, 871 *a*
 drunk, 821 *b*
 to make, 824 *b*
 drunken, to be, 759 *b*
 drunkenness, 823*b*, 874*b*
 dry, 302 *a*, 328 *b*, 707 *a*
 to be, 306 *b*, 530 *a*,
 651 *b*, 849 *b*
 up, to, 572 *a*, 575 *b*,
 712 *b*
 earth, 645 *b*
 footed, 328 *b*
 grass, 314 *a*
 region, 708 *a*
 wood, 459 *a*
 dryness, 302 *b*, 708 *a*
 Dsib, 42 *b*
 dug, 304 *a*
 dull, 768 *a*
 to be, 381 *a*, 685 *b*
 dullness, 381 *a*
 Dumah, 192 *b*
 dumb, 35 *a*, 53 *a*
 to be, 52 *b*, 105 *a*
 190 *b*, 192*b*, 203 *b*,
 309 *a*
 dung, 172 *b*, 204 *a*, 301 *b*,
 580 *b*, 583 *a*, 693 *b*,
 698 *b*
 dunghill, 87 *b*, 204 *a*,
 451 *a*, 539 *b*
 dungy, 173 *a*
 Dura, 194 *b*
 durable, to make, 516 *b*
 duration, 279 *a*
 during, 607 *a*
 dusky, to be, 710 *b*
 dust, 9 *b*, 198 *b*, 305 *b*,
 645 *b*, 673 *b*, 815 *a*
 to, 645 *b*
 dwarf, 732 *b*
 dwell, 19 *a*, 193 *b*, 372 *a*,
 376 *a*, 434 *a*, 524 *a*,
 587 *a*, 613 *b*, 823 *a*,
 849 *b*, 858 *b*
 to cause to, 823 *a*
 dweller near waters, 29*b*
 dwellers, 460 *a*, 708 *b*
 dwelling, 116 *a*, 291 *b*,
 298 *b*, 492 *b*, 524 *b*
 817 *b*, 823 *b*
 place, 517 *a*,
 dye, to, 700 *b*
- E
- each, 40 *b*, 156 *b*
 eager, 288 *b*, 304 *a*
 eagle, 619 *a*
 ear, 26 *b*, green, 5 *a*

ear of corn, 477 *b*, 578 *a*
early, to be, 120 *a*
rain, 459 *b*
to rise, 822 *a*
earnestly, to do, 822 *a*
earring, 542 *a*, 546 *b*, 605 *a*
ears, 26 *b*
earth, 14 *a*, 55 *a*, 81 *a*
the whole, 855 *b*
earthen vessel, 646 *b*
earthenware, 355 *a*, 362 *a*
earthquake, 177 *b*
ease, to, 21 *a*
living at, 21 *a*
easement, to do one's,
301 *b*
easiness, 21 *a*
East, 458 *b*, 462 *a*, 723 *a*
eastern, 724 *a*
eastward, 680 *b*
easy, to be, 220 *a*
eat, 426 *b*, 436 *b*, 123 *a*, 132 *b*,
166 *b*, 294 *b*, 436 *a*
greedily, 440 *b*
little, 323 *b*
Ebal, 621 *b*
Ebed, 600 *a*
Ebed-Melech, 600 *a*
Eben-ezer, 8 *b*
Eber, 603 *b*
Ebiasaph, 6 *b*
ebony, 215 *a*
Ebronah, 604 *a*
Echatana, 32 *a*
Eden, 118 *a*, 609 *a*
Eder, 609 *b*
edge, 143 *b*, 252 *b*, 302 *a*,
406 *a*, 667 *b*, 706 *b*,
723 *a* tool, 310 *a*
edict, 210 *b*, 445 *a*,
696 *a*, 731 *a*
Edom, 13 *b*, 201 *b*
Edomite, 14 *a*
Edrei, 15 *b*
effusion, 817 *a*, 821 *a*
egg, 115 *a*
to lay, 477 *a*
Eglah, 605 *b*
Eglaim, 10 *b*
Eglon, 605 *b*
Egypt, 500 *a*, 502 *b*
Ehi, 31 *a*
Ehud, 16 *b*, 29 *a*
eight, 255 *a*, 834 *b*, 836 *a*
eighty, 664 *a*, 836 *a*
eject, 805 *b*
Eker, 650 *a*
Ekron, 650 *a*
Elah, 47 *b*
Elam 622 *a*
Elamite, 622 *a*, 634 *b*
Elath, 38 *a*
elation, 815 *a*
Eldah, 48 *a*
Eldad, 48 *a*
elder, 158 *b*, 724 *b*
eldest, 158 *b*
Eled, 53 *b*
Elealeh, 53 *b*
Elesah, 54 *a*
Elesar, 53 *a*

elect, 111 *a*
election, 446 *a*
elegance, 846 *a*
Eleph, 54 *b*
elevate, 589 *a*, 762 *a*
elevated, to be, 153 *a*,
162 *a*, 631 *a*
elevated ground, 184 *b*
elevation, 155 *b*, 541 *a*,
589 *b*, 762 *a*, 788 *b*
eleven, 661 *a*
Elhanan, 50 *b*
Eli, 632 *a*
Eliab, 50 *b*
Eliada, 51 *a*
Eliabha, 51 *a*
Eliakim, 52 *a*
Eliam, 51 *b*
Eliasaph, 51 *b*
Eliashib, 52 *a*
Eliathah, 51 *a*
Elidad, 51 *a*
Eliel, 51 *a*
Elienal, 51 *b*
Eli ezer, 51 *b*
Elihoreph, 51 *b*
Elihu, 51 *a*
Elijah, 51 *a*
Elika, 52 *a*
Elimelech, 51 *b*
Elioenai, 51 *a*
Eliphai, 51 *b*
Eliphalet, Eliphelet, El-
palet, 51 *b*
Eliphaz, 51 *b*
Elipheleh, 51 *b*
Elisha, 52 *a*
Elishama, 52 *a*
Elishaphat, 52 *b*
Elishaba, 52 *a*
Elishua, 52 *a*
Elizur, 51 *b*
Elkanah, 54 *b*
Elkoshite, 54 *b*
ell, 57 *b*
Ellasar, 53 *b*
elm, 856 *b*
Elnaam, 53 *b*
Elmathan, 53 *b*
eloquent, 21 *a*, 62 *a*,
124 *b*, 188 *b*
Eloth, 38 *a*
Elpaal, 54 *b*
elsewhere, 32 *b*
Elitekeh, 55 *a*
Eltekon, 55 *a*
Eltolad, 55 *a*
Elul, 50 *a*
Eluzai, 53 *b*
Elzabad, 50 *b*
Elzephan, Elezaphan,
52 *a*
emaciated, 461 *a*
embalm, 291 *b*
embitter, 511 *b*
embittered, to be, 288 *b*
embrace, to, 258 *b*
emerald, 145 *a*
emigrant, 860 *b*
emigrate, 170 *b*
emigration, 171 *a*

Emin, 38 *b*
eminence, 377 *b*, 788 *a*
emit a stench, 250 *a*
emolument, 344 *a*, 377 *b*,
419 *a*
emotion, 227 *b*
employment, 643 *b*
emporium, 583 *b*
emptied, to be, 763 *a*
emptiness, 21 *a*, 38 *b*,
52 *b*, 104 *a*, 109 *a*,
446 *a*, 807 *b*, 857 *a*
empty, 51 *b*, 124 *a*, 138 *a*,
526 *b*, 768 *a*
to, 108 *b*, 136 *b*, 145 *b*,
653 *a*, 768 *a*
to be, 112 *b*, 565 *a*
to make, 124 *a*
emptying, 135 *b*, 871 *a*
emulate, 303 *b*
Enam, 623 *b*
Enan, 624 *a*
encamp, 291 *a*
enchanter, 87 *a*, 419 *a*
enchantment, 44 *a*
to practice, 418 *b*, 545 *a*
enclose, 262 *b*, 299 *b*
enclosed, to be, 803 *a*
enclosure, 299 *b*, 321 *b*,
578 *b*
encompass, 576 *b*
end, 29 *b*, 34 *a*, 71 *b*,
581 *b*, 649 *b*, 737 *a*,
739 *a*
to, 150 *b*, 202 *b*, 830 *a*
endangered, to be, 587 *a*
endeavour, to, 806 *b*
ended, to be, 222 *b*, 867 *b*
En-dor, 623 *b*
endow, to, 237 *a*
ends, 738 *a*
endured, 132 *a*
endure, 190 *b*, 386 *b*,
637 *b*, 568 *b*
enduring, 731 *a*
En-eglam, 623 *b*
enemy, 366 *b*, 252 *b*, 650 *b*,
718 *a*, 792 *a*, 812 *b*
enfeebled, to be, 200 *b*
Engannim, 623 *b*
Engedi, 623 *a*
engrave, 100 *a*, 300 *b*,
304 *a*, 310 *a*, 697 *a*,
733 *b*
engraver, 309 *b*
engraving, 696 *b*
En-haddah, 623 *b*
En-hazor, 623 *b*
enigma, 31 *a*, 273 *b*, 477 *b*
to propose, 263 *b*
enjoy, 43 *a*
enlighten, 23 *a*
En-mishpat, 623 *b*
enmity, 36 *b*, 869 *a*
Enoch, 291 *a*
Enos, Enoch, 64 *a*
enough, 220 *a*
enraged, to be, 250 *b*
enrich, 660 *b*
En-rogel, 623 *b*
En-shemesh, 623 *b*

ensign, 24 *b*
ensnare, 394 *b*
entangled branches,
785 *b*
to be, 108 *a*, 309 *b*
En-tappuah, 623 *b*
enter, 106 *a*, 633 *b*
entering, 446 *a*
entire, 825 *a*, 867 *a*
entireness, 70 *b*
entrance, 41 *b*, 100 *a*,
446 *a*, 455 *a*, 669 *a*,
697 *a*
entreaty, 130 *a*, 291 *a*,
871 *b*
entwine, 577 *b*
enumeration, 686 *b*
environ, to, 420 *b*
environs, 676 *b*
envy, 735 *a*
to, 734 *b*
ephah, 575 *b*, 624 *a*
Ephai, 624 *a*
Epher, 646 *a*
Ephes-dammin, 73 *a*
Ephial, 71 *b*
Ephod, 70 *a*
Ephraim, 73 *a*
Ephraimite, 73 *b*
Ephrath, 73 *b*
Ephrathah, 73 *b*
Ephrathite, 73 *b*
Ephron, 646 *a*
epistle, 11 *a*, 696 *a*
equal, to be, 809 *a*
to make, 890 *a*
equally with, 638 *a*
equipment, 863 *b*
equipped, 283 *a*
equitable, to be, 608 *b*
Er, 650 *b*
eradicade, 851 *b*
eradication, 851 *b*
Eran, 655 *b*
Erech, 79 *b*
erect, 402 *b*, 728 *b*
to, 82 *a*, 127 *b*, 386 *b*,
561 *a*, 660 *b*, 728 *a*,
735 *a*
to be, 868 *a*
erected, to be, 578 *a*
erection, 855 *a*
Eri, 654 *a*
err, 271 *a*, 569 *b*, 804 *b*,
870 *a*
to cause to, 870 *a*
error, 514 *b*, 804 *b*,
823 *b*, 824 *b*, 859 *b*
Esrhaddon, 68 *b*
Esau, 13 *b*, 658 *b*
escape, 230 *b*, 498 *b*,
676 *a*
to, 477 *a*, 582 *a*, 675 *b*,
677 *b*, 724 *b*
Esek, 659 *a*
Eshbaal, 83 *b*
Eshban, 83 *b*
Eshcol, 86 *a*
Eshcan, 87 *a*
Eshke, 660 *b*
Eshkol, 91 *b*

Eshkemoh, Eshkemah
92 *a*
Eshkon, 92 *a*
espouse, to, 82 *a*, 358 *a*
establish, to, 35 *a*, 166 *b*
248 *a*, 353 *a*, 360 *b*,
386 *b*, 561 *a*, 728 *b*
established, 300 *b*
establishing, 44 *a*
esteem, to, 375 *a*
esteemed, lightly to be,
733 *a*
Esther, 68 *b*
estimate, to, 654 *b*, 843 *i*
estimation, 655 *a*
estrangle, to, 551 *a*
Etam, 622 *a*
eternity, 606 *b*, 612 *i*
622 *b*, 634 *b*
Etham, 95 *b*
Etham, 42 *a*
Ethbaal, 94 *b*
Ether, 664 *b*
Ethnan, 96 *a*
Ethni, 96 *a*
eunuch, 595 *b*
Euphrates, 694 *a*
Eve, 264 *a*
even, 69 *a*, 89 *b*, 174 *a*,
375 *b*, 606 *a*
as, 638 *a*
even, to be, 46 *b*, 375 *a*,
422 *a*, 809 *a*
to make, 677 *a*, 864 *i*
evening, 658 *a*
event, 34 *a*, 550 *b*, 663
666 *a*
ever since, 611 *a*
every one, 40 *b*, 156 *b*
sort, 397 *a*
Evi, 19 *b*
evil, 280 *b*, 551 *a*, 585 *a*
611 *b*, 772 *a*
deed, 814 *b*
to be, 100 *b*, 380 *a*,
762 *b*, 807 *a*
Evl-Merodach, 19 *b*
ewe, 765 *b*
lamb, 383 *b*
exact, to, 570 *a*
exactor, 154 *a*
exalt, 153 *a*, 553 *b*,
589 *a*, 754 *b*
exaltation, 162 *a*, 763 *i*
exalted, to be, 150 *a*,
153 *a*, 569 *a*, 631 *a*,
761 *b*
examine, 111 *a*, 137 *a*,
719 *b*, 864 *a*
example, 750 *b*
excavate, to, 564 *a*
excavator, 811 *a*
exceed, 377 *a*
exceedingly, 444 *a*, 494 *i*
excel, 356 *a*, 377 *a*, 563 *i*
excellence, 286 *a*, 377 *b*,
461 *a*
excellency, 783 *a*
excellent, 112 *a*, 294 *i*,
358 *b*, 376 *b*
excelling, 319 *b*

- except, 124 *b*, 241 *b*,
434 *a*, 779 *b*
exchange, 650 *b*, 866 *b*
to, 459 *a*, 601 *a*
excite strife, 178 *b*
exclaim, 251 *a*, 326 *b*,
705 *a*
excluded, to be, 166 *b*
excrements, 301 *b*, 561 *b*,
693 *b*, 698 *b*, 704 *a*,
716 *a*
excorate, 720 *b*, 733 *a*
excretion, 445 *b*, 733 *b*,
800 *b*, 854 *b*
execute, 676 *b*, 830 *a*
executioner, 317 *a*, 412 *b*,
417 *b*
exemplar, 519 *a*, 856 *a*
exercise, to, 642 *b*
exercised, 662 *b*
exhalation, 11 *b*, 214 *b*
exhale, to, 314 *b*
exhausted, 329 *a*, 461 *a*
to be, 21 *a*, 426 *b*,
431 *a*, 666 *a*
exhilaration, 446 *b*
exhort, 354 *b*, 610 *a*
exile, 163 *a*, 171 *a*,
538 *a*
exist, 41 *b*, 221 *a*, 501 *a*,
727 *b*
existence, 371 *b*
expand, 324 *a*, 443 *b*,
515 *b*, 575 *b*, 688 *a*,
692 *b*, 816 *b*
expanded, to be, 764 *b*
expansion, 467 *a*, 480 *b*,
499 *a*, 515 *b*
expect, 334 *b*, 346 *a*,
727 *a*, 784 *a*
expectation, 193 *a*, 446 *a*,
503 *a*, 858 *b*
expel, 140 *b*, 181 *b*,
217 *a*, 534 *b*, 538 *a*,
575 *b*, 583 *a*, 826 *b*
expelled, to be, 380 *b*,
417 *a*
expend, 633 *b*, 845 *a*
expenditure, 558 *b*
experience, to, 333 *b*
expert, 439 *b*
expiate, 271 *b*, 568 *b*
expiation, 411 *a*
expire, 163 *b*
explain, 100 *a*, 114 *a*,
665 *a*, 695 *a*
explanation, 695 *a*
explore, 109 *a*, 145 *b*,
297 *a*, 301 *b*, 756 *a*,
860 *a*
explorer, 756 *b*
expulsion, 182 *a*
extend, 79 *a*, 321 *a*,
449 *b*, 545 *b*, 575 *b*,
694 *b*, 757 *b*, 795 *b*,
826 *b*, 869 *b*
extension, 467 *a*, 521 *b*
exterior, 275 *b*
exterminate, 133 *a*
extinct, to become,
205 *a*
extinct, to make, 228 *a*
extinction, 712 *b*
extinguished, to be,
205 *a*, 250 *b*, 382 *a*
extirpate, 36, 123 *b*, 305 *b*,
596 *a*, 851 *b*
extirpated, to be, 417 *a*
extort, 660 *a*
extraordinary, to be,
674 *a*
extremity, 33 *a*, 71 *b*,
368 *b*, 406 *a*, 683 *a*,
737 *a*, 864 *a*, 869 *a*
exult, 416 *a*, 541 *b*, 587 *b*,
632 *a*, 635 *a*
exultation, 169 *a*, 633 *a*
eye, 622 *b*
eyebrow, 152 *a*, 838 *a*
eyelids, 645 *b*
Ezba, 25 *b*
Ezbon, 73 *b*
Ezekiel, Jehezkeel, 345 *b*
Ezem, Azem, 648 *a*
Ezer, 74 *b*, 619 *b*
Ezion-geber, 647 *b*
Ezra, 619 *b*
Ezrahit, 27 *a*
Ezri, 620 *a*
- F.
- fabricate, 309 *a*, 657 *a*,
661 *a*, 684 *b*
fabricated, 660 *a*
fabricating, 310 *a*
face, 69 *b*, 623 *a*, 679 *a*,
679 *b*, 681 *b*, 682 *a*
before the, 681 *b*
from the, 681 *b*
to the, 682 *a*
faculty, 21 *b*
faded, to be, 528 *b*
faggot, 459 *a*
fail, to, 71 *a*, 71 *b*, 121 *a*,
166 *b*, 175 *b*, 295 *a*,
390 *b*, 417 *a*, 590 *a*,
684 *a*, 869 *b*
in duty, 86 *a*
in strength, 384 *b*
failure, 122 *a*
faint, to, 528 *b*, 614 *b*,
620 *b*, 621 *a*, 624 *a*,
635 *a*
become, 490 *a*
hearted, 380 *b*
fair, 319 *b*, 358 *b*, 618 *a*
to be, 239 *b*, 313 *b*
fairish, 358 *b*
faith, 562 *b*
faithful, 58 *a*, 59 *b*
to be, 58 *b*, 59 *a*
faithfulness, 58 *a*, 59 *b*,
62 *b*
faithless, 494 *a*
falcon, 197 *a*
fall, 219 *b*, 418 *b*, 498 *b*
to, 121 *a*, 557 *a*,
834 *a*
away, 121 *a*, 661 *a*,
695 *a*
down, to, 428 *b*, 528 *b*,
578 *b*
fall headlong, 219 *a*
off, 571 *a*
out, 535 *b*
upon, 225 *b*, 686 *a*,
709 *b*, 723 *b*, 811 *b*
falling away, 809 *a*
false, 42 *b*, 650 *b*, 871 *b*
falsehood, 21 *a*, 102 *b*,
389 *b*, 390 *b*, 461 *b*,
807 *a*
falsely, 849 *a*
fame, 832 *b*, 836 *b*
familiar, 50 *b*
to be, 54 *a*
familiarity, 455 *b*
families, 859 *a*
family, 54 *b*, 116 *b*, 242 *b*,
255 *a*, 346 *b*, 456 *b*,
519 *b*, 608 *a*
servants, 600 *a*
famine, 773 *a*
famous, 245 *b*
fanatic, 805 *b*
far distance, 509 *a*
far off, 223 *b*, 765 *a*
farther, 223 *b*, 344 *a*,
377 *a*, 494 *b*, 610 *b*
fascinate, 258 *b*
fashion, to, 102 *b*, 139 *a*,
361 *b*, 520 *a*, 646 *b*
fast, 321 *a*, 705 *b*, 747 *a*
to, 390 *a*, 642 *b*
fasten, to, 68 *b*, 547 *a*,
554 *b*, 566 *a*, 641 *a*,
712 *a*
fastened, to be, 30 *b*
fasting, 870 *b*
fat, 141 *a*, 210 *b*, 232 *b*,
239 *b*, 278 *b*, 462 *b*,
509 *b*, 667 *a*, 673 *b*,
731 *a*, 835 *b*
to be, 48 *a*, 210 *a*, 278 *a*,
281 *b*, 289 *b*, 313 *a*,
324 *b*, 406 *a*, 600 *b*,
835 *b*
to become, 210 *a*, 418 *a*
to make, 139 *a*
fate, 487 *a*
father, 1 *b*
father-in-law, 285 *a*
father's brother, 28 *a*
fatigue, to, 426 *b*
fatigued, 357 *a*
to be, 329 *a*, 357 *a*
fatness, 210 *b*, 278 *b*,
518 *a*, 835 *b*
fatnesses, 87 *a*
fatten, 9 *a*, 139 *a*
fattened, 141 *a*
to be, 835 *b*
fattening, 667 *a*
fatuity, 697 *b*
fault, 86 *b*, 271 *b*, 584 *a*,
695 *a*, 804 *b*, 823 *b*,
825 *b*
to commit, 804 *b*
favour, 290 *b*, 292 *a*,
294 *a*, 465 *a*, 555 *a*,
766 *a*, 778 *b*
to, 217 *b*, 292 *b*
favourable, to be, 296 *b*
fawn, 646 *a*
fear, 105 *a*, 183 *b*, 184 *a*,
260 *a*, 275 *b*, 303 *a*,
314 *a*, 364 *b*, 448 *a*,
459 *a*, 510 *a*, 625 *a*,
671 *b*, 678 *a*, 872 *a*
to, 121 *a*, 164 *a*, 184 *a*,
195 *a*, 241 *b*, 243 *a*,
329 *b*, 364 *a*, 461 *b*,
497 *a*, 656 *b*, 729 *a*,
809 *b*, 872 *b*
fearful, 184 *a*, 303 *a*,
314 *a*, 364 *b*
to become, 380 *b*
fearing, 329 *b*, 364 *b*
fearless, 112 *b*, 361 *b*
feast, to make *a*, 413 *b*
feasts, 238 *a*, 413 *b*
feather, 541 *a*, 561 *b*,
709 *a*
fed horses, 241 *b*
feeble, 58 *b*, 199 *a*, 200 *a*,
776 *a*, 777 *a*
to be, 200 *b*, 384 *b*
feed, to, 9 *a*, 43 *b*,
139 *a*, 241 *b*, 325 *b*,
773 *a*
oneself, 704 *b*
upon, 132 *b*
feel, 183 *a*, 460 *a*, 521 *a*
feign, 108 *a*, 390 *b*, 551 *a*
oneself, 297 *b*
felicity, 703 *a*
fellow, 259 *a*, 259 *b*
fellowship, 259 *a*, 259 *b*,
639 *a*
female, 564 *b*
descendant, 148 *a*
disciple, 148 *a*
friend, 774 *a*
relative, 29 *b*
slave, 57 *a*
worshipper, 148 *a*
fence, 160 *b*, 255 *b*, 298 *b*,
320 *b*, 321 *b*
to, 586 *b*, 785 *b*, 789 *b*
fenced, to be, 474 *a*
ferment, being in, 342 *b*
to, 289 *a*
fermentation, 783 *a*
ferry-boat, 603 *b*
fertile earth, 855 *b*
fertility, 210 *b*
fervour, 215 *b*
festival, 458 *a*, 260 *a*
day, 224 *a*, 341 *a*
sacrifice, 260 *a*
to keep *a*, 260 *b*
festoons, 159 *a*, 438 *a*,
459 *b*
fetch, 94 *b*, 441 *b*
fetter, 251 *b*, 382 *b*, 513 *a*,
545 *b*
few, 29 *a*, 493 *a*
to be, 493 *a*
fidelity, 59 *b*, 62 *b*
field, 14 *a*, 138 *b*, 328 *b*,
414 *b*, 462 *b*, 667 *a*,
784 *b*, 785 *a*
a new, 549 *a*
of grain, 254 *b*
fields, 266 *b*, 806 *b*, 850 *i*
fierce, 42 *b*, 132 *b*, 506 *a*,
654 *a*, 758 *b*
to be, 511 *a*, 758 *b*
fiercely, to act, 241 *a*
fierceness, 42 *b*, 768 *b*
fiery, 24 *a*, 74 *b*
fifth, 287 *a*, 290 *a*
fifth part, 290 *a*
fifty, 290 *a*, 523 *a*
fig, an early, 119 *b*
tree, *a*, 854 *b*
unripe, 665 *b*
fight, to, 436 *a*, 477 *a*
figure, 167 *a*, 513 *a*,
591 *a*
fill, 161 *a*, 473 *a*, 474 *b*
fillets, 320 *b*
filling, 474 *b*
filter, to, 843 *b*
filth, 534 *b*, 580 *b*, 698 *b*,
704 *a*
filthiness, 653 *b*
filthy, 169 *b*, 704 *a*
to be, 239 *b*, 420 *a*
to make, 539 *b*
fin of fishes, 591 *b*
find, 499 *b*, 891 *i*
fine, 645 *a*
to 644 *b*
linen, 267 *a*
fineness, 205 *b*
finger, 73 *b*
fining pot, 502 *b*
finish, to, 134 *a*, 175 *b*,
360 *a*, 398 *b*, 737 *b*,
829 *b*, 830 *a*, 867 *a*
finished, 829 *b*, 830 *b*
to be, 398 *b*, 399 *a*
finishing, 399 *a*
fire, 24 *a*, 82 *b*, 83 *b*,
541 *a*
pan, 466 *b*
to purge, by, 719 *b*
to set on, 362 *b*
firm, 41 *b*, 59 *b*, 77 *b*,
270 *b*, 361 *a*, 495 *b*,
747 *a*, 850 *b*
to be, 35 *a*, 58 *b*, 59 *a*,
265 *a*, 355 *b*, 376 *b*,
387 *a*, 435 *a*, 697 *b*,
851 *a*
to make, 35 *a*, 156 *a*,
269 *b*, 376 *a*, 518 *b*,
647 *a*
firmament, 780 *b*
firmness, 58 *a*, 62 *b*,
144 *b*, 616 *b*, 874 *a*
first, 28 *b*, 377 *b*, 724 *a*,
752 *a*, 752 *b*, 768 *a*,
to be, or come, 120 *a*,
326 *a*
born, 119 *b*, 120 *a*
fruits, 119 *b*, 752 *b*
sprouts, 210 *a*
fishing, 119 *b*
fish, 183 *b*, 189 *a*, 540 *a*,
869 *b*
to, 191 *a*, 197 *a*
fisher, 191 *a*
fisherman, 197 *a*

- fisher's net, 472 a
 fishery, 191 a
 fish-hooks, 191 a
 fishing, 191 a
 fissure, 104 a, 135 b,
 565 b, 566 b, 592 a,
 673 a
 fist, 11 b, 734 b
 fit, 347 a, 386 b
 to be, 809 b
 fitly, 347 a
 fitness, 275 a
 five, 211 a, 290 a
 fix, 547 a, 561 a, 701 b,
 864 b
 by smiting, 875 a
 firmly, 376 a
 the eyes, 701 b
 to a stake, 363 a
 flaccid, 374 a, 776 a
 flag, 199 b
 a, 552 b
 flame, 24 a, 428 b, 431 a,
 441 a, 782 a, 801 b,
 824 b
 to, 167 b, 301 a, 440 b
 flank, 408 a
 flash of lightning, 110 b
 flashes, 529 a, 744 b
 flask, a, 674 a
 flatter, 284 a, 390 b,
 404 a
 flattery, 590 a
 flavour, 323 b
 flax, 695 b
 flay, 165 b, 695 a
 flea, 691 a
 flee, 10 a, 140 b, 230 a,
 268 a, 294 a, 296 a,
 476 b, 534 a, 538 a,
 540 a, 611 b, 653 a,
 656 b, 677 b, 679 a,
 794 b
 fleece, 165 a
 fleeing, 548 b
 fleet, 64 a
 to be, 733 a
 fleetness, 129 b
 flesh, 146 b, 238 a, 435 b,
 799 b
 hook, 461 b
 fleshy, to be, 281 b,
 408 a
 flight, 216 a, 296 a, 446 b,
 450 a, 464 b, 486 b,
 538 a
 to put to, 140 b, 228 a,
 540 a, 837 a
 flint, 282 b
 floats, 188 b
 flock, 609 b, 698 b
 flood, 817 a
 gates, 75 b
 floor, 361 a, 505 a, 745 b
 to, 593 b
 flooring, 848 b
 flour, 590 a, 784 a
 flourish, to, 274 a, 563 a,
 689 b, 705 b, 709 b
 flourishing, 273 a, 541 a
 flow, a, 34 b
 flow, to, 225 a, 240 a,
 242 a, 252 b, 254 a,
 327 a, 344 b, 361 a,
 455 a, 461 b, 488 b,
 490 a, 511 b, 530 a,
 532 b, 537 a, 541 b,
 572 b, 622 b, 729 b,
 759 a, 763 b, 801 b,
 816 b
 abundantly, 207 a,
 209 a
 by drops, 119 a
 gently, 184 b
 together, 10 b, 168 a
 flower, 560 b, 561 b,
 563 a, 689 b, 709 a
 to, 563 a
 flowing, 162 a, 243 a
 flute, 280 b, 543 a
 fly, 237 b
 to, 184 a, 209 a, 320 b,
 534 a, 560 b, 561 b,
 563 b, 614 a, 689 b
 flying, 605 a
 foam, 250 b
 foaming, 289 b
 fodder, 490 b, 510 b
 foe, 36 b
 fleece, 693 b
 fustid, 665 b
 to become, 101 a
 to make, 101 a
 foetus, 805 b
 fold, 135 a, 471 b
 the hands, to, 258 b
 together, 405 a, 410 b
 folding, 258 b, 410 b
 folds, 161 a, 520 a, 846 b
 foliage, 645 a, 665 a,
 713 a
 follow, 186 a, 209 b,
 224 b, 788 a, 860 a
 after, 758 b
 hard, 185 b
 followers, 40 b
 following, 32 b, 33 b,
 31 a, 220 a, 230 b,
 408 a, 529 b, 586 b,
 697 a, 790 a, 857 b
 food, 42 b, 43 b, 101 b,
 140 a, 141 a, 282 a,
 325 b, 435 b, 436 b,
 445 a, 461 b, 463 b,
 467 b, 471 b, 708 a,
 799 b
 to be full of, 505 b
 fool, 19 b, 407 b
 to act as, 326 a
 foolish, 19 b, 133 a,
 526 b, 529 a, 871 b
 to be, 20 a, 226 a,
 326 a, 528 b, 586 b
 foolishly, to act, 435 a
 foolishness, 697 b, 857 b
 foot, 756 b
 footman, 756 b
 footpath, 572 b
 footstep, 685 a
 for, 98 a, 129 b, 235 a,
 283 a, 394 a, 601 a,
 630 a, 681 a
 for ever, 634 b
 nothing, 292 b
 forbearing, 262 a
 forbid, 112 b
 forbode, to, 545 a
 force, 65 a, 444 a
 to, 383 b, 841 a
 forces, 11 a, 275 a, 448 a
 forcible, 511 a
 ford, 491 a
 fore-arm, 57 b, 74 a,
 299 a
 forefathers, 752 b
 forehead, 500 b
 bald, 154 a
 foreign language, to
 speak 440 a
 foreigner, 124 a, 178 a,
 480 a, 652 a
 forelock, 709 a
 foremost, 752 a
 forepart, 347 b, 680 a
 foresee, to, 334 b
 foreskin, 655 a
 forfeiture, liable to, 271 b
 forge, to, 421 b, 438 a,
 467 a
 forget, to, 570 a, 821 b
 forgetfulness, 570 b
 forgive, to, 588 b
 forgiveness, 411 a
 fork, 461 b, 734 a
 form, 167 a, 470 a,
 506 a, 661 a, 707 a,
 709 b, 737 a, 789 b,
 855 a, 864 b, 866 b
 to, 102 b, 138 b, 139 a,
 165 b, 250 a, 361 b,
 387 a, 646 b, 706 b
 a man of, 40 b
 formation, 362 a
 former, 724 a, 752 b
 formerly, 25 a, 95 b,
 383 a, 752 b, 866 b
 formidable, 38 b
 fornication, to commit,
 249 a
 forsake, 261 b
 forsaken, 53 a
 to be, 52 b, 548 a
 forth, 266 b
 break, 673 a
 to go, 699 a
 to lead, 542 b
 to put, 539 b
 fortification, 275 b
 fortified, 616 a
 to be, 230 b
 place, 83 b, 135 b,
 732 a
 fortify, 42 b
 fortitude, 38 a, 154 a
 fortress, 24 a, 42 b, 80 a,
 115 a, 116 a, 125 a,
 152 a, 232 a, 321 b,
 446 b, 492 a, 501 b
 732 a
 fortuitous, 504 b
 fortuitously, 697 b
 fortunate, 88 a, 158 b
 to be, 88 a
 fortune, 90 b, 157 a,
 477 a, 487 a
 forty, 75 b, 443 a
 forum, 764 b, 843 a
 forwards, 680 a
 fossil, 575 a
 foster-daughter, 148 a
 son, 126 a
 foul, to be, 707 b, 724 b
 found, to, 353 a, 366 a,
 386 b, 735 a, 819 b
 foundation, 14 b, 57 b,
 83 a, 85 a, 457 a,
 471 a, 488 b
 founded, to be, 59 a
 founder, 2 a
 founding, 457 a
 fountain, 100 b, 169 b,
 171 a, 446 a, 488 b,
 493 b, 503 b, 623 a
 four, 75 b, 76 a, 183 a,
 755 a, hundred, 854 a
 foursquare, 755 a
 fourth, 754 b
 fowler, 362 b
 fowls, 614 b
 fox, 811 a
 fracture, 473 a, 803 b
 fragment, 217 a, 738 b,
 778 a, 800 a
 frail, 262 a
 to be, 285 a
 frame, 362 a
 frankincense, 429 b
 fraud, 21 b, 273 b, 390 b,
 461 b, 510 a, 514 a,
 649 b, 770 b, 849 a,
 857 b, 874 b
 fraudulent, 395 b, 649 b
 fraudulently, to act,
 101 b, 550 b
 free, 298 a, 565 b
 to be, 297 b, 308 b,
 565 a
 from labour, 112 b
 to let go, 672 b
 to make, 297 b, 374 a,
 583 a
 free born, 267 a, 301 b
 to be, 308 b
 freed, to, 811 a
 freedom 207 a, 297 b
 free-will, 17 b, 534 a
 freeze, 157 a
 frequent, to, 309 b
 fresh, 273 a, 325 a, 325 b,
 435 b
 to be, 322 a, 324 b,
 767 a
 freshness, 219 a, 435 b
 fret, to, 251 a, 303 b
 fretted (ceiling), 759 a
 friend, 16 a, 27 b, 50 b,
 191 a, 333 a, 455 b,
 472 b, 510 b, 587 a,
 767 b, 772 b, 773 b,
 825 a
 friendly, to live, 830 a
 friends, 216 a
 friendship, 470 b, 825 b
 frighten, to, 38 b, 121 a,
 frighten, to, 133 b, 316 a
 frightened, to be, 308 a
 366 b
 fringed edges, 709 a
 fringes, 159 a
 frog, 717 b
 from any time, 25 a
 behind, 29 b
 between, 115 a
 near by, 94 a
 of old, 25 a
 that time, 25 a
 the face, 681 a
 what, 196 b
 when, 25 a
 with, 94 a, 445 b
 front, 20 b, 456 a, 680 a,
 721 a
 from the, 681 b
 in, 680 b, 682 a, 721 a
 723 a
 part, 456 a, 530 b
 to be in, 347 b, 530 a
 frost, 292 b
 fruit, 3 a, 548 a, 689 b,
 731 b, 855 b
 basket, 11 b
 of labour, 329 b
 to put forth, 182 a
 fruitful, to be made, 254 a
 render, 688 b
 frying-pan, 513 b
 fuel, heap of, 459 a
 fugitive, 141 a, 216 a,
 446 b, 534 a
 to be, 538 a
 fulfilled, to be, 398 b
 full, 506 b
 of sap, 210 b
 to, 11 a
 to make, 473 b
 fully, 474 b
 fulness, 474 b, 475 b,
 506 b, 783 b, 866 a
 furnace, 95 a, 384 a,
 389 a, 869 a
 furnish, 670 a
 furnished with banners,
 189 b
 furrow, 496 b, 865 a
 to, 675 b
 future, the, 29 b
 time, 34 a

G

Gaal, 177 a
 Gaash, 177 b
 Gabbai, 154 a
 Gabriel, 156 b
 Gad, 157 b
 Gaddi, 158 b
 Gaddiel, 159 a
 gad-fly, 651 b
 Gadite, 158 b
 Gaham, 167 b
 Gahar, 167 b
 gain, 11 a, 96 a, 184 a,
 344 a, 377 a, 521 b
 618 a, 855 b
 to, 769 b
 a victory 377 a

- gain, unjust, 660 *b*
gait, 756 *b*
Galai, 173 *a*
Galbanum, 278 *b*
Galilee, 172 *a*
gall, 512 *a*
Gallim, 172 *a*
Gamaliel, 175 *b*
Gamul, 174 *b*
gape, to, 811 *b*
garden, 102 *a*, 175 *b*,
176 *a*, 415 *a*, 688 *a*
fruits, 415 *a*
herbs, 253 *b*
gardiner, 102 *a*, 176 *b*
Gareb, 178 *b*
gargle, to, 181 *a*
garland, 433 *b*
garment, 102 *a*, 407 *b*,
428 *b*, 449 *a*, 450 *a*,
464 *a*, 471 *b*, 472 *a*,
475 *b*, 476 *b*, 493 *b*,
516 *a*, 583 *a*, 672 *b*,
758 *a*, 790 *b*, 791 *b*,
842 *a*, 865 *a*
Garmite, 180 *a*
garrison, 501 *a*
garrulous, 567 *a*
Gatam, 177 *b*
gate, 101 *a*, 201 *b*, 458 *b*,
697 *a*, 843 *a*, 874 *b*
Gath, 183 *b*
Gath-hepher, 183 *b*
Gath-rimmon, 183 *b*
gather, 11 *a*, 67 *a*,
77 *a*, 123 *a*, 307 *a*,
404 *b*, 442 *a*, 551 *a*,
589 *a*, 593 *a*, 721 *b*,
747 *b*
together, to, 152 *b*,
164 *b*, 175 *b*, 616 *a*,
639 *b*
gathered, to be, 737 *a*
together, 726 *a*
gathering, 66 *b*, 314 *a*
Gaza, 618 *a*
gazelle, 198 *a*, 700 *a*,
854 *a*, 857 *b*
Gazer, 165 *b*
gazing-stock, 750 *b*
Gazzam, 166 *a*
Geba, Gibeah, Gaba,
155 *b*
Gebel, 155 *a*
Geber, 156 *b*
Gebim, 154 *a*
Gedaliah, 160 *a*
Geder, 160 *b*
Gederite, 161 *a*
Gederoth, 161 *a*
Gederothaim, 161 *a*
Gedor, 160 *b*
Gehazi, 167 *b*
gem, 8 *a* 74 *b*, 145 *a*,
339 *a*, 672 *b*
Gemalli, 175 *b*
Gemariah, 175 *b*
genealogy, 346 *b*
generation, 194 *a*, 206 *b*,
859 *a*
generous, 535 *a*, 554 *b*
generous nature, 414 *b*
Gentiles, 163 *a*
gentle, 50 *b*, 205 *b*, 643 *a*
to be, 54 *a*, 287 *a*
gentleness, 287 *b*, 643 *a*
gently, 34 *b*, 426 *b*
to go, 35 *a*
Genubath, 176 *a*
genus, 519 *b*
Gera, 178 *a*
gerah, 179 *a*
Gerar, 181 *b*
Gerizite, Girzite, 179 *b*
germinate, 3 *a*, 537 *b*
Gershon, 182 *a*
Gesham, 169 *b*
Geshem, 182 *b*
Geshur, 182 *a*
Geshurite, 182 *b*
get, to, 107 *b*
before, 728 *b*
Gether, 183 *b*
Geuel, 150 *b*
Gezer, Gazer, 167 *a*
Giah, 168 *b*
giant, 159 *b*, 556 *b*
Gibbar, 156 *b*
Gibbethon, 157 *a*
gibbous, 152 *a*, 155 *a*
to be, 155 *a*
to make, 720 *b*
Gibea, 155 *b*
Gibeon, 156 *a*
Giddaltai, 160 *a*
Giddel, 159 *b*
giddiness, 803 *a*
giddy, to be, 260 *b*
Gideon, 160 *a*
Gideon, 160 *a*
Gidgad, 157 *b*
Gidom, 160 *a*
gift, 86 *a*, 95 *b*, 141 *b*,
144 *a*, 144 *b*, 214 *b*,
237 *a*, 487 *a*, 512 *b*,
522 *a*, 522 *b*, 527 *a*,
534 *b*, 535 *b*, 569 *a*,
813 *b*, 817 *b*, 831 *a*,
874 *a*, 876 *b*
Gilalai, 173 *a*
Gilboa, 169 *b*
Gilead, 173 *b*
Gilgal, 170 *a*
Giloh, 171 *a*
Gimzo, 175 *a*
gin, 258 *a*
Ginath, 169 *a*
Ginnethon, 176 *b*
gird, 18 *b*, 27 *a*, 261 *a*,
270 *a*, 413 *a*
on, 70 *a*
oneself, 27 *a*, 283 *a*
up, 841 *a*
girded, 27 *a*, 253 *b*, 260 *c*
to be, 27 *a*
girdle, 9 *a*, 26 *a*, 260 *b*,
311 *b*, 461 *b*, 463 *a*,
747 *b*
Girgashite, 178 *b*
girl, 349 *b*, 556 *a*, 634 *a*,
766 *a*
girls and boys, 327 *b*
Gispa, 183 *a*
Gittaim, 183 *b*
Gittite, 183 *b*
give, 165 *b*, 175 *a*, 336 *a*,
448 *b*, 486 *b*, 572 *b*,
813 *b*, 846 *b*
access, 210 *a*, 281 *a*
away, 460 *a*
consent, 357 *a*
food, 241 *b*
forth, 573 *a*
freely, 534 *a*
graciously, 292 *b*
milk, 612 *a*
more, 354 *a*
out, 670 *a*. over, 587 *b*
plentifully, 354 *a*
possession, 543 *a*
thanks, 332 *b*
to eat, 139 *b*
up as lost, to, 3 *b*
way, 460 *-*
given, 572 *b*
to be, 307 *b*
Gizonite, 165 *b*
Gizrites, 167 *a*
glad, to be, 261 *b*, 316 *b*,
581 *a*, 615 *b*, 767 *b*,
791 *a*
tidings, 146 *a*
gladden, 23 *a*
gladness, 261 *b*, 320 *a*,
513 *a*, 791 *b*, 796 *b*
glance, to, 705 *b*
glass, 244 *a*
glean, 633 *a*
gleanings, 612 *b*, 633 *b*,
442 *b*
glide, 282 *b*
away, 476 *b*
glitter, to, 563 *a*, 850 *a*
glittering steel, 431 *a*
sword, 145 *a*
globe, 171 *a*, 386 *a*, 396 *a*,
855 *b*
globosity, 676 *b*
globules, 386 *b*
glorify, 664 *b*
glorious, 13 *a*, 23 *a*
to be made, 14 *b*
glory, 151 *a*, 382 *a*, 562 *b*,
616 *b*, 700 *b*, 857 *a*,
871 *a*
a man of, 41 *a*
to, 326 *b*
glow of love, 201 *a*
to, 402 *a*
glue, to, 871 *b*
glued, to be, 185 *a*
gnash, 308 *b*
gnats, 404 *b*
gnaw, 180 *a*, 656 *b*
go, to, 26 *a*, 78 *a*, 94 *b*,
184 *b*, 190 *a*, 209 *b*,
219 *b*, 224 *b*, 225 *b*,
327 *a*, 336 *a*, 349 *b*,
439 *a*, 607 *b*, 709 *a*,
766 *b*, 801 *b*
about, 225 *b*, 756 *a*,
769 *a*
along, 224 *b*
go around, 193 *b*
aside, 688 *a*
astray, 323 *a*, 804 *b*
away, 255 *b*, 36 *a*, 225 *a*,
534 *b*, 583 *a*
back, 787 *b*, 432 *b*
before, 723 *a*
down, 365 *a*
forth, 359 *b*
forward, 225 *a*, 714 *b*
in a circle, 169 *a*,
190 *b*, 416 *a*, 566 *a*,
610 *a*
on, 88 *a*, 536 *b*
out, 152 *b*, 359 *b*, 558 *b*,
670 *a*, 700 *a*
round, 289 *a*
swiftly, 357 *a*
through, 224 *b*, 709 *b*
up, 630 *b*
goads, 206 *b*
goat, 80 *b*, 698 *b*, 785 *a*
female, 159 *a*, 792 *b*,
863 *b*
goat's hair, 616 *b*
Goath, 176 *b*
Gob, 152 *b*, 161 *b*
God, 45 *a*, 48 *b*, 49 *a*,
49 *b*, 466 *b*
a man of, 40 *b*
goddess, 49 *b*
godlike, 49 *b*
godly, to be, 864 *a*
Gog, 162 *a*
going, 34 *b*, 203 *a*, 224 *a*
away, 766 *b*, 788 *b*
on, 491 *a*
out, 458 *b*, 859 *b*
Golan, 163 *b*
gold, 190 *b*, 239 *b*, 304 *a*,
420 *a*, 450 *a*, 670 *b*
storehouse, 450 *a*
goldsmith, 719 *b*
Goliath, 172 *a*
Gomer, 175 *b*
Gomorrha, 641 *a*
gone by, to be, 222 *b*,
898 *b*
forth, 361 *a*
good, 316 *b*, 319 *a*, 320 *a*,
358 *b*
to be, 319 *a*, 347 *a*
to do, 175 *a*, 319 *a*
news, 146 *a*
part, 469 *b*
will, 290 *b*, 778 *b*
goodly, 319 *b*
goodness, 319 *b*
goods, 320 *a*, 497 *b*
Goshen, 182 *b*
govern, 844 *a*
government, 860 *b*
governor, 324 *a*, 578 *b*,
671 *b*
Gozan, Gausanitis, 162 *b*
grace, 275 *b*, 290 *b*, 292 *a*,
294 *a*, 464 *b*, 555 *a*,
766 *a*, 861 *a*
gracefulness, 291 *a*, 358 *b*
gracious, 291 *b*, 294 *b*
to be, 292 *b*, 293 *b*
58
g. ain, 43 *b*, 178 *a*, 179 *a*,
688 *a*, 803 *b*
granaries, 480 *a*, 489 *b*
grand-daughter, 148 *a*
mother, 55 *a*
son, 126 *a*, 138 *b*
grant of rest, 229 *b*
grape stones, 308 *b*
grapes, bad, 101 *a*
dried, 712 *a*
sour, 129 *a*, 308 *b*
grasp, to, 181 *a*, 721 *b*
grass, 298 *b*, grassy, 12
gratis, 292 *b*
gratuitously, 292 *b*
grave, 731 *a*, 722 *a*
to, 733 *b*
gravel stone, 299 *a*
gravelly soil, 179 *b*
graven images, 683 *b*,
684 *a*
to be, 298 *a*
graves, place of, 872 *b*
gravid, 578 *a*
graving tool, 304 *b*, 504 *b*
great, 158 *b*, 319 *b*, 382 *b*,
447 *a*, 753 *a*, 753 *b*,
784 *b*
to be, 159 *a*, 383 *a*,
674 *a*, 784 *a*, 805 *a*
to be made, 14 *b*
159 *b*
to render, 14 *b*
very, 13 *a*
great - grandchildren,
831 *b*
great-grandson's child-
ren, 755 *a*
greatly, 444 *a*
greatly valued, to be,
159 *a*
greatness, 158 *b*, 159 *b*
753 *b*, 754 *b*
greave, 500 *b*
greedy, to be, 111 *a*
green, 366 *b*, 369 *b*
767 *a*, 774 *b*
to be, 210 *a*, 299 *b*,
366 *b*, 369 *b*, 774 *b*
to grow, 767 *a*
oil, 776 *b*
tree, 774 *b*
greenish, 370 *a*
greenness, 3 *a*, 369 *b*
grief, 329 *a*, 409 *b*, 508 *a*,
510 *a*, 647 *a*
griefs, 308 *b*
grieve, to, 328 *b*, 409 *b*,
544 *a*, 605 *b*, 646 *b*
grieved, to be, 362 *a*,
858 *a*
grievous, 381 *b*
grind, 321 *a*
grinders, 321 *b*
gritty soil, 179 *b*
groan, to, 31 *a*, 63 *b*, 64 *a*,
525 *b*, 544 *a*
groaning, 65 *b*
grope, 183 *a*
ground, 14 *a*
the, 81 *a*, 81 *b*, 745 *b*

grove, 38 a
grow, 801 b
to cause, 159 b
exuberantly, 200 a
fat, 139 a
growing, 159 b
up, 159 b
growl, to, 215 a, 537 a
growing (of thunder),
215 b
growth, of slow, 71 a
guard, 518 b, 562 a,
625 a, 716 b, 838 a
to, 536 b, 547 b, 597 a,
837 a
guarding, 838 a
guidance of God, 552 b
guide, to, 88 a, 186 a
guile, 655 b
guilt, 86 b, 87 a
guilty, 781 b
to become, 86 a
to declare, 271 b
gullet, 178 b
gulp, 857 a
gum, fragrant, 437 b
Guni, 163 b
Gur-baal, 164 b
gush out, 529 b, 816 b
gyrating, 605 a

H.

Habakkuk, 258 b
Habaziniab, 258 b
habitable, 36 a
habitation, 17 a, 19 b,
116 a, 194 a, 237 b,
298 b, 450 b, 451 b,
460 a, 486 b, 492 b,
503 b, 517 a, 538 b,
868 b
Habor, 256 b
Hachaliah, 277 a
Hachilah, 276 b
Hachmoni, Hachmon-
ite, 278 a
hack, to, 300 b, 301 a
Hadam, 12 a, 216 b,
261 b
Hadadezer, 216 b
Hadadrimmon, 216 b
Hadar, 262 b
Hadarezer, 216 a
Hadasah, 263 a
Hadasseh, 217 a
Hades, 262 a, 461 a,
798 a
Hadid, 261 b
Hadlai, 262 a
Hadoram, 216 b
Hadrach, 263 a
haft, 561 a
Hagab, 260 a
Hagaba, 260 a
Hagar, 216 a
Hagarenes, 216 a
Haggai, 260 b
Haggeri, Hagarite, 216 a
Haggi, 20 b
Haggiah, 260 b
daggrith, 260 b

hail, 48 a, 139 b
hair, 199 b, 691 a, 793 a
hairs, to be covered with,
658 b
hairy, 792 a
to be, 411 a
Hakkatan, 730 b
Hakkoz, 729 b
Hakupha, 301 a
Halah, 280 a
half, 136 a, 298 b, 465 b,
675 a
Halhul, 280 a
Hali, 280 a
Haloheh, Haloheh,
433 a
halt, to, 683 b
halter, 772 a
Ham, 227 a, 285 a
Haman, 228 a
Hamath, 290 b
hamlet, 300 a, 411 b
hammer, 227 a, 498 b,
499 a, 502 b, 672 b
to, 421 b, 438 a,
467 a
hammered bar, 467 a
Hammoleketh, 479 a
Hammon, 286 b
Hammonah, 227 b
Hamor, 287 a
hamstring, to, 650 a
Hamuel, 286 b
Hamul, 286 b
Hamutal, 286 b
Hanameel, 292 b
Hanan, 293 a
Hananiel, 293 a
hand, 329 b, 683 a
hand-breadth, 324 a
handful, 701 a, 734 b,
842 a
handle, 561 a
to, 872 a
handles, 331 a
handmaid, 57 a, 556 a
handmills, 765 b
handsome, 663 b
Hanea, 293 a
hang, to, 252 a, 293 b,
363 a
down, to, 199 b
200 a
up, to, 864 b, 865 a
hanging, 595 b
over, 344 a
something, 199 a, 199 b,
377 a
Hanini, 293 a
Haniniah, 293 a
Hannah, 291 a
Hannathon, 293 b
Hanniel, 292 a
Hanun, 291 a
happen, to, 90 b, 94 b,
320 a, 470 b, 741 a,
790 a
happy, 88 a, 319 b
to be, 660 b, 801 a
to pronounce, 88 a
Hara, 231 a

Haradah, 303 a
Haram, 305 b
Haran, 232 a, 306 b
Hararite, 232 b
harass, 533 a
Harbonah, 302 b
hard, 41 b, 173 a, 173 b,
363 a, 381 b, 616 a,
747 a, 828 b, 850 b,
873 a
to be, 87 a, 355 b,
713 b, 746 b, 851 a
harden, to, 60 a, 381 b,
746 b
oneself, to, 60 a
hardened, 270 b
hardness, 561 a, 850 b,
874 a
hare, 80 b
Hareph, 307 b
Harhaiah, 303 b
Harhaa, 304 a
Harhur, 314 a
Harim, 306 a
harlot, 175 b, 241 b,
242 b, 725 b
harm, 66 b, 859 b
harmful, to be, 66 b
harming, 66 a
Harnepher, 306 b
Haroch, 750 b
Harod, 303 b
Harosheth of the Gen-
tiles, 310 a
harp, 404 a, 464 b, 732 a,
748 b
harpoons, 191 a
harrow, to, 784 b
harsh, 42 b, 616 a
to be, 299 a
Harsha, 310 a
hart, a, 37 a
Harum, 232 a
Harumaph, 303 b
Haruz, 304 a
harvest, 66 b, 67 b, 254 b,
731 b, 738 a
Hasadiah, 294 a
Hashabiah, 312 a
Hashabnah, 312 a
Hashabnah, 312 a
Hashbadana, 311 b
Hashem, 232 b
Hashmonah, 313 a
Hashub, Hashub, 312 a
Hashubah, 311 b
Hashum, 313 a
Haarah, 295 b
haste, 104 b, 105 a
to go away in, 477 a
to make, 276 a
hasten, to, 23 a, 104 b,
195 b, 217 a, 268 a,
299 a, 303 a, 454 a,
540 a, 616 a, 668 b,
837 a
backward, to, 23 a
hastened, to be, 104 b
hastening, 450 b, 454 b
hastily, 450 b
hasty, 267 b, 299 a

Hasupha, Hashupha,
310 b
Hatach, 282 b
hatched, to be, 136 a
hatchet, 418 a
hate, to, 36 b, 792 a
hateful, to become, 101 a
to make, 101 a
hater, 792 a
Hathath, 316 b
Hatipha, 272 b
Hatita, 272 b
hatred, 513 a, 792 a
Hattash, 272 b
Hattil, 272 b
haughtiness, 238 b, 604 a
haughty, 660 a
hanches, 368 b, 369 a
Hauran, 267 b
have in mind, to, 247 a
possession, 30 b
Havilah, 264 b
hawk, a, 560 b
hay, 314 a
to give, 314 a
of the latter growth,
442 b
Hazeal, 268 a
Hazeiah, 269 a
Hazar-addar, 300 a
Hazar-Enan, 300 a
Hazar-gaddah, 300 a
Hazar-hatticon, 300 a
Hazar-maveth, 300 a
Hazar-shual, 300 a
Hazar-susah, Hazar-su-
sim, 300 a
Hazazon-tamar, Haze-
zon-tamar, 299 a
Hazeleponi, 710 b
Hazerim, 300 a
Hazeroth, 300 a
Hazel, 269 a
Hazo, 268 b
Hazor, 298 b
Hazor Hadattah, 298 b
he, 218 a
he who, 196 b
head, 58 b, 751 b
headlong, 454 b
to be thrown, 428 b
to send, 589 b
heal, to, 83 b, 776 a
healed, to be, 274 a
healing, 77 b, 161 a,
385 a, 510 b, 776 b
health, 77 b, 825 a
healthy, 825 a
heap, 287 a, 289 b, 395 b,
533 b, 655 b, 792 a,
770 b
of ruins, 864 b
(of sheaves), 159 a
of stones, 169 b, 329 b,
507 a
to, 593 a
up to, 74 b, 161 a,
175 b, 295 a, 318 a,
404 b, 551 a, 701 a,
756 b, 865 a
heaps, 701 a

hear, to, 836 a, 836 b
head-bands, 317 a
hearing, 26 a, 518 a
836 b
heart, 120 b, 382 a, 427 a
428 b, 492 a
to steal one's, 428 a
hearth, 78 b, 395 a
hearths, 446 b
heat, 31 a, 215 b, 285 b,
286 b, 302 b, 303 b,
306 b, 340 b, 351 a
459 a, 848 b
of anger, 304 b
of the sun, 83 a
to, 201 a
heaven, 222 b, 651 a
834 a
heaviness, 382 a
heavy, 363 a, 363 b, 381 a
shower, 182 b
to be, 363 a, 381 a,
746 b
heavy weight, 458 a
hebdomad, 800 b
Heber, 259 b
Heberites, 259 b
Hebrew, 604 a
Hebron, 259 b
he-camel, a young, 120 a
hedge, 160 b, 255 b,
489 a, 513 a, 789 a
to, 553 a
about to, 580 b, 785 a
a thorn, 555 a
hedgheg, 736 b
heed, to give, 83 a
to take, 838 a
heel, 649 a
Hege, Hegai, 215 a
he-goat, 662 b, 716 a
792 a
heifer, 605 a, 688 b
height, 80 a, 106 a, 124 b
153 a, 232 a, 308 b
513 a, 541 a, 589 b
626 b, 751 a, 763 a
788 b
Helah, 278 a
Helam, 275 b
Helbah, 278 b
Helbon, 278 b
Heldai, 279 a
Heleb, 278 b
Helek, 284 b
Helem, 227 a, 282 a
Heleph, 283 a
Helez, 283 b
Holkai, 285 a
Helkath, 284 b
Helkath-harurim, 284 b
helmet, 385 b, 726 b
help, 253 b, 373 a, 619 a
876 a
to, 592 a, 619 b
cry for, 811 a
helper, 253 b
helpless, 655 b
to be, 656 b
hem, 810 b
Heman, 225 a

- Hemdan, 286 a
 Hen, 291 a
 Hena, 229 b
 Henadad, 291 a
 hence, 239 a, 668 a
 Hephher, 297 b
 Hephzibah, 296 b
 herald, 414 a,
 herb, 24 a, 24 a, 255 a,
 369 b, 657 a
 nerd, 137 a, 465 a, 635 b
 herdman, 109 a
 herdsman, 564 b
 here, 16 b, 70 a, 227 a,
 228 b, 239 a, 384 b,
 664 a, 668 a
 Heseah, 310 a
 Hereth, 310 a
 Hermon, 306 a
 hero, 45 a, 75 a
 herself, 221 a
 Heseh, 294 a
 Heshbon, 311 b
 Heshmon, 313 a
 heterogeneous things,
 398 a
 Heth, 314 a
 Hethlon, 314 b
 hew, to, 146 a
 out, to, 298 a
 wood, to, 272 a
 hewn beams, 417 b
 Hezeki, 270 b
 Hezekiah, Hizkiah,
 Hizkijah, 270 b,
 345 b
 Hezer, 269 b
 Hezion, 269 a
 Hezrai, 300 a
 Hezron, 300 a
 Hiddai, 216 b
 Hiddekel, 262 b
 hidden, 301 b, 437 b,
 639 a
 places, 502 a
 something, 870 b
 hide, to, 66 b, 241 a,
 256 a, 323 a, 390 a,
 405 a, 431 b, 433 a,
 563 b, 593 b, 596 b,
 597 a, 598 a, 616 a,
 633 b, 639 b, 716 b,
 845 b, 793 b
 away, to, 401 b,
 420 a
 one self, to, 297 b,
 586 a
 hiding, 721 b
 place, 167 b, 462 b,
 491 a
 high, 133 b, 150 b, 153 a,
 508 b, 632 b, 769 b
 place, 124 b
 things, 751 a
 to be, 80 a, 153 a,
 154 a, 232 a, 369 a,
 383 a, 721 b, 751 a,
 770 b, 833 b
 to become, 761 b
 to make, 153 a, 159 b,
 865 a
 higher, 494 a, 632 a,
 632 b
 Highest, the, 626 b
 highway, 490 a
 Hilkiah, 285 a
 hill, 155 b, 156 a, 329 b,
 494 b, 645 b, 649 b,
 864 b
 Hillel, 226 b
 himself, 218 a
 hin, 223 a
 hind, a, 37 b, 38 b
 hinder, 33 b
 part, 29 b, 33 a,
 368 b
 hinder, to, 112 b, 462 b,
 537 b
 hindered, to be, 134 b,
 487 b
 hindrance, 496 b
 hinge, 709 a
 Hinnom, 229 b
 hippopotamus, 105 a
 Hiram, 276 a,
 hire, to, 587 b, 790 b
 hired, one, 11 b
 hireling, 789 b
 hiring, 789 b
 hiss, to, 544 b, 850 b
 hissing, 850 b, 851 a
 history, 859 a
 hither, 226 b, 229 a,
 384 b, 668 a
 hitherto, 226 b, 384 b,
 403 b, 609 a
 Hivite, 264 b
 hol 219 b
 hoar frost, 410 a
 hoary, 376 a, 788 b
 to be, 376 a, 788 b
 hairs, to have, 376 a
 Hobab, 256 b
 Hobab, 263 b
 Hobabiah, 256 b
 Hod, 219 a
 Hodaviah, 219 a
 Hodesh, 263 a
 Hodevah, 219 a
 Hodijah, 219 a
 hoe, 491 b
 hog, 269 b
 Hoglah, 260 b
 Hoham, 219 b
 hold, to, 30 a, 72 a,
 386 b, 872 a
 back, to, 648 b, 649 a
 fast, to, 72 a, 269 b,
 734 a, 867 a
 in, to, 310 b, 397 b
 oneself fast, to, 72 a
 to lay, 719 b
 to take, 721 b, 867 a,
 872 a
 together, to, 867 a
 up, to, 386 b
 hole, 267 a, 301 b, 444 b
 holiness, 725 b
 hollow, 720 a
 of the hand, 409 b, 842 a
 out, to, 526 b, 564 a,
 720 b
 hollow, that which is,
 409 b
 to be, 112 b, 152 b,
 428 a, 798 b
 to make, 362 a, 720 b
 vessel, 410 a
 hollowing, 266 b
 hollowness, 842 a
 Holon, 280 a
 holy, 722 b, 723 a
 fear, 365 a
 ones, 723 a
 thing, 503 a, 725 b
 to be, 725 a
 to declare, 725 a
 homage, to do, 813 b
 Homam, 220 a
 Homer, 289 b
 honest, 402 b, 702 a
 honestly, 347 a
 honey, 188 b, 705 b
 honour, 217 b, 363 b,
 382 a, 854 b
 to, 150 a, 217 b, 381 a,
 813 b, 837 b
 honourable, 531 b, 660 a
 honoured, 363 a, 363 b
 to be, 664 b
 hoof, 324 b, 690 b
 hook, 233 a, 236 b, 264 a,
 271 a, 276 b, 306 a,
 585 b, 744 b
 hooks of iron, 463 a
 hoopoe, 192 b
 hope, 112 b, 408 a, 408 b,
 446 a, 503 a, 858 b,
 864 a, 872 b
 to, 346 a, 578 a, 784 a
 to fail in, 109 a
 Hophni, 296 a
 Hophra, 297 a
 Hophraim, 297 a
 hoping, 345 b
 Hor, 220 b
 Horam, 232 a
 Horeb, 302 a
 Horem, 306 a
 Hori, 305 a
 Horite, 304 b
 Hormah, 306 a
 horn, 744 a, 811 b
 of jubilee, 340 a
 hornet, 719 a
 Horonaim, 306 b
 horrible, 843 b
 horrid, 654 a
 horror, 654 a, 677 b,
 792 b
 to occasion, 870 a
 horror-stricken, 155 a
 horse, 581 a, 693 a
 horseman, 693 a, 768 b
 Hosah, 294 a
 Hosea, 220 b
 Hoshaiah, 220 b
 Hoshama, 220 b
 Hoshea, 220 b
 hospital, 298 a
 host, 275 a, 518 a, 699 a
 hostile encounter 743 b
 mind, 36 b
 hostile way, to treat,
 719 b
 hot, 285 a, 305 a
 to be, 10 b, 169 a, 246 b,
 306 b, 346 a, 352 a,
 389 a, 615 a, 782 a,
 814 b, 849 b
 hot springs, 351 a
 Hotham, 268 a
 hough, to, 650 a
 house, 17 a, 96 a, 115 b,
 119 a, 149 b
 the higher part of a,
 633 a
 household, 600 a
 how, 37 a, 222 b, 378 a,
 452 b
 great, 378 a
 long, 63 a
 much, 452 b
 much less, 69 b
 much more, 69 b
 ...thus, 378 a
 however, 72 a, 174 a,
 403 a, 431 b
 howl, to, 19 a, 31 a,
 350 a
 howler, a, 86 a
 howling, 36 a, 350 a
 animals, 28 a
 howlings, 28 a
 Hukkuk, 301 a
 Hul, 265 b
 Huldah, 279 a
 hum, to, 227 a, 237 a
 human race, 635 b
 humble, to, 814 a
 hump (of a camel), 189 a
 hump-backed, 155 a
 hundred, 444 a, 720 a
 hundred-fold, a, 843 b
 hundredth part, 444 b
 hunger, 373 a, 411 a
 to, 772 b
 to suffer, 320 a
 hungry, 773 a
 hunt, to, 704 b
 hunter, 708 a
 hunting, 708 a
 Hupham, 266 a
 Huppah, 295 b
 Huphim, 296 a
 Hur, 267 a
 Hurai, 267 a
 Hiram, 267 a
 Huri, 267 a
 hurled on, to be, 265 a
 hurt, 258 a
 to, 257 b
 to be, 400 b
 the tail, to, 248 b
 to receive, 66 b
 hurtful, 772 a
 husband, 40 a, 130 b
 husbandman, 44 a
 Hushah, 268 a
 Hushai, 268 a
 Husham, 268 a
 hushed, to be, 853 b
 Hushim, 268 a
 husk, 179 b, 458 b, 498 b
 hut, 585 b
 hyena, 700 b
 hymn, 62 a, 247 a, 867 a,
 872 a
 hyssop, 25 b
 I
 I, 63 a, 63 b, 64 a
 ibex, 356 a
 Ibhar, 327 a
 Ibleam, 124 a, 327 b
 Ibneiah, 328 a
 Ibnijah, 328 a
 Ibzani, 9 a
 ice, 154 b, 736 b, 743 a
 Ichabod, 36 a
 Idalah, 332 b
 Idbash, 332 b
 Iddo, 12 a, 333 a, 355 b,
 608 a
 idle, to be, 777 a
 idleness, 804 b
 idol, 49 b, 147 b, 362 a,
 498 b, 647 a, 709 b,
 710 b
 carved, 591 a
 idolatrous priests, 402 a
 idols, 38 b, 171 a, 803 b
 if, 17 b, 49 a, 56 a, 229 a,
 394 a, 423 b
 not, 20 a, 57 a
 one choose, 17 b
 perhaps, 17 b
 Igdaliah, 328 b
 Igeal, 328 b
 ignoble, 199 b, 312 b,
 732 b, 845 b
 ignominy, 147 b, 731 b,
 732 b
 ignorance, 312 b
 ignorant of, to be,
 551 a
 Iim, 621 b
 Ije-abarim, 621 b
 Ijon, 621 b
 Ikkesah, 650 b
 Ilai, 622 a
 ill, to be, 848 a
 at ease, to be, 66 a
 very, to be, 66 a
 illtreat, to, 633 a
 illuminate, 531 a
 illumination, 536 b
 illustrious, 13 a
 to render, 14 b
 image, 71 a, 202 b, 203 a,
 513 a, 591 a, 710 b,
 789 b, 856 a, 866 b
 of an idol, 647 a
 images, 287 b
 of idols, 646 b
 imagination, 513 a
 imagine, to, 202 a
 imbue, to, 292 a
 Imlai Imlah, 351 b
 Immanuel, 639 b
 immature, to be, 665 b
 Immer, 62 a
 immerse, to, 317 b, 700 b
 immolate, to, 238 a
 immunity, 683 b

- Innah, 352 *a*
 impart, to, 830 *a*
 impatience, 739 *a*
 impel on, to, 44 *a*
 to, 195 *b*, 228 *a*, 533 *b*,
 534 *b*, 547 *a*, 685 *a*,
 817 *b*
 impelling, 450 *b*
 impetuous, 153 *b*, 454 *b*
 impiety, 19 *b*, 21 *a*,
 293 *b*, 825 *a*, 859 *b*
 impious, 293 *b*, 529 *a*,
 660 *a*, 871 *b*
 speech, 440 *a*
 implement, 26 *b*, 399 *b*,
 600 *a*
 implore, to, 811 *a*
 imply, to, 642 *a*
 impose, to, 570 *a*, 770 *a*
 imprecation, 48 *a*, 733 *b*,
 800 *b*
 impress a seal, 317 *b*
 impudent, 663 *b*
 impudently, to act, 435 *a*
 impure, 151 *b*, 322 *b*
 to be, 151 *b*, 848 *b*
 impurity, 534 *b*
 impute, to, 311 *a*, 573 *b*
 Imrah, 352 *a*
 Imri, 62 *a*
 in, 46 *b*, 47 *b*, 96 *b*, 97 *b*,
 161 *b*, 626 *b*
 a moment, 695 *b*
 any way, 444 *b*
 exchange for, 283 *a*
 front, 20 *b*, 441 *a*
 front of, 530 *b*
 future time, 466 *a*
 order that, 89 *a*, 219 *b*,
 235 *a*
 respect to, 47 *a*, 98 *b*
 some way, 378 *b*
 that, 89 *b*, 90 *a*, 196 *b*,
 235 *a*, 356 *b*, 424 *b*
 that, not, 122 *a*, 124 *b*
 that place, 25 *a*
 the end, 73 *b*
 the house, 682 *b*
 the manner of, 98 *a*,
 681 *a*
 the presence of, 97 *a*,
 456 *a*, 530 *b*
 the sight of, 530 *b*
 this day, 341 *a*
 this manner, 378 *a*,
 404 *b*
 truth, 59 *b*
 vain, 292 *b*
 what manner? 452 *b*
 what way, 378 *a*
 inaccessible, 133 *b*
 to be, 134 *b*
 to make, 134 *b*
 to render a defence,
 134 *b*
 inasmuch as, 344 *a*
 inauguration, 475 *a*
 incantation, 259 *b*, 419 *a*,
 431 *b*, 433 *a*, 437 *b*
 incense, 503 *b*, 548 *a*, 548 *a*,
 730 *a*, 730 *b*
 incline, 291 *a*, 296 *b*,
 441 *a*, 546 *a*, 714 *b*,
 821 *b*
 oneself to, 722 *a*
 to one side, to, 711 *a*
 inclined, to be, 4 *a*, 700 *a*
 towards, to be, 292 *b*
 inclose, to, 266 *a*
 inclosed, 579 *a*
 inclosure, 167 *a*, 320 *b*
 increase, 506 *b*, 661 *b*
 to, 150 *a*, 354 *a*, 538 *a*,
 593 *a*, 631 *a*, 691 *b*,
 784 *a*
 in age, to, 431 *b*
 increased, to be, 754 *a*
 inculcate, to, 841 *a*
 indeed, 7 *b*, 53 *a*, 59 *b*,
 174 *a*
 indicate, to, 366 *b*
 indication, 464 *a*
 indignant, to be, 128 *b*,
 738 *b*
 indignation, 250 *b*
 indolence, 770 *b*
 indulgence, 381 *a*
 indusium, 579 *b*
 inert, to be, 324 *b*
 infant, 611 *b*, 612 *a*
 inferior, 81 *a*
 to be, 193 *a*
 infirm, 298 *a*, 768 *a*,
 777 *a*
 to be, 279 *a*, 297 *b*
 infirmity, 298 *a*
 inflame, to, 201 *a*
 inflammation, 304 *a*,
 732 *b*
 inflated, 238 *b*
 inflict, to, 18 *b*, 19 *a*
 inglorious, 36 *a*
 inhabit, to, 193 *b*, 238 *a*,
 291 *a*, 372 *a*, 587 *a*,
 460 *a*, 823 *a*, 834 *b*
 inhabited land, 36 *a*
 to be, 823 *a*
 inhabiting, 538 *b*
 inherit, to, 370 *a*
 inheritance, 257 *b*, 370 *b*,
 544 *a*
 iniquity, 21 *b*, 612 *a*,
 631 *b*, 807 *a*, 857 *b*
 initiate, to, 292 *a*
 initiated, 292 *a*
 initiation, 292 *a*
 injure, to, 288 *a*, 400 *b*
 injuries, 660 *a*
 injury, 219 *b*, 258 *a*,
 660 *b*
 to receive, 762 *b*
 to suffer, 542 *a*
 ink, 197 *a*
 inmost depth, 465 *b*
 inmost mind, 400 *a*
 part, 113 *a*
 recess, 185 *a*, 368 *b*
 inn, 461 *b*, 476 *a*
 inner, 682 *b*
 part, 116 *b*, 766 *a*
 wall, 682 *b*
 innermost part, 726 *a*
 innocence, 866 *a*
 innocent, 565 *a*
 blood, 292 *b*
 to declare, 565 *a*
 to render, 702 *b*
 inquire, to, 209 *b*, 875 *a*
 for, to, 129 *b*
 of, to, 798 *b*
 of any one, to,
 138 *a*
 inquiring, 136 *b*, 209 *b*
 insane, 431 *a*
 inscribe, to, 301 *a*, 309 *a*,
 594 *a*
 inserted, to be, 107 *b*
 inside, 113 *a*, 682 *b*
 what is, 116 *b*
 insidious dealing, 461 *b*
 insight, 115 *a*
 insipid, 871 *b*
 insolence, 159 *b*, 250 *b*,
 758 *b*
 insolent, to be, 156 *b*,
 660 *b*
 insolently, to act, 241 *a*
 inspect, to, 136 *b*
 diligently, to, 137 *a*
 instantly, 757 *b*
 instead, 862 *b*
 instigate, to, 582 *b*
 instruct, to, 114 *a*, 292 *a*,
 354 *b*, 366 *b*
 instruction, 457 *a*, 491 *a*,
 834 *a*, 860 *a*
 instruments, 600 *a*
 insulted, to be, 400 *b*
 insurrection, 731 *a*
 integrity, 275 *a*, 375 *b*,
 376 *a*, 522 *a*, 703 *a*,
 866 *a*
 of mind, 62 *b*
 intellect, 789 *b*
 intelligence, 115 *a*, 205 *a*,
 323 *b*, 790 *a*, 855 *b*
 intelligent, 277 *b*
 to be, 114 *a*
 intend, to 679 *b*
 intent, 356 *b*, 495 *b*,
 496 *b*
 intercede, to, 676 *b*
 intercept, to, 438 *b*
 intercession, 871 *b*
 interchange, 282 *b*
 to, 465 *b*
 interdict, 68 *b*
 interest, 506 *b*, 570 *b*,
 873 *b*
 interior, 427 *b*, 682 *b*,
 742 *a*
 interpret, to, 435 *a*, 695 *a*,
 698 *a*, 873 *b*
 interpretation, 477 *b*,
 695 *a*, 698 *a*
 interpreter, to act as,
 435 *a*
 interrogate, to, 138 *a*,
 798 *b*
 interstice, 695 *b*
 intertwine, 75 *a*
 to, 7 *a*, 553 *a*, 783 *a*
 intertwined threads,
 159 *a*
 to be, 604 *b*
 interval, 114 *b*
 interweave, to, 577 *b*,
 586 *a*, 794 *a*, 803 *a*
 interwoven, 577 *b*, 604 *b*
 to be, 604 *b*
 intestines, 491 *b*
 intimate, 50 *b*
 into, 114 *b*, 129 *b*, 161 *b*,
 422 *a*, 455 *a*
 intoxicated, 821 *b*
 intoxication, 347 *b*
 intreat, to, 663 *b*
 for mercy, to, 293 *a*
 intrepid, to be, 387 *a*
 inundate, 254 *a*
 to, 787 *b*, 817 *a*, 846 *b*
 inundation, 254 *a*, 558 *b*
 593 *a*
 of waters, 446 *a*
 invade, to, 162 *a*, 666 *a*
 invasion, 692 *a*
 inventions, 312 *a*
 investigate, to, 301 *a*,
 860 *a*
 investigation, 301 *b*
 inveterate, to be, 374 *a*
 invocation of good, 144 *a*
 invoke, to, 610 *a*
 God, to, 142 *a*
 involved, 273 *b*
 inward, 682 *b*
 inwardly, 682 *b*
 Ionia, 342 *b*
 Iphedeiah, 358 *a*
 Ir, 625 *a*
 Ira, 625 *a*
 Irad, 625 *a*
 Iram, 625 *a*
 Iri, 625 *a*
 Irijah, 365 *a*
 Ir-nahash, 625 *a*
 iron, 140 *a*, 365 *a*, 675 *a*,
 689 *b*
 head of a spear,
 298 *a*
 Irpeel, 369 *b*
 irrigate, to, 847 *a*
 irrigated, to be, 759 *b*
 irrigation, 767 *a*
 irritate, to, 409 *b*,
 511 *a*
 511 *b*, 583 *a*, 756 *a*
 irritated, to be, 178 *b*
 to become, 173 *b*
 irruption, 692 *a*
 Iru, 625 *a*
 is, 83 *a*
 Isaac, 360 *b*
 Isabella, 37 *a*
 Isaiiah, Jeshaiiah, 374 *b*
 Ischah, 354 *a*
 Ishbah, 372 *b*
 Ishbak, 372 *b*
 Ishbi-benob, 372 *b*
 Ishi, 374 *b*
 Ishijah, Isaiiah, 373 *a*
 Ishma, 373 *b*
 Ishmael, 373 *b*
 Ishmerai, 373 *b*
 Ishpan, 375 *a*
 Ishua, Isua, 372 *b*
 island, an, 36 *a*
 Ismachiah, 354 *a*
 Ismaiah, 373 *b*
 Ispah, 375 *a*
 Israel, 370 *b*
 Israelite, 371 *a*
 Isaacchar, 371 *a*
 issue, 34 *a*
 forth, to, 168 *b*
 Isui, Ishui, Jemi,
 373 *a*
 it, 218 *a*, 220 *b*
 itch, 306 *b*
 iteration, an, 839 *a*
 Ithamar, 41 *b*
 Ithiel, 41 *b*
 Ithmah, 376 *b*
 Ithnan, 377 *a*
 Ithran, 377 *b*
 Ithream, 377 *b*
 Ittah-kazin, 662 *a*
 Ittai, 95 *a*
 Iva, 611 *a*
 ivory, 839 *a*
 Izhar, 360 *b*
 Izrahiah, 344 *b*
 Izrahite, 344 *b*
 J.
 Jaakobah, 357 *b*
 Jaalam, 356 *b*
 Jaanal, 357 *a*
 Jaasan, 358 *a*
 Jaasiel, Jasiel, 336 *a*
 Jaazaniah, 326 *a*
 Jaazer, Jazer, 355 *b*
 Jaaziah, 355 *b*
 Jaaziel, 355 *b*
 Jabel, 327 *b*
 Jabbok, 328 *a*
 Jabeah, 328 *b*
 Jabez, 355 *a*
 Jabin, 327 *a*
 Jabneel, 327 *b*
 Jabneh, 327 *b*
 Jachan, 356 *a*
 Jachin, 348 *a*
 Jacob, 357 *b*
 Jada, 335 *b*
 Jadau, 333 *a*
 Jaddua, 333 *a*
 Jadon, 333 *a*
 Jagur, 329 *a*
 Jah, 335 *b*
 Jahaz, 339 *b*
 Jahaziah, 345 *b*
 Jahaziel, Jahziel, 345 *b*
 Jahdai, 336 *a*
 Jahdiel, 345 *a*
 Jahdo, 345 *a*
 Jahleel, 346 *a*

- Jahmad, 346 *b*
 Jahzeel, 346 *b*
 Jahzerah, 345 *b*
 Jair, 326 *a*, 356 *a*
 Jakeh, 362 *b*
 Jakim, 363 *a*
 Jalón, 349 *b*
 Jamlech, 352 *a*
 Janim, 351 *b*
 Janoah, 352 *b*
 Janum, 352 *b*
 Japheth, 359 *a*
 Japhia, 359 *a*
 Japhlet, 359 *a*
 Japho, 358 *b*
 Jarah, 358 *a*
 Jared, 366 *a*
 Jaresiah, 358 *a*
 Jarha, 368 *a*
 Jarib, 368 *a*
 Jarmuth, 369 *a*
 Jaroah, 366 *b*
 Jashob'am, 372 *b*
 Jashen, 374 *a*
 Jashubeam, 372 *b*
 Jashub, 372 *b*
 Jashubi-lehem, 372 *b*
 Jasper, 375 *a*
 Jathir, 376 *b*
 Jathniel, 376 *b*
 Javam, 342 *b*
 Javelin, 395 *a*
 jaw-bone, 435 *b*
 jaws, 276 *a*
 Jaziz, 344 *a*
 jealous, 735 *a*
 to be, 719 *b*, 734 *b*
 jealousy, 735 *a*
 Jeaterai, 326 *b*
 Jeberechiah, 328 *a*
 Jebus, 327 *a*
 Jecoliah, 348 *a*
 Jecoliah, Jecholiah,
 348 *b*
 Jedaiah, 333 *a*, 335 *b*
 Jediah, 345 *a*
 Jediahel, 333 *a*
 Jedidah, 333 *a*
 Jedidiah, 333 *a*
 Jeduthun, 333 *a*
 Jehiah, 345 *b*
 Jehiel, 345 *a*, 345 *b*
 Jehoahab, 338 *b*
 Jehoaddan, 338 *b*
 Jehoahaz, 336 *b*
 Jehoash, 336 *b*
 Jehoiachin, 338 *b*
 Jehoia, 338 *b*
 Jehoia, Joiada, 340 *b*
 Jehoiaim, 338 *b*
 Jehoiairib, 338 *b*
 Jehonanan, Johanan,
 338 *a*
 Jehoshaphat, 339 *a*
 Jehosheba, 339 *a*
 Jehovah, 337 *a*
 Jehozabab, 338 *a*
 Jehu, 336 *b*
 Jehubbah, 345 *a*
 Jehuchal, 338 *b*
 Jehud, 336 *b*
 Jehudi, 337 *a*
 Jeiel, Jehiel, 356 *a*
 Jekabzeel, 362 *b*
 Jekameam, 363 *a*
 Jekamiah, 363 *a*
 Jekathiel, 362 *b*
 Jemimah, 351 *a*
 Jemuel, 351 *a*
 Jephthah, 359 *a*
 Jephthel-el, 359 *a*
 Jerah, 367 *b*
 Jerahmeel, 368 *a*
 Jeremiah, 363 *a*
 Jeremoth, 368 *a*, 369 *a*
 Jeribai, 368 *a*
 Jericho, 367 *b*
 Jeriel, 368 *a*
 Jeriah, 368 *a*
 Jerimoth, 368 *a*
 Jerioth, 368 *b*
 Jeroboam, Jarobeam,
 365 *a*
 Jerohan, 367 *b*
 Jerubbesheth, 365 *a*
 Jeruel, 366 *b*
 Jerusalem, 366 *b*
 Jerusha, 366 *b*
 Jesaiiah, 373 *a*
 Jesebel, 37 *a*
 Jeshaiiah, Jesaiah, 375 *a*
 Jeshanah, 374 *a*
 Jesharelah, 376 *a*
 Jeshbeab, 372 *b*
 Jeshur, 375 *b*
 Jeshushai, 373 *b*
 Jeshohaiiah, 373 *a*
 Jeshua, 373 *a*
 Jeshurun, Jesurun, 376 *a*
 Jesimiel, 370 *b*
 Jesse, 373 *a*
 jest, to, 440 *a*, 707 *b*,
 787 *b*
 jester, 440 *b*
 Jether, Jethro, 377 *b*
 Jetheth, 377 *b*
 Jethlah, 376 *b*
 Jethro, 377 *b*
 Jetur, 347 *b*
 Jeuel, Jeiel, Jehiel,
 355 *b*
 Jeus, 355 *b*
 Jeush, Jehush, 355 *b*
 Jew, 337 *a*
 to make one's self *a*,
 336 *a*
 Jewish tongue, in the,
 337 *a*
 Jewishly, 337 *a*
 Jezer, 362 *a*
 Jeziah, 344 *a*
 Jeziel, 344 *a*
 Jeziah, 344 *a*
 Jezoar, 707 *b*
 Jezreel, 344 *b*
 Jibsam, 328 *a*
 Jidaph, 333 *a*
 Jimma, Imna, 352 *a*
 Jiphtah, 359 *a*
 Joab, 339 *b*
 Joah, 339 *b*
 Joash, 339 *b*, 343 *b*
 Job, 36 *b*, 339 *b*
 Jobab, 339 *b*
 Jochebed, 340 *b*
 Joed, 343 *b*
 Joel, 339 *b*
 Joelah, 343 *b*
 Joezer, 343 *b*
 Jogbethah, 328 *b*
 Jogli, 329 *a*
 Joha, 340 *b*
 Johalah, Jahalah, 356 *b*
 Johanan, 340 *b*
 Joiakim, 340 *b*
 Joiarib, 340 *b*
 join, to, 30 *b*, 68 *b*, 74 *a*,
 270 *a*, 566 *a*, 593 *a*
 oneself, 345 *a*
 oneself together, 28 *a*
 planks to, 824 *a*
 together, 54 *a*, 58 *b*,
 175 *b*, 185 *a*, 258 *b*,
 259 *a*, 313 *b*, 639 *b*
 joined, to be, 30 *b*,
 345 *a*
 closely, 432 *b*
 in one, 29 *a*
 together, to be, 16 *a*
 joining, 74 *a*, 462 *b*
 together, 29 *a*
 joinings, 185 *b*, 313 *b*
 joint, 74 *a*, 744 *b*, 824 *a*
 joist, 729 *b*
 joists, to lay, 742 *b*
 Jokdeam, 362 *b*
 joke, to, 787 *b*
 Jokim, 343 *b*
 Jokmeam, 363 *a*
 Jokneam, 363 *a*
 Jokshan, 364 *a*
 Joktan, 362 *b*
 Joktheel, 364 *a*
 Jonadab, Jehonadab,
 338 *b*
 Jonah, 343 *a*
 Jonathan, 338 *b*, 343 *a*
 Joppa, 358 *b*
 Jorah, 343 *b*
 Jorai, 343 *b*
 Joram, 343 *b*
 Jordan, 366 *a*
 Jorkeam, 369 *b*
 Joseph, 338 *b*, 343 *a*
 Joshabiah, 344 *a*
 Joshah, 344 *a*
 Joshbekashah, 372 *b*
 Joshua, Jehoshua, 339 *a*
 Josiah, 326 *b*
 Josibiah, 344 *a*
 Josiphiah, 343 *b*
 Jotbath, Jotbatha, 347 *a*
 Jotham, 344 *a*
 journey, 208 *a*, 225 *b*,
 454 *a*, 490 *b*
 to, 26 *a*, 553 *b*, 812 *a*
 joy, 261 *b*, 491 *b*, 513 *a*,
 791 *b*, 796 *b*
 joyful, 632 *b*, 791 *b*
 to be, 347 *a*, 635 *a*
 acclamation, 221 *a*
 sound, 339 *b*
 Jozabab, 340 *b*
 Jozachar, 340 *b*
 Jubal, 340 *b*
 jubilee, 339 *b*
 Juchal, 340 *b*
 Judah, 336 *b*
 Judea, 336 *b*
 judge, 197 *b*, 204 *b*, 211 *a*,
 676 *a*, 738 *a*, 844 *b*
 to, 14 *b*, 197 *a*, 348 *a*,
 676 *b*, 844 *a*
 judged, to be, 844 *b*
 judges, 49 *a*
 judging, 676 *b*
 judgment, 193 *b*, 197 *b*,
 304 *a*, 323 *b*, 451 *a*,
 519 *b*, 676 *a*, 806 *b*,
 844 *a*
 in, 843 *a*
 of Jehovah, 680 *b*
 wresting, 467 *a*
 judicial, 676 *b*
 Judith, 337 *a*
 juice, 442 *b*, 562 *b*
 to press out, 501 *b*
 juicy, 210 *b*, 767 *a*
 junction, 259 *b*, 345 *a*
 juniper, 782 *b*
 jurisdiction, 451 *a*, 480 *b*
 Jushab-hesed, 343 *b*
 just, 701 *b*
 cause, to have, 701 *b*,
 702 *a*
 now, 42 *a*
 to be, 608 *b*, 702 *a*
 to declare, 702 *b*
 to render, 702 *b*
 justice, 197 *b*, 470 *b*,
 703 *a*
 to do, 348 *a*
 justly, 470 *b*
 done, 703 *a*
 Juttah, 347 *a*
 juvenile, 120 *b*
 age, 631 *b*
 K
 Kabzeel, 362 *b*, 722 *a*
 Kadesh, 725 *b*
 Kadesh-barnea, 725 *b*
 Kadmonites, 724 *b*
 Kallai, 733 *a*
 Kanah, 735 *b*
 Kareah, 743 *a*
 Karkaa, 745 *b*
 Karkor, 745 *b*
 Kartah, 745 *b*
 Kartan, 746 *a*
 Kattath, 731 *a*
 Kedar, 724 *b*
 Kedemah, 724 *a*
 Kedemoth, 724 *a*
 Kedish, 725 *b*
 keep, to, 547 *b*, 563 *b*,
 837 *a*
 alive, 274 *a*
 back, 487 *b*
 safely, 310 *b*
 silence, 309 *b*
 keeping off, 489 *a*
 Kehalathah, 726 *a*
 Keilah, 736 *a*
 Kelaiah, 733 *a*
 Kelita, 733 *a*
 Kennel, 734 *a*
 Kenan, 731 *b*
 Kenath, 736 *a*
 Kenaz, 735 *b*
 Kenezite, 735 *b*
 Kenite, *a*, 731 *b*
 Kenizzites, 735 *b*
 Keren-happuch, 744 *b*
 Kerioth, 744 *a*
 Keros, 732 *a*
 kettle, 732 *b*
 Keturah, 730 *a*
 key, 499 *a*
 Kezia, 738 *a*
 Keziz, 738 *a*
 Kibroth-hattaavah, 722 *a*
 Kibzaim, 722 *a*
 kick, to, 130 *a*
 backward, 130 *a*
 kid, 158 *b*
 kidneys, 400 *a*
 Kidron, 724 *b*
 kill, 36, 67 *a*, 231 *a*, 317 *a*
 416 *b*, 460 *b*, 550 *a*
 730 *a*, 814 *a*
 killing, 231 *a*
 Kinah, 731 *b*
 kind, 294 *b*, 319 *a*, 470 *a*,
 519 *b*, 520 *a*
 kindle, 23 *b*, 25 *b*, 132 *b*,
 133 *a*, 201 *a*, 309 *a*,
 362 *a*, 431 *b*, 569 *b*
 723 *a*
 kindled, to be, 133 *a*,
 303 *a*
 kindness, 294 *a*, 320 *a*
 to do, 587 *a*
 kindred, 635 *b*, 638 *b*,
 456 *b*
 kindredship, 152 *a*
 king, 49 *a*, 477 *b*, 764 *a*
 to be, 477 *b*
 king's guard, 317 *b*
 kingdom, 476 *a*, 478 *b*,
 480 *b*
 kinsman, 27 *b*
 kinswoman, 29 *b*
 Kir, 732 *a*
 Kir-haraseh, 732 *a*
 Kir-hareseth, 732 *a*
 Kir-heres, 732 *a*
 Kir-heresh, 732 *a*
 Kiriathaim, 743 *b*
 Kiriath, 744 *a*
 Kirjath-arba, 743 *b*
 Kirjath-arim, 743 *b*
 Kirjath-baal, 743 *b*
 Kirjath-huzoth, 743 *b*
 Kirjath-jearim, 743 *b*
 Kirjath-sannah, 743 *b*
 Kirjath-sepher, 743 *b*
 Kish, 732 *a*
 Kishion, 747 *a*
 Kishon, 747 *a*, 732 *a*
 kiss, 570 *b*
 to, 571 *b*
 kite, 36 *b*, 197 *a*
 Kithlish, 420 *a*
 Kitron, 731 *a*

- Kittir, 419 *b*
 knead, to, 435 *a*
 kneading trough, 514 *a*
 knee, 79 *b*, 143 *b*
 kneel down, to, 142 *a*, 143 *b*
 knife, 445 *a*, 718 *a*, 789 *b*
 knock at a door, to, 205 *b*
 knot, 10 *a*, 731 *a*, to, 75 *a*
 know, to, 114 *a*, 333 *b*, 551 *a*, 587 *a*
 knowing, 223 *b*
 knowledge, 205 *a*, 442 *a*, 451 *b*, 485 *b*
 Kohath, 726 *b*
 Koheleth, 726 *a*
 Kolaiah, 727 *b*
 Korah, 743 *a*
 Kore, 741 *b*
 Koz, 729 *b*
 Kushaiah, 730 *a*
 L
 Laadah, 440 *b*
 Laadan, 440 *b*
 Laban, 429 *a*
 Labben, 429 *a*
 labour, 600 *a*, 601 *a*, 855 *a*, 864 *b*, to, 73 *b*, 329 *a*, 426 *b*, 598 *a*, 639 *a*, 646 *b*, 657 *a*, 675 *b*
 earned by, 329 *b*
 heavily, to, 384 *a*
 tiring, 859 *b*
 Lachiah, 439 *a*
 luck, to, 295 *a*
 lacking, 295 *b*
 ladder, 490 *a*, 589 *b*, 632 *b*, 653 *b*
 laden, 381 *b*, 546 *b*, 578 *a*
 with guilt, 236 *b*
 lady, 154 *b*, 156 *b*, 806 *a*
 Lael, 427 *a*
 Lahad, 431 *a*
 Lahmam, 437 *a*
 Lahmi, 436 *b*
 laid upon, to be, 820 *b*
 waste, 202 *b*, 302 *a*
 waste, to be, 373 *b*, 701 *b*, 816 *a*
 lain with, to be, 821 *a*
 lair, 585 *b*
 Laish, 438 *b*
 Lakum, 441 *a*
 lamb, 61 *b*, 383 *b*, 412 *b*, 417 *b*
 a young, 322 *a*
 lame, 683 *b*
 to become, 711 *a*
 Lamech, 440 *a*
 lament, to, 74, 48 *a*, 350 *a*, 536 *b*, 538 *a*, 544 *a*, 592 *b*
 for, to, 293 *a*
 lamentation, 19 *b*, 119 *a*, 220 *b*, 490 *b*, 536 *a*, 731 *b*
 lamp, 129 *b*, 441 *a*, 548 *b*, 567 *a*
 lance, 140 *a*, 770 *b*
 land, 14 *a*, 81 *b*, 451 *a*
 languid, 58 *b*, 192 *a*, to be, 7 *a*, 200 *b*, 373 *b*, 431 *a*
 to become, 620 *b*
 languish, to, 58 *b*, 183 *a*, 184 *a*, 191 *a*, 192 *a*, 621 *a*, 624 *a*, 635 *a*
 languishing, 192 *a*
 languor, 184 *a*
 of soul, 183 *b*
 lap, 256 *a*, to, 350 *a*, 442 *b*, 443 *b*
 Lapidoth, 441 *a*
 lapping, 430 *b*
 large, 13 *a*, 382 *b*, 753 *a*, to be, 217 *a*
 largeness, 534 *a*
 lascivious, to be, 672 *a*
 lasciviousness, 672 *a*
 lash, to, 505 *b*
 Lasha, 443 *b*
 last, 33 *b*, 731 *b*
 latchet, 795 *a*
 late, 71 *a*
 later, 33 *b*
 lateral projections, 332 *a*
 latter, 33 *b*
 part, the, 34 *a*, 649 *b*
 time, 29 *b*, 34 *a*
 lattice work, 783 *a*
 lattices, 75 *b*, 87 *a*, 305 *b*
 laugh, to, 121 *a*, 707 *b*, 787 *b*
 laughter, 707 *b*, 788 *a*
 laver, 395 *a*
 lavish, to, 246 *a*
 law, 52 *b*, 210 *b*, 518 *b*, 520 *a*, 608 *a*, 726 *b*, 860 *a*, 870 *b*
 skilled in, 211 *a*
 lawful, 520 *a*
 lawgiver, 301 *a*
 lawless, to become, 690 *b*
 lawyers, 872 *b*
 lay, to, 590 *b*, 755 *b*, 786 *a*
 eggs, 348 *b*
 a foundation, 336 *a*, 366 *a*
 on colours, 757 *a*
 oneself down, 161 *a*
 open, 281 *a*
 over, 848 *b*
 snares, 186 *a*, 730 *a*, 788 *a*
 together, 405 *a*
 up, 66 *b*, 74 *b*, 295 *a*, 401 *b*, 420 *a*, 716 *b*
 upon, 848 *b*
 waste, 33, 123 *b*, 150 *b*, 202 *b*, 415 *b*, 701 *b*, 797 *b*
 laying waste, 202 *b*, 302 *b*
 lead, 64 *b*, 646 *a*
 lead, to, 186 *a*, 327 *b*, 536 *b*, 553 *b*, 860 *a*
 astray, 323 *a*, 824 *b*
 away, 603 *a*, 800 *a*
 forth, 583 *a*
 in, 107 *a*, 696 *b*
 in music, 562 *a*
 into sin, 271 *b*
 out, 360 *a*
 round, 577 *a*
 straight, 88 *a*
 leader, 13 *a*, 301 *a*, 531 *b*, 562 *b*, 689 *a*, 691 *a*, 738 *a*, 753 *b*, 794 *a*, to be, 794 *b*
 of a family, 50 *b*
 leaders, 20 *a*, 37 *b*, 357 *a*
 leaf, 325 *b*, 325 *b*, 631 *b*
 of a door, 201 *a*
 league, 52 *b*, 489 *b*, 769 *b*
 to make, 259 *a*
 Leah, 426 *b*
 lean, 199 *b*, 779 *b*, 764 *a*
 against, to, 842 *b*
 to become, 815 *a*
 to make, 763 *b*
 oneself, 778 *a*
 upon, 59 *a*, 842 *a*, 863 *b*
 leanness, 390 *b*, 764 *a*
 leap, to, 193 *b*, 199 *b*, 217 *a*, 416 *a*, 574 *b*, 587 *b*, 670 *b*, 671 *b*, 717 *b*, 737 *a*, 780 *a*, 812 *a*
 for joy, 169 *a*
 forth, 250 *a*
 up, 296 *a*
 learn, to, 54 *a*, 335 *b*
 learner, 439 *b*
 least, 714 *b*
 leather, 616 *a*
 leave, to, 261 *b*, 360 *b*, 377 *a*, 617 *b*, 803 *a*, 821 *b*
 off, 175 *b*, 203 *a*, 261 *b*, 684 *a*, 804 *a*, 867 *a*, 869 *b*
 leavened, 288 *b*, 465 *a*
 leaves, to put forth, 774 *b*
 Lebanon, 429 *b*
 Lebanon, 429 *b*
 Lebaoth, 428 *a*
 Lebonah, 429 *b*
 Lecah, 439 *a*
 led, to be, 88 *a*
 in, to be, 107 *b*
 up, to be, 631 *b*
 ledge, 95 *b*, 620 *a*
 leech, 632 *a*
 leek, 298 *b*
 left, 377 *b*, 791 *a*
 to be, 377 *a*, 799 *b*
 behind, to be, 609 *b*
 hand to use, 790 *b*
 leg, 812 *a*, 846 *b*
 legs, both, 416 *a*
 Lehabim, 431 *a*
 Lehi, 436 *a*
 Lemuel, 439 *b*
 lend, to, 432 *b*, 570 *a*, 570 *b*, 601 *a*, 798 *b*
 length, 79 *b*, 383 *a*, 383 *b*, 450 *a*
 lengthen, 79 *a*
 lentiles, 609 *b*
 leopard, 552 *a*
 leper, 719 *a*
 leprosy, 719 *b*
 lessen, to, 43 *b*
 lessened, to be, 295 *a*
 lest, 120 *b*
 let down, to, 199 *b*, 365 *b*, 822 *b*
 go, to, 666 *b*, 690 *b*, 826 *a*
 loose, to, 696 *b*
 out, to, 548 *a*
 remain, to, 377 *a*
 stay, to, 360 *b*
 letter, 11 *a*, 473 *a*, 572 *a*
 letting down, 770 *b*, 845 *b*
 Leummim, 427 *a*
 level, 809 *a*
 to, 676 *b*
 to be, 375 *a*, 784 *b*
 to make, 677 *a*, 809 *b*, 864 *a*
 place, 180 *b*
 with the ground, to, 216 *b*
 Levi, 433 *b*
 levir, 327 *b*
 to act as the, 327 *b*
 liar, 102 *b*, 849 *a*
 libation, a, 553 *a*
 liberal, 535 *a*, 811 *a*
 to be, 671 *a*
 liberality, 703 *b*
 liberate, to, 297 *b*, 667 *a*, 692 *a*, 813 *a*, 818 *a*
 liberation, 230 *b*, 667 *a*, 676 *a*, 687 *a*, 703 *a*
 liberty, 207 *a*, 297 *b*
 Libnah, 429 *b*
 Libni, 430 *a*
 Libya, 668 *b*
 Libyans, 432 *b*
 lick, to, 350 *a*, 436 *a*, 442 *b*
 licking, 430 *b*
 lie, 837 *a*, 849 *a*
 to, 384 *a*, 389 *b*, 390 *b*, 820 *b*
 down, to, 173 *b*, 755 *a*, 820 *b*, 822 *b*, 863 *b*
 in wait, 75 *a*, 247 *b*, 701 *b*, 704 *b*
 on the ground, to, 287 *a*
 to let, 834 *a*
 with, to, 755 *a*, 805 *a*
 lie in wait, 445 *b*, 649 *a*, 788 *a*
 lies, to tell, 384 *a*
 life, 264 *a*, 273 *b*, 274 *b*, 275 *a*, 427 *a*, 571 *a*, 760 *a*
 lift, to, 546 *b*, 640 *a*
 lift oneself up, to, 61 *b*, 150 *a*, 218 *b*, 784 *a*
 up, to, 159 *b*, 553 *b*, 567 *b*, 587 *b*, 589 *a*
 up a cry, 718 *b*
 up oneself, 761 *b*
 lifted up, 150 *b*
 something, 151 *a*
 lifting, a, 860 *b*
 up, 151 *a*, 162 *a*, 494 *b*, 512 *b*
 light, 23 *b*, 24 *a*, 205 *b*, 444 *b*, 531 *a*, 536 *b*, 537 *b*, 732 *a*
 a moving, 243 *a*
 of day, 23 *b*
 of life, 23 *b*
 of lightning, 23 *b*
 of the sun, 23 *b*
 sleep, 539 *b*
 light, to be, 670 *b*, 672 *a*, 733 *a*
 to be made, 23 *a*
 to become, 23 *a*
 to give, 16 *b*, 23 *a*, 226 *b*, 359 *a*, 529 *b*, 537 *a*, 541 *a*
 to give forth, 240 *a*
 to make, 23 *a*, 733 *b*
 upon, to, 666 *b*
 lighten, to, 23 *a*, 23 *a*
 lightness, 21 *a*
 lightning, 23 *b*, 110 *b*, 144 *b*, 269 *b*, 782 *a*
 to send, 144 *b*
 lights, 23 *b*
 like, 203 *a*, 401 *b*, 681 *a*
 as, 89 *a*, 98 *a*
 as this, 384 *b*
 to be, 202 *a*, 202 *b*, 591 *a*
 to become, 202 *a*
 to make, 517 *a*
 liken, to, 202 *a*, 809 *b*
 likeness, 203 *a*, 203 *b*, 203 *a*, 591 *a*, 710 *b*, 856 *a*
 Likhi, 442 *a*
 Lily, 258 *a*, 812 *b*, 813 *a*
 lime, 169 *a*, 178 *a*, 788 *b*
 lime-kiln, 384 *a*
 limit, 153 *a*
 to, 154 *b*
 exceeding, a, 377 *b*
 limp, to, 711 *a*
 limping, 711 *a*
 line, 264 *b*, 697 *b*
 linen, fine, 416 *a*
 linger, 453 *b*
 lintel, 520 *b*
 lion, 78 *b*, 428 *a*, 428 *b*, 438 *b*, 788 *b*, 814 *b*
 a whelp, 164 *b*, 178 *a*
 a young, 410 *b*
 of God, 75 *a*
 lioness, 429 *a*
 lip, 793 *a*
 liquid, to become, 246 *b*
 liquefaction, 868 *a*
 liquor, 562 *b*
 listen, to, 26 *b*

LITIGATE

(19)

MEAL

- litigate, to, 844 b
litter, 73 a, 467 a, 696 a, 699 a
little, 250 b, 493 a, 500 b, 730 b
 children, 323 b
 finger, 730 b
 man, 41 a
 moment, 220 a
 to be, 251 b, 493 a, 730 a
lituus, 811 b
live, to, 224 b, 225 b, 263 b, 273 b, 275 a
 again, 274 a
 in truth, 225 b
 in uprightness, 225 b
 softly, 641 b
 well, 274 a, 347 a
live coal, 167 b
lively, 273 a, 274 b
liver, 381 b
living, 273 a, 273 b
 at ease, 799 a
lizard, 287 a, 437 b, 699 a
lo ! 48 b, 55 b, 77 a, 214 a, 228 b, 229 b
 here, 239 b
load, 36 b, 44 a, 512 a
 on, to put, 44 a
 to, 18 b, 323 b
loam, 321 b, 645 b
Lo-Ammi, 426 b
loathe, 4a, 106, 111a, 130a, 176 b, 239 b, 243 b, 249 b, 565 a, 727 a, 848 b
oathing, 177 a, 239 b, 252 b
 causing, 192 a
oathsome, to be, 242 b, 243 b
locks, 199 b
 of hair, 729 b
locksmith, 488 b
locust, 75 b, 152 b, 154a, 161 b, 166 a, 260 a, 294 b, 303 a, 350 a, 539 b
Lod, 430 b
Lo-debar, 426 b
lodge, to, 434 a
lodging, 638 a
 place, 181 b, 461 b, 475 a
loft, 631 b
lofty, 155a, 339a, 508b, to be, 232 a, 369 a, 761 b, 770 b
 to become, 218 b
 building, 719 a
 place, 157 a, 317 a, 502 a, 513 a, 556 a, 560 b, 765 b
log, 430 b, 171 a
loins, 283a, 303a, 408a, 392 a
long, 79 b, 612 b
 agc, 383 a
 to be, 79 b, 320 b, 183a
long, to, 219 a, 326 a
 for, to, 4a, 19a, 22b, 854a
 to make, 79 a
 since, 25 a
longing, 854 a, 854 b, 876 a
look, 269 a, 506 a
 to, 527b, 678b, 679a, 679 b, 841 b
 after, to, 137 a
 around, to, 794 a
 at, to, 136 b, 137 a, 585 b, 750 a, 783 b, 789 b, 797 b, 805 a
 forth, to, 848 b
 forward, to, 193 b
 out, to, 111 a, 193 b, 715 a
 round, to, 193 b
 upon, to, 268 a
looking after, 137 b
 down upon, 130 b
 glass, 506 a, 750 b
loops, 434 a
loose, to, 281 a, 283 a, 666 b, 690 b, 696 b, 849 b
loose, something, 498 b
loused, to be, 297 b
loosen, to, 580 a
 bands, to, 617 a
 with a mattock, to, 619 a
lop, to, 738 a
loquacious, 62 a
lord, 12 a, 12 a, 12 b, 130 b, 131 a, 154 b, 480 b, 506 a, 828 a
Lo-ruhamah, 426 b
lose, to, 3 b
lose oneself, to, 3 a
loss, 653 b
lost, to be, 3 a, 123 b, lost, something, 3 b
lot, 165 a, 284 a, 433 b, 486 a, 503 a, 670 a
Lotan, 433 b
loud noise to make, 762 b
louse, 592 a
love, 16 a, 191 a, 293 b, 465 a
 immodest, 605 a
 object of, 191 a
 to, 16 a, 191 a, 256 a, 293 b, 332 b, 604 b, 765 b
 any one, to, 112 a
loved, to be, 16 a
 that which is, 333 a
lovely, 333 a, to be, 554 b
lover, 16 a, 772 b
loves, 16 a, loving, 191 b
low, 199 b, 845 b
 (as an ox), to, 176 b
 to be, 193 a, 405 a, 593 b, 845 a
 to be brought, 471 b
 place, 204 b
 region, a, 845 b
 lower, 862 b, part, 862 a
lower, to be, 14 b
lowest, 862 b
 part, 81 a
loving, 176 b
lowliness, 845 b
lowly mind, 643 a
 to be, 713 b
Lubim, 432 b
Lucifer, 222 b
Ludim, 432 b
Luhith, 433 a
lunar month, 263 a
lust, 19 b, 854 b
 after, to, 19 a
lustful, to be, 437 a
luxuriant useless plant, 206 b
Luz, 433 a
Lydda, 430 b
Lydians, 432 b
lying, 42b, 384a, 389b, 390 b
 down, 517 a, 755 a, in wait, 75 b, 701 b
 to reprove of, 389 b
M
Maachah, 494 a
Maadai, 491 b
Maadiah, 491 b
Maai, 493 b
Maarath, 497 a
Maaseiah, 465 b, 498 a
Maasiah, 492 b
Maasiah, 498 a
Maaz, 496 b
mace, 498 b
maceration, 521 a
Machbanai, 471 a
Machbenah, 471 a
machination, 551 a
Machir, 471 b
Machnadebai, 472 a
Machpelah, 472 a
mad, 226 a, 431 a
 to be, 226 b, 526 a
made, to be, 139 a, 221 b, 809 b
 destitute, 262 a
 hot, 287 b
 less of, to be, 181 a
 ready, to be, 398 b
madman, 805 b
Madmannah, 451 b
Madmen, 451 b
Madmenah, 451 b
madness, to feign, 226 b
Madon, 460 b
Magbish, 447 a
Magdiel, 447 b
magian, 276b, 418a, 446b
magic, 437 b
magician, 87 a, 276 b
magistrate, 578 b, 738 a, 817 a, 828 a
magnificence, 15 a, 15 b, 150 b, 158 b, 159 b, 363 b
magnificent, 13 a, 150 a, 363 b, 382 a
magnify, 784 a
magnitude, 158 b, 159 b, 173 a, 506 b, 753 b, 754 b
Magog, 447 b
Magpiash, 429 b
Mahalaleel, 454 a
Mahalath, 464 b
Mahanaim, 465 a
Mahaneh-dan, 465 a
Maharai, 454 b
Mahavite, 463 b
Mahazith, 463 b
Maheth, 466 b
Mahlah, 464 a
Mahli, Mahali, 464 a
Mahlon, 464 a
Mahol, 463 b
maiden, 148 a, 399 a
maid-servant, a, 844 a
mail, a coat of, 595 b
maintain, to, 386 b
majesty, 150 b, 151 a, 153 a, 159 b, 218 b, 382 a, 616 b, 783 a
 of God, 158 b
Makaz, 504 b
Maker, 2 a
make, to, 599 a, 657 a, 684 b, 820 b
 a show, 226 a
 an alliance, 259 a
 an end of, 581 b
 clean, 725 b
 fast, 68 a, haste, 616a
 light of, 241 b
 narrow, 291 b
 possessor, 30 b
 ready, to, 387 a
 to stand, 360 b
Makheleth, 503 a
Makkedah, 502 b
Makteah, 473 a
Malachi, 475 b
Malcham, 479 a
Malchiah, Malchijah, 478 b
Malchiel, 478 b
Malchiram, 478 b
male, 199 a, 244 a, 243 a
malice, 462 a
Mallothi, 480 a
Malluch, 476 a
maltreatment, 250 a
Mamre, 480 b
man, 13 a, 13 b, 63 b, 66 a, 156 b, 521 a
 any other, 27 b
Manahath, 487 a
Manassah, 488 a
mandate, 61 b, 210 b, 323 b, 419 b, 445 a, 499 a
manful, to be, 283 a
manger, 24 a, 77 a
manifest, to be, 347 b
manna, 481 a
manner, 188 b, 520 a, 680 a, 860 a
 of, in the, 681 a
Manoah, 486 b
mantle, 171 b, 864 b
manufacture, to, 657
manumitted, to be, 663a
manure, to, 204 a
many, 753a, 753b, 784 a
 to become, 753 b
Maach, 492 a
Maon, 492 b
mar, to, 380 b
Mara, 505 b
Maralah, 510 b
marble, white, 819 a
mare, 581 b, 770 b
Marehash, 506 b
margins, 153 b, 488 b
maritime district, 258 a
 land, 36 a
mark, 419 b, 464 a, 467 b, 532 b, 857 b
 to, 19 a, 564 b, 858 a
 out to, 591 a, 854 a
mark, branded, 394 b, 736 a
 burnt in, 394 b
 of relation, 196 b
marked, 564 b
 out, to be, 855 a
 with stripes, 258 b
market, 618 a
Maroth, 508 b
marriage, 315 b
marring, 515 b
marrowy, to be, 467 a, 463 b, 770 a
marry, to, 568 b
Mars, 507 b
Marsena, 510 b
marsh, 11 a, 133 b, 152 b
 grass, 29 a
 rush, 174 b
mart, 583 b
marvel, to, 866 a
Mash, 513 b
Mashal, 517 b
mason, 309 b
Masrekah, 513 b
Massa, 512 b
Massah, 489 a
mast, a, 874 b
master, 2 a, 12 a, 130 b
Matred, 467 b
Matri, 468 a
matrix, 514 a
Mattan, 522 a
Mattanah, 522 a
Mattaniah, 522 a
Mattathah, 522 b
Mattathiah, 522 b
Mattenai, 522 a
matter, 296 b, 700 a, 799 a
 unformed, 173 a
mattress, 382 b
mature, to, 291 b
maul, 498 b
maula, 395 b
meadow, 7 b, 784 b
 saffron, 258 a
Meah, 444 b
meal, 42 b, 43 b, 590 a, 734 a, 768 a

- meal, coarse, 654 *a*
mean, 312 *b*
measure, 87 *b*, 413 *a*,
449 *a*, 450 *a*, 513 *a*,
521 *b*, 575 *b*, 641 *a*
to, 150 *b*, 386 *b*, 449 *b*,
450 *a*, 864 *b*
a double, 40 *a*
fold, *a*, 843 *b*
(of fluids), 148 *b*
of grain, *a*, 39 *b*
off, to, 803 *b*
that which exceeds,
377 *b*
measured field, 257 *b*
measures, 480 *a*
measuring-line, 257 *b*
Mehunnai, 446 *b*
Meherathite, 472 *b*
Medad, 469 *b*
Medan, 451 *b*
Mede, 451 *a*
Medeba, 469 *b*
Media, 450 *b*
medicine, 776 *b*, 874 *a*
meditate, to, 202 *a*,
215 *a*, 247 *a*, 311 *a*,
789 *a*
meditation, 215 *b*, 216 *a*,
362 *a*, 789 *a*
meek, 643 *a*
to be, 236 *b*
meekness, 511 *a*
meet, 79 *b*
to, 68 *b*, 666 *b*, 723 *b*,
741 *a*, 742 *b*
to go to, 742 *b*
meeting, 607 *b*
Megiddo, Megiddon,
447 *a*
Mehetabel, Mehetebeel,
453 *b*
Mehida, 463 *b*
Mehir, 464 *a*
Meholathite, 464 *b*
Mehonothai, 492 *b*
Mehujael, 463 *b*
Mehuman, 453 *b*
Mehunim, Menunim, 492 *b*
Mekonah, 471 *a*
Melatiah, 477 *b*
Melchi-shua, 478 *b*
Melchizedec, 478 *b*
Melech, 478 *a*
Melicu, 477 *b*
melons, 5 *a*
melt, to, 183 *a*, 445 *b*,
455 *a*, 488 *b*, 490 *a*,
504 *b*, 719 *b*
away, to, 183 *a*, 471 *b*
melted, to be, 572 *b*
melting, 204 *b*, 232 *b*, 868 *a*
members, 102 *b*, 362 *a*
memorial, 26 *a*, 199 *a*
sentence, 245 *b*
memory, 245 *b*, 832 *b*
Memphis, 498 *a*, 556 *a*
Menucan, 480 *a*
men, sons of, 41 *a*
Menahem, 487 *a*
mend, to, 773 *b*
menstrual uncleanness,
534 *b*
mention of, to make,
244 *b*
Mephaath, 470 *a*
Mephikosheth, 498 *b*
Merab, 506 *b*
Meraiah, 509 *b*
Meraioth, 510 *a*
Merari, 512 *a*
Merathaim, 508 *a*
merchandise, 489 *a*, 496 *b*,
510 *a*, 583 *b*
beautiful, 471 *b*
merchant, 405 *b*, 588 *b*,
769 *a*
mercies, 766 *a*
merciful, 291 *b*, 294 *b*,
765 *a*, 766 *a*
Mercury, 526 *b*
mercy, 287 *b*, 292 *a*, 294 *a*,
861 *a*, 869 *a*
to have, 293 *a*
to obtain, 765 *b*
Mered, 507 *a*
Meremoth, 510 *b*
Meres, 510 *b*
Meribah, 509 *b*
Merib-baal, 509 *b*
Merodach - Baladan,
139 *a*, 506 *a*
Meronothite, 510 *b*
Meroz, 508 *b*
merry, 319 *b*
to be, 319 *a*, 347 *a*,
634 *b*
Mesha, 470 *b*, 513 *b*
Meshach, 470 *b*
Meshech, 516 *b*
Meshelemiah, 518 *a*
Meshelemoth, 518 *a*
Meshezabeel, 516 *a*
Meshobab, 515 *a*
Meshullam, 518 *a*
Meshullemith, 518 *a*
meslin, 122 *b*
to give, 123 *a*
Mesobaita, 501 *a*
Mesopotamia, 80 *a*
message, 475 *b*, 833 *b*
messenger, 142 *a*, 475 *a*,
709 *a*
Methusael, 521 *b*
Methuselah, 521 *b*
metropolis, 55 *a*, 57 *b*
Mezabab, 468 *b*
Mezarkon, 468 *b*
Mibhar, 446 *a*
Mibsam, 446 *b*
Mibzar, 446 *b*
Micah, Micahiah, 469 *b*,
470 *a*
Micha, 469 *b*
Michael, 469 *b*
Michaiah, 470 *a*
Michal, 470 *a*
Michmas, Michmash,
471 *b*
Michmetha, 472 *a*
Michri, 472 *b*
mid-day, 704 *a*
Middin, 451 *a*
middle, 41 *a*, 161 *b*, 298 *b*,
427 *b*, 465 *b*, 858 *b*,
863 *a*
Midian, 451 *a*
Midianites, 451 *b*
midst, 41 *a*, 161 *b*, 427 *b*,
742 *a*
from the, 858 *b*
midwife, 349 *a*
Migdal-el, 447 *b*
Migdal-gad, 447 *b*
Migdol, 447 *b*
might, 37 *b*, 45 *a*, 154 *a*,
253 *a*, 270 *b*, 275 *a*,
386 *a*, 390 *a*, 616 *b*,
726 *b*
mightily, 270 *b*
mighty, 66 *b*, 134 *a*, 45 *a*, 63 *a*,
87 *a*, 153 *b*, 270 *b*,
294 *b*, 873 *a*
one, 6 *b*, 37 *b*, 45 *a*
to be, 72 *a*, 74 *b*, 873 *b*
migrate, to, 553 *b*
migration, 88 *a*, 163 *b*
Migron, 449 *a*
Mijunim, Miamin, 470 *a*
Mikloth, 504 *a*
Mikneiah, 504 *b*
Milalai, 479 *b*
Milcah, 478 *b*
Milcom, 479 *a*
mild, 643 *b*
to be, 287 *a*
mildew, 369 *b*
Milel, 29 *a*
military car, 605 *b*
force, 253 *b*
leader, 153 *b*
standard, 189 *b*
tumult, 395 *a*
virtue, 154 *a*
milk, 278 *a*, 286 *b*
abundant, 243 *a*
mill, 321 *a*, 321 *b*
millet, 195 *a*
Millo, 476 *a*
millstone, 675 *b*, 765 *a*,
768 *b*
mind, 40 *a*, 451 *b*, 559 *a*,
761 *a*, 789 *b*
mindful, 244 *a*
to be, 244 *b*
mine, *a*, 543 *b*
mingle, to, 461 *a*, 489 *a*,
651 *a*, 651 *b*, 754 *b*,
803 *a*
Minianim, 487 *b*
minister, 216 *a*, 357 *a*,
595 *b*, 599 *b*, 851 *b*
to, 838 *b*, 851 *b*
Minni, 487 *a*
Minnith, 487 *b*
Miphkad, 499 *a*
miracle, 458 *a*, 498 *b*,
866 *a*
mire, 133 *b*, 289 *b*, 343 *a*,
778 *a*
Miriam, 510 *a*
Mirma, 510 *b*
mirror, 506 *a*, 750 *b*
miry, to be, 319 *a*, 575 *b*
mischief, 66 *b*, 219 *b*
miserable, 643 *a*
misery, 4 *b*, 71 *b*, 312 *b*,
489 *b*, 614 *a*, 643 *b*
misfortune, 21 *b*, 36 *b*,
71 *b*, 219 *b*, 272 *a*,
551 *b*
Misgab, 513 *a*
Mishal, 514 *a*
Misham, 519 *a*
Mishma, 518 *b*
Mishmannah, 518 *b*
Mishraites, 521 *a*
Mispar, 490 *b*
Mispereth, 490 *b*
Misrephoth-maim, 513 *b*
miss, to, 271 *a*, 272 *a*,
686 *a*
missile, 827 *a*
misstep, 272 *a*
mist, 214 *b*
mistress, 132 *a*, 154 *b*,
156 *b*, 806 *a*
Mithcah, 522 *b*
Mithnite, 522 *a*
Mithredath, 522 *b*
mitigation 385 *a*
mitre, 447 *a*
mix, 461 *a*, 489 *a*, 650 *b*,
651 *b*
oneself, 123 *a*
mixed crowd, 68 *a*
Mizar, 502 *a*
Mizpah, 502 *a*
Mizpeh, 502 *a*
Mizzah, 461 *a*
Moah, 455 *a*
Moadiah, 458 *a*
mock, to, 233 *a*, 435 *a*,
441 *a*, 459 *a*, 870 *b*
at, to, 440 *a*
mocked, 440 *b*
mockery, 440 *a*, 851 *a*
mockings, 871 *a*
mode, 188 *b*, 208 *b*, 860 *a*
model, 202 *b*, 856 *a*
modest, 121 *b*
to be, 713 *b*
modesty, 121 *b*, 643 *a*
moist, 435 *b*
to be, 435 *b*
country, 340 *b*
moisten, to, 322 *a*, 772 *a*
moistened, to be, 701 *a*,
847 *a*
Moladah, 456 *b*
mole, 279 *a*, 297 *a*
Molech, 479 *a*
Molid, 456 *b*
Moloch, 478 *a*
molten image, 489 *b*,
553 *a*, 684 *a*
moment, *a*, 697 *b*, 757 *b*,
841 *b*
money, 409 *a*, 545 *a*
monster, *a* sea, 869 *b*
month, 367 *b*
monument, 332 *a*, 501 *a*,
832 *b*
moon, 367 *b*, 406 *b*, 765 *a*
Mordecai, 507 *b*
more, 344 *a*, 377 *a*, 494 *b*,
610 *b*
Moreh, 459 *b*
moreover, 635 *b*
not, 71 *b*
Moreseth-gath, 488 *a*
Moriah, 509 *b*
morning, 137 *a*, 515 *b*,
815 *b*
light, 23 *b*
morose, 180 *a*
to be, 251 *a*, 409 *b*
morrow, the, 466 *a*
morsel, 695 *b*, 696 *b*
mortar, 289 *b*, 451 *a*,
473 *a*
Mochi, 516 *b*
Mosera, Moereth, 457 *a*
Moses, 514 *b*
most excellent, 446 *a*
Most High, 626 *b*, 632 *b*
moth, 592 *a*, 659 *b*
mother, 55 *a*, 348 *b*
in law, 287 *a*
mouldy, to become,
645 *b*
mound, 289 *b*, 475 *b*,
500 *a*, 500 *b*, 580 *a*
mount, to, 9 *b*
up to, 714 *a*
upwards, 9 *b*
Mount Gerizim, 179 *b*
mountain, 155 *a*, 230 *a*,
230 *b*, 232 *b*, 330 *b*,
451 *b*
cock, 192 *b*
mountaineer, 62 *a*, 238 *a*
mountainous, 231 *a*
mourn, to, 74 *a*, 65 *a*, 724 *b*
for, to, 592 *b*
mournful cry, 771 *b*
mourning, 76 *a*, 645 *b*, 126 *a*,
215 *b*, 855 *a*
dress, 725 *a*
mouse, 625 *b*
mouth, 449 *b*, 608 *b*,
664 *a*, 667 *a*, 669 *a*,
673 *a*, 673 *b*, 874 *b*
of caverns, 673 *b*
to put something into
the, 292 *a*
move, to, 241 *a*, 416 *a*,
534 *a*, 540 *a*, 569 *b*,
589 *a*, 669 *b*, 714 *b*,
733 *b*
moved, to be, 177 *b*,
381 *b*, 402 *a*, 455 *b*,
538 *a*, 539 *b*, 735 *b*,
766 *a*, 775 *b*
moving to and fro, 673 *b*
mow, to, 701 *b*
mowing, 163 *a*
Moza, 458 *b*
Mozah, 501 *b*
much, 382 *b*, 383 *b*, 733 *a*,
753 *b*, 784 *b*
more, 69 *b*
of, to make, 159 *b*
to be, 197 *a*, 363 *b*,
753 *b*

μud, 133 *b*, 321 *b*, 778 *a*
 muddy, to be, 584 *a*
 mud, to, 426 *b*
 mule, 34 *b*, 688 *a*
 muleteer, 34 *b*
 multiplication, 506 *b*
 multiplied, to be, 754 *a*
 multiply, to, 383 *a*, 664 *a*, 850 *b*
 oneself, to, 381 *b*
 multitude, 58 *a*, 227 *b*, 382 *a*, 475 *a*, 506 *b*, 585 *b*, 648 *a*, 753 *b*, 846 *a*
 munificent, 96 *a*
 mural tower, 682 *a*
 murmur, 34 *b*
 to, 215 *a*, 237 *a*, 757 *a*
 murmuring, 865 *a*, muscle, 849 *b*
 Mushi, 460 *a*
 music, 248 *a*, 531 *b*, 836 *b*
 musical instrument, 140 *a*, 183 *b*
 must, 645 *a*, 863 *b*
 muster, 686 *b*
 to, 699 *a*
 mute, 58 *a*
 to be, 52 *b*, 105 *a*
 matter, to, 215 *a*, 437 *a*
 mutually, 345 *a*
 muzzle, 465 *b*
 to, 272 *b*, 294 *b*
 myriad, 753 *b*, 754 *i*
 myrrh, 505 *b*
 myrtle, 217 *a*
 myself, I, 560 *a*

N

Naam, 554 *b*
Naamah, 555 *a*
Naarah, 556 *a*
Naaran, 556 *a*
Naarah, 556 *a*
Naashon, 545 *a*
Nabal, 529 *a*
Nabhi, 543 *b*
Naboth, 527 *a*
Nachon, 550 *b*
Nadab, 534 *a*
Nahalol, 537 *a*
Naham, 544 *b*
Naharai, 544 *b*
Nahash, 545 *a*
Nahor, 542 *b*
Nahum, 542 *b*
 nail, 233 *a*, 236 *a*, 324 *b*, 376 *a*, 717 *b*
 nails, 490 *a*, 513 *a*
Naioth, 548 *a*
 naked, 625 *a*, 653 *b*, 655 *b*, 810 *b*, 843 *b*
 hill, *a*, 844 *b*
 making, 134 *a*, 871 *a*
 place, 497 *a*
 the, 497 *a*
 to be, 170 *a*, 171 *b*, 615 *b*, 653 *a*, 656 *b*
 to make, 170 *a*, 310 *b*, 455 *b*, 690 *b*

nakedness, 496 *b*, 625 *b*, 653 *b*, 654 *a*, 844 *b*
name, 832 *b*, 833 *a*
 of God, 832 *b*
 to, 740 *b*
namea, 833 *b*
Naomi, 555 *a*
Naphesh, 556 *b*
Naphtali, 560 *b*
Naphtuhim, 560 *i*
narcissus, 259 *a*
nard, 567 *a*
narrate, to, 594 *a*
narration, 490 *b*
narrow, 462 *b*, 718 *a*
 to be, 23 *a*, 293 *b*, 361 *b*, 706 *a*
 to make, 252 *b*, 292 *a*
 way, 519 *a*
 what is, 458 *b*
narrowed, to be, 74 *a*
Nathan, 574 *a*
Nathan-melech, 574 *a*
nation, 55 *a*, 427 *a*, 443 *a*
 of another, 242 *a*
nations, 635 *b*, 639 *b*
native, *a*, 27 *a*
 tree, 27 *a*
nativity, 456 *b*, 471 *a*
nausea, 252 *b*
nav (of a wheel), 314 *a*
navel, 849 *b*, 851 *a*
Nazarite, *a*, 541 *b*
Neah, 554 *a*
near, 47 *b*, 74 *b*, 93 *b*, 97 *a*, 98 *a*, 129 *a*, 331 *a*, 636 *b*, 638 *a*, 742 *b*
 of kin, 151 *b*
 relative, 151 *b*
Neariah, 556 *a*
nearly, 493 *a*
nearness, 129 *a*
Nebaioth, 528 *b*
Neballat, 529 *b*
Nebak, 528 *a*
Nebo, 526 *b*
 sword of, 590 *a*
Nebuchadnezzar, 527 *a*
Nebushashban, 527 *a*
Nebuzaradan, 526 *b*
Necho, 550 *a*
neck, 499 *a*, 656 *a*, 704 *a*, 707 *a*
neckchain, 228 *a*, 280 *a*, 644 *b*, 754 *b*
necklace, 228 *a*, 280 *a*, 280 *b*, 386 *b*, 644 *b*
Ne labiah, 534 *a*
need, 55, 312 *b*, 465 *b*, 719 *a*
needful, to be, 312 *a*
needing, 295 *b*
needy, 654 *a*, 719 *a*
 to be, 587 *a*, 763 *b*
negation, 21 *a*
neglect, to, 570 *a*, 839 *b*
Nehaliel, 544 *a*
Nehelamite, 544 *a*
Nehushta, 545 *b*
Neiel, 554 *b*
neigh, to, 703 *b*
neighbour, 639 *a*, 823 *a*

neighbourhood, 577 *b*
neighbouring, 95 *a*
neighing, 501 *b*
Nekodah, 565 *a*
Nemuel, 552 *a*
Nepheg, 556 *a*
Nephteah, 560 *b*
Nephusim, 556 *a*
Nergal, 567 *a*
Nergal-Sharezzer, 567 *a*
Neriah, 567 *b*
nerve, 168 *b*, 570 *b*, 849 *b*
nervous, 579 *b*
nest, 734 *b*
 to make, 736 *a*
nestle, to, 736 *a*
net, 305 *b*, 306 *a*, 461 *b*, 472 *a*, 501 *b*, 671 *a*, 783 *a*, 801 *b*
Nethaneel, 574 *a*
Nethaniah, 574 *a*
Netophah, 547 *b*
nettle, 303 *b*
net-work, 75 *b*, 471 *a*
 to make, 803 *a*
nevertheless, 72 *a*, 144 *b*, 403 *a*, 431 *b*
new, 242 *b*, 263 *a*, 263 *b*, 551 *b*
 moon, 263 *a*
 to be, 263 *a*
 wine, 863 *b*
newly plucked, 325 *b*
Neziah, 563 *a*
Nibhaz, 527 *b*
Nibnah, 530 *a*
nigh, 98 *a*
night, 438 *a*
 owl, 388 *a*
nimble, 60 *a*, 81 *a*
 to be, 324 *b*
Nimrah, **Nimrim**, 552 *a*
Nimrod, 552 *a*
Nimshi, 552 *b*
nine, 316 *a*, 876 *b*
ninety, 698 *a*
Nineveh, 548 *b*
ninth, 876 *b*, 876 *b*
nip, to, 404 *b*
nipped off, to be, 745 *a*
Nisan, 548 *b*
Nisroch, 554 *a*
nitre, 575 *a*
no, 425 *b*
 doubt, 42 *a*
 farther, 71 *b*
 one, 13 *b*, 28 *b*, 39 *a*
No, 524 *a*
Noah, 539 *b*, 554 *a*
Noahdiah, 540 *b*
Nob, 525 *b*
Nobah, 527 *b*
nobility, 535 *b*
noble, 66, 13 *a*, 301 *b*, 462 *b*, 531 *b*, 535 *a*, 660 *a*, 811 *a*
 lady, 794 *b*
 something very, 447 *a*
 to be, 266 *b*, 414 *b*
nobles, 13 *a*, 267 *a*, 313 *a*, 694 *a*, 755 *b*, 852 *b*

nobles, of a state, 37 *b*
nocturnal spectre, 438 *b*
nod, to, 538 *a*
Nodab, 538 *a*
Nogah, 531 *a*
noise, 227 *b*, 727 *b*, 772 *b*, 774 *b*, 775 *b*, 798 *a*, 874 *a*, 875 *b*
 (of a shower), 227 *b*
 to make *a*, 228 *a*, 352 *a*, 369 *a*, 759 *a*, 775 *a*, 781 *a*, 797 *b*, 807 *a*
noon, 704 *a*
noose, 258 *a*, 459 *a*, 513 *a*, 515 *b*
 to be taken in *a*, 364 *a*
Nophah, 556 *b*
north, 462 *b*, 715 *b*, 791 *a*
northern, 716 *a*
nose, 69 *b*
nostrils, 69 *b*, 543 *a*
not, 36 *a*, 38 *b*, 71 *b*, 120 *b*, 122 *b*, 425 *a*, 426 *a*, 431 *b*
not any thing, 122 *b*
not, so that, 39 *b*
not to be, 624 *a*
not to grow, 402 *a*
not to me, there is, 39 *a*
not unto, 124 *a*
not yet, 324 *b*, 325 *b*
notched, 685 *b*
nothing, 21 *a*, 38 *b*, 44 *a*, 52 *b*, 71 *b*, 120 *b*, 122 *a*, 122 *b*, 124 *b*, 426 *a*, 430 *b*, 857 *a*
 bringing to, 124 *b*
 to, 124 *a*
 to bring to, 537 *b*
nothingness, 807 *b*
nourish, to, 241 *b*, 386 *b*, 773 *a*
nourished, to be well, 505 *b*
nourishing, 667 *a*
now, 70 *a*, 239 *b*, 383 *a*, 409 *a*, 662 *a*
noxious, 772 *a*
number, 472 *a*, 486 *a*, 487 *b*, 489 *a*, 490 *b*, 593 *a*, 825 *a*
 to, 409 *a*, 485 *b*, 486 *a*, 594 *a*, 686 *a*
numbering, 499 *a*, 594 *b*
numerous, 647 *b*
 to be, 381 *b*
nuptial bed, 295 *b*
nuptials, 315 *b*
nourished, 2 *a*
nurse, 470 *a*, 488 *a*
nut, 10 *b*
 O
oak, 38 *a*, 48 *b*, 50 *a*
oar, 515 *a*, 818 *a*
oath, 48 *a*, 800 *b*
 to bind by, 48 *a*
Obadiah, 600 *b*
Obal, 610 *a*
Obed, 600 *b*
Obed-edom, 600 *b*

obedience, 92 *a*, 362 *b*, 518 *b*
 to render, 836 *a*
obey, to, 4 *a*, 26 *b*, 362 *b*, 836 *a*
Obil, 18 *b*
object, 600 *b*
 of praise, 248 *b*
oblation, 742 *a*, 874 *a*
obliterated, to be, 411 *b*
Oboth, 18 *b*
obscurations, 402 *a*
obscure, 71 *b*, 312 *b*
 saying, 477 *b*
 to be, 276 *b*, 402 *a*
obscurity, 725 *a*
obseverance, 518 *b*
observation, 838 *a*
observe, to, 563 *b*, 778 *a*, 837 *b*, 838 *a*
obstacle, 670 *a*
obstinacy, 747 *a*
obstinate, 6 *b*, 270 *b*
 to shew oneself, 434 *a*
obstruct, to, 596 *b*, 796 *b*
obtain, to, 499 *a*, 821 *b*, 867 *a*
 a cause, to, 709 *a*
obtest, to, 511 *a*
occasion, 855 *a*
occupation, 685 *a*
occupy, to, 370 *a*, 441 *i*
occur, to, 741 *a*
ocean, 857 *a*
Ocran, 626 *b*
octave, 834 *b*
Oded, 611 *a*
odious, to become, 101 *a*
 to make, 101 *a*
odium, 293 *b*
odour, 767 *b*
nourish, to, 730 *b*
of all kinds, 397 *a*
naught, 51 *b*
nothing, 51 *b*
offence, 473 *a*, 595 *a*
 to take, 409 *b*
offended, to be, 426 *b*
offer, to, 533 *b*, 742 *a*, 762 *a*
 for sin, to, 271 *b*
 gifts, to, 569 *a*
offered, to be, 631 *b*
offering, 238 *a*, 742 *a*, 874 *a*
 a heave, 874 *a*
 of a victim, 87 *a*
office, 501 *a*, 600 *a*, 686 *b*, 687 *a*
 of a priest, 385 *b*
officer, 687 *a*, 687 *a*, 689 *a*
off-scourings, 588 *a*
offset, 95 *b*
offshoot, 127 *a*
offspring, 116 *b*, 236 *b*, 254 *b*, 456 *b*, 548 *b*, 689 *b*, 690 *a*, 873 *i*
 void of, 654 *b*
often, 379 *b*
Og, 610 *a*

- Ok r^{at} 32 a, 56 a, 432 a
 Ohad, 16 a
 Ohel, 17 a
 oil, 360 b, 515 b
 beaten, 430 a
 ointment, 511 b, 780 a,
 835 b
 .ld, 374 a, 663 a, 724 b,
 788 b
 age, 252 a, 399 b,
 788 b
 man, 252 a, 373 b,
 376 a
 of, 680 a, 724 a
 to be, 251 b, 374 a
 to become, 251 b,
 663 a
 to grow, 251 b
 oleaster, 835 b
 olive, 243 b
 branch, 243 b
 leaf, 243 b
 tree, 243 b
 Omar, 21 a
 omen, 545 a
 omentum, 472 a
 Omri, 641 a
 On, 21 b
 on, 97 a, 626 b
 a certain day, 341 b
 account of, 90 a, 98 b,
 356 b, 423 b, 440 a,
 495 b, 630 a, 681 a,
 721 a
 behalf of, 424 a
 high, 626 b
 that account, 403 a
 the outside, 275 b
 the other hand, 8 a
 this account, 394 b
 Onan, 22 a
 once, 29 a
 one, 28 b, 40 b, 84 a,
 261 a
 after another, 29 a
 another, 28 b, 30 a
 born, 349 b
 by one, 29 a
 kept silent, 53 b
 no, 13 b, 28 b, 39 a
 only, 28 b
 time, 29 a
 onions, 133 b
 only, 42 a, 72 a, 102 b,
 345 b, 779 b
 begotten, 345 b
 child, 345 b
 now, 42 a
 that, 72 a
 Ono, 22 a
 onward, 494 b
 open, to, 136 a, 136 b,
 685 a, 685 b, 687 a,
 694 b, 696 a, 697 a
 eyed, 687 a
 space, 449 a
 opened, to be, 136 a
 opening, 499 a, 687 a,
 697 a
 Ophel, 645 b
 Ophir, 22 a
 Ophni, 645 b
 Ophrah, 646 a
 opinion, 83 b, 305 a,
 513 a, 517 b, 661 a
 opportunity, 662 b
 opportunity, 661 b
 oppose, to, 508 a, 589 a,
 701 a, 727 b
 opposed, to be, 721 a
 opposita, 20 b, 456 a,
 531 a, 550 b, 592 a,
 603 b, 682 b, 723 a,
 741 a
 oppress, to, 102 a, 288 a,
 352 a, 437 a, 570 b,
 660 a, 719 b, 806 a,
 851 a
 oppressed, 5 b, 198 b
 to be, 642 b
 oppression, 250 a, 288 a,
 437 a, 450 a, 498 a,
 508 b, 616 a, 648 b,
 649 b, 660 b, 690 a,
 805 b, 863 b, 864 a
 oppressor, 286 b, 660 a,
 706 a, 771 a
 opprobrium, 293 b
 opulent, 811 a
 or, 229 a
 oracle, 269 a, 273 b
 orbits, 577 b
 orcus, 798 a
 ordain, to, 301 a
 order, 464 b, 580 a, 785 a,
 787 b, 860 a
 to, 61 b
 to put in, 571 b, 812 b
 ordinance, 300 b
 ore, of gold and silver,
 134 b, stone, 8 a,
 Oreb, 652 b
 Oren, 80 b
 oriental, 724 a, 724 b
 origin, 456 b, 458 b,
 471 a, 724 a
 Orion, 408 a
 ornament, 150 b, 151 a,
 217 b, 313 b, 608 a,
 665 a, 846 b, 854 b,
 871 a
 to, 217 b
 ornamented, to be, 664 b
 Ornan, 81 a
 Orpah, 656 a
 orphan, 376 b
 Oshea, 220 b
 ossifrage, 690 b
 ostrich, 356 b, 772 a,
 861 a
 other, 34 a
 to be, 839 b
 otherwise, 235 a
 Othni, 663 a
 Othniel, 663 a
 out of doors, 266 b
 outcry, 251 a, 509 a,
 705 a, 772 b, 779 a,
 811 a
 outer, 275 b
 out-pouring, 817 a
 of wrath, 603 b
 outside, 266 b
 oven, 869 a
 over, 98 a, 344 a, 626 b,
 690 b, 682 a
 against, 455 a, 456 a,
 530 b, 638 a, 721 a
 and above, to be,
 377 a
 to be, 222 b
 overcome, to, 348 b,
 762 b
 overdrive, to, 205 b
 overflow, to, 669 b,
 691 b, 705 b, 811 b,
 846 a, 846 b
 overflowing, 243 a
 overlay, to, 295 b, 757 b
 with, to, 631 b, 715 b
 overlaying of a statue,
 70 a
 overlook, to, 690 b
 overpower, to, 873 b
 overshadow, to, 322 a
 oversight, 686 b, 687 a
 overspread, to, 178 a,
 411 a, 842 b
 overtake, to, 208 a
 overthrow, 230 b, 454 a,
 837 a
 to, 230 a, 656 a, 829 a
 overthrowing, 195 a
 overthrown, to be, 575 b,
 650 a
 overturn, to, 216 b, 230 a,
 589 b, 611 a
 overturning, 230 b, 454 a,
 611 b
 overwhelm, to, 254 a,
 817 a
 owner, 130 b
 of flocks, 564 b
 ox, 506 b, 54 a, 812 a, 860 a
 cart, 605 b
 goad, 206 b, 479 b
 stalls, 778 a
 oxen, 137 a
 Ozem, 74 b
 Ozni, 26 b
 Ozmites, 26 b
 P
 Paarai, 685 a
 pace, 756 b
 package, 405 a
 Padan-Aram, 667 a
 paddle, 376 b
 Padon, 667 a
 Pagiel, 666 a
 Pahath Moab, 672 b
 paid, to be, 830 a
 pail, 384 a
 pain, 275 b, 280 a, 380 b,
 470 b, 496 b, 617 a
 to be in, 265 a
 to have, 380 b
 pained, to be, 279 a,
 328 b, 413 a
 pains, 257 b, 709 a
 paint, to, 300 b, 301 a,
 757 a
 with stibium, 390 b
 painted with colours,
 163 b
 painter, 145 a
 pair, a (of oxen), 712 a
 palace, 70 a, 80 a, 115 a,
 115 b, 116 a, 119 a,
 222 b, 232 a
 palaces, 53 b
 Palal, 677 a
 palanquin, 73 a
 palate, 276 a
 pale, to be, 807 a
 to become, 266 b,
 384 b, 401 a, 409 a
 paleness, 369 b, 370 a
 Pallu, 675 b
 palm, 324 a, 409 b
 branch, 410 a
 tree, 868 a
 Palma Christi, 731 b
 palme, 865 b
 the land of, 41 b
 palpitate, to, 574 b
 Palti, 676 a
 Pan, 684 a
 pan, 410 a, 710 a
 panga, 257 b, 308 b
 pant, to, 358 b, 390 a,
 536 a, 544 a, 571 a,
 668 b, 799 a
 pap, 190 a, papyrus, 4 a
 parable, 273 b, 517 b
 to set forth a, 263 b
 to use, 202 a, 517 b
 Parah, 688 b
 paramour, 67 a
 Paran, 665 a
 parapet, 496 b
 parch, to, 732 b
 parched, 309 a
 pardon, to, 411 a, 565 a,
 568 b, 588 b
 Parmashta, 690 a
 Parnach, 690 a
 Parosh, 691 a
 Parshandatha, 694 a
 part, 102 b, 103 b, 167 a,
 284 b, 332 a, 481 a,
 486 a, 488 a, 515 b,
 667 b
 partiality, 512 b
 particle, 205 b
 parting, of the road, 55 a
 partridge, 260 b, 741 a
 Paruah, 689 a
 Parvaim, 689 a
 Pasach, 684 a
 paschal lamb, 683 b
 Pas-dammim, 683 a
 Pascach, Phaseah, 683 b
 Pashur, 694 b
 pass, 491 a
 to, 283 a
 away, 162 b, 607 b
 beyond, 282 b
 by, 12 a, 25 b, 94 b,
 283 b, 607 b, 683 a
 on, 282 b
 over, to, 162 b, 601 a,
 607 b, 683 a
 the night, 109 b, 434 a
 passing over, 491 a, 600 a
 passover, the day of, 683 a
 past, to be, 398 b
 pastry, sweet, 678 a
 pasture, 188 a, 449 a,
 524 b, 537 a, 538 b,
 570 b, 774 a
 to, 773 a
 patch, 322 a, 324 a
 path, 78 a, 208 a
 Pathros, 688 a
 pattern, 202 b
 pavement, 511 a
 pay off, to, 778 b
 peace, 144 a, 470 b,
 825 b, 830 a
 to have, 829 b
 to make, 830 a
 son of, 147 a
 peacocks, 863 b
 peak, 501 b
 pearl, 206 b, 682 b, 683 b
 Pedahel, 666 b
 Pedahzar, 666 b
 Pedaiah, 667 a
 pedestal, 14 b, 408 b
 pedigree, 346 b
 pediment, 38 a
 peel, to, 295 a, 688 a,
 738 a
 off, 815 a
 peeling off, 466 a, 746 a
 peg, 236 a
 Pekah, 687 a
 Pekahiah, 687 a
 Pelaiiah, 674 b, 676 a,
 677 a
 Pelatiah, 676 a
 Peleg, 675 a
 Peleth, 677 b
 pelican, 388 a, 720 a
 Pelonite, 677 a
 Pelusium, 584 a
 pen, 471 b, 620 a
 penalty, 197 b, 272 a,
 831 a, 844 a
 to be madeliable, 265 a
 Penates, 875 a
 pendulous, something
 498 b
 to be, 199 a, 300 a
 penetrate, to, 157 b
 Peniel, 683 a
 Peninnah, 683 b
 pens, 520 a
 pensile work, 459 b
 Penuel, 682 a
 penury, 295 b, 411 a
 people, 54 b, 57 b, 162 b,
 274 b, 427 a, 443 a,
 635 a
 one of the same, 37 b
 peoples, 639 b
 Peor, 684 b
 perceive, 113 b, 114 a,
 323 b, 333 b, 335 b
 perennial, 41 b
 to be, 59 a
 Peresh, 693 b

- perfect, 400a, 830a, 867a
 beauty, 471 b
 to, 134 a, 400 a
 to be, 562 b
 perfection, 399 a, 471 b,
 562 b, 864 a
 perfidious, 102 a
 perfidiously, to act,
 101 b, 295 b
 perfidy, 102 a, 494 a
 perforate, to, 281 a,
 304 a, 564 a
 perform, to, 633 a
 performed, to be, 830 a
 perfumer, 780 a
 perhaps, 20 a
 perish, to, 3 a, 3 b, 67 b,
 86 b, 104 b, 123 b,
 166 b, 202 b, 219 a,
 225 b, 252 b, 282 b,
 398 b, 417 a, 428 b,
 460 b, 592 b, 593 a,
 775 a, 865 b, 870 a
 to be ready to, 3 b
 Perizzite, 689 a
 permission, 781 a
 permit, to, 573 a
 pernicious, 41 b
 perpetually, 341 b
 perpetuity, 62 b, 562 b,
 605 b, 612 b, 856 b,
 866 b
 perplex, to, 804 a
 perplexed, to be, 669 a
 perplexing, 108 a
 perplexity, 446 a
 to be in, 362 a
 persecute, to, 366, 719b,
 758 b
 persecution, 507b, 508b,
 513 a
 Persia, 690 b
 Persians, 690 b
 person, 679 b
 a dead, 560 a
 living out of his own
 country, 178 a
 perspicuous, 707 a
 persuade, to, 696 a
 pertinaciously refusing,
 445 a
 perturbation, 756 a
 Perudd, 689 a
 perverse, 432 b, 650 b,
 697 b
 to be, 20a, 368a, 611a
 perverseness, 230 b,
 435 b
 perversity, 611 b, 614 a,
 857 b
 pervert, to, 230 a, 589 b,
 604 b, 611 a, 616 a,
 649 b, 650 b
 perverted, 432 b
 pestilence, 461 a, 730 a
 postle, 632 a
 Pethahiah, 697 a
 Pothor, 696 b
 Pethuel, 696 b
 petition, 91 b, 129 b,
 138 a, 514 a, 799 a
 Petra, 589 b
 petulant, 870 b
 to be, 633 a
 Peulthai, 685 a
 Pharaoh, 691 a
 Pharez, Peres, 692 a
 Pharthar, 691 a
 Philistea, 677 b
 Philistine, 677 b
 Philistines, 678 a
 Phinehas, 673 b
 Phurah, 689 a
 physician, 66 a
 Pibeseth, 673 a
 piece, 103b, 167a, 217a,
 745 a
 cut off, 305 a
 of flesh, 572 a
 pierce, to, 306 a, 555 a,
 566 b, 675 b, 693 a
 through to, 140 a,
 281 a, 323 b, 550 a,
 779 a
 pierced through, 281 b
 piercer, 104 a, 412 b
 piercing through, 412 b
 piercings, 451 b
 piety, 365 a, 703 a
 Pildash, 675 a
 pile, 497 a, 533 b, 654 b,
 770 b
 to, 757 a
 for burning, 450 b
 Pileha, 675 b
 pillar, 501 a, 638 b,
 708 b, 863 a
 pillows, 409 a
 Piltai, 676 a
 pin, 376 a
 pinch, to, 404 b
 pino, 471 b
 a species of, 80 b
 away to, 12 a, 191 a,
 240 b, 398 b, 455 b,
 504 b, 553 b
 to, 183 a, 184 a, 410 b
 to cause to, 455 a
 with longing, to, 401a
 pining, 183b, 196b, 400a
 away, one, 399 a,
 488 a
 with desire, 200 a
 pinion, a, 561 b
 Pinon, 673 b
 pious, 294 b, 702 a,
 723 a
 pip, to, 717 a
 pipe, 280b, 521 a, 543 a,
 610 a
 to, 851 a
 piping, 850 a
 Piram, 687 b
 Pirathan, 691 a
 Pisgah, 683 a
 Pishon, 673 b
 Pispah, 684 a
 pistacia, 113 a
 pit, 100 a, 109 a, 152 b,
 161 b, 163 b, 472 b,
 672 a, 810 a, 814 a,
 814 b, 816 a
 pitch, 178 a, 251b, 411b
 to, 411 a
 a tent, to, 547 a
 pitchers, 529 a
 Pitkom, 697 b
 Pithon, 674 a
 pits, 413 b
 pity, 294 a, 766 a,
 869 a
 to, 266 a, 287 a, 292 b,
 538 a
 place, 96 b, 116 a, 332 a,
 403 b, 460 a, 471 a,
 503 b, 620 b, 638 a,
 653 b, 672 b, 770 a,
 863 b
 a tent, to, 823 a
 of habitation, 179 b
 of union, 259 b
 to, 336 a, 360 a, 361 b,
 370 b, 372 a, 560 b,
 590 b, 786 a, 794 b,
 809 a, 819 b, 846 b,
 854 a
 placed, 562 b
 something, 562 b
 places of refuge, 260 b
 placing, 853 a
 plague, 188a, 448a, 532b,
 782 a
 plain, 138 b, 667 a,
 785 a
 plaister, 321 b, 870 b
 plait, to, 76 a, 383 a,
 402 a, 577 b
 plaits of hair, 464 a
 plan, 211 a, 520 a
 to, 231 b, 361 b
 plane tree, 655 b
 plank, 745 b
 plant, 101a, 404a, 547a,
 752 a, 853 a
 to, 254 b, 853 b
 plantation, 467 b, 547 a,
 688 a
 planted, to be, 547 a,
 561 a
 planting 254 b, 255 a,
 467 b
 plates, thin, 671 a
 platform, 395 a, 447 b,
 494 b, 638 a, 638 b
 play, to, 248 a, 281 b,
 440 a, 707 b, 788 a
 plead a cause, to, 767 b
 pleasant, 286 a, 319 b,
 333 a, 521 b, 554 b,
 651 b
 to be, 319 a, 554 b,
 651 a
 pleasantness, 286a, 522b,
 554 b
 please, to, 846 a
 pleasure, 19 b, 554 b,
 604 b, 609 a, 778 b,
 843 b, 870 b
 pledge, 258 a, 600 b
 652 b
 to, 651 a
 Pleiades, 395 b
 plentifully, 383 a
 plenty, 227b, 471a, 506b,
 783 b
 plot, 216 a
 to, 247 b
 against, to, 186 a
 plough, to, 161 b, 309 a,
 328 b, 666 b, 697 a
 ploughing, 305 a
 plough-share, 94a, 466a
 pluck, to, 76 b, 248 a,
 509 b, 656 a
 away, to, 165 b
 off, to, 76b, 165b, 307a,
 325 a, 325 b, 730 b,
 777 b, 831 a
 out, to, 553 a
 up, to, 575 a, 650 a
 plucking away, 158 a
 plumb-line, 531 a
 plummet, 8 a, 521 a
 plunder, to, 181 b, 841 a
 plunged, to be, 317 b
 Pochereth of Zebaim,
 674 a
 poem, 62 a, 273 b, 462 a,
 473 a, 517 b, 790 a
 poet, 463 b
 poetess, 528 b
 point, 261 b, 564 b, 717 b
 a sharp, 834 b
 of time, 457 a
 out, to, 332 b, 355 a
 to bring to, a, 308 a
 pointed, to be, 26 a
 poise, to, 847 b, 864 a
 poison, 286 b, 752 a
 poisonous, 510 a
 poker, wooden, 18 b
 polish, to, 509 a, 511 a,
 594 a, 733 b
 polished, 493 a, 703 b,
 733 b
 to be, 279 a, 433 a,
 492 b
 pollute, to, 151 b, 250 a,
 539 b, 848 b
 polluted, 151 b
 to be, 151 b, 293 a,
 322 b
 pollution, 322 b, 855 b
 pomegranate, 770 a
 pond, 144 a
 ponder, to, 26 b
 pool, 11 a, 144 a, 152 b
 poor, 5 b, 489 b, 655 b,
 751 b, 763 b, 766 a
 the, 199 b
 to be, 587 a
 to make, 370 b
 poplar, white, 429 b
 poppy, 763 b
 Poratha, 670 a
 port, 499 a
 portent, 24 b, 92 a,
 458 a
 porter, 874 b
 portico, 20 b, 488 b
 portion, 78 b, 257 b,
 284 a, 284 b, 431 a,
 486 a, 488 a, 515 b,
 667 b
 possess, to, 130 a, 295 a,
 370 a, 520 b, 543 a
 possessed, of, 182 a
 possessing, 30 b
 possession, 30 b, 257 b,
 370 b, 460 a, 472 b,
 504 a, 516 b, 520 b,
 735 b
 of nettles, 481 a
 taking, 543 b
 to take, 758 a
 possessor, 2 b 30 b, 130 b
 post, 59 b, 501 a
 posterity, 33 b, 34 a
 posts, 37 b
 pot, 191 a, 191 b, 395 b,
 509 a, 585 a, 689 a,
 732 b
 a great, 28 a
 potash, 575 a
 Potiphar, 668 b
 Potiphara, 668 b
 potsherd, 309 a
 pottage, 240 b, 541 b
 potter, 343 b, 361 b,
 672 a, wheel 8 b,
 potter's clay, 321 b
 ware, 295 a
 workshop, 307 a
 pottery, 307 a
 pouch, 305 a
 pound, to, 9 a, 192 b,
 194 b, 329 a, 384 a,
 421 a, 655 b, 763 a,
 781 a
 pounding, 842 a
 pour, to, 252 b, 361 a,
 553 a, 572 b, 593 a,
 595 b, 706 a, 793 b,
 845 a
 oneself out, to, 763 a
 out, to, 83 b, 136 b,
 241 b, 246 a, 252 b,
 254 a, 353 b, 361 a,
 529 b, 532 b, 653 a,
 669 b, 768 a, 821 a
 over, to, 122 b
 together, to, 123 a
 poured out, to be, 225 a
 something, 458 b
 pouring, 502 a
 out, 83 b
 poverty, 4 b, 489 b, 751 b,
 768 a
 powder, 9 b
 power, 20 a, 21 a, 21 b,
 154 a, 253 a, 275 a,
 295 a, 331 a, 390 a,
 616 b, 873 b
 having, 828 b
 to give, 827 b
 to obtain, 827 b
 powerful, 6 b 13a, 294 b,
 363 a, 447 a, 618 b,
 647 b, 654 a, 305 b,
 806 b, 809 a, 828 a
 to be, 348 b
 ones, 20 a, 828 b
 warrior, 702 a
 powerless, 199 b
 powers, 445 a

- practice, 300 *b*
 practice, to, 209 *b*
 divination, to, 736 *a*
 praise, 245 *b*, 454 *a*,
 816 *b*, 857 *a*
 to, 142 *b*, 143 *b*, 159 *b*,
 226 *a*, 332 *b*, 526 *a*,
 801 *a*, 868 *b*
 praised, to be, 143 *a*,
 226 *b*
 praises, 221 *a*
 praising, 226 *b*
 prate, to, 689 *b*
 pray, to, 418 *b*, 663 *b*,
 676 *b*, 709 *b*
 prayer, 113 *b*, 129 *b*,
 130 *a*, 291 *a*, 514 *a*,
 799 *a*, 861 *a*, 871 *b*
 preaching, 743 *b*
 precede, to, 723 *a*
 precept, 188 *b*, 419 *b*,
 500 *a*, 608 *a*, 687 *a*,
 704 *a*
 precious, 286 *a*, 363 *b*,
 447 *a*, 464 *b*
 ointments, 868 *a*
 stone, 443 *a*
 things, 286 *a*, 363 *b*,
 447 *b*, 464 *b*
 to be, 363 *a*
 preciousness, 363 *b*
 precipitate, to, 368 *a*
 predestined, to be,
 361 *b*
 predict, 357 *b*, 385 *a*
 prediction, 526 *b*
 pre-eminence, 20*a*, 21*a*,
 377 *b*, 461 *a*
 pre-eminent, 376 *b*
 to be, 377 *a*
 prefect, *a*, 562 *b*, 578 *b*
 pregnant, 231 *b*, 578 *a*
 to become, 231*b*, 232*b*
 prematurity, birth, 558 *a*
 preparation, 654 *b*
 prepare, to, 27 *a*, 248 *a*,
 485 *b*, 677 *a*, 684 *b*,
 820 *b*
 prepared, 662 *b*
 to be, 387 *a*, 398 *b*
 presage, to, 385 *a*
 presence, 679 *b*
 of Jehovah, 680 *b*
 present, 39 *a*, 144 *a*,
 371 *b*, 522 *a*, 813 *b*,
 817 *b*, 876 *b*
 to give, 868 *b*
 to be, 63 *b*, 501 *a*
 to, 533 *b*
 presently, 137 *b*, 341 *b*,
 493 *a*, 662 *a*, 743 *a*
 preserve, to, 310*b*, 374*a*,
 514 *b*, 563 *a*, 593 *b*,
 666 *b*, 837 *b*
 preserved, 563 *a*
 preserving of life, 463 *b*
 press, to, 65 *a*, 162 *a*,
 212 *a*, 329 *a*, 437 *a*,
 458 *b*, 493 *b*, 533 *a*,
 544 *b*, 706 *b*, 719 *b*,
 851 *a*
- press down, 18 *b*
 in, 317 *b*
 on, 23 *a*, 190 *b*
 out, 242 *a*
 together, 185 *a*
 upon, to, 291 *b*,
 493 *b*, 621 *b*, 706 *a*,
 720 *a*
 upon any one, 54 *b*
 pressed, to be, 615 *a*,
 719 *b*
 pressing, to be, 270 *a*
 together, 91 *b*, 461 *b*
 pressure, 470 *b*
 pretend, to, 470 *a*
 pretext, 631 *b*
 prevail, to, 156 *a*, 348 *b*
 previously, 325 *a*
 prey, 43 *b*, 110 *a*, 134 *a*,
 315 *b*, 325 *b*, 479 *b*,
 501 *b*, 518 *a*, 519 *a*,
 606 *a*, 708 *a*, 829 *b*
 to, 110 *a*
 price, 363 *b*, 454 *b*, 464 *a*,
 472 *a*, 503 *b*, 504 *b*,
 600 *b*, 667 *a*
 to set *a*, 842 *b*
 prick, to, 564 *b*
 up the ears, 26 *b*
 prickles, 713 *b*
 pride, 150 *b*, 151*a*, 153*a*,
 162 *b*, 238 *b*, 508 *b*,
 604 *a*, 672 *a*, 758 *b*,
 815 *a*
 priest, 385 *a*, 385 *b*
 to be *a*, 385 *a*
 priesthood, 385 *b*
 primogeniture, 119 *b*
 prince, 13 *a*, 516 *a*, 531*b*,
 535 *a*, 541 *b*, 553 *a*,
 569 *b*, 607 *a*, 682 *a*,
 751 *b*, 764 *a*, 794 *a*,
 844 *b*
 to be, 796 *b*
 princes, 480 *b*, 486 *b*,
 596 *a*, 755 *b*, 852 *b*
 princess, 794 *b*
 principal judges, 15 *a*
 prints, 649 *a*
 prison, 109 *a*, 398 *a*,
 399 *a*, 399 *b*, 488 *b*,
 580 *b*, 708 *b*
 to hold in, 68 *a*
 prisoner, 810 *b*
 pristine state, 724 *a*
 privately, 597 *b*
 privilege, 300 *b*, 301 *a*
 probity, 62 *b*, 470 *b*
 procession, 224 *a*, 857 *b*
 proclaim, to, 251*a*, 414*a*,
 530 *a*, 741 *a*
 proclamation, 743 *b*
 procure, to, 107 *b*
 prodigal, 246 *a*, 816 *a*
 prodigy, 458 *a*
 produce, 108 *a*, 182 *a*,
 254 *b*, 327 *a*, 548 *a*,
 600 *b*, 639 *a*, 855 *b*
 to, 138 *b*, 327 *b*, 360 *a*,
 538 *a*, 657 *a*, 719 *a*,
 788 *b*
- produce, by God, 141*a*
 product of labour, 329 *a*
 profanation, 855 *b*
 profane, 278 *a*, 280 *b*,
 281 *b*, 293 *b*
 to, 250 *a*, 281 *a*, 322 *b*
 profaned, to be, 293 *a*
 profess, to, 332 *b*
 profit, 11 *a*, 377 *b*, 419 *a*,
 583 *b*, 855 *b*
 to, 356 *a*, 587 *a*
 to make, 377 *a*
 profligates, 242 *b*
 progeny, 116 *b*, 254 *b*,
 456 *b*, 486 *b*, 506 *b*,
 548 *b*, 549 *a*, 661 *b*,
 717 *a*, 873 *b*
 progress, 224 *a*
 prohibit, to, 305 *b*
 prohibiting, 44 *b*, 68 *b*,
 678 *a*
 project, 466 *a*
 to, 700 *a*
 projection, 37 *b*
 prolong, to, 79 *a*, 516 *b*
 prominence, 37 *b*
 prominent, to be, 129 *b*,
 700 *a*
 promise, 62 *a*, to, 186 *b*
 prompt, 454 *a*, 662 *b*
 to be, 454 *b*, 662 *a*
 promulgate, to, 360 *a*
 prone, to be, 4 *a*
 proof, 247 *b*, 111 *b*, 458 *a*
 prop, 81 *a*, 87 *a*, 490 *b*,
 319 *a*, 575 *a*, 777 *b*
 to, 58 *b*, 83 *b*, 592 *a*,
 801 *a*
 property, 116 *b*, 320 *a*,
 472 *b*, 475 *b*, 497 *b*,
 578 *b*
 prophecy, 526 *b*
 to, 525 *b*
 prophet, 264 *a*, 268 *b*,
 335 *b*, 528 *a*, 750 *b*
 prophetaess, 528 *b*
 propose, to, 679 *b*
 to oneself, to, 247 *b*
 propped, to be, 591 *a*
 prospect, 269 *a*
 prosper, to, 10 *a*, 88 *a*,
 143 *a*, 419 *a*, 660 *b*,
 709 *b*
 prospered, to be, 710 *a*
 prosperity, 273 *b*, 351 *b*,
 389 *b*, 419 *a*, 866 *a*
 prosperous, 273 *a*, 319 *b*
 to be, 274 *a*
 prostitute, 241 *b*
 prostrate, 298 *a*
 to, 217 *a*, 285 *a*, 313 *a*,
 320 *b*, 416 *a*, 545 *b*,
 757 *b*, 813 *b*, 821 *a*
 to be, 297 *b*
 oneself, to, 161*a*, 558*a*
 protect, to, 295 *b*, 296 *a*,
 386 *b*, 404 *b*, 553 *a*,
 586 *a*
 protection, 60 *a*, 133 *b*,
 597 *b*, 616 *b*
 protract, to, 516 *b*
- protuberance, 118 *a*
 proud, 150 *a*, 151 *a*,
 153 *a*, 154 *a*, 158 *b*,
 238 *b*, 339 *a*, 758 *b*,
 799 *a*
 to be, 153 *a*, 156 *b*,
 603 *a*, 660 *b*, 670 *a*,
 672 *a*
 proudly, to act, 217 *b*
 prove, to, 111 *a*, 145 *b*,
 347 *b*, 864 *a*, 552 *b*,
 719 *b*
 provender, to give, 123 *a*
 proverb, 517 *b*
 provide for, to, 357 *a*,
 536 *b*
 province, 451 *a*
 provision, 43 *b*, 708 *a*
 provoke, to, 409 *b*, 511*b*,
 615 *b*, 756 *a*
 provoked to anger, to be,
 250 *b*
 prudence, 108 *a*, 462 *a*,
 620 *a*, 647 *b*, 655 *b*,
 790 *a*, 858 *a*
 prudent, 653 *b*
 teachers, 446 *a*
 to be, 114 *a*, 789 *b*
 prune, to, 160 *a*, 248 *a*,
 454 *a*
 pruning-hook, 462 *a*
 psalm, 531 *b*
 Puhah, 668 *a*, 669 *b*
 public thanksgivings,
 224 *a*
 publish, to, 529 *b*
 pudenda, 653 *b*, 732 *b*
 Puhites, 670 *b*
 Pul, 669 *a*
 pull, to, 325 *b*, 583 *a*,
 656 *a*
 away, to, 563 *a*
 down, to, 232 *a*, 365 *b*
 off, to, 283 *a*
 out, to, 563 *a*
 up, to, 553 *b*, 596 *a*
 puncture, to, 304 *a*
 punish, to, 137 *a*, 197 *a*,
 348 *a*, 844 *a*
 punished, to be, 86 *b*,
 335 *a*, 686 *b*
 punishment, 137*b*, 687*a*,
 844 *b*, 858 *b*, 859 *a*
 Punites, 669 *a*
 Punon, 669 *a*
 purchase, 504 *a*, 735 *b*
 pure, 138*a*, 244*a*, 564*a*,
 565 *a*, 670 *b*, 722 *b*
 to be, 244 *a*, 565 *a*,
 725 *a*
 to become, 318 *a*
 purge, to, 192 *a*, 383 *a*,
 429 *a*, 702 *b*, 719 *b*,
 843 *b*
 oneself, to, 145 *b*
 purification, 318*b*, 508*b*,
 868 *a*
 purified, 670 *b*, 719 *b*
 purify, to, 252 *b*, 318 *b*,
 725 *b*
 oneself, to, 271 *b*
- purity, 104 *a*, 138 *i*,
 141 *a*, 244 *a*, 318 *a*,
 318 *b*, 565 *b*
 purple, 76 *a*
 cloths, 76 *b*
 purpose, 211 *a*, 247 *b*,
 356 *b*, 495 *b*, 496 *b*,
 600 *b*, 701 *a*
 to, 202*a*, 247*a*, 661*a*,
 pursu, 305 *a*, 350 *a*,
 395 *b*, 720 *b*
 pursue, to, 758 *b*
 pursuit, 296 *b*,
 push, 195 *b*
 to, 177 *a*, 195 *a*,
 217 *a*, 531 *a*, 532 *b*,
 719 *a*
 pustule, 9 *a*
 Put, Phut, 668 *b*
 put, to, 336 *a*, 360 *a*,
 360 *b*, 560 *b*, 573 *b*,
 770 *a*, 786 *a*, 809 *b*,
 813 *a*, 819 *b*, 846 *b*
 away, to, 534 *b*, 607*b*
 back, to be, 181 *a*
 forth, to, 360 *a*, 788*b*
 in, to, 633 *b*
 in, to be, 107 *b*
 in bonds, to, 68 *a*
 in motion, to, 220 *a*,
 228 *a*
 in order, to, 654 *b*
 into shape, to, 250 *a*
 off, to, 571 *a*, 694 *b*
 on, to, 70 *a*, 407 *a*,
 413 *a*, 430 *a*
 out, to, 382 *a*
 to flight, 110 *b*
 to shame, 400 *b*
 together, 819 *b*
 Putiel, 668 *b*
 putridity, 502 *b*
 putrify, to cause to, 529
 putting aside, 241 *b*
 on, 70 *a*
- Q
- quadrupeds, 105 *a*
 quail, *a*, 790 *b*
 quake, to, 756 *a*, 773 *a*
 quantity, large enough,
 195 *b*
 quarrel, 789 *a*
 to, 173 *b*, 561 *b*
 quarries, stone, 683 *b*
 quarry, 490 *a*
 quarter of the heaven,
 664 *a*
 queen, 154 *b*, 478 *b*,
 479 *a*, 805 *a*
 quench thirst, to, 633 *a*
 quenched, to be, 382 *a*
 question, 799 *a*
 to, 798 *b*
 quick, 267 *b*
 to be, 454 *a*
 quickly, 105 *a*, 434 *b*,
 493 *a*, 732 *a*
 quiet, 203*a*, 305*a*, 739*a*,
 757 *b*, 847 *b*
 to, 529 *a*

quiet, to be, 202*b*, 203*a*,
312 *a*, 588 *a*, 799 *a*,
810 *b*
domicile, 735 *b*
to have, 847 *b*
to make one hold
one's, 309 *b*
quietness, 203 *a*
quilt, 791 *b*
quilts, 490 *b*
quit, 565 *b*
quite, 42 *a*, 69 *a*, 70 *b*
quiver, 87 *a*, 865 *a*
to, 792 *b*

R

Ramah, 774 *b*
Raamah, 774 *a*
Raames, 774 *b*
Rabbah, 754 *b*
Rabbath, 754 *b*
Rabbith, 754 *b*
Rabshakeh, 755 *b*
race, 255 *a*, 346*b*, 508*b*
races, 859 *a*
Rachal, 769 *a*
Rachel, 765 *b*
Raddai, 758 *a*
radiate, to, 744 *b*
radiating, 209 *a*
raft, 603 *b*
rafts, 188 *b*, 777 *b*
rage, 250 *b*, 251 *a*
to, 228*a*, 369*a*, 757*b*,
758 *b*, 774 *a*
ragged, 653 *b*
raging, 756 *a*, 774 *b*
raga, 122 *a*, 476 *b*
Raguel, 773 *b*
Rahab, 758 *b*, 764 *b*
Raham, 766 *a*
Rahel, 765 *b*
rail, to, 668 *b*
rain, 108*a*, 182*b*, 467*b*,
579 *b*
to, 182 *b*, 467 *b*
the latter, 479 *b*
rainbow, 748 *b*
raise, to, 252 *a*, 578 *a*,
728 *a*, 761 *b*
up, to, 252 *a*, 615 *a*
Rakkath, 781 *a*
Rakkon, 780 *a*
ram, 20 *a*, 37 *b*, 199 *a*,
769 *b*
a great, 37 *a*
Ramah, 770 *a*
Ramath, 751 *b*
ramble, to, 759 *a*
Rameses, 774 *b*
Ramiah, 770 *b*
Ramoth, 751 *a*, 770 *b*
rampart, 475 *b*, 491 *b*
rancid, to be, 249 *b*
to become, 239 *b*
range, to, 812 *b*
ranging in order, 186 *a*,
497 *a*
rank, 785 *a*
rankless creature, 622*a*
Rapha, 775 *b*

Raphael, 776 *b*
Raphah, 777 *a*
Raphu, 777 *a*
rapid course of a horse,
190 *b*
rapine, 102 *a*, 134 *a*,
166 *a*, 692 *a*
rare, 363 *b*
to make, 363 *b*
rash, 454 *b*
rashly, 292 *b*, 768 *a*
to take his part, 217*b*
uttered something,
446 *b*
rat, 397 *a*
ration, 78 *b*
rattle, to, 771 *b*
raven, 652 *a*
ravin, to, 315 *b*, 701 *a*
ravished, to be, 805 *a*,
821 *a*
raw, 273 *a*, 523 *a*
razor, 459 *b*, 871 *a*
reach, to, 499 *b*
across, to, 140 *b*
out, to, 700 *b*
to, to, 466 *b*
unto, to, 531 *b*
read aloud, to, 740 *b*
reading, 504 *b*
ready, 371*b*, 535*a*, 662*b*
to be, 534 *a*, 561 *a*,
662 *a*
to make, 485 *b*
prepared, 283 *a*
prepared for war, to
be, 283 *a*
there is, 39 *a*
there is not, 39 *a*
Reaia, 750 *b*
Reaiah, 750 *b*
reap, to, 739 *a*
reaping hook, 448 *a*
rear, 29 *b*, 368 *b*, 649 *a*
reason, 173 *a*, 188 *b*,
311 *b*, 323 *b*
reasons, 18 *b*
Rebah, 755 *a*
Rebecca, 755 *b*
rebel, 595 *a*, 809 *a*
rebellion, 91 *b*, 507 *a*,
695 *a*
rebellious, 507 *b*, 595 *a*,
809 *a*
to be, 505 *b*, 507 *a*
rebuild, to, 128 *a*, 270 *a*
rebuke, 177*a*, 448*b*, 858*b*
to, 380 *b*
recall to mind, 661 *a*
recalled to mind, to be,
244 *b*
recede, to, 533 *a*
receive, to, 67 *b*, 442 *a*,
499 *a*, 568 *b*, 721 *a*,
732 *b*
an inheritance, to,
370 *a*
as a loan, to, 432 *b*
as a possession, or in-
heritance, to, 543 *a*
glad tidings, to, 146*b*

received, to be, 67 *b*
receiving, 503 *b*
Rechab, 763 *b*
Rechah, 769 *a*
recitation, 504 *b*
recite, to, 740 *b*
reckon, to, 409 *a*, lost, 3*b*
reckoned, to be, 311 *a*
recline, to, 755 *a*, 842 *b*
recognise, to, 551 *a*
recollect, to, 244 *a*
recompense, 174*b*, 866*b*
to, 830 *a*
record, 199 *a*
recount, to, 594 *a*
recover, to, 283 *a*
health, to, 274 *a*
rectitude, 702 *b*, 703 *a*
red, 13 *b*, 14 *a*, 852 *b*
to be, 13 *a*, 289 *a*
chalk, 794 *b*
reddish, 796 *b*
to be, 796 *a*
redeem, to, 151 *a*, 666*b*
redemption, 150*b*, 152*a*,
412 *a*
price of, 412 *a*, 666 *b*
the right of, 152 *a*
redness, 13 *b*, 852 *b*
reduced to poverty, to
be, 370 *b*
redundance, 593 *b*
redundancy of honey,
357 *b*
redundant, 344 *a*, 595 *b*
to be, 377 *a*, 609 *a*,
691 *b*, 793 *b*
reed, 4 *a*, 11 *a*, 581 *b*,
610 *a*, 735 *a*
(a measuring), 735 *b*
reeds, 29 *a*
reedy place, 11 *a*
reel, to, 177 *b*, 260 *b*,
418 *b*, 804 *b*
Reelaiah, 774 *a*
reeling, 774 *a*, 874 *b*
refine, to, 252 *b*
refractory, 445 *a*, 595 *a*,
596 *a*
refresh, to, 23 *a*, 591 *a*
refreshed, 71 *a*
refreshing, 505 *a*, 510 *b*
refreshment, 273*b*, 713*b*
refuge, 294*b*, 465*b*, 486*b*,
491 *a*, 492 *b*, 616 *b*
to take, 294 *a*
refuse, 551 *b*
to, 4 *a*, 74 *a*, 445 *a*,
453 *b*, 537 *b*
refutation, 496 *b*
regard, to, 678 *b*
as a thing understood,
to, 114 *a*
with disgust, to, 239*b*
regarded, to be, 836 *a*
Regem, 757 *a*
Regem-melech, 727 *a*
region, 14 *a*, 96 *b*, 149 *b*,
172 *a*, 257 *b*, 664 *a*
on the other side,
603 *a*

region, sterile, 652 *b*
regulate, to, 197 *a*
Rehabiah, 765 *a*
Rehob, 764 *b*
Rehoboan, 765 *a*
Rehoboth, 764 *b*
Rehum, 765 *a*
Rei, 774 *a*
reign, to, 477 *b*, 533 *a*
reins, 321 *a*, 400 *a*
reject, to, 130 *a*, 176 *b*,
249 *b*, 445 *a*,
525 *a*
rejoice, to, 163 *a*, 169 *a*,
327 *b*, 615 *b*, 632 *a*,
634 *b*, 635 *a*, 787 *b*,
791 *a*
rejoicing, 169 *a*, 216 *a*,
221 *a*, 633 *a*, 791 *b*,
874 *a*
Rekem, 780 *b*
rekindled, 71 *a*
relations (by blood),
799 *b*
relationship, 2 *b*, 152 *a*
relative, 27 *b*
relaxation, 759 *b*, 761 *b*
relaxing, 770 *b*
release, 834 *a*
religion, 210 *b*
remain, to, 193 *b*, 346 *a*,
372 *a*, 377 *a*, 539 *a*,
609 *b*, 637 *a*, 727 *b*,
799 *b*
remainder, 344 *a*, 377 *a*,
377 *b*
remaining, 47 *a*
part, 800 *a*
Remaliah, 770 *b*
remark, to, 114 *a*
remedy, 511 *a*, 868 *a*
remember, to, 199 *a*,
202 *a*, 244 *a*
remembrance, 245 *b*
Remeth, 771 *b*
remission, 230 *a*, 834 *a*
remissness, 777 *b*
remit, to, 547 *b*, 690 *b*,
834 *a*
Remmon, 770 *a*
remnant, 799 *b*
remote, 765 *a*
regions, 369 *a*
time, 634 *a*
to be, 766 *b*
remoteness, 223 *b*
remove, to, 133 *a*, 161 *a*,
223 *b*, 241 *b*, 242 *b*,
355 *b*, 417 *b*, 460 *a*,
534 *b*, 552 *b*, 553 *b*,
569 *b*, 582 *b*, 603 *b*,
607 *b*, 679 *a*, 741 *b*,
766 *b*, 804 *a*
away, to, 663 *b*
removed, 582 *a*
to be, 215 *b*, 223 *b*,
329 *a*, 663 *a*
removing, 678 *a*
away, 489 *a*
remuneration, 830 *b*
rend, to, 136 *a*, 571 *b*

rend, to, 685 *b*, 690 *a*,
692 *a*, 745 *a*, 841 *b*
render, to, 808 *b*
illustrious, to, 381 *b*
stinking, to, 250 *a*
rendered, to be, 809 *b*
rending abroad, 690 *a*
renew, to, 263 *a*, 808 *a*
rent, to be, 136 *a*
repair, to, 283 *a*, 264 *a*,
270 *a*, 776 *a*
repay, to, 175 *a*
repeat, to, 610 *a*, 839 *b*,
840 *b*
repeatedly, 610 *b*
repeating, 610 *b*
a, 839 *b*
repel, to, 206 *b*, 217 *a*,
546 *b*, 766 *b*
repent, to, 809 *a*, 858 *a*
repentance, 544 *b*
Rephah, 777 *a*
Rephaiah, 777 *b*
Rephaim, 776 *b*
Rephaites, 776 *b*
Rephidim, 777 *b*
repine, to, 757 *a*
reply, 496 *b*, 876 *a*
to, 642 *a*
report, 836 *b*
repose, 486 *b*
reproach, 158 *b*, 29*a*,
307 *b*, 400 *b*, 525 *a*,
to, 160 *b*, 307 *a*, 400 *b*
reproached, to be, 210*a*
reproof, 177 *a*
reprove, to, 177 *a*, 380 *b*
reprover, 353 *b*
reptile, 771 *a*, 850 *b*
request, 91 *b*, 799 *a*
to, 129 *b*, 798 *b*
require, to, 138 *a*
required, to be, 210 *a*
requite, to, 830 *a*
rescue, to, 477 *a*
resemble, to, 809 *b*
Reeen, 772 *a*
reserve, for any one to,
74 *a*
to, 837 *b*
reserved, to be, 310 *b*
reservoir, 10 *b*, 152 *b*,
171 *a*
Resheph, 782 *a*
reside, to, 589 *a*
residence, 237 *b*
residue, 377 *b*, 799 *b*
resist, to, 508*a*, 589*a*, 743*b*
resisting, 873 *a*
respect of persons, 512*b*
respite, 761 *b*
rest, 184 *a*, 203 *a*, 229 *b*,
377 *a*, 377 *b*, 486 *b*,
507 *a*, 539 *b*, 545 *b*,
588 *a*, 668 *a*, 799 *b*,
818 *a*, 847 *b*
to, 202 *b*, 312 *a*, 538*a*,
613 *b*, 757 *b*, 804 *a*,
823 *a*, 847 *b*
on one's arm, to, 353*a*
to cause to, 539*a*

- rest from, to, 112 b
upon, to, 590 b, 591 a,
778 a, 842 a
resting, 757 b
restore, to, 60 a, 128 a,
263 a, 270 a, 610 b,
808 a, 830 a
life, to, 274 a
restored, to be, 809 a, 873 a
restrain, 487 b
to, 134 b, 260 a, 310 b,
384 b, 397 b, 462 b,
537 b, 716 b
by rule, to, 648 b
oneself, to, 72 a
restrained, to be, 134 b,
310 b
restraint, 135 b, 496 b,
648 b
results, 855 b
retard, to, 32 b, 79 b,
649 a
retribution, 174 b, 825 b,
830 b, 846 b
return, 809 a, 817 b,
876 a
to, 18 a, 610 a, 808 a,
808 b, 857 b
Reu, 773 b
Reuben, 750 b
Reuel, 773 b
Reumah, 750 b
reveal, to, 170 b
revelation, 23 b, 269 a,
608 a
revelations, 23 b
revenge, to, 565 b
revenged, to be, 544 a
reverence, 303 a, 365 a,
459 a
to, 364 a, 364 b
reversing, 364 b
reverse, 230 b
the, 230 b
review, to, 486 a, 686 a
revile, to, 160 b
revive, to, 274 a
to cause to, 282 b
reviving, 273 a
revoke, to, 808 b
revolve, to, 605 a, 677 b,
717 b
reward, 956, 464 a, 513 a,
649 b, 830 b
of good news, 146 a
to, 808 b
to receive a, 830 a
Rezepeh, 779 a
Rezia, 779 a
Rezin, 779 a
Rezon, 764 a
Rhodians, 758 a
rib, 635 a, 711 a
Ribai, 767 b
Riblah, 755 a
rich, 210 b, 462 b, 660 a,
811 a
to be, 220 a, 660 b, 810 a
riches, 21 a, 220 a, 227 b,
275 a, 295 a, 329 a,
377 b, 382 a, 390 a,
riches, 551 a, 661 a, 664 b,
687 a, 811 a
their, 227 a
ricinus, 731 b
ride, to, 768 b
riders, 768 b
riding, 769 a
right, 197 b, 300 b, 301 a,
351 b, 520 a, 550 b,
676 a, 703 a
hand, to use the, 352 a
on the, 863 a
shewing the, 858 b
side, 351 a
to be, 88 a, 419 a, 702 a
to go to the, 352 a
righteous, 375 b, 701 b
to be, 702 a, 702 b
to declare, 702 b
to render, 702 b
righteousness, 703 a
rightly, 15 a, 347 a, 402 b,
702 a
to dispose, 873 a
to do, 347 a
rim, 152 a
Rimmon, 770 a
Rimmon-perez, 770 a
ring, 172 a, 264 a, 271 a,
318 a, 542 a, 605 a
ringlets, 759 a
Rinnah, 771 b
ripe late, to be, 442 b
ripen, 175 a
to, 147 a
ripened, to be, 147 a
Riphath, 197 b, 768 a
ripped up, to be, 136 a
rise, to, 253 b, 359 b,
761 b
above, to, 356 a
up, to, 162 a, 387 a,
728 a
rises up, one who, 873 a
rising of light, 254 a
up, a, 731 a
Rissah, 772 a
rite, 518 b
Rithmah, 782 b
rival, to, 303 b, 719 b
river, 18 b, 168 b, 326 a,
326 b, 327 b, 340 b,
350 b, 537 a, 537 b,
543 b, 674 b, 675 a
Rizpah, 779 a
roar, to, 555 a, 774 a,
797 b, 814 b
roaring, 806, 537 a, 797 b
roast, to, 709 b, 732 b
roasted, 710 a
robber, 225 b, 315 b
robbery, 166 a
robe, a long, 864 b
robust, 19 b, 37 b, 71 a,
274 b, 647 b, 747 b
to be, 18 b, 355 b, 726 b
to become, 282 a
to make, 156 a
rock, 8 a, 42 a, 320 b,
410 a, 513 a, 589 b,
706 b, 718 a, 839 a
rod, 174 b, 273 a, 504 a,
801 a
roe, 74 b
roe-buck, 74 b
Rogelim, 756 b
Rohgah, 759 a
roll, to, 7 a, 20 a, 26 a, 52 b,
172 a, 605 a, 605 b,
677 b
down, to, 172 b
off, to, 26 a
oneself, to, 710 b
oneself on, to, 230 b
rapidly, to, 507 a
together, 7 a, 173 a, 320 a
up, to, 7 a, 620 a, 714 a
rolled down, 710 b
rolling, 108 a, 172 a,
173 a, 676 b
Romanti-esser, 771 a
roof (of a house), 157 a
root, 650 a, 851 a
out, to, 650 a, 851 b
to take, 851 b
up, to, 650 a
rope, 257 b, 264 b, 377 a,
566 b, 604 b, 726 b,
872 b
Roeh, 752 b
rot, to, 604 b, 780 a
rough, 173 b, 180 a,
792 a
to be, 178 b, 306 b, 718 a
soil, 179 b
sounds in the throat,
to produce, 181 a
roughness, 179 b
round, 605 a
about, 129 a, 488 b
heap of wood, 194 a
to be, 48 a, 526, 238 a,
721 b, 785 a
to go, 576 b, 580 a,
812 a
to make, 238 a
roundness, 580 a, 676 b
roust, to, 421 b
an enemy, to, 390 a
the rear of an army,
to, 248 b
row, 320 b, 654 b, 787 b,
860 a
royal edict, 323 b
rub, to, 209 a, 278 a,
609 a, 511 a, 815 a
off, to, 296 a
over, to, 463 a
to pieces, to, 768 a
rubbing, 765 a
ruby, 384 a
ruddy, 13 b, 665 a
to be, 13 a
ruin, 36 b, 305 b, 219 b,
450 b, 466 b, 473 a,
498 b
to, 816 a
ruins, 169 b, 302 b, 493 b,
498 b, 514 b, 621 b,
772 a, 798 a, 807 b
rule, 480 b, 515 b, 689 a,
726 b, 828 a, 860 b
rule, to, 186 a, 197 a, 259 b,
517 a, 533 a, 648 b,
809 a, 827 b, 844 a
to cause to, 827 b
over, to, 758 a
ruler, 531 b, 828 b
Rumah, 762 b
ruminate, to, 181 a
rumination, 179 a
rumour, 727 b, 834 a,
836 b
run, to, 344 b, 357 a,
416 a, 541 b, 592 a,
688 b, 692 b, 759 a,
763 a, 778 a, 811 b,
(as a sore), to, 327 a
swiftly, to, 687 b
up, to, 849 a
runner, 778 a
runners, 763 a
running about, 520 b
rupture, 691 b
rush, 11 a, 581 b
to, 592 a, 666 b, 817 a
headlong, to, 219 a
on, to, 723 b
upon, to, 233 b, 558 a,
592 b, 694 b
violently upon, to,
621 b
rushes, rope of, 11 a
rushing, 80 b
Russians, 752 a
rust, 278 a
rut, 491 b
Ruth, 763 b
S
sabbath, 804 b
Sabaeans, 800 a
Sabtah, 578 b
Sabtechah, 578 b
Sacar, 790 b
sack, 718 a, 794 a
sackcloth, 794 a
sacred, to be, 725 a
scribes, 304 b
sacrifice, 83 b, 86 b,
184 b, 238 a, 487 a,
742 a
for sin, 272 a, 272 b
to, 184 b, 238 a
sad, 11 a, 353 a, 380 b,
505 a, 595 a, 772 b
to be, 58 b, 65 a,
192 a, 251 a, 328 b,
380 b, 605 b
to make, 279 b
saddle, to, 259 b
sadness, 280 b, 312 b,
480 b, 508 a, 510 a,
772 b, 858 a
safe, 373 a, 825 a, 829 b,
830 b, 867 a
to be, 824 b
and sound, to con-
tinue, 274 a
to keep, 829 b, 837 b
safety, 374 b, 825 a,
866 a
to set in, 676 a
sagacious, 277 b
sail, 499 a
sailor, 258 a, 476 b
Salathiel, 799 a
Salcab, 588 b
sale, 480 a
something for, 471 a
Salem, 830 b
saliva, 768 a
Sallai, 588 b
Sallu, 588 b
Salmah, 790 b
Salmon, 710 b, 796 b
salt, 476 b
to, 476 b
to eat, 476 b
land, 476 b
salted, 287 a
salute, to, 143 a, 825 a
salvation, 220 b, 374 b,
717 a
salvations, 460 b
Samaria, 838 b
sambuca, 783 a
same, the, 28 b, 29 a
Samlah, 791 b
Samson, 839 a
Samuel, 833 b
Sanballat, 591 b
sanctuary, 503 a, 735 b
sand, 265 b
sandal, 554 b
wood, red, 53 a
sand-piper, 65 b
sandy country, 449 b
soil, 147 a
Sansannah, 591 b
sap, 251 b
Saph, 592 b
sapphire, 593 b
Saraballaz, 595 a
Saraechim, 795 b
Sarah, 795 a
Sarai, 795 a
Saraph, 796 a
sardius, 14 a
sardonyx, 807 a
Sargon, 595 a
Satan, 122 b, 788 a
satiare, to, 759 b
satiated, 783 b
to be, 210 b, 783 a
satiety, 783 b
satire, 485 b, 531 b
satisfaction, 778 b
satisfied, to be, 759 b,
783 a
satisfy, to, 778 b
satrap, 324 a
satrapa, 34 a
Saturn, 395 a
satyra, 792 a
Saul, 798 a
savage, 42 b
save, 241 b
to, 514 b
saw, 449 a, 513 a
to, 181 a, 569 b, 757
say, to, 60 b
and do, to, 679 a
saying, a sharp, 841 a

- scab, 178 *a*, 350 *a*, 490 *b*,
 574 *b*, 593 *a*, 718 *a*
 scabby, 178 *b*
 to be, 718 *a*
 scaffold, 395 *a*, 638 *b*
 scale, 746 *a*
 to, 295 *a*, 814 *b*
 scales, 444 *b*
 scaling off, 746 *a*
 scall, 574 *b*
 scarcely, 43 *a*
 scarlet, 82 *a*
 clothed in, 865 *b*
 deep, 840 *b*
 scatter, to, 104 *a*, 110 *b*,
 139 *b*, 209 *a*, 253 *a*,
 254 *a*, 255 *a*, 255 *b*,
 541 *a*, 558 *b*, 562 *b*,
 592 *b*, 669 *b*, 688 *a*,
 689 *b*, 691 *b*
 those that, 462 *a*
 scattered, to be, 226 *b*
 scent, 767 *b*
 sceptic, 592 *a*
 sceptre, 301 *a*, 467 *a*,
 801 *a*, 849 *b*
 scoff, to, 870 *b*
 at, to, 733 *b*
 scorch, to, 806 *b*, 813 *a*
 scorched, 732 *b*
 to be, 386 *a*
 scoria, 580 *b*, 584 *a*
 scorn, 693 *a*
 scorn, 307 *b*, 513 *a*, 733 *b*,
 788 *a*
 to, 307 *a*, 733 *b*
 life, to, 307 *a*
 scorpion, 650 *a*
 scourge, 650 *a*, 719 *a*,
 810 *b*, 816 *b*, 818 *a*
 scrape, to, 67 *a*, 178 *a*,
 178 *b*, 180 *b*, 181 *a*,
 306 *b*, 583 *a*, 592 *b*,
 593 *b*, 738 *a*, 843 *b*,
 846 *a*
 off, to, 296 *a*, 737 *b*
 the beard, to, 196 *b*
 together, to, 11 *a*, 67 *a*
 scratch, to, 169 *b*, 178 *a*,
 178 *b*, 180 *b*, 306 *b*,
 593 *b*, 718 *a*, 843 *b*,
 846 *a*
 scribe, 594 *a*
 sculpture, 504 *a*, 696 *b*
 to, 733 *b*
 scurf, 490 *b*, 593 *a*
 scurvy, 178 *a*
 sea, 350 *b*, 351 *a*, 476 *b*,
 857 *a*
 sea-coast, 258 *a*, 463 *b*
 sea-purslain, 476 *a*
 sea-weed, 581 *b*, 668 *b*
 seal, 268 *a*, 315 *a*,
 318 *a*
 to, 314 *b*, 315 *a*, 317 *b*
 up, to, 314 *b*
 seal-ring, 268 *a*
 search, to, 137 *a*, 137 *b*,
 301 *a*
 for, to, 137 *a*, 297 *b*,
 701 *b*
 search out to, 109 *a*,
 111 *a*, 145 *b*, 297 *a*,
 301 *b*, 860 *a*
 searching, 301 *b*
 out, 376 *b*
 that which is known
 by, 465 *b*
 season, to, 291 *b*, 401 *b*,
 780 *a*
 seasonable, to be, 120 *a*
 seat, 407 *a*, 460 *a*, 524 *b*,
 538 *b*, 804 *b*, low *8b*,
 seats set round, 488 *b*
 Seba, 576 *a*
 Secacah, 586 *b*
 Sechu, 789 *b*
 second, 518 *b*, 840 *b*,
 869 *b*
 time, *a*, 841 *a*
 secret, 301 *b*, 580 *b*,
 597 *b*, 763 *b*
 arts, 433 *a*
 secretly, to do, 295 *b*,
 433 *a*
 section, 149 *b*
 secure, 825 *a*, 867 *a*
 to be, 112 *b*, 824 *b*
 to make, 829 *b*
 securities, 112 *b*
 security, 58 *a*, 112 *b*,
 446 *b*, 652 *b*, 871 *a*
 sedition, to move, 507 *a*
 seduce, to, 535 *a*,
 570 *a*
 to fornication, to,
 249 *b*
 to sin, to, 271 *b*
 to vanity, to, 214 *b*
 seductions, 450 *b*
 sedulous, 304 *a*
 see, to, 268 *a*, 268 *b*,
 333 *b*, 538 *a*, 748 *b*,
 805 *a*
 about, to, 334 *b*
 seed, 254 *b*
 time, 254 *b*
 seeing, 687 *a*, 750 *a*,
 750 *b*
 seek, to, 129 *b*, 138 *a*,
 209 *b*, 806 *b*, 815 *b*
 by feeling, to, 183 *a*
 for, to, 137 *b*, 747 *b*
 for prey, to, 320 *b*
 from any one, to,
 138 *a*, 309 *b*
 occasion, to, 63 *b*
 the face of God, to,
 137 *b*
 seeking, 209 *b*
 seemly, 524 *b*
 to be, 326 *a*
 see, 268 *b*, 750 *b*
 Seir, 792 *b*
 Seirath, 792 *b*
 seize, to, 30 *a*, 273 *a*,
 314 *a*, 315 *b*, 656 *a*,
 734 *a*
 Selah, 589 *b*, 827 *a*
 select, to, 103 *b*, 111 *b*,
 145 *a*, 564 *b*
 selected, to be, 103 *b*
 Seled, 587 *b*
 self, 92 *a*
 sell, to, 465 *b*, 472 *b*
 Semachiah, 591 *a*
 semen virile, 254 *b*
 seminis fluxus, 254 *a*
 Senaah, 591 *a*
 Sennacherib, 591 *b*
 Senah, 591 *b*
 send, to, 825 *b*, 827 *a*
 after, to, 441 *b*
 away, to, 547 *b*
 down, to, 365 *b*
 forth, to, 320 *b*
 out, to, 826 *a*
 sending, 518 *a*
 Senir, 792 *a*
 sent, one, 475 *a*
 sentence, 167 *a*, 323 *b*,
 512 *a*, 517 *b*, 696 *a*,
 783 *a*
 sententious expression,
 273 *b*
 separate, to, 74 *a*, 103 *a*,
 113 *b*, 145 *a*, 179 *b*,
 417 *b*, 458 *b*, 491 *a*,
 564 *a*, 564 *b*, 666 *b*,
 674 *a*, 675 *a*, 682 *b*,
 688 *a*, 690 *a*, 693 *a*,
 694 *b*
 oneself, to, 542 *a*
 out, to, 574 *b*
 separated, 310 *b*
 to be, 166 *b*, 462 *a*
 separately, 102 *b*, 103 *a*
 separation, 102 *b*, 103 *a*
 separations, 446 *a*
 Sephar, 594 *b*
 Sepharad, 594 *b*
 Sepharvaim, 594 *b*
 sepulchral heap, 159 *a*
 mound, 125 *b*
 sepulchre, 109 *a*, 116 *a*,
 721 *a*, 722 *a*, 816 *a*
 sepulture, 721 *a*
 Serah, 795 *a*
 Seraiah, 795 *a*
 Sered, 595 *a*
 serene, 707 *a*
 serenity, 141 *a*
 series, 787 *b*
 serpent, 243 *a*, 433 *b*,
 545 *a*, 869 *b*
 serpents, great, 868 *b*
 winged, 796 *a*
 Serug, 795 *a*
 servant, 556 *a*, 599 *a*,
 600 *a*, 646 *b*, 851 *b*
 servants, to have many,
 313 *a*
 serve, to, 217 *a*, 598 *a*,
 640 *b*, 675 *b*, 851 *b*
 service, 475 *a*, 600 *a*,
 675 *b*
 servitude, 600 *b*
 set, to, 18 *a*, 71 *a*, 154 *b*,
 336 *a*, 353 *a*, 360 *a*,
 360 *b*, 361 *b*, 370 *b*,
 560 *b*, 633 *b*, 651 *a*,
 669 *a*, 786 *a*, 809 *a*,
 809 *b*, 819 *b*, 854 *a*
 set, to be, 355 *b*, 539 *b*,
 637 *b*, 873 *a*
 a seal upon, to,
 314 *b*
 an ambush, to, 75 *a*
 bounds to anything,
 to, 154 *b*
 lown, to, 539 *a*
 free, to, 283 *a*, 666 *b*,
 667 *a*
 free, to be, 663 *a*
 in order, to, 609 *b*,
 794 *b*
 on fire, 362 *a*
 oneself down, to,
 291 *a*, 538 *b*
 oneself, up to, 610 *b*
 over, 562 *b*
 something, 59 *b*
 time, 248 *a*, 457 *a*
 up, to, 386 *b*, 704 *b*,
 706 *a*, 728 *a*, 864 *b*
 Seth, 852 *b*
 Sethur, 596 *b*
 setting, 853 *a*
 in a row, 186 *a*
 of gems, 475 *a*
 (of the sun), 494 *b*
 settings, 514 *a*
 settle down, to, 853 *b*
 seven, 236 *a*, 802 *b*,
 803 *a*
 times, 803 *a*
 seven-fold, 803 *a*
 seventeen, 802 *b*
 seventy, 597 *a*, 803 *a*
 sever, to, 145 *a*
 severe, 299 *a*
 severity, his, 875 *b*
 sew, to, 264 *a*, 872 *a*
 together, to, 264 *a*,
 324 *a*, 775 *b*
 up, to, 322 *a*
 sexual desire, 870 *b*
 intercourse, to have,
 346 *a*
 Shaalabbin, 842 *a*
 Shaalbin, 842 *a*
 Shaalim, 842 *a*
 Shaaph, 842 *b*
 Shaaraim, 843 *b*
 Shaashgaz, 843 *b*
 Shabbethai, 804 *b*
 Shackai, 821 *b*
 shaded, to be, 710 *b*
 shades, 698 *b*
 shadow, 133 *b*, 709 *b*
 of death, 711 *a*
 Shadrach, 807 *a*
 shady place, 500 *b*
 shaggy, to be, 411 *a*
 Shahraraim, 815 *b*
 Shahazimah, 815 *a*
 shake, to, 241 *b*, 246 *a*,
 302 *b*, 455 *b*, 465 *b*,
 539 *b*, 540 *b*, 555 *a*,
 692 *b*, 733 *b*
 down, to, 574 *b*
 forth, to, 541 *a*
 off, to, 555 *a*, 574 *b*
 out, to, 246 *a*, 555 *a*
 shake the hand, to,
 541 *a*
 shaken, to be, 241 *b*
 540 *b*, 592 *a*, 763 *a*,
 775 *b*
 shaking, 177 *b*, 250 *a*,
 869 *a*
 of the head, 486 *a*
 off, *a*, 566 *b*
 Shalisha, 831 *b*
 Shallecheth, 829 *b*
 Shallum, 825 *b*, 830 *b*
 Shalmal, 790 *b*, 831 *a*
 Shalman, 831 *a*
 Shalmanezzer, 831 *a*
 Shama, 836 *b*
 Shamar, 838 *a*
 shame, 109 *b*, 147 *b*,
 400 *b*, 529 *b*, 653 *b*,
 732 *b*
 a man of, 41 *a*
 to put any one to,
 109 *b*
 to put to, 293 *b*, 297 *a*,
 316 *b*, 328 *b*
 shameful, to make,
 870 *a*
 things, to do, 109 *b*,
 328 *b*
 shamefully, to act,
 109 *b*
 Shamgar, 833 *a*
 Shamir, 834 *b*
 Shamlai, 834 *b*
 Shamma, 833 *a*
 Shammah, 833 *b*
 Shammal, 834 *a*
 Shamsherai, 839 *a*
 shape, 737 *a*
 shaphan, 845 *b*, 846 *a*
 Shaphat, 844 *b*
 Shapher, 846 *a*
 Shaphir, 845 *a*
 Sharai, 850 *a*
 Sharar, 851 *a*
 Sharezer, 849 *b*
 shark, *a*, 548 *b*
 Sharon, 850 *a*
 sharp, 261 *a*, 261 *b*, 438 *a*,
 493 *a*
 to be, 261 *a*, 206 *b*, 261 *a*,
 288 *b*, 299 *a*, 308 *a*,
 492 *b*, 713 *b*
 weapon, 789 *a*
 sharpen, to, 261 *b*, 308 *a*,
 438 *a*, 509 *a*, 733 *b*,
 841 *a*
 sharpened, 304 *a*, 305 *a*
 to be, 261 *a*
 sharpness, 261 *b*, 289 *b*
 Sharuhin, 850 *a*
 Shashai, 852 *a*
 Shashak, 852 *b*
 Shaul, 798 *a*
 Shaulites, 798 *a*
 shave, to, 171 *b*, 408 *b*
 Shaveh, 809 *b*
 Shaveh - Kiriathaim,
 810 *a*
 Shavaha, 812 *b*
 sheaf, 53 *a*, 639 *a*, 681 *a*

- Sheal**, 798 *b*
Shealtiel, 799 *a*, 832 *a*
shear, to, 165 *b*, 408 *b*, 737 *a*
shearer, 165 *b*
Sheariah, 843 *b*
shearing, 165 *a*
Shear-jashub, 799 *b*
she-ass, 95 *a*
sheath, 535 *b*, 871 *a*
Sheba, 800 *a*, 803 *a*
Shebah, 801 *a*
Shebam, 783 *a*
Shebaniah, 802 *a*
Shebarim, 804 *a*
Shebna, 802 *a*
Shebuel, 800 *b*
Shecaniah, 823 *b*
Shechem, 822 *b*
shed tears, to, 119 *a*, 201 *a*, 204 *a*
shedding of blood, 513 *a*
Shedeur, 806 *b*
sheep, 698 *b*, 785 *a*
 the thick and fat tail of *a*, 51 *a*
sheep-fold, 135 *a*
Sheerah, corner of, 26 *b*
Shege, 804 *b*
she-goat, 37 *a*, 616 *b*
Shehariah, 815 *b*
shekel, *a*, 848 *a*
 the twentieth part of *a*, 179 *a*
Sheleph, 831 *a*
Sheshb, 831 *b*
shell-fish, 864 *a*
Shelomi, 831 *a*
Shelomith, 831 *a*
shelter, to take, 322 *a*
Shem, 833 *a*
Shema, 836 *b*
Shemaiah, 837 *a*
Shemariah, 838 *b*
Shemeber, 833 *a*
Shemida, 834 *a*
Shemiramoth, 834 *b*
Shenazar, 839 *b*
Shepham, 845 *b*
Shephatiah, 844 *b*
shepherd, 774 *a*
Shephi, 845 *a*
Shepho, 844 *a*
Shephuphan, 844 *a*
Sherah, 800 *a*
sherd, 295 *a*
Sherebiah, 849 *b*
Shersh, 851 *a*
Sheshach, 852 *b*
Sheshai, 852 *a*
Sheshan, 852 *b*
Sheshbazzar, 852 *a*
Shethar, 853 *b*
Shethar-bozni, 853 *b*
Sheva, 807 *b*, 817 *b*
shew, to, 175 *a*, 263 *b*, 264 *a*, 335 *a*, 347 *b*, 530 *a*
 oneself, to, 41 *a*
showing, 29 *b*
- showing of opinion**, *a*, 29 *a*
Shibmah, 783 *a*
Shicron, 823 *b*
shield, 448 *b*, 583 *b*, 713 *b*, 827 *b*
Shihon, 817 *b*
Shihor, Sihor, 818 *a*
Shihor-libnath, 818 *a*
Shilhi, 827 *b*
Shilhim, 827 *b*
Shilleth, 830 *b*
Shiloh, 818 *b*
Shilonite, 818 *b*
Shilshah, 831 *b*
Shimea, 836 *b*
Shimeah, 833 *a*, 837 *a*
Shimeath, 837 *a*
Shimei, 837 *a*
Shimma, 836 *b*
Shimon, 818 *b*
Shimrath, 838 *b*
Shimri, 838 *b*
Shimrith, 838 *b*
Shimron, 838 *a*
Shimshai, 839 *a*
Shinab, 839 *b*
Shinar, 841 *a*
shine, to, 166 *b*, 23 *a*, 226 *b*, 239 *b*, 318 *a*, 358 *a*, 359 *a*, 433 *a*, 440 *b*, 500 *b*, 529 *b*, 531 *a*, 537 *a*, 541 *a*, 545 *a*, 562 *a*, 563 *a*, 564 *a*, 661 *a*, 703 *b*, 705 *b*, 715 *a*, 744 *b*, 840 *a*, 850 *a*
 forth, to, 121 *a*, 240 *a*
 like gold, 239 *b*
 to cause one's face to, 23 *a*
 to make to, 240 *a*
 to make one's own face to, 23 *a*
shining, 108 *b*, 209 *a*, 662 *b*, 663 *b*, 703 *b*
 to be, 703 *b*
 to make, 226 *a*
 plate, 709 *a*
ship, 22 *a*, 64 *a*, 64 *b*, 593 *a*, 708 *a*
Shiphi, 846 *a*
Shiphrah, 846 *b*
Shiphtan, 844 *b*
Shisha, 819 *a*
Shishak, 819 *a*
Shitrai, 817 *b*, 850 *a*
Shittim, 816 *b*
Shiza, 818 *a*
Shobab, 809 *a*
Shobach, 809 *a*
Shobai, 801 *b*
Shobal, 809 *a*
Shobek, 809 *a*
Shobi, 801 *b*
Shochoh, 786 *a*
shoe, *a*, 554 *b*, 575 *b*
 to, 554 *b*, 576 *a*
Shoham, 807 *a*
shone upon, 703 *b*
shoot, 246 *a*, 247 *a*, 352 *b*, 564 *a*, 650 *a*, 689 *b*, 716 *a*, 795 *a*, 796 *b*, 814 *b*, 827 *a*, 851 *b*, 853 *a*
 to, 769 *b*
shooter, 459 *b*
Shophach, 811 *b*
shore, 36 *a*, 266 *a*
shorn, to be, 171 *b*
 wool, 165 *a*
short, 739 *a*, 743 *a*
shortly, 493 *a*
shortness, 743 *a*
shortness, 743 *a*
shot through, to be, 366 *a*
shoulder, 420 *b*, 822 *a*
 pieces, 420 *b*
shout for joy, 216 *a*
 to, 703 *b*
shouting for joy, 771 *b*
shovel, 355 *a*
show, to, 332 *b*, 366 *b*
shower, 108 *a*, 254 *a*, 558 *b*, 754 *b*, 792 *b*, 810 *b*, 838 *a*
shrewd, 277 *b*
shrew-mouse, 65 *b*
shrub, 789 *a*
Shua, 811 *a*
Shuah, 810 *a*
Shual, 811 *b*
Shubael, 809 *a*
shudder, 842 *b*
 to, 792 *b*
Shuham, 810 *a*
Shulamith, 810 *b*
Shumathites, 839 *a*
Shunem, 811 *a*
Shunni, 810 *b*
Shupham, 844 *a*
Shuphamites, 811 *b*
Shuppim, 845 *a*
Shur, 812 *b*
shut, 35 *a*
 to, 30 *b*, 35 *a*, 105 *a*, 105 *b*, 315 *a*, 579 *b*, 596 *b*, 629 *b*, 647 *a*, 648 *b*, 736 *b*
 doors, to, 163 *b*
 fast, to, 123 *a*
 out, to, 103 *b*
 up, 305 *b*
 up, to, 259 *b*, 397 *b*, 579 *b*, 719 *b*
 up, to be, 579 *a*, 587 *b*, 605 *b*
Shuthelah, 813 *a*
shutting up, 488 *b*, 578 *b*, 648 *b*, 838 *a*
Siah, 585 *a*
Sibechai, 578 *a*
Sibmah, 783 *a*
Sibraim, 578 *a*
sick, 192 *a*
 of mind, 192 *b*
 to be, 66 *a*, 278 *a*, 279 *a*, 541 *a*, 553 *b*, 848 *a*
 to feign oneself, 279 *b*
sickle, 306 *a*, 448 *a*
Siddim, 785 *a*
- side**, 74 *a*, 74 *b*, 331 *a*, 368 *b*, 664 *a*, 701 *a*, 711 *a*, 755 *a*, 817 *a*
side chamber, 711 *a*
sides (of a gate), 420 *b*
Sidonian, 708 *b*
siege, 436 *b*, 500 *a*
sieve, 383 *a*, 556 *a*
sigh, 34 *b*
 to, 63 *b*, 64 *a*, 536 *a*
 deeply, to, 358 *b*
sighing, 215 *b*
sight, 269 *a*, 506 *a*, 730 *b*
 to be in, 530 *a*
 of, to be in, 550 *b*
sign, 24 *b*, 58 *a*, 92 *a*, 464 *a*, 512 *b*, 552 *b*, 857 *b*
 of something future, 24 *b*
 of something past, 24 *b*
 of the covenant, 24 *a*
signal, 457 *b*
signet ring, 619 *a*
signify, to, 642 *a*
Sihon, 584 *a*
silence, 526 *b*, 192 *b*, 198 *a*, 203 *b*, 230 *a*, 310 *a*, 588 *a*, 828 *a*
 to, 588 *a*
 to bring to, 203 *b*
 to keep, 312 *a*
silent, 230 *a*, 305 *a*
 to be, 526 *b*, 192 *b*, 202 *b*, 203 *a*, 587 *b*, 588 *a*, 713 *a*, 853 *b*
 to command to be, 230 *a*
 silently, 193 *a*, 310 *a*
silk, 516 *a*
mill, 592 *b*
Sillah, 587 *b*
silly, 871 *b*
 person, 697 *a*
Siloah, 827 *a*
silver, 409 *a*
 coin, 10 *b*
Simeon, 837 *a*
similitude, 202 *b*, 517 *b*, 518 *a*
simplicity, 697 *a*
simply, 72 *a*
Simri, 838 *b*
sin, 271 *b*, 272 *a*, 272 *b*, 611 *b*, 614 *a*, 806 *a*, 857 *b*
 to, 271 *a*, 611 *a*, 695 *a*
 offering, 272 *a*
Sinai, 584 *a*
since, 25 *a*, 56 *b*
sincere, to be, 387 *a*
sincerely, 470 *b*
sincerity, 470 *b*, 562 *b*
sinful, 272 *a*
sing, to, 215 *a*, 226 *a*, 248 *a*, 641 *b*, 728 *b*, 789 *a*, 812 *b*, 818 *b*, 836 *b*
singe, to, 30 *a*
singer, 248 *a*
- singing**, 226 *b*, 240 *a*, 512 *b*, 836 *b*
singular, to be, 688 *a*
 to make, 674 *a*
Sinite, 584 *b*
sink, to, 317 *a*, 810 *a*, 848 *b*
 down, to, 813 *b*, 814 *a*, 848 *a*
 together, to, 418 *b*
sinner, 271 *b*, 272 *a*
Siphamoth, 793 *b*
Sippai, 593 *a*
Sirah, 595 *b*
Sirion, 850 *a*
Sisamai, 592 *a*
Sisera, 585 *a*
sister, 29 *b*, 30 *a*
sister-in-law, 327 *b*
Sistra, 488 *a*
sit, to, 1736 *b*, 3716 *b*, 376 *a*, 524 *a*
 down, to, 1736 *b*, 3716 *b*, 376 *a*, 538 *a*, 804 *a*
 upon eggs, to, 136 *a*
 site (of a city), 460 *a*
Sitnah, 788 *b*
sitting, 804 *b*
six, 233 *a*, 852 *a*, 853 *a*
sixth part, 852 *a*
sixty, 575 *a*
skillful, 277 *b*, 454 *a*, 461 *a*
 to be, 454 *a*
skill, 278 *a*
skilled, 292 *a*
 to be, 114 *a*
skin, 170 *a*, 615 *b*
 of the grape, 238 *b*
skip, to, 780 *a*
skirt, 406 *a*
skull, 170 *a*
slack, 777 *a*
slackness, 777 *b*
slain, 281 *b*, 480 *a*
 beasts, 317 *b*
slander, 184 *b*, 443 *b*, 769 *a*
slaughter, 420 *b*, 231 *a*, 280 *a*, 317 *b*, 448 *b*, 466 *b*, 471 *a*, 513 *a*, 692 *a*, 730 *a*
 animals, to, 237 *b*
 guilt of, 202 *a*
 house, 317 *b*
 knife, 464 *a*
slay, to, 36 *a*, 298 *a*, 317 *a*, 460 *b*, 550 *a*, 730 *a*, 814 *a*
 in sacrifice, to, 238 *a*
slaying, 202 *a*, 238 *a*, 317 *a*, 317 *b*, 466 *a*, 814 *a*
sleek, to be, 675 *b*
sleep, 840 *a*, 841 *a*
 to, 373 *b*, 758 *a*
 deep, 874 *a*
sleeping, 374 *a*
sleepless, 846 *b*
slender, 199 *b*, 205 *b*
 thread, 199 *b*
slenderness, 199 *b*

- slice, 675 *b*
 sling, 733 *b*
 alinger, 734 *a*
 slip, to, 282 *b*, 590 *a*
 away, to, 477 *a*, 672 *b*, 675 *b*
 off, to, 571 *a*
 with the foot, 272 *a*
 slipperiness, 476 *a*, 590 *a*
 slippery, 284 *a*
 places, 285 *a*
 slipping away, 464 *b*
 slothful, to be, 647 *b*
 slothfulness, 647 *b*
 slow, 79 *b*, 381 *b*
 slowly, 34 *b*
 to go, 700 *a*
 sluggish, 381 *a*
 slumber, 539 *b*
 small, 493 *a*, 714 *b*, 730 *b*
 to be, 715 *a*, 730 *a*
 to make, 9 *a*
 smallness, 462 *a*, 502 *a*, 714 *b*, 730 *b*
 Smaragdites, 104 *b*
 smear, to, 842 *b*
 smeared, to be, 210 *b*, 841 *b*
 smell, to, 760 *a*
 a sweet, 146 *a*
 sweetly, to, 146 *a*
 to have a bad, 100 *b*
 smite, to, 226 *b*, 248 *b*, 462 *b*, 465 *b*, 532 *b*, 549 *a*, 566 *b*, 593 *b*, 834 *a*, 873 *a*
 in pieces, to, 226 *b*, 465 *b*
 smith, 309 *b*, 488 *b*
 smiting, 471 *a*, 793 *b*
 smoke, 660 *a*, 731 *a*, 869 *b*
 to, 195 *a*
 smoking, 660 *a*
 smooth, 284 *a*, 493 *a*, 733 *b*
 to, 279 *b*, 284 *a*
 to be, 170 *a*, 279 *a*, 283 *b*, 433 *a*, 477 *a*, 479 *b*, 675 *b*
 to make, 180 *b*, 733 *b*, 743 *a*
 smoothed, to be, 842 *b*
 smoothness, 284 *b*, 464 *b*, 476 *a*, 590 *a*
 snail, 802 *a*
 snare, 258 *a*, 459 *a*, 461 *b*, 478 *b*, 515 *b*, 671 *a*, 712 *b*
 snarea, to lay, 363 *b*, 566 *b*, 704 *b*
 the devising of, 462 *a*
 snatch, to, 563 *a*, 581 *b*
 away, to, 110 *a*, 181 *a*, 355 *b*, 685 *b*
 snerizing, 620 *b*
 snore, to, 758 *a*
 snort, to, 544 *b*
 snow 665 *a*
- snuffers, 462 *a*, 466 *b*, 479 *b*
 so, 40 *a*, 89 *b*, 378 *a*, 380 *a*, 384 *b*, 395 *b*, 401 *a*, 402 *b*, 403 *a*, 404 *a*, 409 *b*, 580 *a*
 and so, 239 *b*
 as, 380 *a*
 great, 378 *a*
 long as, 606 *b*
 that, 196 *b*, 235 *a*, 391 *b*, 424 *b*, 607 *a*
 that not, 122 *a*
 Sochoh, 786 *a*
 socket, 473 *a*, 564 *b*
 Socoh, 786 *a*
 sodden, something, 147 *a*
 Sodi, 580 *b*
 Sodom, 579 *b*
 sodomite, 725 *b*
 soft, 147 *a*, 608 *b*, 641 *b*, 768 *a*
 to be, 368 *b*, 769 *a*
 softness, 476 *a*, 491 *b*, 768 *a*
 soil, to, 123 *a*, 323 *a*
 soiled, to be, 420 *a*
 sojourn, to, 164 *a*
 sojourner, 178 *a*
 sojourning, 181 *b*
 solace, 548 *a*
 to, 83 *b*
 solar, 839 *a*
 soldering, (of metal), 185 *b*
 soldier, 40 *b*, 156 *b*, 174 *b*
 soles of the feet, 71 *b*
 solicitous, to be, 279 *a*
 solitarily, 103 *a*
 solitary, 345 *b*, 654 *a*
 to be, 526 *b*, 103 *a*, 376 *b*, 835 *a*
 Solomon, 831 *a*
 some, 29 *a*
 measure, 378 *b*
 one, 28 *b*, 40 *b*
 something, 62 *a*, 188 *a*, 452 *a*, 696 *a*
 opposite, 721 *a*
 precious, 296 *b*
 son, 125 *b*, 138 *a*, 138 *b*, 349 *b*
 in law, 315 *b*
 song, 221 *a*, 247 *a*, 248 *b*, 273 *b*, 462 *a*, 477 *b*, 485 *b*, 517 *b*, 531 *b*, 790 *a*, 819 *a*, 872 *a*
 soon, 743 *a*
 soothe, to, 800 *b*
 soothing, 183 *a*
 soothsayer, 18 *d*
 Sophereth, 594 *b*
 sorceries, 419 *a*
 sorcery, to use, 545 *a*
 sore, to be, 380 *b*
 Sorek, 796 *b*
 sorrow, 64 *b*, 329 *a*, 470 *b*, 647 *a*, 855 *a*, 858 *a*
- sorrowful, 505 *a*, 639 *a*
 to be, 65 *a*, 413 *a*
 sort, 470 *a*
 Sotai, 581 *a*
 sought, to be, 129 *b*
 for, to be, 210 *a*
 soul, 274 *b*, 382 *a*, 427 *a*, 451 *b*, 559 *a*
 sound, 34 *b*, 215 *b*, 227 *b*, 339 *b*, 727 *b*, 825 *a*, 829 *b*, 830 *b*, 837 *a*, 867 *a*, 873 *b*, 874 *a*
 a trumpet, to, 762 *b*
 to utter a gentle, 35 *a*
 soundness, 522 *a*, 825 *a*
 soup, 511 *a*, 692 *a*
 sour, to be, 129 *a*, 288 *b*, 308 *a*
 to become, 50 *b*
 south, 351 *b*, 530 *a*
 quarter, 207 *a*
 southern quarter, 351 *b*, 863 *a*
 sow, to, 254 *a*
 sowing, 254 *b*
 sown, place which is, 462 *b*
 space, 759 *b*, 765 *a*
 between, 114 *b*, 695 *b*
 included within certain limits, 153 *b*
 of time, 521 *b*
 spacious, 759 *b*, 764 *b*
 to be, 222 *b*, 374 *a*, 759 *b*, 764 *a*
 spade, 376 *b*
 span, 255 *b*
 spare, to, 266 *a*, 287 *a*, 310 *b*, 683 *a*
 sparing, 683 *b*
 of, to be, 310 *b*
 spark, 394 *b*
 sparkling, 74 *b*, 209 *a*
 spatter, to, 541 *b*
 speak, to, 186 *a*, 215 *a*, 479 *a*, 479 *b*, 594 *a*, 673 *a*, 788 *b*
 barbarously, to, 435 *a*
 fast, to, 567 *a*
 rapidly, to, 507 *a*
 rashly, to, 440 *b*
 that which is certain, to, 360 *b*
 that which is true, to, 360 *b*
 the truth, to, 702 *a*
 to begin to, 643 *a*
 vainly, to, 214 *b*
 spear, 292 *a*, 467 *a*, 648 *a*, 731 *b*, 770 *b*, 801 *a*
 species, 248 *b*, 470 *a*
 specify, 564 *a*
 spectacle, 750 *b*
 speech, 62 *a*, 187 *b*, 443 *a*, 475 *b*, 789 *a*
 speed, 105 *a*
 speedily, 276 *a*, 454 *b*
 spent, to be, 398 *b*, 867 *b*
 sphere, 263 *b*
 spice, 146 *a*, 780 *a*
 to, 291 *b*, 780 *a*
- spices, 590 *a*
 spider, 625 *b*
 spin, to, 26 *a*, 320 *a*
 spindle, 676 *b*
 spirit, 571 *a*, 760 *a*
 of divination, 335 *b*
 of python, 335 *b*
 spit, to, 369 *b*, 871 *b*
 out, to, 249 *b*, 859 *b*
 spittle, 780 *a*, 872 *b*
 splendid, 104 *b*, 363 *b*, 382 *a*
 to be, 266 *b*
 garments, 464 *a*
 splendour, 15 *b*, 83 *a*, 150 *b*, 151 *a*, 219 *a*, 240 *a*, 243 *a*, 318 *b*, 358 *b*, 359 *a*, 382 *a*, 531 *a*, 562 *b*, 616 *b*, 700 *b*, 871 *a*
 splinters, 738 *b*
 split, to, 672 *b*, 781 *a*
 spoil, 110 *a*, 519 *a*, 606 *a*
 to, 102 *a*, 110 *a*, 134 *a*, 181 *b*, 257 *a*, 257 *b*, 283 *a*, 695 *a*, 829 *b*, 841 *a*, 863 *b*
 any one, to, 134 *a*
 spoiling, 102 *a*, 515 *a*
 spoils, 281 *a*
 spokes, 314 *a*
 spontaneous, 535 *a*
 sport, 707 *b*
 to, 707 *b*, 788 *a*
 to make, 707 *b*
 spot, 444 *b*, 456 *b*, 532 *b*
 in the skin, 106 *a*
 spotted, 322 *a*, 856 *a*
 spotty, 139 *b*
 spouse, 30 *a*, 428 *b*
 spout, to, 209 *a*
 forth, to, 241 *a*
 spread, to, 593 *a*, 593 *b*, 694 *a*, 757 *b*
 (a bed), 753 *b*
 oneself abroad, to, 684 *a*
 out, to, 253 *a*, 324 *a*, 361 *a*, 515 *b*, 521 *b*, 546 *a*, 672 *a*, 673 *a*, 692 *b*, 693 *a*, 694 *a*, 694 *b*, 696 *a*, 763 *b*, 776 *b*, 780 *b*, 816 *b*
 over, to, 320 *a*, 515 *a*, 631 *b*
 wide, to be, 136 *b*
 spreading out, 297 *b*, 499 *a*
 sprigs, 246 *a*
 spring, 169 *b*, 171 *a*
 to, 199 *b*, 217 *a*, 587 *b*, 737 *a*, 780 *a*
 up, to, 296 *a*
 up, things which, 699 *a*
 springing, 458 *b*
 sprinkle, to, 366 *a*, 540 *b*, 541 *b*, 562 *b*, 772 *a*
 sprinkled, to be, 541 *b*
 with spots, 139 *b*
 sprinkling, 343 *b*
- sprout, 564 *a*, 689 *b*, 712 *a*, 814 *b*, 827 *a*
 to, 210 *a*, 537 *b*, 539 *b*, 689 *b*
 forth, to, 292 *b*, 712 *a*
 spun, something, 467 *a*
 what is, 26 *a*
 spurious, 480 *a*
 spy, a, 756 *b*
 out, to, 859 *b*
 squanderer, 246 *a*
 squeak, 714 *a*
 squeeze, 437 *a*
 to, 242 *a*, 252 *b*
 out, to, 704 *a*, 787 *b*
 together, to, 734 *b*
 squeezing, 470 *b*
 stability, 62 *b*
 stable, 46, 77 *a*, 77 *b*, 495 *b*, 507 *a*
 to be, 59 *a*, 376 *b*
 to be made, 387 *b*
 stables, 24 *a*
 staff, 174 *b*, 455 *b*, 466 *b*, 504 *a*, 519 *b*, 801 *a*
 a round, 676 *b*
 stag, a, 37 *a*
 belonging to a, 37 *b*
 stage, 494 *b*
 stagger, to, 177 *b*, 418 *b*
 to cause, 540 *b*
 stain, 456 *b*
 to, 123 *a*, 151 *b*, 445 *a*
 stained, 856 *a*
 to be, 420 *a*
 stalk, 734 *a*, 735 *b*
 stall, 46, 77 *a*, 291 *b*, 444 *a*, 507 *a*
 stallion, 729 *a*
 stalls, 24 *a*, 846 *b*
 stammer, to, 435 *a*, 440 *a*, 870 *b*
 stammering, 630 *b*
 stamp, to, 11 *a*
 stamping, 842 *a*
 stand, to, 360 *b*, 372 *b*, 561 *a*, 593 *b*, 637 *a*, 727 *b*, 728 *b*
 by, to, 360 *b*
 fast, to, 727 *b*
 firm, to, 59 *a*, 387 *a*
 on end, to, 591 *a*
 out, to, 372 *b*
 over against, 721 *a*
 up for, to, 360 *b*
 upright, to, 372 *b*, 386 *b*, 610 *b*
 standard, 189 *b*, 552 *b*
 standing, 495 *a*, 873 *a*
 star, 386 *a*
 bright, 222 *b*
 station, 403 *b*, 495 *a*
 501 *a*, 518 *b*
 statuary work, 715 *a*
 statue, 71 *a*, 501 *a*, 562 *b*, 591 *a*
 stature, 728 *b*
 statute, 210 *b*, 300 *b*, 520 *a*, 731 *a*
 staves, 102 *b*
 stay, 490 *b*, 519 *a*

- amy, to, 58 *b*, 265 *c*,
 591 *a*
 behind, to, 32 *b*
 oneself, to, 591 *a*
 steal, to, 176 *a*
 weeping, 521 *a*
 steer, 605 *a*
 stench, 101 *a*, 707 *b*
 step, 84 *b*, 224 *a*, 494 *b*,
 499 *a*, 500 *b*, 685 *a*,
 694 *b*, 714 *b*, 756 *b*
 to, 714 *a*
 stepping chains, 714 *b*
 steps, 490 *a*, 598 *a*, 631 *b*
 sterile, 173 *a*
 to be, 651 *b*
 country, 449 *b*
 stick, 801 *a*
 fast, to, 269 *b*
 on, to, 871 *b*
 stigma, 736 *a*
 still, 610 *b*
 to, 230 *a*, 801 *a*, 821 *b*
 to be, 203 *a*, 312 *a*,
 757 *a*
 to stand, 59 *a*
 stillness, 203 *a*, 203 *b*
 stimulate, to, 582 *b*
 stink, 707 *b*
 to, 100 *b*, 239 *b*, 249 *b*
 striking, 707 *b*
 stir up, to, 706 *b*
 up strife, to, 178 *b*
 stirred up, to be, 626 *a*
 stock, 255 *a*, 458 *b*, 501 *a*,
 650 *a*
 stocks, 454 *a*, 579 *b*
 stomach, 720 *b*
 stone, 8 *a*, 8 *b*, 718 *a*,
 720 *b*, 779 *a*
 a little, 179 *b*, 720 *b*
 a small, 299 *a*
 costly, 8 *a*, 583 *b*
 cutter, 298 *a*
 pebble, 706 *b*
 quarry, 162 *b*, 165 *b*,
 502 *b*, to stone, 594 *b*,
 stony, 134 *b*, 215 *a*
 stool, 8 *b*, 384 *a*
 for the feet, 217 *a*
 stop, to, 35 *a*, 272 *b*,
 579 *b*, 596 *b*, 637 *b*,
 796 *b*
 up, to, 294 *b*
 store, 23 *a*, 687 *a*
 hidden, 476 *b*
 to, 74 *b*
 up, to, 701 *a*
 storehouse, 23 *a*, 66 *b*,
 444 *a*, 448 *a*, 461 *b*,
 489 *b*
 (of snow and hail),
 10 *b*
 stork, 294 *b*
 storm, 246 *c*, 254 *a*,
 592 *b*, 773 *a*, 807 *b*
 of rain, 254 *a*
 to be taken by, 136 *a*
 story, 361 *a*
 straight, 375 *b*, 557 *b*
 in, 720 *a*
 straight, to be, 23 *a*, 88 *a*,
 375 *a*, 702 *a*, 784 *b*,
 873 *a*
 on, to go, 88 *a*
 straighten, to, 706 *a*
 straightened, to be, 361 *b*,
 613 *a*, 706 *a*, 719 *b*
 straightness, 375 *b*, 702 *b*
 of way, 470 *b*
 strain, to, 252 *b*
 strange, 242 *a*, 242 *b*
 to be, 551 *a*
 stranger, 169 *b*, 178 *a*,
 242 *a*, 252 *b*, 551 *b*,
 860 *b*
 to be, 242 *a*
 strangers, 652 *a*
 strangle, to, 65 *b*, 291 *b*,
 293 *b*
 strangling, 465 *a*
 straw, 169 *b*, 521 *b*, 746 *a*,
 856 *a*
 stream, 13 *b*, 71 *a*, 225 *b*,
 327 *b*, 537 *a*, 543 *b*,
 674 *b*, 802 *a*
 of water, a little, 470 *a*
 streams, 454 *a*, 675 *a*
 of milk, 243 *a*
 street, 266 *b*, 764 *b*, 812 *a*
 strength, 20 *a*, 21 *b*, 37 *b*,
 38 *a*, 45 *a*, 60 *a*,
 154 *a*, 253 *a*, 270 *b*,
 275 *a*, 295 *a*, 331 *a*,
 390 *a*, 444 *a*, 445 *a*,
 561 *a*, 611 *b*, 616 *b*,
 618 *b*, 648 *a*, 726 *b*,
 871 *a*, 873 *b*
 to exert one's, 674 *b*
 strengthen, to, 42 *b*,
 156 *a*, 269 *b*, 618 *b*
 oneself, to, 60 *a*
 stretch oneself out, to,
 450 *a*
 out, to, 79 *a*, 216 *b*,
 321 *a*, 373 *a*, 449 *b*,
 521 *b*, 545 *b*, 795 *a*,
 826 *a*
 strew, to, 689 *a*, 776 *b*
 striated, 649 *b*
 stricken, 549 *a*
 stride, to, 694 *b*
 strife, 197 *b*, 450 *b*, 451 *a*,
 451 *b*, 500 *b*, 501 *b*,
 509 *b*, 738 *b*, 767 *b*,
 856 *b*
 strike, to, 226 *b*, 462 *b*,
 531 *a*, 532 *a*, 549 *a*,
 566 *a*, 566 *b*, 593 *b*,
 673 *a*, 685 *a*, 686 *a*,
 780 *b*, 793 *b*, 834 *a*,
 872 *a*, 873 *a*
 down, to, 719 *a*
 fire, to, 384 *a*
 on the mind, to, 685 *b*
 upon, to, 463 *a*, 665 *b*
 striking, 463 *b*, 471 *a*
 string (of a bow), 470 *b*
 stringed instrument, to
 play on, 531 *b*
 strings, 481 *a*
 of pearls, 303 *b*
 strings, to strike, 531 *b*
 strip, to, 278 *a*
 off, to, 165 *b*, 561 *b*,
 563 *a*, 829 *b*
 off bark, to, 295 *a*,
 310 *b*
 stripe, 256 *b*
 to, 507 *b*
 stripes, 454 *a*
 strive, to, 193 *b*, 561 *b*,
 659 *a*, 759 *a*, 767 *a*
 often, to, 138 *a*
 upward, 9 *b*
 stroke, 227 *a*, 331 *a*,
 507 *b*, 532 *a*
 to, 279 *b*, 463 *a*, 515 *a*,
 800 *b*, 842 *b*
 the face, to, 32 *a*
 strokes, 454 *a*
 strong, 22 *a*, 37 *b*, 45 *a*,
 58 *a*, 60 *a*, 63 *a*,
 71 *a*, 87 *a*, 153 *b*,
 270 *b*, 274 *b*, 279 *b*,
 294 *b*, 616 *a*, 618 *b*,
 647 *b*, 873 *a*, one, 677
 to be, 18 *b*, 59 *b*, 60 *a*,
 72 *a*, 74 *b*, 87 *a*,
 156 *a*, 230 *b*, 265 *a*,
 295 *a*, 435 *a*, 511 *a*,
 697 *b*, 726 *b*, 805 *b*,
 809 *a*, 812 *a*, 873 *b*
 to become, 282 *a*,
 631 *a*
 to make, 60 *a*, 270 *a*,
 516 *b*, 618 *b*, 873 *b*
 to show oneself, 156 *b*
 stronghold, 11 *a*, 135 *b*
 struck, to be, 774 *a*
 structure, 856 *a*, 863 *b*,
 864 *b*
 stubborn, 6 *b*, 596 *a*, 747 *a*
 to be, 434 *a*, 686 *a*
 stubbornness, 850 *b*
 stud, 564 *b*
 studiously, 68 *a*
 study, 774 *a*
 to, 209 *b*
 of letters, 431 *a*
 stumble, to, 418 *b*
 stumbling, 532 *b*
 block, 473 *a*, 670 *a*
 stunned, 835 *a*
 to be, 223 *a*
 stupendous, 364 *b*
 deed, 459 *b*
 stupid, 100 *a*, 529 *a*
 to be, 324 *b*
 stupidified, to be, 223 *a*
 stupify, to, 38 *b*
 stupor, 518 *a*
 style, 304 *b*, 620 *a*
 Suah, 580 *b*
 subdue, to, 187 *b*, 197 *a*,
 365 *b*, 383 *b*, 402 *a*,
 410 *a*, 640 *b*, 758 *a*
 subdued, to be, 405 *a*
 subject, 126 *a*
 to, 383 *b*
 subjugate, to, 197 *a*
 sublime, 508 *b*, 751 *a*
 sublimity, 150 *b*
 submerged, to be, 848 *b*
 submission, 362 *b*
 submissive, to be, 713 *b*
 submit, to, 411 *a*
 oneself, to, 405 *a*
 subscription, 857 *b*
 subside, to, 810 *a*, 821 *b*,
 848 *a*, 853 *b*
 substance, 21 *b*, 180 *a*,
 220 *a*, 390 *a*, 769 *a*
 substitute, 578 *b*
 subtle, 277 *b*
 subtlety, 273 *b*
 suburb, 687 *b*
 subvert, to, 611 *a*
 succeed, to, 419 *a*, 709 *b*
 to let, 670 *a*
 success, 419 *a*
 successful, to be, 88 *a*,
 710 *a*
 to make, 710 *a*
 Succoth, 585 *b*
 Succoth-benoth, 586 *a*
 succour, to, 374 *b*, 616 *a*
 such, 380 *a*
 a one, 677 *a*
 as, 401 *b*
 Suchathites, 786 *a*
 suck, to, 164 *b*, 352 *b*,
 501 *b*, 502 *a*, 522 *b*,
 541 *a*
 down, 434 *b*
 in, to, 795 *b*
 out, to, 502 *a*
 sucker, 127 *a*, 273 *a*,
 343 *a*, 352 *b*
 suckle, to, 352 *b*, 612 *a*
 suckling, 164 *b*, 352 *b*,
 611 *b*, 612 *a*
 sudden destruction,
 121 *b*
 suddenly, 29 *a*, 695 *b*,
 697 *b*, 757 *b*
 suffer, to, 568 *b*
 suffice, to, 499 *b*, 593 *b*
 sufficiency, 195 *b*
 sufficient, to be, 197 *a*
 what is, 451 *a*
 suffocate, to, 291 *b*
 suitable, 79 *b*, 216 *a*,
 809 *b*
 Sukkiim, 586 *a*
 sullen, 595 *a*
 sulphur, 178 *a*
 sum, 737 *b*
 summer, 731 *a*, 731 *b*
 to pass the, 729 *b*
 summit, 58 *b*, 155 *a*,
 317 *a*, 501 *a*, 744 *b*
 summon, to, 355 *b*, 836 *b*
 sun, 23 *b*, 286 *b*, 306 *b*,
 838 *b*
 sunburnt places, 309 *a*
 sunk, to be, 705 *b*
 down, places, 848 *b*
 sunny, 707 *a*
 to be, 703 *b*, 708 *b*
 sun-rise, 458 *b*, 462 *a*
 sunshine, to be in the,
 347 *b*
 superfluity, 595 *b*
 superlative, to be, 37 *a*
 suppliant, to, 649 *a*
 supplicate, to, 661 *a*,
 676 *b*, 677 *a*
 supplication, 291 *a*
 861 *a*, 871 *b*
 to make, 293 *a*
 support, 81 *a*, 85 *a*, 87 *a*,
 519 *a*, 575 *a*, 777 *b*
 to, 58 *b*, 592 *a*, 901 *a*,
 867 *a*
 oneself, to, 353 *a*
 supported, to be, 591 *a*
 suppose, to, 61 *a*, 676 *b*
 supreme, 632 *b*
 judges, 15 *a*
 Sur, 582 *b*
 sure, 731 *a*
 to be, 59 *a*, 387 *b*
 surely, 42 *a*, 44 *a*, 229 *a*
 surety, 59 *b*, 652 *b*, 871 *a*
 to become, 650 *b*
 surface, 679 *b*
 of the altar, 157 *a*
 on the, 682 *a*
 surpass, to, 639 *b*
 surpassing, 112 *a*
 surround, to, 18 *b*, 27 *a*,
 40 *a*, 72 *a*, 160 *b*,
 262 *b*, 266 *a*, 275 *b*,
 299 *b*, 320 *b*, 414 *a*,
 420 *b*, 566 *b*, 576 *b*,
 580 *a*, 610 *a*, 621 *a*,
 729 *a*
 survivor, 795 *a*, 800 *a*
 Susa, 813 *a*
 Susseans, 813 *a*
 Susi, 581 *b*
 suspend, to, 587 *b*, 864 *a*,
 865 *a*
 sustain, to, 58 *b*, 83 *a*,
 386 *b*, 536 *b*, 590 *b*
 sustenance, 273 *b*, 463 *b*
 swaddle, to, 314 *b*
 swaddling land, 314 *b*
 swallow, 207 *a*, 581 *a*
 585 *a*
 to, 123 *a*, 174 *a*, 434 *a*,
 664 *b*
 swarm, 608 *a*
 swear, to, 48 *a*, 802 *a*
 to cause any one to,
 48 *a*
 sweat, 250 *a*, 344 *b*
 sweep, to, 181 *a*, 583 *a*
 away, to, 180 *b*, 181 *a*,
 580 *b*, 583 *a*, 591 *b*
 sweepings, 580 *b*, 583 *a*
 sweet, to be, 502 *a*, 521 *b*,
 522 *b*, 651 *a*, 651 *b*
 odours, 548 *b*
 what is, 501 *b*
 sweetness, 481 *a*, 522 *b*
 swell, to, 232 *b*, 700 *a*
 up, to, 129 *b*, 134 *a*,
 289 *a*, 645 *a*
 swelling, 14 *b*, 232 *b*,
 339 *a*, 700 *a*
 swift, 732 *a*
 course, 357 *a*
 to be, 261 *b*, 783 *a*

swiftly, 732 *a*
to be borne, 540 *a*
swim, to, 787 *b*
to canse to, 705 *b*
swine, 269 *b*
swing, to, 200 *a*
swinging, something,
199 *a*
swollen, to be, 217 *a*
up, to be, 129 *b*
sword, 302 *a*, 472 *b*
swords, drawn, 697 *b*
sycamore, 848 *a*
Syene, 581 *a*
Syria, 80 *a*
Syrian, 80 *b*, 718 *b*
Syrians, 80 *a*
Syrinx, 610 *a*

T

Taanath Shiloh, 855 *a*
Tabaath, 318 *a*
Tabareni, 858 *a*
Tabbath, 318 *a*
Tabeal, Tabeel, 317 *a*
Tabeah, 856 *a*
tabernacle, 17 *a*, 517 *a*
table, 433 *a*, 827 *b*
tablet, 171 *b*, 433 *a*
Tabor, 855 *b*
summits of, 26 *b*
Tabrimmon, 318 *a*
tache, 744 *b*
Tachmonite, 860 *b*
Tadmor, 856 *b*
Tahan, 861 *a*
Tahash, 862 *a*
Tahannes, 861 *a*
Tahpenes, 861 *a*
Tahrea, 861 *b*
tail, 248 *b*
take, to, 30 *a*, 67 *a*, 273 *a*,
314 *a*, 370 *a*, 438 *b*,
441 *a*, 568 *b*, 721 *a*,
721 *b*
a pledge, to, 257 *a*
a stand, to, 360 *a*
a wife, to, 130 *a*
away, to, 30 *b*, 67 *a*,
74 *a*, 123 *b*, 133 *a*,
176 *a*, 180 *b*, 241 *b*,
283 *a*, 355 *b*, 460 *a*,
552 *b*, 553 *b*, 563 *a*,
592 *b*, 603 *a*, 663 *b*,
692 *b*, 800 *a*, 804 *a*
care of, to, 137 *a*
counsel, to, 357 *a*
heed, to, 872 *b*
hold of, to, 30 *a*, 314 *a*
in, to, 386 *b*
out, to, 30 *b*, 199 *b*,
360 *a*
out of the way, to,
67 *a*, 679 *a*
possession of, to, 370 *a*
the care of, to, 210 *a*
up, to, 546 *b*, 554 *a*,
567 *b*, 631 *b*, 640 *a*
seen, 24 *b*
to be, 872 *b*
away, 663 *a*

taken away, to be, 166 *a*,
166 *b*, 215 *b*, 593 *a*
by storm, to be, 136 *a*
for, to be, 311 *a*
taking, 503 *b*
away, 241 *b*, 678 *a*
knowledge of, 223 *b*
talent, 396 *a*
talk idly, to, 112 *a*
in one's dreams, to,
220 *b*
triflingly, to, 103 *a*
talkative, 21 *a*
talking, 62 *a*
tallness, 450 *b*, 728 *b*,
855 *a*
Talmal, 865 *b*
Talmom, 322 *b*
Tamar, 868 *a*
tamarisk, 86 *a*
tame, 50 *b*
to, 410 *a*
to be, 54 *a*
Tammuz, 866 *a*
Tanach, 870 *b*
Tanhumoth, 869 *a*
Tanis, 714 *b*
tapestry, 846 *b*
Taphath, 324 *b*
Tappuah, 871 *b*
Tara, 874 *b*
Taralah, 873 *b*
Tarca, 855 *a*
Tarpelites, 325 *b*
tarry, to, 326 *b*, 796 *b*, 164 *a*,
164 *b*, 346 *b*, 434 *a*
Tarshish, 875 *a*
Tartak, 875 *b*
Tartan, 875 *b*
task, 300 *b*, 864 *b*
taste, 323 *b*
to, 43 *b*, 323 *a*
tasted, to give to be,
292 *a*
Tatnai, 876 *b*
taught, to be, 240 *a*
one, 865 *b*
tawiness, 370 *a*
tawny, 796 *b*
to be, 796 *a*
taxation, 655 *a*
teach, to, 54 *a*, 114 *a*,
240 *a*, 335 *a*, 354 *b*,
366 *b*, 439 *b*, 573 *a*
to go to, 756 *b*
teaching, 23 *b*, 459 *b*,
834 *a*, teacher, 2 *a*
team, 77 *b*
tear, a, 204 *a*
tear, to, 745 *a*, 803 *b*,
841 *b*, 865 *a*
in pieces, to, 134 *a*,
136 *a*, 325 *b*, 685 *a*,
694 *b*
off, to, 863 *b*
up, to, 574 *a*
tearing in pieces, 583 *a*
teat, 805 *b*
Tebah, 317 *b*
Tebalial, 317 *b*
teeth, 480 *a*, 522 *a*

Tehinnah, 861 *a*
Tekoa, 873 *a*
Telabib, 864 *b*
Telah, 865 *a*
Telassar, 865 *a*
Telem, 322 *a*
Tel-harsa, 864 *b*
tell, to, 529 *b*, 530 *a*,
836 *b*
Tel-mela, 864 *b*
Tema, 863 *a*
Teman, 863 *a*
tempest, 246 *a*, 582 *a*,
805 *b*, 807 *b*
temple, 115 *b*, 116 *a*,
222 *b*, 517 *a*, 780 *a*
temptation, 489 *a*
ten, 325 *a*, 659 *a*
tenacity, 204 *b*
tend, to, 773 *a*
to any thing, to, 46 *a*
tender, 768 *a*
to be, 71 *a*, 368 *b*, 769 *a*
grass, 210 *a*
herb, 210 *a*, 211 *a*
tendon, 168 *b*
tendrill, 796 *b*
tendrils, 546 *b*, 795 *a*
tenons, 331 *a*
tent, 17 *a*, 96 *a*, 116 *a*,
517 *a*, 720 *b*
to move one's, 16 *b*
to pitch, 16 *b*
tenth, 659 *a*
terebinth, 47 *b*, 48 *b*
Teresh, 875 *a*
terrace, 93 *b*
terrible, 38 *b*, 41 *b*, 364 *b*,
656 *b*
terrified, to be, 104 *b*,
121 *a*
terrify, to, 104 *b*, 121 *a*,
133 *b*, 195 *a*, 303 *a*,
364 *b*, 656 *b*, 671 *b*,
757 *a*
terrifying, 654 *a*
territory, 153 *b*
terror, 38 *b*, 57 *b*, 105 *a*,
121 *b*, 133 *b*, 183 *b*,
242 *a*, 246 *a*, 260 *a*,
280 *a*, 303 *a*, 314 *a*,
316 *b*, 364 *b*, 466 *b*,
497 *a*, 671 *b*, 767 *a*,
782 *b*, 803 *b*, 866 *a*,
872 *a*
to strike with, 104 *b*
tessellate, to, 779 *a*
tessellated pavement,
779 *a*
stuff, 876 *a*
testicle, 85 *b*
testimony, 607 *a*, 608 *a*,
785 *a*
Thahath, 862 *b*
Thamah, 866 *b*
thanksgiving, 454 *a*,
830 *b*, 858 *a*
Thapsacus, 683 *a*, 872 *a*
that, 88 *a*, 89 *a*, 196 *a*,
196 *b*, 219 *b*, 391 *a*,
391 *a*, 424 *b*, 601 *a*

that thing, 832 *a*
time, 394 *a*, 832 *a*
which, 196 *b*
the, 211 *b*, 220 *b*
Thebez, 856 *a*
theft, 176 *a*
them, 376 *a*
themselves, 229 *a*
then, 13 *a*, 25 *a*, 26 *a*,
33 *a*, 89 *b*, 239 *b*,
341 *a*, 403 *a*, 832 *a*
now, 70 *b*
thence, 832 *a*
Theophilus, 48 *a*
there, 25 *a*, 384 *b*, 832 *a*,
866 *a*
is, 41 *b*
therefore, 25 *a*, 40 *a*, 235 *a*,
403 *a*, 403 *b*, 431 *b*
therein, 832 *a*
thereupon, 26 *a*
these, 46 *a*, 48 *b*, 51 *b*,
52 *b*, 53 *b*
they, 63 *b*, 227 *a*, 228 *b*,
229 *a*
joined together, 345 *a*
together, 345 *a*
thick, to be, 48 *a*, 52 *b*
clouds, 656 *a*
darkness, 632 *a*
wood, 310 *a*
thicket, 577 *b*, 585 *b*,
598 *a*
of trees, 358 *a*
thickets, 264 *a*
thickness, 601 *a*
thief, 176 *a*
thigh, 368 *b*, 369 *a*
thin, 205 *b*, 779 *b*, 780 *a*
to be, 698 *b*
to make, 312 *a*, 763 *b*
plates, 781 *a*
thing, 62 *a*, 187 *b*, 475 *b*,
643 *b*, 700 *a*
done, 187 *b*
itself, 180 *a*
things formed, 362 *a*
sown, 253 *b*
think, to, 61 *a*, 202 *a*,
311 *a*, 661 *a*, 676 *b*
on, to, 137 *a*
upon, to, 789 *a*
thinness, 205 *b*
third, 828 *b*, 831 *b*, 865 *a*
part, 828 *b*
rank, 865 *b*
thirst, 711 *b*, 712 *a*,
864 *b*
to, 426 *b*, 432 *b*
to burn with, 431 *a*
thirsty, 711 *b*
to be, 711 *b*
(region), 712 *a*
thirty, 421 *a*, 831 *b*,
865 *b*
this, 183 *a*, 198 *a*, 199 *a*,
204 *b*, 211 *a*, 221 *a*,
224 *a*, 237 *a*, 238 *b*
same, 92 *a*
thither, 832 *a*
thong, 168 *b*

thorn, 262 *b*, 264 *a*
271 *a*, 588 *b*, 713 *b*
729 *b*, 820 *b*, 834 *b*
bush, 264 *a*, 591 *b*
thorns, 585 *b*, 789 *a*,
820 *b*
a place of, 555 *a*
thorny plant, 734 *a*
those, 63 *b*, 227 *a*, 228 *b*,
229 *a*
thou, 66 *a*, 72 *a*, 94 *b*,
95 *a*
though, 56 *b*
thought, 215 *b*, 231 *b*,
362 *a*, 661 *a*, 772 *b*,
774 *a*, 787 *b*
thoughts, 792 *b*, 795 *a*
thousand, 54 *a*, 54 *b*
thread, 26 *a*, 35 *a*, 102 *b*,
168 *b*, 264 *b*, 697 *b*
threads, 489 *b*
(slender), 729 *b*
threaten, to, 757 *a*
three, 150 *a*, 831 *b*, 865 *b*
threefold, 831 *b*
thresh, 156 *b*, 194 *b*, 198 *a*
threshing, 450 *b*
floor, 15 *a*
time, 198 *a*
wain, 145 *a*, 304 *a*,
459 *b*
threshold, 499 *a*, 592 *b*,
598 *a*
thrice, 831 *b*
throat, 178 *b*, 179 *a*,
440 *a*
throne, 415 *b*
a royal, 407 *a*
throng, 720 *b*
through, 455 *a*
throw, to, 320 *b*, 325 *a*,
332 *b*, 557 *a*, 769 *b*,
770 *a*, 776 *b*, 826 *b*,
829 *a*, 834 *a*
down, to, 195 *a*, 449 *a*
headlong, to, 368 *a*
oneself down, to, 443 *a*
stones, to, 733 *b*
throwing down, 450 *b*
thrum, 199 *b*
thrust, to, 177 *a*, 181 *b*,
195 *a*, 195 *b*, 217 *a*,
324 *b*, 534 *b*, 719 *a*,
837 *a*, 873 *b*
any one from a place,
to, 105 *a*
away, to, 161 *a*, 217 *a*,
766 *b*
down, to, 217 *a*
forth, to, 534 *b*
in, to, 633 *b*
out, to, 192 *a*, 324 *b*,
719 *a*
through, to, 206 *a*
thrusting down, 195 *a*
thumb, 105 *b*
Thumnim, 866 *a*
thunder, 157 *b*
thus, 378 *a*, 401 *a*, 402 *b*,
404 *b*, 409 *b*
thyself, thou, 360 *a*

- tiara, 317 *a*, 665 *a*, 713 *b*
 Tibhath, 317 *b*
 Tibni, 856 *a*
 Tidal, 857 *a*
 tidings, 833 *b*
 tie, to, 382 *b*, 412 *a*, 782 *b*
 fast, to, 252 *a*, 269 *b*
 firmly, to, 382 *b*
 up, to, 647 *b*
 tied together, 253 *b*
 up, 794 *a*
 tighten a cord, to, 257 *a*
 Tiglath-pileser, 856 *b*
 Tikvah, 873 *a*
 Tikvath, 872 *b*
 till now, 609 *a*
 tilled, to be, 598 *b*
 Tilon, 863 *a*
 timbrel, 871 *a*
 time, 25 *a*, 71 *b*, 247 *b*, 248 *a*, 341 *a*, 342 *a*, 609 *a*, 661 *b*
 of life, 279 *a*
 of the pruning of the vines, 247 *a*
 times, 486 *a*
 appointed, 247 *b*
 timid, 314 *b*, 454 *b*
 to be, 384 *b*, 671 *b*
 tinidity, 510 *a*
 Timnah, 867 *b*
 Timnath-heres, 868 *a*
 tin, 103 *a*
 tinge, to, 700 *b*
 tingle, to, 710 *a*
 tinkling, 711 *b*
 instrument, 711 *b*
 tip, of the ear, 869 *a*
 Tiras, 863 *b*
 Tirathites, 875 *a*
 tired, one who is, 329 *b*
 Tirhakah, 874 *a*
 Tirhanah, 874 *b*
 Tira, 863 *b*
 tiring labour, 859 *b*
 Tirzah, 875 *a*
 Tishbite, 875 *b*
 tithes, 498 *a*
 to give, 659 *b*
 to, 46 *a*, 97 *b*, 422 *a*, 425 *a*, 606 *a*
 to-day, 341 *a*
 to-morrow, 137 *b*, 465 *b*
 Toah, 858 *b*
 Tob, 319 *b*
 Tob-Adonijah, 319 *b*
 Tobiah, Tobijah, 320 *a*
 Tochen, 864 *b*
 toe, 74 *a*
 the great, 105 *b*
 Togarnah, 856 *b*
 together, 28 *b*, 261 *a*, 345 *a*, 635 *b*
 with, 46 *b*
 toil, 329 *a*, 864 *b*
 to, 73 *b*, 639 *a*
 toils, 855 *a*
 toilsomely, to labour, 384 *a*
 Tola, 359 *a*
 Tolad, 859 *a*
 tongs, a pair of, 479 *b*
 tongue, 442 *b*, 443 *b*
 too light, 294 *b*
 much, 344 *a*
 tool, 399 *b*
 top, 58 *b*, 501 *a*, 501 *b*
 (of the head), 724 *b*
 topaz, 672 *b*, 875 *b*
 tope, to, 576 *a*
 Tophel, 871 *b*
 torch, 129 *b*, 441 *a*
 tormentor, 859 *a*
 torn away, to be, 363 *a*, 574 *b*
 from, to be, 566 *a*
 in pieces, that which is, 325 *b*
 off, to be, 363 *a*
 pieces, 745 *a*
 torpid, to be, 236 *b*, 668 *a*
 torrent, 543 *b*
 tortuous, 649 *b*
 things, 496 *b*
 tossed, to be, 592 *a*
 tossings, 534 *b*
 totality, 396 *a*, 400 *a*
 totter, to, 418 *b*, 455 *b*, 491 *b*
 tottering, 455 *b*
 Tou, 870 *a*
 touch, to, 460 *a*, 521 *a*, 531 *b*, 550 *a*
 towards, 46 *a*, 422 *a*, 425 *a*, 456 *b*, 530 *b*, 550 *b*, 678 *b*
 tower, 447 *b*, 580 *a*, 719 *a*
 a mural, 682 *a*
 of Eddar, tower of the flock, 447 *b*
 town, 503 *b*, 624 *b*, 743 *b*
 track, 96 *b*, 491 *b*
 tract, of land, 257 *b*, 822 *b*
 traffic, 489 *a*, 583 *b*, 618 *a*, 769 *a*
 train, 802 *a*, 810 *b*
 to, 439 *b*
 up, to, 292 *a*
 trample, to, 198 *b*, 207 *b*, 209 *a*, 216 *b*, 339 *a*, 677 *a*
 down, to, 130 *a*, 777 *b*
 on, to, 108 *a*, 194 *b*
 under feet, to, 383 *b*
 with the feet, to, 382 *b*
 trampling, 572 *a*
 tranquil, 799 *a*, 824 *a*
 to be, 799 *a*
 to make, 847 *b*
 tranquillity, 511 *a*, 818 *a*, 825 *a*, 828 *a*
 transcribe, 663 *b*
 transfer, to, 663 *b*, 840 *a*
 transferred, to be, 576 *b*, 663 *a*
 transfix, to, 140 *a*, 550 *a*, 779 *a*
 transform, 839 *b*
 transgress, to, 282 *b*, 695 *a*, 805 *a*, 839 *b*
 transgression, 695 *a*
 transition, 600 *b*
 translate, to, 757 *a*, 873 *b*
 translated, 874 *a*
 transparency, 429 *b*
 transparent, to be, 238 *b*
 trap, 478 *b*
 trappings, 608 *a*
 travel, to, 859 *b*
 about, to, 583 *b*
 traveller, 78 *a*, 225 *b*
 treacheries, 102 *a*
 treacherous, 102 *a*
 treacherously, to act, 494 *a*
 treachery, 494 *a*
 tread, 130 *a*
 to, 11 *a*, 207 *b*, 209 *a*, 382 *b*, 756 *a*, 758 *a*, 771 *a*, 777 *b*
 a threshing floor, 208 *a*
 down, 147 *b*, 216 *b*, 339 *a*, 645 *a*, 758 *a*
 with the feet, 108 *a*, 383 *b*
 treading, 572 *a*
 down, a, 510 *b*, 855 *b*
 treasure, 23 *a*, 295 *a*
 hidden, 467 *b*
 up, to, 74 *b*
 treasurer, 165 *a*
 treasures, 176 *b*, 471 *b*
 treasures, 176 *b*
 treasury, 23 *a*, 343 *b*
 treat shamefully, to, 400 *b*
 38 *a*, 38 *b*, 48 *b*
 646 *a*, 856 *b*
 trellis, 653 *b*
 tremble, to, 104 *b*, 169 *a*, 241 *b*, 265 *a*, 302 *b*, 303 *a*, 364 *a*, 366 *b*, 369 *a*, 574 *b*, 656 *b*, 671 *a*, 756 *a*, 758 *b*, 773 *a*, 774 *a*
 to make, 246 *a*
 trembling, 246 *a*, 275 *b*, 280 *a*, 303 *a*, 677 *b*, 756 *a*, 773 *a*, 774 *b*
 to cause, 656 *b*
 tremulous sound, to give forth, 406 *a*
 sound, to make, 771 *b*
 trepidation, to be in, 104 *b*
 trespass, 695 *a*
 one who brings a sacrifice for, 86 *b*
 trial, 111 *b*
 trials, 489 *a*
 triangle, 828 *b*
 tribe, 467 *a*, 519 *b*, 801 *a*
 a man of the same, 27 *b*
 or people, one of the same, 30 *a*
 tribunal, 197 *b*, 477 *a*, 415 *b*
 tribute, 121 *b*, 450 *a*, 472 *a*, 487 *a*, 488 *a*, 512 *b*
 triens, 828 *b*
 trier (of metals), 110 *b*
 trifles, 102 *b*
 trim, to, 347 *a*
 trip along, to, 324 *b*
 tristata, 828 *b*
 triumphal song, 247 *a*
 trodden, 572 *a*
 a place which is, 451 *b*
 troop, 10 *a*, 158 *a*, 274 *b*, 635 *b*
 trophy, 332 *a*
 trouble, 241 *b*, 250 *a*, 325 *a*, 639 *a*
 to, 121 *a*, 121 *b*, 241 *b*
 troubled, to be, 191 *a*, 384 *b*, 626 *a*
 in mind, 109 *b*
 troublesome, to be, 381 *a*
 troubling, 437 *a*
 trough, 11 *a*, 759 *a*
 true, 63 *a*, 361 *a*
 to be, 387 *a*
 truly, 76, 59, 144, 174 *a*, 702 *a*
 trumpet, 298 *b*, 299 *a*, 811 *b*
 to, 299 *b*
 to blow a, 299 *b*
 signal, 339 *b*
 trunk, 166 *b*, 171 *a*, 501 *a*, 650 *a*
 trust, 294 *b*
 to, 59 *a*, 766 *b*
 in, to, 294 *a*
 trustworthy, 361 *a*
 to be, 59 *a*
 trusty, 59 *b*
 truth, 59 *b*, 63 *a*, 562 *b*, 747 *a*
 try, to, 111 *a*, 111 *b*, 552 *b*
 to get, to, 138 *a*
 Tubalcain, 858 *a*
 tube, 71 *a*, 459 *a*
 tubes, 714 *a*
 tumble, 230 *b*
 tumid, to be, 217 *a*, 645 *a*
 tumour, 645 *b*
 tumours of the anus, 321 *a*
 tumult, 756 *a*, 774 *b*, 775 *b*, 798 *a*, 853 *a*, 869 *a*, 874 *a*, 875 *b*
 to make a, 757 *b*
 tumultuous, to be, 369 *a*
 tunic, 420 *a*, 493 *b*, 672 *b*
 turban, 317 *a*, 665 *a*
 turbid, to be, 384 *b*, 724 *b*
 turn, 860 *a*
 to, 4 *b*, 18 *b*, 71 *b*, 230 *a*, 265 *a*, 546 *a*, 576 *a*, 678 *b*, 679 *a*, 747 *a*, 820 *a*
 about, to, 46, 18, 576 *b*, 807 *b*
 turn aside, to, 19 *a*, 242 *a*, 582 *a*, 612 *a*, 785 *b*, 788 *a*
 aside from the way, to, 163 *b*
 aside to lodge, to, 19 *a*
 away, to, 432 *b*, 546 *a*, 611 *b*
 back, to, 230 *a*, 610 *a*, 857 *b*
 from the way, to, 242 *a*
 itself, to, 678 *b*
 oneself, to, 701 *a*
 over to, 18 *b*
 round, to, 265 *a*
 the mind to anything, to, 113 *b*
 the mind to something, to, 334 *b*
 to, to, 809 *a*
 to the left, to, 790 *b*
 to the right, to, 59 *a*
 turned, to be, 353 *b*, 576 *b*
 something, 305 *a*
 work, 505 *a*
 turning, 108 *a*, 172 *a*
 away, 515 *a*
 turnings, 18 *b*
 turtle-dove, 860 *a*, 873 *a*
 tutelage, 59 *b*
 twelve, 841 *a*
 twentieth, 659 *b*
 twenty, 377 *a*, 659 *a*
 twig, 177 *b*, 466 *b*
 twigs, 246 *a*, 738 *b*
 twilight, 571 *a*
 twin, 854 *b*
 twine, to, 259 *a*, 712 *b*, 851 *a*
 twins, 659 *a*, 866 *a*
 twist, 611 *a*
 to, 154 *b*, 209 *a*, 257 *a*, 259 *a*, 320 *a*, 604 *b*, 649 *b*, 650 *b*, 726 *b*, 813 *b*, 851 *a*
 threads, to, 144 *b*
 together, to, 154 *b*, 159 *a*
 twisted, 230 *b*, 273 *b*
 to be, 265 *a*, 697 *b*
 in folds, 433 *b*
 work, 159 *a*
 twisting, 454 *a*
 twitter, to, 717 *a*, 717 *b*
 two, 96 *a*, 840 *b*, 853 *a*, 874 *b*
 edges, 673 *b*
 persons, 69 *b*
 they, 841 *a*
 two-fold, 519 *a*
 tyranny, 690 *a*
 tyrant, 154 *a*, 535 *a*
 Tyre, 706 *a*
 U.

- f. minah, 638 b**
unalloyed, 318 a
unbridled, to let go,
 690 b
uncircumcised, 655 a
unclean, 151 b, 322 b,
 665 b
 to become, 322 b
 bird, 192 b, 870 a
uncleanness, 192 a, 534 b,
 548 a
unclose, to, 853 b,
 872 a
uncover, to, 170 b, 653 a,
 655 b
under, 860 b, 862 a
undermine, to, 729 b
understand, to, 113 b,
 114 a, 335 b, 836 a
understanding, 115 a,
 205 a, 311 b, 485 b,
 789 b, 790 a, 855 b
 to have, 114 a
undertake, 684 b
undeservedly, 292 b
unexpectedly, 697 b
unfold, to, 546 a
unfortunate, 3 b, 772 b
 the, 281 a
 to be, 3 b, 281 a
ungodly, 611 b
unhappy, 380 b, 772 b
unheard of, 242 b, 263 a,
 551 b
unholy, 278 a
union, 345 a, 346 b
unite, to, 28 a
united, 29 a
 together, to be, 345 a
unitedly, 28 b
unlawful, 242 b
unless, 20 a, 57 a, 394 b,
 431 b, 434 a
 that, 124 b, 241 b
unmixed, 318 a
Unni, 643 b
unprofitableness, 122 b
unpunished, to leave,
 565 a
unrighteous, 781 b
unrighteousness, 781 b
unsalted, 871 b
unsearchable, to be,
 640 a
unseasoned, 871 b
unshaken, to be, 58 b
unshod, 346 b, 810 b
until, 424 b, 606 b
failure, 122 a
 not, 124 b
 when? 63 a
unto, 97 b, 422 a, 550 b
 between, 115 a
unwilling, 445 a
 to be, 4 a, 445 a
upbraid, to, 348 a
Uphaz, 22 a
uphold, to, 590 b, 592 a
upon, 97 b, 494 b, 626 b,
 630 a, 682 a
upper, 632 a
upper chamber, 632 b
 room, 495 a
upright, 90 b, 319 a, 375 b,
 402 b, 728 b, 865 b,
 867 a
 to be, 364 a, 702 b,
 867 b
 columns, 868 b
uprightly, to act, 867 b
uprightness, 62 b, 275 a,
 372 b, 375 b, 376 a,
 470 b
upwards, 494 b
Ur, 24 a
urethra, 845 a
urge, to, 25 a, 54 b, 65 a,
 162 a, 195 b, 299 a,
 533 b, 685 a, 706 a,
 758 b
 on, to, 536 a, 544 b
 oneself, to, 23 a
urgent, to be, 470 a,
 691 b
urgently, 450 b
 to do, 822 a
Uri, 24 a
Uriah, 24 b
Uriel, 24 b
Urijah, 24 b
urine, 818 b
Ursa Major, 659 b
useful, to be, 356 a
useless, 122 b
usury, 506 b, 513 b, 570 b,
 873 b
 to lend on, 570 b
utensil, 26 b, 399 b
Uthai, 616 a
utmost, 731 b
utter, to, 573 a, 594 a,
 668 b
 a voice, to, 836 b
 anything rashly, to,
 350 a
 words, to, 696 b
uxorious, 92 a
Uz, 614 b
Uzai, 19 b
Uzal 19 b
Uzza, 616 b
Uzzen-Shera, 26 b
Uzzi, 618 b
Uzziah, 619 a
Uzziel, 618 b

V.
vacant, to be, 112 b, 565 a
vacillate, to, 540 a
vacuity, 38 b
vagrant, 225 b
vail, 489 a, 493 b, 690 a,
 712 a, 714 b, 734 a
vain, 50 a, 51 b, 768 a
 in, 857 a
 to be, 112 b
vainglorious, to be, 672 a
Vajezatha, 236 b
vale, 171 a
valid, 41 b, 361 a
valley, 71 a, 136 a, 168 a,
 486 a, 543 b, 640 b
valley of vision, 167 l
vallies, 151 a
valour, 40 a, 275 a
value, 654 b
 highly, to, 159 b
Vaniah, 236 b
vanish, to, 67 b, 225 a,
 476 b
vanity, 21 a, 51 b, 214 b,
 807 b, 849 a, 857 a
 of words, 21 b
vanquish, to, 285 a
vapour, 11 b, 214 b, 569 b,
 731 a
variegate, to, 780 b
variegated, 780 b
 to be, 258 b
 garments, 140 a
 spots, 259 b
Vashni, 236 b
Vashti, 236 b
vast, 753 a
vat of the wine-press,
 362 a
vault, 152 a
 to, 720 b
vaulted house, 152 a
 work, 10 b
vectura, 768 a
vegetables, 255 a
vehemence, 382 a
vehement, 616 a, 828 b
 to be, 511 a
vehicle, 769 a
veil, 368 a, 433 b
 to, 295 b
veiling over, 866 b
vein (of silver), 458 b
venerable, 364 b
vengeance, to take, 565 b
venture, to, 552 b
verdant, to be, 3 a, 564 a
verdure, 3 a, 369 b
verge towards any place,
 to, 46 a
verily, 59 b
versicoloured, 780 b
vertebrae of the neck,
 499 a
vertigo, 803 a
very, 270 b, 376 b, 377 b,
 444 a, 784 b
 great, 376 b
vessel, 399 b, 445 a,
 462 b, 736 a
vessels, 529 a
vestibule, 20 b
vestry, 480 a
vex, to, 570 b, 633 a, 720 a
 any one, to, 409 b
vexation, 409 b, 639 a,
 648 b, 855 a, 864 a,
 870 b
vexer, 859 a
vibrate, to, 771 b, 865 a
vicissitudes, 78 b, 662 a
victim, 238 a, 260 a
victory, 154 a, 373 a,
 477 a, 876 a
view, 269 a
 to, 749 a, 783 b
vigorous, 278 a, 283 a
vigour, 435 b, 442 b
vile, 147 b, 551 b, 845 b
 to be, 246 a
 to account, 529 a
vileness, 122 b
village, 300 a, 411 b, 503 b
villager, 689 a
villages, 689 a
vindicated from wrongs,
 to be, 702 b
vine, 177 b
vine-branch, 247 a
vine-dresser, 415 a
vinegar, 288 b
vineyard, 414 b, 806 b
vintage, 133 b
violation, 595 a
violence, 253 b, 270 b,
 288 a, 497 a, 498 a,
 660 b, 692 a, 805 b,
 809 a, 863 b
violent, 654 a, 806 a
 heat, 246 b
 man, 286 b
 shower, 253 b
violently, to act, 241 a,
 288 b, 660 a
 to treat, 288 a
viper, 72 a, 697 b, 717 a
virgin, 149 a
virginity, 149 b
 tokens of, 149 b
virtue, 275 a, 703 a
virtuous, 702 a
virulent, 42 b
vision, 268 b, 269 a,
 273 b, 463 b, 506 a,
 750 b
 visit, to, 686 a
vital moisture, 442 b
 power, 274 b
 principle, 760 a
vitiligo alba, 105 b
viziers, 2 a, 216 a
vociferate, to, 762 b
voice, 727 a, 732 a
 of God, 524 b
void, 124 a
 to make, 124 a, 537 b,
 692 b, 808 b
 of heart, to be, 428 a
 of strength, to be,
 666 a
 space, 496 b
voidness, 104 a
volume, 448 a
voluntary, 535 a
vomit, 720 a, 731 a
 to, 593 b
 up, to, 726 b
Vophsi, 236 b
vow, 536 a
 to, 535 b
 of abstinence, 68 l
 of God, 82 b
vulture, 36 b, 197 a, 766 a

W.
wafer, 780 b
wag, to, 538 a
wage war, to, 456 a
wages, 11 a, 464 a, 506 a,
 649 b, 684 b, 685 a,
 790 b
wagon, 605 b
wail, to, 349 b, 536 a,
 592 b
wailing, 490 b, 536 a,
 771 b
wain, 659 b
wait, to, 265 a, 276 a,
 346 a, 421 a, 784 a
 to lie in, 812 b, 847 a
 upon, to, 217 a, 851 b
waiting, 345 b
wake, to, 615 a
walk, 454 a
 to, 78 a, 207 b, 224 b,
 225 b, 327 a, 349 b
 about, to, 225 b
 over, to, 771 a
 up and down, to, 225
wall, 91 b, 128 b, 160 b,
 265 b, 275 b, 320 b,
 321 b, 420 a, 534 a,
 732 a, 812 b
 (of a city), 161 a
 of the house, 682 a
wallow, to, 677 b
walls, 849 a
wander, to, 3 a, 271 b, 538 a,
 540 b, 804 b, 821 a,
 824 b, 870 a
 about, to, 289 a, 759 a
 to cause to, 3 b, 538 a,
 540 b, 805 a
wanderer, 225 b, 534 a
wanderings, 448 a
want, 295 b, 465 b, 654 a
 to be in, 4 a, 295 b, 719 a
 to cause to, 295 b
 to suffer, 295 a, 763 b
wanting, 294 b, 295 b
 to be, 295 a, 609 b
wanton, to be, 672 a
want-ness, 672 a
war, 436 b, 477 a, 742 a
 to, 436 a
 to make, 179 a
ward, 467 b, 686 b
warfare, 699 b
warlike disturbance,
 395 a
engineer, 312 a
warm, 285 a
 to be, 10 b, 287 b
 baths, 290 b
 to become, 287 b, 402 a
warmth, 286 b, 351 a,
 665 a
warn, 240 a
warning, to take, 240 a
warp, the, 853 a
warrior, 127 b
 wash, to, 11 a, 244 a,
 296 a, 766 b, 817 a
 away, to, 192 a
 garments, to, 382 b
 off, to, 296 a
washing, 766 b
wasps, 719 a

WASTE

waste, 373 *b*
to, 121 *b*
away, to, 121*a*, 285*a*, 490 *a*
to be, 857 *a*
to be laid, 86*b*, 302*a*, 835 *a*
to lay, 806 *a*, 835 *a*
wasted, 835 *b*
to be, 398 *b*
wasteness, 857 *a*
wasting, 135 *b*, 183 *b*, 833 *b*
away, 400 *a*
watch, 87*a*, 716 *b*, 838 *a*
to, 111*a*, 562*a*, 563*b*, 615 *b*, 837 *a*, 846 *b*
to keep, 547 *b*
watcher, 625 *a*
watchman, 715 *b*
watch-tower, 110 *b*, 111 *b*, 197 *b*, 502 *a*, 562 *a*, 716 *a*, 719 *a*
water, 455*a*, 468*b*, 470*a*
to, 366 *a*, 759 *b*
cattle, to, 847 *a*
disturbed, 511 *a*
making, 853 *b*
water-course, 514 *a*, 713 *b*, 870 *b*
watered, 759 *b*
watering, 343 *b*, 767 *a*
water-pots, 181 *b*
waters of Merom, 508 *b*
wave, 857 *a*
to, 200 *a*, 540 *b*, 865 *a*
waver, to, 418 *b*, 491 *b*, 589 *a*
waving, 668 *b*
waves, broken, 514 *a*
waving, 869 *a*
about, 682 *b*
wax, 193 *b*
way, 78 *a*, 208 *a*, 225 *b*, 454 *a*, 491 *b*, 680 *a*, 801 *b*
embarked, 490 *a*
toll, 225 *b*
ways, 78 *b*, 224 *a*
we, 63 *b*, 64 *a*
weak, 199 *b*, 200*a*, 285*a*, 384 *b*, 776 *a*
to be, 71 *a*, 200 *b*, 236 *b*, 285 *a*, 297 *b*
to be made, 279 *b*
weakened, the, 313 *a*
weakness, 51 *b*
wealth, 21 *a*, 21 *b*, 116 *b*, 227 *b*, 275 *a*, 320 *a*, 329 *a*, 390 *a*, 475 *b*, 504 *a*, 551 *a*, 578 *b*, 583 *b*, 662 *b*, 735 *b*, 769 *a*, 811 *a*
wealthy, 210 *b*, 811 *a*
to be, 295 *a*
wean, to, 175 *a*
weaned, 174 *b*
weapon, 266*a*, 490*a*, 827*a*
weapons, 230 *b*, 399 *b*, 571 *b*
wear away, to, 815 *a*

wearied, 329 *a*, 357 *a*
the, 312 *a*
to be, 426 *b*
to become, 279 *a*
one who is, 329 *b*
out, to be, 329 *a*, 357 *a*
weariness, 329 *a*, 639 *a*, 859 *b*, 864 *b*
weary, to, 329 *b*
to be, 373 *b*, 729 *a*
of, to be, 239 *b*
weasel, 279 *a*
weave, to, 75 *a*, 76 *a*, 553 *a*, 586 *a*, 712 *b*, 789 *b*, 853 *a*
weaver's shuttle, 76 *a*
spatha, 376 *b*
web, 489 *b*
weed, to, 609 *b*
week, 800 *b*, 804 *b*
weep, to, 119 *a*, 201 *a*, 204 *a*
for the dead, to, 119*b*
weeping, 119 *a*, 119 *b*, 120 *a*
weevil, 592 *a*
weigh, to, 26 *b*, 587 *b*, 847 *b*, 864 *a*, 873 *a*
weight, 84, 173*a*, 520 *b*, 547 *a*
the smallest Hebrew, 179 *a*
weighty, to be, 764 *a*
welfare, 220 *b*, 273 *b*, 320 *a*, 373 *a*, 374 *b*, 703 *a*, 825 *b*, 830 *a*, 876 *a*
well, 100 *a*, 115 *a*, 152 *b*, 160 *b*, 169 *b*, 347 *a*, 402 *b*
fed, 509 *b*
nigh, 39 *b*
off, 319 *b*
to do, 319 *a*, 347 *a*
watered district, 520*b*
west, 350 *b*, 446 *a*
the, 29 *b*, 496 *b*, 497 *a*
western quarter, 350 *b*
westward, 497 *a*
wct, to be, 7*a*, 701*a*, 767 *a*
what? 35 *b*, 444 *a*, 451 *b*, 454 *b*, 481 *a*
time, 392 *a*
whatever, 452 *a*
is without, 266 *b*
lives, 362 *b*
whatsoever, in, 824 *a*
wheat, 272 *a*, 292 *a*, 436 *b*
wheel, 22 *b*, 169 *b*, 170 *a*
in flight, to, 209 *a*
wheeling, 605 *a*
whelp, 164 *b*
when, 56 *b*, 89 *a*, 196 *b*, 341 *b*, 379 *b*, 380 *a*, 392 *a*, 394 *b*, 401 *b*, 424 *b*
yet, 69 *b*
whence? 35 *b*, 39 *b*, 63 *a*, 832 *a*
whenever, 196 *a*

where? 16 *b*, 35 *b*, 36 *b*, 37 *a*, 39*b*, 40*a*, 63 *a*, 89 *a*, 90 *a*, 832 *a*
then, 16 *b*
wherefore? 35 *b*, 235 *a*, 450 *b*, 452 *a*
wheresoever, 90 *a*
whether, 56 *a*, 214 *a*, 229 *a*
not, 20 *a*
...or, 114 *b*, 235 *a*
which? 35*b*, 88*a*, 196*a*, 392*a*, 454*b*
while, to be, 376*a*, 392*b*, 424*b*, 601*a*, 606*b*, 611*a*
whip, 810 *b*, 816 *b*, 818 *a*
whirl, 676 *b*
whirlpools, 454 *a*
whirlwind, 169 *b*, 582 *a*
whiskers, 664 *b*
whisper, to, 437 *a*, 544 *b*
whisperer, *a*, 567 *a*
whisperers, 34 *b*
whispering, 437 *b*
whistle, to, 850 *b*
whistlings, 850 *a*
white, *a*, 267 *a*, 429 *a*, 429 *b*, 707 *a*, 707 *b*
to be, 105 *b*, 108 *b*, 266 *b*, 429 *a*, 703 *b*, 707 *a*
bread, 304 *b*
like snow, 824 *a*
linen, 267 *a*
marble, 852 *a*
something, 852 *a*
whiteness, 429 *b*, 707 *b*, 812 *b*
whither? 63 *a*, 63 *b*, 89 *a*, 90 *a*, 832 *a*
whithersoever, 89 *a*, 90 *a*
whitish, to be, 72 *b*
who? 35 *b*, 88 *a*, 196 *a*, 468 *b*, 481 *a*
whoever, 469 *a*
whole, 70 *a*, 396 *a*, 397*b*, 400 *a*, 737 *b*, 825 *a*, 830 *a*, 865 *b*, 867 *a*
the, 70 *b*
to be, 829 *b*
to make, 867 *b*
wholeness, 825 *a*, 866 *a*
wholly, 40 *a*, 69 *a*, 345 *a*, 397 *a*
whoredom, 860 *b*
whoredoms, 249 *b*
whosoever, 84 *a*, 397 *a*, 469 *a*, 481 *a*
why? 35 *b*, 450 *b*, 452 *a*
wicked, 100 *a*, 529 *a*, 612 *a*, 772 *a*, 781 *b*
action, 256 *b*
deed, 246 *b*
man, 122 *b*
to be, 586 *b*
wickedly, to act, 101 *a*, 241 *a*, 816 *a*
wickedness, 21 *a*, 21 *b*, 122 *b*, 219 *b*, 246 *b*, 256 *b*, 312 *b*, 462 *a*,

wickedness, 512 *a*, 529*b*, 612 *a*, 772 *b*, 781 *b*, 807 *a*
wicker-work, 399 *a*
wide, 15 *b*, 764 *b*
to be, 146*a*, 716*a*, 764*a*
to become, 764 *a*
cloak, 15 *a*
wideness, 15 *a*
widow, 53 *a*
widowed, 53 *a*
to be, 52 *b*
widowhood, 53 *a*, 53 *b*
wield, 872 *a*
wife, 84 *a*, 259 *b*, 428 *b*
wiles, 649 *b*
will, 17 *b*, 19 *b*, 275 *a*, 700 *a*, 772 *b*, 774 *a*, 778 *b*
of God, 18 *a*
to, 61 *a*, 296 *b*, 326 *a*, 700 *a*
willing, 535 *a*
to be, 4*a*, 534*a*, 700*a*
willow, 652 *a*, 717 *a*
wind, 760 *a*, 761 *a*
wind up, to, 714 *a*
winding stairs, 433 *b*
window, 75 *b*, 279 *b*, 385 *b*, 463 *b*
wine, 289 *b*, 347 *b*, 489 *b*, 576 *a*
mixed, 480 *b*
new, 645 *a*
winepress, 183 *a*, 329 *a*, 362 *b*, 670 *a*
wing, 11 *a*, 177 *b*, 377 *a*, 406 *a*, 614 *b*, 709 *a*
feather, 9 *b*
wink, to, 757 *b*, 764 *a*
winnow, to, 253 *a*
winnowing fan, 462 *a*, 767 *a*
winter, 596 *b*
to, 307 *a*
wipe away, to, 580*b*, 583*a*
to, 463 *a*
off, to, 296 *a*
wisdom, 205 *a*, 278 *a*, 536 *b*, 647 *b*, 860 *b*
wise, 276 *b*, 277 *b*
to be, 277 *a*, 335 *a*
to become, 277 *a*
wish, to, 4*a*, 326*a*, 700*a*
for, to, 19 *a*
with, 93 *b*, 94 *a*, 98 *b*, 435 *a*, 636 *a*, 637 *a*
one another, 345 *a*
regard, to, 423 *b*
withdraw, to, 417 *b*, 582 *a*, 741 *b*
oneself, to, 23*a*, 283*a*
withdrawing, 353 *b*, 595 *a*, 788 *b*
wither away, to, 734 *b*
withered, to be, 528 *b*
withhold, to, 134*b*, 180*b*, 487 *b*
within, 97*a*, 114*b*, 115*a*, 116*b*, 607 *a*, 682 *b*
yet, 611 *a*

without, 39*b*, 71*b*, 122*a*, 122 *b*, 124 *a*, 124 *b*, 266 *b*, 275 *b*, 425 *b*
to be, 295 *a*
cause, 292 *b*, 768 *a*
witness, 607 *a*, 785 *a*
to, 610 *a*
wizard, 335 *b*
woe, 36 *a*, 52 *b*, 219 *b*
wolf, 237 *a*
woman, 84*a*, 148*a*, 564*b*, 766 *a*
a strange, 242 *b*
womanly, 92 *a*
womb, 113*a*, 492*a*, 766*a*
women, 570 *b*
wonder, *u*, 866 *a*
wonderful, 676 *a*
deed, 459 *b*
to be, 674 *a*
to make, 674 *b*
wonderfully, 364 *b*
wont, to be, 54 *a*
wood, 69 *a*, 646 *b*, 647 *a*
a kind of precious, 53*a*
wood-cutter, 298 *a*
wood-demons, 792 *a*
woods, 355 *b*
woof, 651 *b*
wool, 641 *a*, 713 *a*
word, 61 *b*, 62 *a*, 187 *b*, 475 *b*, 696 *a*
words, 188 *b*
great, 102 *b*
work, 174*b*, 491*a*, 497*b*, 498 *b*, 600 *a*, 601 *a*, 632 *b*, 684 *b*
to, 598 *a*, 657 *a*
done, 329 *a*
of an artificer, 310 *a*
to urge to, 44 *a*
up a mass, to, 188 *b*
working of wood, 310 *a*
workman, 58 *a*, 59 *b*, 646 *b*
workmanship, 661 *a*
works, 495 *a*
workshop, 632 *b*
world, 279 *a*, 613 *b*
worm, 770 *a*, 859 *a*, 865 *b*
wormwood, 440 *b*
worn down in strength, to be, 279 *a*
out with use and age, 121 *b*
worship, 675 *b*
to, 837 *b*, 838 *a*
to offer, 418 *b*
worshipper, 599 *a*, 664*b*
worthless, to be, 246 *a*
worthlessness, 122 *b*
would that! 56 *b*, 432 *a*
to God! 32*a*
wound, 198 *b*, 298 *a*, 465 *b*, 471 *a*, 635 *b*
to, 400 *b*, 428*a*, 685 *b*, 693 *a*, 711 *a*
slightly, to, 308 *a*
wounded, to be, 279 *a*, 281 *a*, 841 *a*

wounds, 140 *a*
 wrap around, to, 414 *a*
 oneself up, to, 405 *a*
 round, to, 426 *b*, 609 *b*
 up, to, 414 *a*, 433 *a*,
 620 *a*, 635 *a*
 wrapped in darkness,
 to be, 621 *a*
 wrath, 250 *b*, 303 *b*
 wreath, 433 *b*, 438 *a*,
 604 *b*
 wreath, to, 154 *b*
 wreathed work, 252 *b*
 wreathen work, 155 *a*
 wrenched, to be, 683 *a*
 wrest, to, 649 *b*
 wrestle, 9 *a*, 697 *b*
 wretched, 56, 192 *a*, 489 *b*,
 639 *a*
 to be, 3 *b*, 281 *a*,
 to be made, 418 *b*
 wrist, 74 *a*
 write, to, 419 *a*, 419 *b*,
 594 *a*, 781 *a*, 817 *a*
 writhe, to, 265 *a*, 611 *a*
 with pains, to, 257 *a*
 writing, 419 *b*, 473 *a*,
 594 *a*
 written, something, 419 *b*
 wrong, 288 *a*
 to do, 322 *a*,
 wrought, 660 *a*
 Y
 year, 609 *a*, 840 *a*
 ya, 66 *a*

yea, 89 *b*, 144 *b*, 174 *a*
 more than, 69 *b*
 year, 609 *a*, 840 *a*
 years, two, 840 *a*
 yell, to, 349 *b*
 yelling, 350 *a*
 yellow, 703 *b*
 yellowish, 370 *a*
 yellowness, 369 *b*, 370 *a*
 yesterday, 62 *b*, 95 *b*,
 866 *b*
 the day before, 832 *a*
 yesternight, 62 *b*
 yet, 144 *b*, 610 *b*, 611 *a*
 more, 69 *a*
 therefore, 403 *a*
 yield, to, 460 *a*
 yoke, 455 *b*, 486 *b*, 630 *b*,
 712 *a*
 you, 95 *b*
 young man, 111 *a*, 349 *b*
 of animals, 127 *a*
 of birds, the, 73 *a*
 woman, 148 *a*
 younger, 730 *b*
 youth, 111 *a*, 112 *a*,
 126 *a*, 349 *b*, 554 *a*,
 556 *a*, 631 *b*, 634 *a*
 Z

Zaanaim, 714 *a*
 Zaan, 699 *a*
 Zaanannim, 714 *b*
 Zaavan, 250 *a*
 Zabad, 237 *b*
 Zabbai, 238 *a*

Zabbud, 237 *b*
 Zabdi, 237 *b*
 Zabdriel, 237 *b*
 Zabud, 237 *b*
 Zaccur, 244 *a*
 Zacher, 245 *b*
 Zadak, 701 *b*
 Zaham, 239 *b*
 Zair, 714 *b*
 Zalaph, 711 *a*
 Zalmon, 710 *b*
 Zalmonah, 710 *b*
 Zalmunna, 711 *a*
 Zamzummins, 247 *a*
 Zanoah, 249 *b*
 Zaphon, 716 *a*
 Zareathites, 719 *b*
 Zarephath, 719 *b*
 Zareth-shahar, 720 *b*
 Zarhites, 254 *a*
 Zattu, 255 *b*
 Zaza, 242 *b*
 zeal, 293 *b*
 zealous, to be, 734 *b*
 Zebah, 238 *a*
 Zebinah, 238 *a*
 Zeboim, 700 *a*, 701 *a*
 Zebudah, 237 *b*
 Zebul, 237 *b*
 Zebulun, 237 *b*
 Zechariah, Zachariah,
 245 *b*
 Zedad, 701 *b*
 Zedekiah, 703 *b*
 Zeeb, 237 *a*
 Zelah, 711 *a*

Zelck, 711 *b*
 Zelophehad, 711 *b*
 Zelzah, 711 *b*
 Zemaraim, 713 *a*
 Zemarite, 713 *a*
 Zemirah, 247 *a*
 Zephaniah, 716 *b*
 Zephath, 718 *a*
 Zephathah, 718 *a*
 Zepho, 715 *b*
 Zer, 718 *a*
 Zerah, Zarah, 254 *a*
 Zerahiah, 254 *a*
 Zered, Zared, 252 *b*
 Zereda, 718 *b*
 Zeresh, 255 *b*
 Zereth, 720 *b*
 Zeri, 719 *a*
 Zernah, 718 *b*
 Zeruiah, 718 *b*
 Zeror, 720 *b*
 Zerubbabel, 252 *b*
 Zetham, 255 *b*
 Zethan, 244 *a*
 Zethar, 255 *b*
 Zia, 243 *a*
 Ziba, 708 *a*
 Zibeon, 701 *a*
 Zibia, 700 *b*
 Zichri, 245 *b*
 Ziddim, 701 *b*
 Zidkijah, 703 *b*
 Zidon, 708 *a*
 Zif, 240 *a*
 Ziha, 707 *a*
 Ziklag, 709 *a*

Zillah, 709 *b*
 Zilpah, 246 *b*
 Zilthai, 711 *b*
 Zimmah, 246 *b*
 Zimran, 248 *b*
 Zimri, 248 *b*
 Zin, 713 *a*
 Zion, 708 *b*
 Zior, 709 *a*
 Ziph, 243 *a*
 Ziphion, 716 *a*
 Ziphron, 251 *b*
 Zippor, 716 *a*
 Zithri, 597 *b*
 Ziz, 709 *a*
 Ziza, 243 *a*
 Zizah, 243 *a*
 Zoan, 714 *b*
 Zoar, 715 *a*
 Zoba, Zobah, 704 *a*
 Zobebah, 700 *a*
 Zodiac, the signs, 462 *a*
 Zohar, 707 *b*
 Zoheth, 243 *a*
 Zoheth, 241 *a*
 Zophar, 705 *b*, 716 *a*
 Zophar, 705 *b*
 Zorah, 719 *a*
 Zorites, 719 *b*
 Zuar, 705 *b*
 Zuph, 705 *b*
 Zur, 707 *a*
 Zuriel, 707 *a*
 Zuriashaddai, 707 *a*
 Zuzima, 341 *a*

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GESENIUS, FRIEDRICH HEINRICH
WILHELM, 1786-1842.

GESENIUS'S HEBREW AND CHALDEE
LEXICON TO THE OLD TESTAMENT
SCRIPTURES.

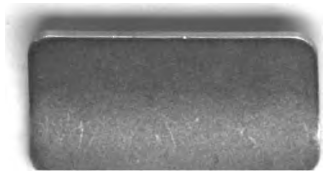


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רָשַׁף an unused root, to inflame, to burn, to kindle, cognate to **רָשַׁף**, **רָשַׁף**. Sam. id.

רשף m. — (1) *a flame*, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) *lightning*, Psa. 78:48. Hence poet., 76:4, **קִיּוֹת יְהוָה** "lightnings of the bow," i.e. arrows, and Job 5:7, **בְּנֵי קִיּוֹת** "sons of lightning," i.e. ravenous birds flying with the rapidity of lightning.

(3) *a burning fever, a plague*, by which the body is *inflamed* (compare חֲמָה heat and poison). Deu.32:24: רָחַמִּי "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich דָּרַךְ plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

רָשַׁשׁ (cogn. to רָצַץ) TO BREAK, TO BREAK IN
PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **פֶּרֶשׁ־יֵשׁ**.

רֶשֶׁת with suff. **רֶשֶׁתִּי** pr. inf. of the verb **רָשַׁת** in the sense of taking, and seizing, f. *a net*, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת** על to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **מְצֵלֶה רֶשֶׁת** "net-work," Ex. 27:4.

רְתוּק *m. a chain*, Ez. 7:23. Plur. רְתוּקוֹת 1 Ki. 6:21; from the root רָתַק.

רָתַח, TO BOIL, TO BUBBLE UP, not used in Kal.
(Syr. and Ch. id.)

PIEL, *to make to boil*, Eze. 24:5.

PUAL, *to be hot*, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPIIL, i. q. PIEL, Job 41:23. Hence—

רָתַח m. *boiling*, only pl. Eze. 24:5.

רָתַם, TO BIND horses TO a chariot, Mic.1:13
(Compare **אָסַר** No. 4.) Arab. رَمَ IV. to bind a
thread round the finger. Hence—

רְחִים m. (1 Ki. 19:4 כְּחִיב, f.) pl. רְחִימִים 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. رَحْمَة, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *funcus a jungendo*, Sifen from the verb *binben*. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

רִתְמָה ("genista"), [*Rithmah*], pr.n. of a station of the Israelites in the desert, Nu. 33:18, 19.

רָתַק, not used in Kal, TO TIE, TO BIND. Arab. **رَتَقَ**, to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), *to be unbound, loosed*. כתִּיב has יִרְחֹק *to be removed*.

PUAL, *to be bound*, Nah. 3:10; whence קָוֶה and—

רַתְּקוֹת f. pl. *chains*, Isa. 40:19.

רָתַת, an unused root, i. q. רָמַט and Aram. רָתַת,
 לִי to be terrified; whence—

רִתָּהּ m. *terror*, Hos. 13:1. Aram. רִתִּיתָּ id.

v

The letter **ʒ** was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of *s* and the thicker sound, which in German is expressed by *sch*, in English by *sh*. The same is still the case with *s* in the Irish language, as *soldá*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew & the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ש, as שֶׁר, שֶׁר: שֶׁר; but the Arabs, by a

peculiar property of their language, in almost all these roots have ש, as שָׁן, שָׁן; שָׁן, שָׁן; שָׁן, שָׁן, etc. (just as the people of Wirtemberg pronounce the German s with a stronger sibilant, if, as if (s)ft); the Arabs rarely retain س, as سَی, سَی. In the Hebrew language itself kindred letters are — (a) the other sibilants, as ש, ד, ז, י, see page DLXXV, A; also, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן, שָׁן to strain; שָׁן and שָׁן to ferment. — (b) sometimes the aspirates, just like Greek σ, σ; σ, σ; compare שָׁן i. q. הָן to spread out; שָׁן i. q. הָן to go; שָׁן = שָׁן to intertwine, to weave,

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. שָׁנַב to be high; שָׁנָה i. q. שָׁנָה, etc.; compare γράφω, *scribo*; γλύφω, *sculpo*; τρίζω, *strideo*; τέγο, *stégo*; fallo, σφάλω, and many others.

[“שָׁנָה” an unused root. Derivative, שָׁנָה.]

שָׁנָה an unused root, cognate to the verbs שָׁנַב (which see), שָׁנָה to boil, to boil up, to ferment, compare שָׁנָה to boil up, to break forth (an ulcer). (In the western languages of the same stock is German *fuar*, in Ottfr.; Anglo-Sax. *sur*; Germ. *fauert*.) Hence—

שָׁנָה m. *fermentation, leaven*, Ex. 12:15, 19. (Ch. שָׁנָה id.).

שָׁנָה pr. inf. fem. of the verb שָׁנָה (for שָׁנָה), with suff. שָׁנָה, once contr. שָׁנָה Job 41:17 (where other copies have שָׁנָה).

(1) *raising up*, Job 41:17; *lifting up*, sc. of countenance, Genesis 4:7. See the root שָׁנָה No. 1, letter c.

(2) *eminence, a place rising up* in the skin; hence any *spot*, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) *excellency, majesty*, Genesis 49:3; Job 13:11.

(4) *a sentence, decree of a judge* (compare שָׁנָה No. 4, and שָׁנָה No. 1, letter f), Hab. 1:7. Others take it here to be *pride*.

שָׁנָה TO INTERTWINE, i. q. שָׁנָה; whence—

שָׁנָה m. pl. שָׁנָה *lattice work*, 1 Ki. 7:17.

שָׁנָה f.—(1) *a net*, Job 18:8.

(2) *lattice work*, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שָׁנָה *sambuca*; see שָׁנָה.

שָׁנָה an unused root and of doubtful meaning.

Arab. شيم to be cold. Jo. Simonis ascribes to it the sense of the verb שָׁנָה to be sweet-scented. Hence—

שָׁנָה (“coolness,” or “sweet smell”), [Shebam], Num. 32:3; and שָׁנָה [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁנָה and **שָׁנָה** — (.) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare שָׁנָה, although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. שָׁנָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see שָׁנָה No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁנָה לֶחֶם to be satisfied with bread, Ex. 16:14; Job 27:14; Eccl. 5:9; followed by שָׁנָה Pro. 14:14; 18:20; Job 31:31; followed by שָׁנָה Ps. 65:5; 88:4; followed by שָׁנָה before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of *weariness* and *loathing* is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁנָה יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIFHIL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by שָׁנָה of the thing, Eze. 32:4; Ps. 81:17; followed by שָׁנָה of thing, Ps. 103:5. Once followed by שָׁנָה of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁנָה m. *plenty, abundance* of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁנָה m. adj. *satisfied, satiated*, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שָׁנָה רֵצוֹן abounding in (divine) favour, Deut. 33:23.—(b) in a bad sense, *satiated with troubles*, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁנָה יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שָׁנָה Gen. 25:8.

שָׁנָה m.—(1) *satiety, fulness*. שָׁנָה לְשָׁנָה to the full, Ex. 16:3.

(2) *abundance*, Ps. 16:11.

שָׁנָה f. Eze. 16:49, and—

שָׁנָה f. *satiety, fulness*. שָׁנָה לְשָׁנָה to the full, Isa. 23:18; Eze. 39:19.

שָׁנָה TO LOOK AT, TO VIEW. followed by שָׁנָה Neh.

2:13, 15. (Ch. שבר, which see. Arab. سبر to examine, e. g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock שר, שר, compare שבר, שר, also שר and שר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare שפה Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by ש and ש of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. سحر, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שבר always with suff. שבר hope, Ps. 119:116; 46:5.

שג not used in Kal, i. q. Aram. שג TO BE OR BECOME GREAT, TO INCREASE. (Cognate is שג, with a prefixed sibilant, see under ש p. DCCLXXXIII, A.) Only found in—

HIPHIL—(1) *to make great*, followed by ש Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שג.

שג Ch. id.; fut. Dan. 3:31, שג "your peace be multiplied," a form of salutation; Dan. 5:26; Ezr. 4:22.

שג i. q. שג, but (except Deut. 2:36) only found in poetry.—(1) TO LIFT ONESELF UP (cogn. to the root שג, compare שג i. q. שג), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIFHAL, *to be high*, Prov. 18:11. Figuratively—(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare שג.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by שג from an enemy (compare שג No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHIL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, שג, and pr. n. שג.

שג a root of uncertain authority, see שג No. II. ["a spurious root"].

שג i. q. שג TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:17.

HIPHIL, *to cause to increase, to increase*, Ps. 73:12.

שג ("elevated"), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כחב, for which there is שג קרי.

שג m. great, Job 36:26; 37:23, from the root שג.

שג Ch.—(1) great, Dan. 2:31.

(2) much, many, Dan. 2:48; 4:9.

(3) adv. very, greatly, Dan. 2:12; 5:9, from the root שג.

שג or שג see שג.

שד not used in Kal, prob. TO BE STRAIGHT. LEVEL; compare the kindred שד. Arab. سد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سديد one who goes straight to the mark.

PIEL, *to harrow*, i. e. to level [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שג.

שד an unused root, prob. i. q. שד TO LEVEL intrans. to be level. Arab. سدا to spread out (compare שד). Hence—

שד const. שד with suff. שד, plur. absol. שד Ex. 8:9, const. שד Isa. 32:12, and שד Neh. 12:29; with suff. שד, plur. m.—(1) a plain (pr. level, tract); hence שד the plain, or plain country of Syria, i. e. Mesopotamia, i. q. שד Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) a field—(a) a meadow, which is ploughed and sown (Stück Saatsfeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(b) collect. fields, country (Feld, Land), opp. to the city, villages, or camps, hence שד a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27, שד beasts of the field, wild beasts, Gen. 2:20; 3:14; ביהמת השד 1 Sa. 17:44, id.—(c) field of a city, Neh. 12:29; also the borders of a people; שד the field or borders of the Amalekites, Genesis 14:7; 32:4; שד מואב the borders of the Moabites, Gen. 36:35. Once used of the countries empire of a king, and meton. of his subjects. Ecc 5:8, "a king שד who is served (honoured by his people.)"

שָׂדֵה i. q. **שָׂדֵה** *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. **שָׂדֵה** is the proper and primitive Arabian form, in common use in Arabic for **سَدَہ**, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took **שָׂדֵה** incorrectly for pl. i. q. **שָׂדֵה**, but see Ps. 96:12.

שָׂדֵה plur. (from the sing. **שָׂדֵה** a plain, a field, from the root **שָׂדֵה**); hence [*Siddim*], pr. n. **שָׂדֵה** (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

שָׂדֵה i. q. **שָׂדֵה** to set in a row, to arrange. Hence—

שָׂדֵה f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

שָׂדֵה (for **שָׂדֵה** or **שָׂדֵה** ["שָׂדֵה" const. **שָׂדֵה**, with suff. **שָׂדֵה** Den. 22:1, and **שָׂדֵה** 1 Sa. 14:34 (both from **שָׂדֵה**). Arab. **شَاة** and **شَاة** comm. a *sheep or goat*, a noun of unity, to which answers the collect. **שָׂדֵה** (which see) a flock of sheep or goats, Gen. 22:7, 8; 30:32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, **שָׂדֵה** **שָׂדֵה** "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare **שָׂדֵה** and **שָׂדֵה**.

שָׂדֵה an unused root, i. q. **שָׂדֵה**, **שָׂדֵה**, Arab. **شَهِد** to bear witness, to be an eye-witness, compare **שָׂדֵה** to be present. Conj. III. to behold something before one. Hence—

שָׂדֵה (with Kametz impure, like participles Peal in the Aramæan dialects) m. a *witness*, once found, Job 16:19. Whence—

שָׂדֵה f. a Chald. (and Syr.) word (used by Laban, an Aramæan), in its emphat. state, *witness, testimony*, Gen. 31:47.

שָׂדֵה an unused root, i. q. **שָׂדֵה**, **שָׂדֵה** to be round (of the same family as **שָׂדֵה**, **שָׂדֵה**), whence **שָׂדֵה** the moon. The derivative of this noun is—

שָׂדֵה m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. *μηνίσκοι*. Vulg. *lunulae*.

שָׂדֵה to be grey headed; see **שָׂדֵה**.

שָׂדֵה i. q. **שָׂדֵה** *entangled branches*, 2 Sam. 18:9; see **שָׂדֵה**.

I. **שָׂדֵה** i. q. **שָׂדֵה** No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read D.

II. **שָׂדֵה** i. q. **שָׂדֵה** No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

PILPEL, **שָׂדֵה** to hedge about (a vineyard). Isa. 17:11, **שָׂדֵה** **שָׂדֵה** "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render **שָׂדֵה** **שָׂדֵה** thou didst make it great, *cause it to grow*; as if from **שָׂדֵה** the same as **שָׂדֵה**, **שָׂדֵה**; but the previous explanation is preferable.

שָׂדֵה see **שָׂדֵה** to plaster with lime.

שָׂדֵה once found Gen. 24:63, "Isaac had gone out **שָׂדֵה**," Vulg. *ad meditandum in agro*; sc. that **שָׂדֵה** would be the same as **שָׂדֵה** No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare **שָׂדֵה** No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic **سَاح** Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

שָׂדֵה i. q. **שָׂדֵה** TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, **שָׂדֵה**, **שָׂדֵה**.

שָׂדֵה TO FENCE ABOUT, TO HEDGE IN (Arab **شَاة** Med. Waw, to fence with thorns; **شَاة** a thorn. See the kindred verbs **שָׂדֵה** No. 2; **שָׂדֵה** and **שָׂדֵה**; also **שָׂדֵה** and **שָׂדֵה**, which appear to be from **שָׂדֵה** with the middle radical hardened. To this also answer Sanscr. *sákhd*; Persian **شاخ** foliage, branch). Metaph. Job 1:10, **שָׂדֵה** **שָׂדֵה** "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

PILPEL **שָׂדֵה** to intertwine, to weave. Job 10:11, **שָׂדֵה** **שָׂדֵה** "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives **שָׂדֵה** and **שָׂדֵה**; also —

שָׂדֵה m., Jud. 9:49; and **שָׂדֵה** f., ver. 48, a branch (Chald. **שָׂדֵה** and **שָׂדֵה**; Syr. **شَاة** id.).

שוכה ("a hedge" = ה, ה) [*Socoh, Shochok, Suchok*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh שווייק, Rob. 195, 343.]

שוכתי [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

שום and שים fut. ישם apoc. ישם, once שום Ex. 4:11; imp. שים; inf. absol. שום constr. שום; more rarely שים Job 20:4; gener. TO PUT, TO SET. TO PLACE; τίθεμαι (Syr. *ܫܡܐ*; Æth. *ሠይመ*; *ሠይመ* id.; less frequent is *ሠመ* Med. Ye, to set, to constitute, e. g. a price.) Specially —

(1) to put, i. q. to set, to place (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8, וַיִּשֶׁם אֱלֹהִים אֶת-הָאָדָם "and there (in the garden) he placed man." שום פִּי בֵּית כְּלֶה to put any one in prison, 2 Ch. 18:26. Hence—(a) to place a plant, for, to plant; like the Lat. *ponere arborum*; Arab. *نصب* Isa. 28:25.—(b) שום בָּנִים to set, i. e. to beget children (Germ. *Kind* in die Welt setzen), Ezr. 10:44; compare *θεῖσθαι παῖδα ὑπὸ ὥρῃ*, Hymn. Ven. 256, 283.—(c) שום הַן to construct a nest or habitation (in a rock), Num. 24:21.—(d) to dispose an army, to set in array (מַחֲנֶה), Josh. 8:2, 13; hands of soldiers (רַאשִׁים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שָׁם לוֹ בְּדֶרֶךְ "he set himself in the way." There is the same ellipsis in the verbs שָׁם No. 1, a, and שָׁם.—(e) to constitute (τίθεμαι, Acts 20:28); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and ? Gen. 45:9; Ex. 2:14; followed by an acc. and לָ to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(f) to found (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שָׁם to place his name (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שָׁם שָׁמָּה Deu. 12:11; 26:2.—(g) to set (to constitute) a statute, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) to put, to place, to lay, inanimate things, so

that they lie down; Germ. *legen*, followed by ? in any place (binnenlegen), Gen. 31:34; 44:1; Deut. 10:8 Job 13:27, תָּשַׁם בְּסֵר רַגְלִי "thou hast put my feet in the stocks;" followed by לָ upon any place, to set on (darauf legen), Gen. 9:23; 22:6; שָׁם יָד עַל פֶּה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by לָ id. 1 Sa. 19:13. שָׁם אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(a) שָׁם לְבָשִׁים to put garments on oneself (die Kleider anlegen), Ruth 3:3; compare לָ No. 1, a.—(b) absol. to put, lay down, sc. a pledge (ein Pfand eintegen, setzen), Job 17:3. Compare Arab. *وضع*, Conj. III, i. q. *وضع*, Gr. *τίθεσθαι*, Passow, letter A, 8.—(c) to put, to impose on some one anything to be done, followed by לָ of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by ? Deu. 7:15; also, to attribute to any one (guilt, eine Schuld zur Last legen), followed by לָ Jud. 9:24; ? Deu. 22:14, 17; ? 1 Sa. 22:15; Job 4:18.—(d) שָׁם שֵׁם to put or impose a name on any one (*ὄνομα θεῖναι τινι*, Od. xix. 403; *ὄνομα θεῖσθαι*, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, וַיִּשֶׁם אֶת-שְׁמוֹ אֲבִימֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(e) שָׁם לְנֶגְדוֹ to put before one's own eyes, used of things which we regard highly, Psalm 54:5; 86:14.—(f) followed by לָ to propound, to explain anything to any one, Job 5:8; in like manner, followed by מַהֲלֵי to declare, to signify, Exod. 17:14.—(g) to lay up as in a treasury. Job 36:13, "the wicked יִשְׁכְּמוּ lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," *θησαυρίζουσιν ἑαυτοῖς θυμὸν* (Romans 2:5). Similar to this is the phrase—(h) שָׁם עַל לֵב to lay up on the heart; Germ. *etwas zu Herzen nehmen* [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. *θέσθαι ἐνὶ φρεσὶ*); also, שָׁם אֵל לֵב 2 Sam. 13:33; שָׁם לֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and שָׁם לֹא (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, דָּרָךְ "who takes care of the way," i. e. his manner of life.

(3) to put, to place, to set, i. e. to direct, to turn in any direction, as—(a) שָׁם עֵינַי to set the eye on, see לָ No. 1, e.—(b) שָׁם פָּנִים to set the face on or towards, in various senses, see פָּנִים No. 1, letter c—e—(c) שָׁם לֵב to set the heart upon, to attend. Isaiah

41:22; Hag. 2:15, 18. and without לָב Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare הָכִין לָב and הָכִין id. Followed by עַל of the thing (to or towards anything), Job 1:8; אֶל Exod. 9:21; לְ Deut. 32:46; Exod. 40:4; followed by בְּ (without לָב), Job 23:6; but 1 Sam. 9:20, לָב לְ is to set the heart and mind on, i. q. לָב עַל. — From the signification of *constituting* (see above, No. 1, letter c) arises —

(4) *to make* or *render* any one so or so, *ποιεῖν* i. q. *ποιεῖν* (see Passow, h. v. letter B), Ex. 4:11, מִי יַשֵּׁם אִלֵּם "who maketh the dumb?" Followed by two acc. Ps. 39:9, "make me not the reproach (object of reproach) of the wicked;" Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and לְ Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and בְּ (to make any one like such a one), Gen. 32:13, "I will make thy seed as the sand of the sea;" 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שָׂמַת עֵיר "thou hast made of a city ruins," for עֵיר לְעֵל or לְעֵל, unless it be deemed better to supply שָׂמַת (עֵיר) לְעֵל. — More rarely absol. *to make*, *to do* i. q. עָשָׂה (compare examples, No. 1, letter f), Gen. 6:16, "and thou shalt make the door of the ark in the side of it." שׁוּחַ אֲתוֹת to do signs, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence —

(5) followed by a dat. *to make*, *to prepare* for any one, is often i. q. *to give*, as לְ שׁוּחַ שְׁלוֹם to give peace to any one, Num. 6:26; לְ שׁוּחַ כְּבוֹד to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; לְ שׁוּחַ חַסְדִּים לְ שׁוּחַ חַסְדִּים to give compassion to any one, Isa. 47:6. Compare Gr. *θεῖναι τι ἀλγέα, πένθος, φῶς*, see examples, Passow, B, No. 2.

HIPIL i. q. Kal. Imp. הִשְׁמִי, either *attend*, see Kal No. 3, c, or *range*, sc. the battle, see Kal No. 1, d, Eze. 21:21; and part. מְשִׁים (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קָרַי. (See יָשָׁם.)

Derivatives, מְשִׁים, מְשִׁים [not so placed in Thes.], and pr. n. מְשִׁים.

שׁוּחַ Ch. *to put, to place, to set*, specially — (a) *to constitute* any one, to prefer (to an office), Ezr. 5:14. — (b) *to put*, i. e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. *ποθεῖν*, Lat. *ponere legem*, Syr. *ܠܥܒܕܐ ܠܥܒܕܐ*. — (c) שׁוּחַ שֵׁם לְ to impose a name on any one, to give a name, Dan. 3:12. — (d) שׁוּחַ לְ to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6:15. — (e) שׁוּחַ לְ to regard (set the mind to) any thing, Dan. 5:15.

I. שׁוּחַ fut. יִשְׁחַ i. q. שָׁחַ (which see).

(1) TO CONTEND, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

HIPIL הִשְׁחִי to constitute princes, Hos. 8:4.

II. שׁוּחַ an onomatop. root, i. q. נָשַׁח TO SAW. fut. יִשְׁחַ 1 Ch. 20:3.

III. שׁוּחַ i. q. שָׁחַ TO GO BACK, Hos. 9:12.

שׁוּחַ f. series, row, order, from the root שָׁחַ

No. 1. Arab. ⁵سورة series, row of stones. Isa. 28:25, וְשָׂם הָמָּה שׁוּחַ "and he places (plants) the wheat in rows," שׁוּחַ in acc. put adverbially, *reihenweise* Jerome, *per ordinem*.

שׁוּחַ see שָׁחַ.

שׁוּחַ and שׁוּחַ fut. יִשְׁחַ, once יִשְׁחַ Isa. 35:1, imp. שִׁשׁ, inf. absol. שֹׁשׁ, constr. שֹׁשׁ TO REJOICE, TO BE GLAD (prop. to leap, to spring, see שָׁחַ), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by בְּ in any thing, Isa. 65:19; Ps. 119:14; specially שֹׁשׁ בְּיָהוָה Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יִשְׁחַ "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מְשִׁים, מְשִׁים.

שָׁחַ m. a thought, Amos 4:13. Root שָׁחַ to meditate.

שָׁחַ TO SWIM, Isa. 25:11.

HIPIL, to inundate, Ps. 6:7. Hence —

שָׁחַ f. (Milel, Segolate form, for שָׁחַ) a swimming, Eze. 47:5.

שָׁחַ see שָׁחַ.

שָׁחַ TO SQUEEZE OUT grapes, Genesis 40:11 (Chald. שָׁחַ id.).

שָׁחַ i. q. שָׁחַ (which see. [Compare Æthiop. *ሠሐቀ*: *ሠሐቀ*: and Zab. *ሠሐቀ*]), but more used in the later Hebrew — (1) TO LAUGH, Ecc. 3:4. Followed by לְ to smile upon, Job 29:24; followed by עַל to deride, to laugh at any thing, Ps. 52:8; Job 30:1; followed by לְ id., but specially in contempt, to laugh at in contempt, especially, a person threatening to do much, but able to do nothing. Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שָׁחַ, fut. יִשְׁחַ — (1) to joke, to jest (prop. to laugh repeatedly), Jer. 15:17.

(2) to *play, to sport*, e.g. as children, Zec. 8:5; marine animals, Psa. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Scharmützel), 2 Sa. 2:14.

(3) to *dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קול משחקים "the voice of dancers" (and singers), Jer. 31:4, מְשַׁחֲמִים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, to *laugh at in scorn, to deride*, followed by לַ 2 Chr. 30:10.

Derivatives מְשַׁחֵם, pr. n. יִשְׁחָק. i. q. יִשְׁחָק, and —

שֶׁחֶק & שֶׁחֻק m. — (1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שָׁם, plur. שָׁמִים *deviations* from what is right, sins, Hosea 5:2, i. q. מִשָּׁם Ps. 101:3; from the root שָׁח [in Thes. from שָׁח].

שָׁחָה fut. apoc. יִשָּׁח TO DECLINE, TO TURN ASIDE. (Aram. שָׁחָ, id.) Followed by מֵעַל from the way, Prov. 4:15; אֶל דֶּרֶכִּי 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of הָאִשׁ תִּחַת הָאִשׁ 5:19, 20, 29. Compare זָנָה No. 1.

שָׁחַם fut. יִשָּׁחַם (cogn. to שָׁחַן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מִשְׁחָמָה.

שָׁחַן i. q. שָׁחַם, Syr. شَحَن, Arab. شطن id., Psa. 38:21; 109:4. Part. שָׁחֵן *liar in wait, adversary*, 71:13; 109:20, 29. Hence —

שָׁחֵן — (1) *adversary* (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Psa. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִפְנֵי לֹא to resist him;" verse 32.

(2) With the art. הַשָּׁחֵן (*adversary, kar' ἐξοχόν*) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 2:2, seq., compare Apoc. 12:10, ὁ κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ σατάν, αὐτῶν ἐν ὀνόματι τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׁחֵן i. e. περιδοεῦτης (from the root שָׁח); this notion has now been rejected by all interpreters. And —

שִׁמְנָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נִשְׂיָא) *elevation, height*, Job 20:6; i. q. שִׂיחַ, from the root נִשְׂיָא.

שִׂיחַן (for נִשְׂיָחַן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. شَاب and Arab. شاب Med. Ye, id.) Part. שִׁיבָה *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. שִׁיבָה אִישׁ a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. an old person, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁחַן, שָׁחַן to go away.

שִׁיד TO COVER WITH LIME (Arab. شاد id.) Deu. 27:2, 4. Hence —

שִׁיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שִׁיָּה i. q. שִׁיָּה (which see), a sheep or goat.

שִׁיחַ — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. مَدَب to germinate, to flourish; APHEL مَدَب to put forth shoots, buds, and Med. quiesc. مَدَب to dare, pr. to lift oneself up, and Heb. מִשְׁחָה bushes, and Heb. שִׁיחַ No. 1). In Hebrew —

(2) to *speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by לֵּ to speak to any one, Job 12:8; with suff. Prov. 6:22, הַשִּׁיחָה "he shall

“speak with thee.” Followed by ש to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by ש to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Ps. 55:18; Job 7:11.

(4) to talk with oneself, i.e. to meditate, especially on divine things, Ps. 77:4, 7; followed by ש of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn. הנה.

PIEL שחח to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence שח, שחח, and—

שח m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Ps. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said לו שח “he has a meditation,” i.e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, “he has a discourse” (conversation) with some. LXX. ἀδολεσχία αὐτῷ ἰσρί, the Greek word denoting both meditation and conversation.

שחח f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4, לפני שחח “meditation before God.” Germ. Anbacht.

שח to put, see שח.

שח pl. שחים m. (from the root שח No. 1), thorns, Nu. 33:55. (Arabic شاك a thorn.) From the same root is—

שח (read soch), m. a hedge, Lam. 2:6. [In Thes. from שח.]

שח f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab. شوكة goad, sharp weapon.)

I. שח an unused root, i. q. Ch. שח to look at, to contemplate; Syr. and Sam. שח to expect, to long for; Sam. שח an eye. Nearly related to this among the Hebrew roots are, שח, שח, שח No. II, and transp. שח; also, in the Indo-Germanic languages, Gr. θείω, Lat. scio, Ital. sagio (praesagio), agnos, agnos, Goth. saighan, Germ. schauen, sehen).

Derivatives, שח—שח, שח, שח.

II. שח also appears to have had the sense of cutting; whence שח a knife, which see.

שח (“hill,” “watchtower,” like the Samarit. סכיה), [Sechu], pr. name of a region near Ramah, 1 Sa. 19:22.

שח m. i. q. שח intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage שח, page cccxxi, A. Others take it to be phenomenon, meteor, but this does not accord with the context.

שח f. image, form, appearance. Isa. 2:16, כל־שחיוֹתֵי הַחֶמְדָּה, well rendered in the Vulg. omne quod visu pulchrum est; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [“flag of a ship, standard; compare Samarit. מִצָּלָה.”]

שח m. a knife, Pro. 23:2; verbal of Piel from the root שח. (Ch. שח, and Arab. سكين id. Of the same family apparently are ζάκαλη, ζάκαλον, σάκαλον, sickle, σιδετ).

שח m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, “in three years שח שח according to the years of a hireling;” i.e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root שח.

שח f. a hiring. Isa. 7:20, תִּשַׁר הַשְּׁכִירָה “a razor of hiring;” i.e. hired.

שח i. q. שח—(1) TO WEAVE, TO FENCE. (2) to cover, Exod. 33:22.—Hence שח, שח, שח, and שח.

שח—(1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald. שח Peal and Ithpaël; compare Arab. شكل figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ. flug; formerly glau; from the verb tugen; Engl. to look; pr. provident, circumspect.

PIEL, causat. of Kal No. 2. Genesis 48:14, שח “he (so) placed his hands prudently,” i.e. of set purpose. But all the ancient versions render, he put his hands across. LXX. ἐναλλάξ τὰς χεῖρας. Vulg. commutans manus, which is defensible; comp.

Arab. سحل to bind; Conj. II., to plait the hair;

שח and שח to be intertwined.

HIRHIL—(1) *to look at*. Gen. 3:6, וַיִּחְזֹק הָעֵץ וַיִּחְזֹק הָעֵץ "and the tree was desirable to look at." Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by **לְ** Prov. 16:20; **לְ** Neh. 8:13; Ps. 41:2, **לְ** "who attends to (cares for) the poor;" followed by **אֶ** Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by **אֶ** Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. **מְשַׁכֵּל** prudent, intelligent, Job 22:2; Prov. 10:5; also *upright, pious*, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. **חָכָם**, **חָכְמָה**). Inf. **הִשְׁכִּיל** Jer. 3:15; and **הִשְׁכִּיל** Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. **הַצִּלִּיחַ** *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by **לְ** of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. **מְשַׁכֵּל** subst., *a song, poem*, Psa. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render **מְשַׁכֵּל** prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic **شعر** *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from **שָׁכַל**; See Piel.

Derivatives, **שָׁכַל**, **שָׁכַל**.

שָׁכַל Chald. **ITHPAEL**, followed by **אֶ** *to attend to* any thing, Dan. 7:8.

שָׁכַל and **שָׁכַל**; with suff. **שָׁכְלוּ** m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. **שָׁכַל טוֹב** good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. **שָׁכַל** *to give understanding* (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוֹת f., Eccl. 1:17; i. q. **סְכָלוֹת** (which is found in many MSS. and editions) *folly*.

שָׁכְלָתָנִי Ch. f., *understanding*, Dan. 5:11, 12.

שָׂכַר fut. **יִשְׁכַּר** (Arab. **شكر**) 10 HIRE, Gei. 30 16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6 Especially, *a bride*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, **שָׂכַר**, **שָׂכַר**, **שָׂכַר**, **שָׂכַר**, **שָׂכַר**, pr. n. **שָׂכַר**, and —

שָׂכַר m — (1) *wages* (of a hireling), Gen. 27:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [**Sacar**], pr. n. m.—(a) 1 Chron. 26:4—(b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is **שָׂכַר**.

שָׂכַר m. id. Prov. 11:18; Isaiah 19:10, **שָׂכַר** "those who make wages," comp. **עָשָׂה** No. 2, d.

שָׁלַח an unused root, pr. *to be quiet*, i. q. **שָׁלַח**, hence *to be fat*, i. q. Arab. **سلى**, whence —

שָׁלוּ in pause **שָׁלוּ** (in **שָׁלוּ קָרִי**), *a quail*, so called from its fatness (compare Arab. **سماني**), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. **שָׁלוּם** Nu. 11:32, from the sing. **שָׁלוּ**, comp.

Arab. **سلى**, and Sam. **שָׁלוּ**, which is also in the Hebræo-Sam. copy. LXX. **ὀρνυγομήτρα**. Vulg. *coturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Besch. von Arabien, p. 176.

שָׁלוּ see **שָׁלוּ**.

שָׁלַח with the letters transposed for **שָׁלַח** f.—(1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [**Salmah, Salmon**], pr. n. m. borne by—(a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is **שָׁלַח** Ruth 4:21.—(b) 1 Chron. 2:51, 54 [**שָׁלַח**].

שָׁלַח ("clothed"), [**Salmon**], pr. n. m. see the preceding, 2, a.

שָׁלַח [**Shalmat**], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, **שָׁלַח**.

שָׁמַל not used in Kal.

HIPHAL, **הִשְׁמַל**, **הִשְׁמַל** (1 Ch. 12:2), and **שָׁמַל** 2 Sa. 14:19, denom. from **שָׁמַל**.

(1) *to turn oneself to the left*, Gen. 13:9; Is. 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שְׂמַחִי & שְׂמַחִי quadrilit. — (1) *the left side*.

(Arab. شمال, شمال the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יְמִין from יָמִין i. q. אֵמֶן because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) שְׂמַחִי on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שְׂמַחִי (accus.) Gen. 13:9; Num. 20:17, and שְׂמַחִי על Gen. 24:49; 2 Sam. 2:19, to the left. — יָד-שְׂמַחִי the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, שְׂמַחִי לְרִשְׁשָׁן "to the north of Damascus." As to the Arab. شمال see above.

שְׂמַחִי & שְׂמַחִי fem. ת. adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שְׂמַחִי and שְׂמַחִי fut. יִשְׂמַח. TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful and cheerful countenance*, Prov. 13:9, compare Arab. سمح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שְׂמַחִי No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלַז, עָלַז, ἀλαλάω, or have the force of *leaping for joy*, as יָלַל. And this latter is stronger than שָׂמַח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׂמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by אֵל 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; 2 Prov. 5:18 (where several MSS. have אֵל), with any thing; followed by בִּי Neh. 12:43; but followed by ל especially to rejoice at another's misfortune, or destruction, Ps. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שָׂמַח בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11, 97:12; 104:34; יְהוָה to rejoice before Jehovah, said of those who held *sacred feasts* in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שָׂמַח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by ל Ps. 30:2; followed by על Lam. 2:17; בְּ 2 Chr. 20:27.

HIPHIL, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שְׂמַחִי fem. שְׂמַחִי verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by ל concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שְׂמַחִי לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שְׂמַחִי Ps. 35:26; elsewhere שְׂמַחִי Isa. 24:7, etc.

שְׂמַחִי fem. joy, gladness, Ps. 4:8; 45:16, etc. שְׂמַחִי שְׂמַחִי to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially — (a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) *joyful banquets, pleasures* (Wergnügungen lustbarkeiten). Pro. 21:17, שְׂמַחִי אֹהֵב loving pleasures. Neh. 8:12; 12:27; 2 Chron. 30:23.

שְׂמִיכָה fem. a quilt, coverlet, Jud. 4:18 (where some copies have קְמִיכָה); from the root קָמַח, comp. מַצְחָא bed, couch.

שְׂמַחִי an unused root, Arabic شمل to gird, to surround. Conj. IV. to wrap oneself in a garment whence شملة a garment.

HIPHIL שְׂמַחִי see שְׂמַחִי.

[Derivatives, the two following words.]

שְׂמֻלָּה f. a garment, whether of men or women (Deu. 22:5); especially a large *outer garment*, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שְׂמֻלָּה which see.

שְׂמֻלָּה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שְׂמֻלָּה see שְׂמַחִי.

שְׂמֻמָּה an unused root, Arab. سموم to poison, سموم Samum, i. e. a poisonous wind. Hence —

שְׂמֻמִּית (several MSS. ["incorrectly"] read שְׂמֻמִּית) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a

poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

שנא fut. **שנא** inf. abs. **שנא**, constr. **שנא** and **שנא** (Syr. **ܫܢܐ**, Arab. **شَنَأَ**) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22 Part. **שנא** subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. **שנא** one who hates him, Deu. 7:10; also **שנא** Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. **שנאות** female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. **שנא** *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, **שנא**, **שנא**.

שנא Chald. i. q. Hebr. Part. **שנא** *enemy*, Dan. 4:16.

שנא fem. — (1) prop. inf. of the root **שנא** Deu. 1:27.

(2) *hatred*. **שנא** **שנא** to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

שנא f. **שנא**, verbal adj. *hated*, Deu. 21:15.

שנא ("coat of mail," i. q. **שנא** the name by which the same mountain was known by the Sidonians, see the root **שנא**; unless it be better to render **שנא** "cataract," i. q. **שנא** from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic **سنيرو**, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

שנא an unused root, prob. i. q. **שנא** to clatter, to make a noise (used of the din of arms); whence **שנא** armour, coat of mail, see pr. n. **שנא**.

שנא m. — (1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully **שנא** (*Siegenbot*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. **שנא** a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii 844, and my Comment. on Isa. locc. cit. LXX. *δαίμόνια*.

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare **שנא** to shudder.

שנא ("hairy," "rough"), [*Seir*], pr. n. — (1) of a leader of the Horites, Gen. 36:20, 30. — (2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebél* (see **שנא**), the southern *el-Shera* (**الشراة**), see Burckhardt's Travels in Syria, ed. Weimar, p. 674, 688, 1067. Originally the Horites (**חוריים**) dwelt in this région, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering **שנא** as an appellative, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*. — (3) of a mountain in the tribe of Judah, Josh. 15:10.

שנא f. — (1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

שנא plur. i. q. **שנא** *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

שנא i. q. **שנא** — (1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. [*schauern, schauern*] (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by **שנא** of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινα, to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see **שנא**, **שנא**, **שנא**).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (*wegstürmen*), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (*stürmt*), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40 compare **שנא** Hab. 3:14.

Derivatives, see in Kal No. 1.

שנא m. — (1) *horror*, Job 18:20; Eze. 27:35

(2) i. q. שם a storm, Isa. 28:2.—Once it is constr. of the subst. שער, which see.

שער const. שער, once שער Isaiah 7:20; with suff. שער m. a hair, collect. hair, hairs; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare *chip, her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (שער); Germ. *haar*.) איש בעל שער a rough hairy man, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שער.

שער Ch. id. Dan. 3:27; 7:9.

שער f. i. q. שער a storm, Job 9:17; Nah. 1:3.

שער f. i. q. שער a hair (Arab. شعرة one hair). Jud. 20:16, אלה שער "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. hairs, Ps. 40:13; 69:5.

שער fem. barley, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary בשרם spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שער of the grain (see שער). חמר שער a homer of barley, Lev. 27:16, אפח שער an ephah of barley, Ru. 2:17; also קציר שער barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שער ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. שפה, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, strad*; compare שרב, שרב to drink; Lat. *sorbere*, Vulgar Germ. *schlappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שפה dual שפה, const. שפה; with suff. שפה, pl. const. שפה (from שפה), f.

(1) a lip (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. To open the lips, i. e. to begin to talk, Job 11:5; 32:20; to open any one's lips, Ps. 51:17, to enable to speak: to restrain the lips, Pro. 10:19. איש שפה a man of lips, used in a bad sense of a loquacious, garrulous person, Job 11:2. דברי שפה futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Ps. 106:33. Meton.—(a) *speech*, words, as שפה שפה fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שפה שפה burning lips, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שפה לא ידעתי "I heard words of an unknown (nation)." Eze. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עמקי שפה "men of deep language," i. e. difficult to be understood, barbarous.

(2) the lip, edge, border, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. boundary, Jud. 7:22.

שפה prop. i. q. שפה No. II, TO POUR.

PIEL שפה to make fall off, used of the hair, by disease, or scab; hence to make bald, Isaiah 3:17. Compare שפה.

שפה an unused root, perhaps i. q. שפה, שפה to cover [not given in Thes.].

שפה m. the beard (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שפה lip, and שפה i. q. שפה). 2 Sa. 19:25, לא עשה שפה "he had not put his beard in order." עשה על השפה, אחר השפה, to cover over the beard, as done by mourners, Levit. 13:45; Ezek. 24:17, 24; Mic. 3:7.

שפה Siphmoth, pr. n. 1 Sa. 30:28.]

שפה TO COVER, TO HIDE, i. q. שפה and שפה. Deu. 33:19, שפה שפה well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. שפה i. q. שפה No. I, TO STRIKE (see שפה), specially, to clap the hands, Job 27:23; according to several MSS. (others שפה).

HIPHIL, to strike a covenant, to make an agreement, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. שפה No. 2). Isa. 2:6, ילדי נכרים ילדי שפה "they make leagues with the children of strangers."

Derivative, שפה.

II. שפה i. q. שפה No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. ساف, 1 Ki. 20:10; see שפה.

שפה masc. smiting, chastening (of God), Job 36:18; see the root No. I. Compare שפה 24:26.

שק m. with suff. — שקו, plur. שקים — (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקל), used also for corn sacks and mourning garments. (Compare Æthiop. **ሠቅ**: sack-cloth, hence the clothing of monks and holy pilgrims, **ሠቅሠቅ**: lattice, Gr. *σάκος*, *σάκκος*, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, *σάγος*, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, **מִחֲנֹתָ שֶׁק** a girdle of sackcloth. Hence —

(2) a corn sack, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

שקד, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs שקר, שקר, appear to be cognates, the aspirates being related to the sibilants, see p. DCLXXXII. The Targ. has *made heavy*. Several MSS. have **שקד**, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שקק an unused root, prob. i. q. שקל which see *sakkizō*, TO STRAIN. Hence שק.

שקר not used in Kal, i. q. Chald. **שקר** to look.

PIEL, prop. to *make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. *ἐν ρεύμασιν ὀφθαλμῶν*. Others render it *with painted eyes*, comp. שקר to paint, which does not suit the context.

שר pl. שרים (from the root שר) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שרי סקנה rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שרי ליה used of the priests, Isa. 43:28; שרי שר of God [Christ], Dan. 8:25. In the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, *οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἱστάσασιν* [?], Apoc. 8:2. Fem. is שרה, which see.

שרן TO BRAID (*flechten*), TO INTERWEAVE (Ch.

and Syr. **שרן**, **שרן** id.). Kindred roots are שרר, שרר and as I judge, שרר to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שרר, שרר.

PUAL, to be woven together, Job 40:17.

HITHPAEL, to interweave oneself, Lam. 1:14. Derivatives, שרר and שרר.

I. **שרר** an unused root — (1) prop. as I judge to *make an incision, a fissure*, *ripen* (cogn. roots, שרר, שרר), whence שרר an awl, Hebr. שרר *stylus*.

(2) i. q. Arab. **سرد** to *sew together*, especially hard things, as leather with wire and an awl, hence to *interweave*, like a coat of mail; whence שרר a coat of mail woven of iron threads, see שרר.

II. **שרר** TO FLEE, TO ESCAPE, Josh. 10:30

(Arab. **شرد**; Syr. **ܫܪܕ** id.)

Derivative, שרר.

שרר m., a coat of mail; and thence a kind of cloth or stuff, like a coat of mail, made of threads by means of needles (Germ. *Sticht*). Of this the curtains of the tabernacle were made (compare שרר): whence שרר Exod. 31:10; 35:19; 39:1, 41. Compare Chald. **שרר** curtains; so called from the kind of cloth of which they were made; שרר sieve; Sam. שרה according to Castell, i. q. **شبي**, a variegated garment. Incorrectly rendered by LXX. *στολαι λειτουργικαί*, as if it had been שרר; but garments are not intended, but curtains, hangings.

שרר m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. **سرا** an awl, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

שרר — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. **سار** Med. Waw, reihen, ordnen. Hence שרר series, order, row; which see.

(2) to be leader, commander, prince, i. q. שר No. I. 2, and שר; from setting in order, arranging soldiers. Arab. **سرو** to be noble, liberal; **سرى** a prince, a noble.

(3) to fight (prop. to wage war) with any one, followed by שר Genesis 32:29; followed by שר Hos. 12:4 (Arab. **شرا** Conj. III. id.). Fut. is taken from שר No. I.

Derivatives, שרה, שרה and pr. names שרי, שרה, שרה.

שרה f. of the noun שר — (1) a princess a noble lady, Jud. 5:29; Esth. 1:18; Isa. 40:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שְׂרָתִי בְּמִדְּנוֹת "princess of the provinces."

(2) pr. n. *Sarah*; see שָׂרָה.

שָׂרוּג ("shoot"), [*Serug*], pr. n. m., Gen. 11:20.

שָׂרוֹךְ m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂרַח.

שָׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂרַח.

שָׂרַח ("abundance," i. q. שָׂרַח, [*Serach, Sarah*], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سَرَط and شَرَط to CUT the body, to MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, to be lacerated, i. e. hurt by lifting too heavy a burden, Zech. 12:3. Hence —

שָׂרַט m., Lev. 19:28; and —

שָׂרָטָה f., Lev. 21:5, a cutting, incision.

שָׂרָה ("my princes?" "nobility," i. q. שָׂרָה?), [*Sarai*], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing שָׂ - a; comp. שָׂרָה Σινά); the latter Σάρρα; because, in fact, שָׂרָה is for שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissertt. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmikta, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַח to intertwine.

שָׂרִיד m. [pl. שָׂרִידִים], a *survivor*, one escaped from a great slaughter, i. q. שָׂרִיד Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַח.

[*Sarid*, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שָׂרִיָּהוּ ("soldier of Jehovah"), [*Seraiah*], pr. n. — (1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שָׂרִיָּה, 2 Sam. 20:25; שָׂרִיָּה 1 Ki. 4:2; שָׂרִיָּה 1 Ch. 18:16. — (2) of the father of Ezra the priest, Ezr. 7:1. — (3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8; 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:9; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִיָּה pr. n. Deu. 3:9, see שָׂרִיָּה.]

שָׂרַךְ i. q. שָׂרַךְ not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׁכֶּתִּי דִרְכֶּיהָ entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרַךְ.

שָׂרְסָכִים [*Sarsechim*], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic شَرَعَ. Part. pass. שָׂרַע stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܥܐ large-eared, Lev. 21:18; 22:23.

HITHPAEL, to stretch oneself out, Isa. 28:20.

שָׂרְעָפִים m. pl. *thoughts*, Ps. 94:19; 139:23, i. q. שָׂרְעָפִים, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַף fut. יִשְׂרַף. — (1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (شُرِبَ), TO SWALLOW DOWN, i. q. Ch. שָׂרַף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂרַח. Hence —

(2) to absorb with fire, i. e. to burn, to consume, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of שָׂרַף Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also to burn, and to bake (bricks) by burning, Gen. 11:3.

NIPHAL, Lev. 4:12, and —

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, שָׂרַף, מְשַׂרְפָּה, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرف and سرو to be noble. to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרָף m. — (I.) a species of venomous serpents, Nu. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. κρησθήρ καύσων, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from swallow-ing down, see שָׂרַף No. 1; but it corresponds to the Sanscr. *sarpa*, serpent; *sarpin*, reptile, from the root

šip, *ἑρπεν*, *serpere*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. שָׂרָפִים Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb שָׂרַף has the sense of burning, not of shining, and it is better, comparing شريف, to understand *princes*, *nobles* of heaven, who elsewhere are also called שָׂרִים, see שָׂר No. 2. If any one wishes to follow the Hebrew usage of language (in which שָׂרַף is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. שָׂרַף is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

שָׂרָפָה f. (with Tzere impure) *a burning with fire*, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. הָר שָׂרָפָה a mountain burned up, Jerem. 51:25. הָיָה לְשָׂרָפָה to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. שָׂרַק — (1) i. q. שָׂרַף, שָׂרַף TO INTERTWINE, TO PLAIT, whence שָׂרַק, שָׂרַקָה, שָׂרַקִים, shoots, tendrils, pr. n. m. שָׂרַקָה.

(2) i. q. Syr. سرف, سرف to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, שָׂרַק, שָׂרַקִים and pr. n. m. שָׂרַקָה.

II. שָׂרִק to be reddish, tawny, whence—

שָׂרִק m. pl. שָׂרִיקִים reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed أشقر a bay horse, also one with the tail and mane bay, Germ. *guths*.)

שָׂרַק m. Isa. 5:2; Jer. 2:21. שָׂרַקָה f. Genesis 49:11 — (1) *a shoot, a tendril* (from the root שָׂרַק No. I; compare שָׂרַקִים); specially *a nobler kind of vine*, according to Abulwalid, growing in Syria, Arab. سوريقي and سريقي, now called in Morocco *Serti*, Pers. کشمش Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Desc. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

שָׂרַר i. q. שָׂרָה No. 2, and שָׂרָה No. I, TO BE PRINCE, TO HOLD DOMINION. Part. שָׂרַר Esth. 1:22. Fut. שָׂרַר Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, follow by עָל Nu. 16:13.

Derivatives, שָׂרָה, שָׂרָה.

[שָׂוָה, an unused root, i. q. שָׂוָה, from which the following word would be regularly formed.]

שָׂשׂוֹן m. const. שָׂשׂוֹן (Kametz being unusually rejected, for the root is שָׂוָה), joy, gladness, often coupled with שָׂשׂוֹן Isaiah 29:13; 35:10; 51:3, 11. שָׂשׂוֹן שָׂשׂוֹן oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

שָׂת see שָׂתָה.

[שָׂרַת an unused and doubtful root, whence some derive שָׂרַת.]

שָׂתָם i. q. שָׂתָם TO STOP, TO OBSTRUCT. Lam. 3:8; שָׂתָם תְּפִלָּתִי "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

שָׂתַר TO CLEAVE, Arab. شتر.

NIPHAL, to burst forth, to break out (used of hæmorrhoids), 1 Sa. 5:9; compare שָׂתַר.

ש

Shin, together with Sin, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. three hundred. The name of this letter שָׁן

i. q. שָׁן denotes a tooth, and refers to its figure, which is almost the same in all the Phœnicio-Semitic alphabets. This letter is pronounced like the

שאלה see שאל.

שאלה Pro. 1:27; i. q. שאלה a wasting tempest.

שאל, שאל, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *arcus, hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (שאלים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Ps. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *ܫܠܐ* f. and *Æth.* *ሕለል*: hell, purgatory, *limbus Patrum*. I think that I have lighted on the true etymology of the word. For I have no doubt that שאל is for שאל a hollow, a hollow and subterranean place, just as the Germ. *höhle* is of the same origin as *höhle*, and Lat. *cælum* is from the Gr. *κοῖλος*, *hōtē*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שאל ("asked for," compare 1 Sam. 8:4, seq.) Saul, [Shaul], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שאל [Shaulites], Nu. 26:13.

שאל m. (from the root שאל—(1) noise, tumult, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, *בני שאל* "the sons of noise," i. e. tumultuous soldiers.

(2) devastation, destruction. Psalm 40:3, *בור שאל* "the pit of destruction;" Jer. 46:17.

[*"שאל"* an unused root, i. q. שונא No. II, to loathe, Hence—"]

שאל m. (with Kametz impure) with suff. שאלה Ezek. 25:6, contempt, hence pride, arrogance, 36:5; compare 25:15. Root שאל [שאל in Thes.].

שאלה f. ruins, Isa. 24:12; from the root שאל.

I. שאל & שאל fut. שאל (Syr. *ܫܠܐ*, Arab. *سأل*).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and *מן* Ps. 2:8; *מאת* 1 Sa. 8:10, of the person from whom anything is asked, also followed by two acc. (*aireîn tivá ti*, to ask any one any thing), Ps. 137:3; Deu. 14:26; Isaiah 45:11. Jol. 31:30, *לשאל נפש* "by asking with a curse !is (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, *וְיִשְׁאַל אֶת־נַפְשׁוֹ לָמוּת* "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see *שאל* Hiphil), שאל see שאל. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; *מן* of the person from whom it is asked, Ps. 21:5; also *מאת* 1 Ki. 2:20; *מֵעַיִם* Deu. 18:16; שאל לִי to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שאל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by *ל* prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., *سأل* a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by *ל* of pers., Job 8:8. The person or thing asked about, has before it, Jud. 13:18; Gen. 32:30; *ל* Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by *ל* (*שאל* befragen be), as שאל לִי to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שאל לִי to consult Teraphim, Eze. 21:26; Followed by *ל* for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) שאל לִי to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *airoûmai se roûro*; Germ. *sid etwas ausbitten*; followed by *מן* of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *sid frey-lostbitten*.

PIEL שאל—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPHIL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שאלה, שאלה, and the pr. n. שאל, שאל, שאל, שאל, שאל, שאל.

II. שאל i. q. שאל to be hollow; hence שאל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שאל ("prayer"), [Sheal], pr. n. m. Ezr. 10:29.

שאל Ch.—(1) to ask, to demand, Dan. 2:10 11; followed by two acc. Ezr. 7:21.

שְׂאֵרָה ("consanguinity," i.e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

שְׂאֵרִית f. once contr. **שְׂרִית** 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. **שְׂרִיד**, **פְּלִיטָה**. Ps. 76:11, **שְׂאֵרִית חַמּוֹת** the remainder of wrath, i.e. extreme wrath, retained in extremity.

שֹׂאֵת f. (for **שָׂאֵת**, from the root **שָׂאָה**) *destruction*, Lam. 3:47. Hence contr. **שֹׂת** No. II.

שֶׁבָּא (compare *Æth.* ሰብላ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter b), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters a, c, and Job loc. cit. [But a and c were of different ancestry]).

שֶׁבַּב an unused root—(1) i. q. **שָׁבַב** to kindle (pr. I judge, to blow upon, to excite a flame by blowing, compare **שָׁבַב**, **נָשַׁף**, **נָשַׁף**), whence **שָׁבִיב** a flame.

(2) i. q. Ch. **שֶׁבַב** to break, whence **שֶׁבֶט** fragment. Hence—

שֶׁבֶבִים m. pl. *fragments*, Hos. 8:6.

שֶׁבַח fut. apoc. **יִשְׁבַּח** TO TAKE, OR LEAD AWAY CAPTIVE (Arab. سبأ, Syr. سبأ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, **שֶׁבִיּוֹת חֶרֶב** "captives of the sword" (in Greek, αἰχμαλώται, δορυάλωται), i.e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, **שֶׁבִיב**, **שָׁבִיב**, **שָׁבִיב**, and pr. n. **שֶׁבִיב**, **שָׁבִיב**, **שָׁבִיב**.

שֶׁבֶט m. a kind of precious stone, LXX. Vulg. ἄγαρς, *agate*. Ex. 28:19; 39:12.

שֶׁבִיבָא ("captive of God"), [*Shebue*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:29 **שֶׁבִיבָא**.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, **שֶׁבִיבָא**.

שֶׁבִיבָא Jer. 18:15 כְּתִיב for **שָׁבִיב**, which see.

שֶׁבִיעַ m. (Dan. 9:27, **שֶׁבִיעַ זֹמַת** Gen. 29:27, should be rendered *the week of this woman*), const. **שֶׁבִיעַ** Gen. 29:27, 28; dual **שֶׁבִיעִים** Levit. 12:5; pl. **שֶׁבִיעִים** m. (Dan. 9:25; 10:2, 3), and **שֶׁבִיעוֹת**, const. **שֶׁבִיעוֹת**, with suff. **שֶׁבִיעוֹתֶיךָ** Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from **שֶׁבַע** seven compare **עֶשְׂרִי** a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, **שְׁלֹשָׁה שָׁבָעִים יָמִים** "through three weeks" (where **יָמִים** is not a genit., see **יָמִים** No. 2, b, page cccxii, A). **חַג שֶׁבִיעוֹת** the feast of (seven) weeks, *pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἡγία ἑπτά ἑβδομάδων. But, Eze. 45:21, **חַג שֶׁבִיעוֹת יָמִים** the feast of hebdomads of days is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

שֶׁבִיעָה & **שֶׁבִיעָה** fem. (from the verb **שָׁבַע**), an oath, Gen. 26:3; 24:8. **שֶׁבַע יְהוָה** an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Psa. 105:9; and of the person sworn to, **שֶׁבַע יְהוָה** the oath sworn to me, Gen. 24:8. **נִשְׁבַּע שֶׁבַע** to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. **נִשְׁבַּע שֶׁבַע** joined in league with any one. LXX. συμπαρά, Neh. 6:18.—(b) an oath of execration, *execration*, *imprecation*; fully **שֶׁבִיעַת הָאֵלֶּה** Num. 5:21; Dan. 9:11; Isa. 65:15.

שֶׁבִיבָא & **שֶׁבִיבָא** f. (the first form very often in script, the last in כְּתִיב, and vice versa), f. *captivity* (from the root **שָׁבַח**), Nu. 21:29, and *captives*. **לָבִיבָא** to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 14:7; 53:7; 126:4; and *to restore any one to his former welfare and happiness*. Job 42:10, **וַיְהִי שֶׁבַח אֶת-שֶׁבִיבָא**, "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

שֶׁבַח not used in Kal; prop. to soothe, N STROKE; Arabic سبح to swim, which is done by stroking the water; hence—

PIEL — (1) *to still the waves*, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); *anger*, Prov. 29:11. Compare חָלַק.

(2) *to praise*, pr. *to soothe with praises* (Arabic سَبَّح, Æth. ሰብሁ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where שָׁבַח stands for שָׁבַח). Compare Chald.

HIPHIL, i. q. Piel No. 1, *to still (waves)*, Ps. 65:8.

HITPAEL, followed by פָּ *to boast in anything*, Ps. 106:47; 1 Ch. 16:35.

שָׁבַח Chald. PAEL שָׁבַח *to praise*, Dan. 2:23; 4:31, 34.

שָׁבַט an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. ἀσκήπτω; whence—

שָׁבַט & שָׁבַט with suff. שְׁבָטִי, pl. שְׁבָטִים, constr. שְׁבָטִי m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, ἀσκήπτων, σκῆπτρον, σκαπῖων, scipio, scapus, Germ. Stäbchen); specially — (1) *used for beating or striking*, Isa. 10:15; 14:5; and *chastening (virga)*, Prov. 10:13; 13:24; 22:8; hence שָׁבַט אֱלֹהִים the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5. — Isa. 11:4, שָׁבַט פִּי "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) *a shepherd's rod, a crook*, Levit. 27:32; Psa. 23:4.

(3) *the sceptre of a king*, Gen. 49:10 [this belongs to No. 4], Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence—

(4) *a tribe of the Israelites* (so called from the sceptre of the leader or prince of the tribe, see מִשְׁכָּה No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. מִשְׁכָּה family, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare מִשְׁכָּה No. 2.

שְׁבָט Chald. *a tribe*, Ezr. 6:17.

שֶׁבַט [Shebat] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. هَنَ, Arab. سَبَّاط and شَبَّاط id.

שְׁבִי, in pause שְׁבִי, with suff. שְׁבִי, שְׁבִי, (from

the root שָׁבַח m. *captivity*, Deu. 21:13; הָלַךְ בְּשָׁבִי to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr — (1) *captives*, שָׁבִי שָׁבַח to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare שָׁבִי Exod. 12:29. Fem. שְׁבִיָּה Isa. 52:2).

שָׁבִי (= שָׁבַח who leads away captive) [Shobas] pr. n. Ezr. 2:42; Neh. 7:45.

שְׁבִי (id.) [Shobi] pr. n. m. 2 Sam. 17:27.

שָׁבִיב m. *flame*, Job 18:5; from the root שָׁבַב No. 1.

שָׁבִיב Chald. id. Dan. 3:22; Pl. Dan. 7:9.

שָׁבִי (from שָׁבַח) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

שָׁבִי m. *a way*, Psalm 77:20; Jer. 18:15; but the כְּתִיב in each place has שָׁבִי. Arabic سَبِيل way. Root שָׁבַל No. 1.

שְׁבִיִּים m. *net works, reticula* (Varro, De Ling. Lat. iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. τὰ ἐμπαλίκια. Root שָׁבַם which see. N. Guil. Schræder (De Vest. Mul. Hebr. cap. 2), compares the Arabic شَبِيسَة (diminut. from شمس sun, by interchange of the letters س and ب) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately שְׁבִיִּים little moons; but I prefer the former interpretation.

שְׁבִיעִי m. *f. adj. ordin.* (from שָׁבַע) *seventh*, Gen. 2:2; Ex. 21:2.

שְׁבִיָּה f. i. q. שְׁבִיָּה (which see) *captivity*.

שָׁבַל an unused root, Arab. سَبَلَ to pour, i. q. Hebr. שָׁבַל. Hence pr. n. שְׁבִיל.

שָׁבַל Arab. سَبَلَ almost i. q. Hebr. שָׁבַל, a root not used as a verb. — (1) to go, whence שְׁבִיל way.

(2) to go up, to grow (Arab. Conj. IV. and quadril. שָׁבַל to produce ears of corn). See שְׁבִיל, שְׁבִילָה No. 2.

(3) to flow, especially plentifully. Arabic Conj. IV. Hence שְׁבִיל showers. Compare שָׁבַל, שְׁבִילָה. There is a similar connection of significations in the verbs שָׁבַל, שָׁבַל, שָׁבַל.

Derivatives, see No. 1, 2, 3.

שָׁבַל m. *train of a robe*, Isa. 47:2 (Arabic سبلة id.). from the root שָׁבַל No. 3.

שֶׁבֶלֶל a *snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. *λίμαξ* from *λείβω*), from the conj. Shaph. of the verb שָׁבַל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... כִּמּוֹ שֶׁבֶלֶל תִּמָּס יְהוָה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

שֶׁבֶלֶת f. a *branch*, from the root No. 2 (comp. **עֵלֶה** a leaf, from the root **עָלָה**). Plur. constr., Zec. 4:12, שְׁנֵי שֶׁבֶלֶת הַיָּדִים "two olive branches." Some write it שֶׁבֶלֶי, but this contradicts the Masorah.

שֶׁבֶלֶת plur. שֶׁבֶלֶת f. — (1) an *ear of corn* (from the root שָׁבַל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سبلة Dagesh resolved into Nun).

(2) a *stream* (see the root No. 3), Ps. 69:3, 16; Isa. 27:12.

שָׁבַן an unused root. Arab. شبن to be tender delicate (as a youth).

שֶׁבְנָה & שֶׁבְנָה ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

שֶׁבְנִיָּה [יְהוָה and יְהוָה] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniyah], pr. n. masc. — (1) 1 Ch. 15:24. — (2) Neh. 9:4, 5. — (3) 10:11, 13. — (4) Neh. 10:5; 12:14; for which there is 12:3, שֶׁבְנִיָּה; and 1 Chron. 24:11 שֶׁבְנִיָּהוּ; who appears to be the same.

שָׁבַם an unused verb, i. q. שָׁבַם and שָׁבַם to mingle, to interweave. Hence שֶׁבִּימִים.

שָׁבַע to *swear* (denom. from שָׁבַע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seq.; or by seven witnesses and pledges. See Herodot., iii. 8; II. xix. 243. In the Ethiopic language, ስብስብ: are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שָׁבַע "those who have sworn oaths."

NIPHAL to *swear*, constr. — (a) absol., Gen. 21:24; 1's. 24:4. — (b) followed by שָׁ of the person by whom one swears, Genesis 21:23; 22:16. To

swear, by God, by idols, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in misfortune, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isa. 65:16. — (c) followed by ל of person, to *swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, to *promise any thing by an oath to any one* (עִנְיָן עִנְיָן, εὐχόμενος), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לַיהוָה is, to *swear allegiance to God*, 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by שָׁ).

HIPHAL — (1) to *cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) to *adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שָׁבַע.

שָׁבַע f. & **שֶׁבַע** m. constr. שָׁבַע f. **שֶׁבַע** m. cardinal numeral, SEVEN. (Syriac ܫܒܥ, Arabic, سبع, also, Sanscrit, *sapta*, Zend. *hapta*, Pers. هفت, Egypt. 𓆎𓅓𓏏𓏏, Gr., Lat., *septem*, in all of which, the letter *t* appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, *sibum*, Engl. *seven*, Germ. *sieben*). The absolute form commonly precedes a noun, as שָׁבַע שָׁנִים Genesis 5:7; 41:18; שֶׁבַע שָׁנִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שֶׁבַע שָׁנִים Eze. 40:22; 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שֶׁבַע שָׁנָה seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שֶׁבַע יָמִים (εἰς ἡπταήμερον), Gen. 8:10, 12; 31:23, and very often; שֶׁבַע מֵאוֹת seven hundred, Gen. 5:26. שֶׁבַע מֵאוֹת by sevens, 7:2. With suffix שֶׁבַע־ those seven. 2 Sn. 21:9. *Seventeen* is שֶׁבַע עָשָׂר masc., and שֶׁבַע עָשָׂר f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews —

(1) as a smaller round number (as in modern languages *ten* [Eng. *a dozen*]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32–60; v. Hammer, Encyclopädische Uebersicht d. Wissensch. des Orients, p. 322.

The form שבע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [*Sheba*] pr. n. masc. — (a) 2 Sam. 20:1. — (β) 1 Ch. 5:13. On the other hand שבעה [*Shebah*] is pr. n. of a well, Gen. 26:33.

Dual שבעתים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כחיב.

Plur שבעים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שבעים ושבע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שבע (שבעה), שבע, שביעי, שביעית; compare pr. n. שבע, אלשבע.

["שבעה" Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שבעה Ezr. 7:14."]

שבעה m. i. q. שבעה *seven*; απ. λεγόμεν. Job 42:13. As to the termination טָה see Lehrg. p. 612.

שבץ not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شمس Conj. V., to be intertwined (as a tree). Cogn. to שבש, שבש.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maiorides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 513.

PUAL, to be inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, משבץ, מושבץ.

שבץ m., once found, 2 Sam. 1:9 (with the art.); vertigo, giddiness; der Schwindel (prop. confusion of the senses).

שבק Chald., to LEAVE, Daniel 4:12, 20, 23. (Syr. id.)

ITHEPAL, to be left, Dan. 2:44.

Hence pr. n. Hebr. שבק, ישבק.

שבר fut. יִשְׁבֵּר. — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شبر id.; comp. פָּרַר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שֹׁבֵר broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words שֹׁבֵר, שֹׁבֵר, שֹׁבֵר. Pregn., Hos. 2:20, וְשֹׁבֵר וְשֹׁבֵר וְשֹׁבֵר "and the bow, and sword, and weapons of war I will break (and cast) out of the land." Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26, 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שָׁבַר.

(4) to measure off, to define (from the idea of cutting; compare שָׁבַר). Job 38:10, וְשָׁבַר עָלָיו חָסִי "when I set a boundary to it" (the sea).

(5) denom. from שָׁבַר No. 5. — (a) to buy corn, with the addition of שָׁבַר Gen. 47:14; 2 Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הַשֹּׁבְרִים "wounded cattle."

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שָׁבַר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHAL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הֲאֵין אֲשֶׁר יִשְׁבַּר "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. מִשְׁבָּר.

(2) denom. from שָׁבַר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21.

Derivatives, שָׁבַר, שֹׁבֵר, שֹׁבֵר, מִשְׁבָּר.

שָׁבַר more often שָׁבַר with suff. שֹׁבְרִי m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 וְהַשֹּׁבְרִים even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see חֲתָת, pl. שֹׁבְרִים terrors, Job 41:17.

(5) corn, grain (which is broken in a mill)

Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַר "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שָׁבַר pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַח Chald. verb, not used in Kal, cognate to שָׁבַח, שָׁבַח.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת. Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand to יָשַׁב, inf. שָׁבַת, on the other to שָׁוַת and שָׁפַת.) It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֲבָר, אֶרֶץ "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מִן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבָלִית Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, אִישׁ לֹא הִשְׁבִּית לְךָ נֹאֵל "who hath not left thee without a redeemer;" Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. הִסִּיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַתוֹ, שָׁבַתִּי, מִשְׁבַּח.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת) *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18-22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption of work*, time lost, Ex. 21:14.

II. שָׁבַת f. inf. from the root שָׁבַת, to dwell, which see. ["Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתוֹ, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם לַיהוָה "to-day is the sabbath of Jehovah." שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שָׁנִים the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Mat. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַתוֹ m. id. but intensively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַתוֹ Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [Shabbethai], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנִיָּה, and—

שָׁנָה ("wandering"), [Shege], pr. n. m. 1 Chr. 11:34

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [to be ignorant,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, בְּשָׁנָה "because of their erring," where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26. — שָׁנָה וּמִשְׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. חָטָא בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. ܫܢܐ id.) Followed by מִן to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel through wine* (compare שָׁנָה, Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:22, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHAL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by כן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, כשנה, compare also כשנה, כשנה.

II. שנה perhaps i. q. שנה, שנה *to be great*, the letters ש and ש being interchanged; compare שנה and שנה. Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr. ܫܢܐ to celebrate, to praise, ܫܢܐܐ a hymn, and the noun of Piel, שנין a hymn, which see.

שנה not used in Kal, *TO SEE, TO LOOK AT*, i. q. שנה, שנה; as to the kindredship of the verbs לך (which see), and לך see under לך p. DCCXXXII, B.

HIPHAL, *to behold, to look at*, followed by אל, any thing, Isaiah 14:16; followed by כן from any place, Ps. 33:14; but Cant. 2:9, שנה is, (he is) looking in at the windows. (Chald. metaph. to provide, השנה providence.)

שנה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שנה i. q. שנה.

שנה m. Psalm 7:1; and pl. שנה Hab. 3:1, a hymn, i. q. שנה. As to the etymology, see שנה No. II.

שנה TO LIE with a woman, followed by an acc. Deu. 28:30. (Arab. سجن pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קרי. Hence—

שנה f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שנה Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are לחנן conubines.

שנה not used in Kal; Arab. شجع to be brave

vigorous; شجاع vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. משגע—(1) *one wrought on by a divine fury* (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:25; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) a madman, 1 Sa. 21:16; Deu. 28:34.

HITPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

משגע m. madness, Deu. 28:28; 2 Ki. 9:20.

שנה an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

שנה m. Ex. 13:12, const. שנה Deut. 7:13; 28:4, fetus, which comes forth at birth, (as it were is cast forth, see נפל No. 1, a).

שנה Lam. 4:3, dual שנה, const. שנה m. (Hosea 9:14; Cant. 4:5), breast, teat, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שנה. (Aram. ܫܢܐ, Arab. ثدي, Gr. τῆθος, τῆθη, id. perhaps from the root שנה.)

שנה only in plur. שנה idols, pr. lords (compare שנה), Deu. 32:17; Ps. 106:37; from the root שנה to rule; whence ساد, ساد lord, master; Syriac ܫܢܐ demon. LXX., Vulg., δαιμόνια, daemonia; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שנה i. q. שנה m. breast, teat, Job 24:9; Isa. 60:16; perhaps from the root שנה which see.

II. שנה, once fully שנה Job 5:21 (from the root שנה)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Psa. 12:6, שנה "the oppression of the poor." Meton. *wealth obtained by violence*, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שנה "the devastation of wild beasts." Specially, a *devastating tempest*. Isa. 13:6, שנה "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שנה "destruction (light) on them!"

שנה (cognate to שנה)—(1) *TO BE STRONG, POWERFUL*, gewaltig שנה (Arab. شديد strong, vehement, hard), whence Hebr. שנה, שנה; but used as a verb only in a bad sense.

(2) to act violently (*gewaltthätig seyn, andeln*) with any one, to oppress, to destroy him, Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. *שָׂרֵי לַיְלָה* thieves by night, Obad. 5. Part. pass. *שָׂרֵי* destroyed, slain, Jud.

5:27. (Arab. *شد* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) to lay waste, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contracted, as pret. *שָׂרֵי*, with suff. *שָׂרֵי*, fut. *יִשְׂרֵם*, Jer. 5:6; and *יִשְׂרֵם* Pro. 11:3.

NIPHAL, to be laid waste, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, *שָׂרֵי* and *שָׂרֵי* (Nah. 3:7), to be laid waste, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, *הִשְׂרֵה* pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, *שָׂר* No. 2, *שָׂרָה*, *שָׂרִי*, and pr. n. *אֲשֶׁרֹדֹר*.

שָׂרָה an unused root. Chald. *שָׂרָא* to cast forth, to shoot, to pour out, Arab. *شدا* and *شدا* to irrigate, whence some derive *שָׂר* and *שָׂר* No. 1, *teat*. Also *שָׂרִיאָה*.

שָׂרָה f. pr. *mistress, lady*, hence wife, fem. of the noun *שָׂר* lord, master, but inflected in the manner of verbs *על*, since there is in the verb *שָׂרָה* the notion of strength and rule. See that verb No. 1, and subst.

שָׂרִי. To this answers the Arab. *سيدة* lady, mistress, compare the root *سأ* Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage of Orientals, for the Arabs also call a wife *سيدة* i. e. lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (*תַּעֲנוּנוֹת*) of men, *שָׂרָה* a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud *שָׂרָה*, *שָׂרָה* denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German *Frauenzimmer* (pr. *gynæceum*) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *thermae et bilnea*. Vulg. *scyphi et urce*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who suppose *woman* to be so called from *teat* (*שָׂר*); compare *רחם*.

שָׂרִי m., most powerful, Almighty, an epith. of Jehovah; sometimes with *אל* prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:30, 21, etc. It is the plur. excellentiæ, from the sing. *שָׂר* powerful (compare Arab. *شديد* powerful, strong; root *שָׂר* No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שָׂרִיאָה ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שָׂרֵן Job 19:29, is not to be taken as a simple word; but for a comp. from *שָׂ* prefix and *רֵן*, that (there is) a judgment. *שָׂרֵן קרי* id.

שָׂרָם an unused root of doubtful signification; whence—

שָׂרָה f.—(I) Isa. 37:27, i. q. *שָׂרָה* 2 Ki. 19:26; the letters *ס* and *ש* being interchanged; see under the letter *כ*.

(II) pl. *שָׂרָמוֹת* constr. *שָׂרָמוֹת* fields, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, vineyards, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שָׂרָה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. *שָׂרָה* to burn.) Arab. *سَدَف* black; *سَدَف* Conj. IV. to darken. Hence—

שָׂרָה f., 2 Ki. 19:26; and—

שָׂרָה m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שָׂרָה Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by *ל* Dan. 5:15. Ir (the

places, in Ch. and Rabbin., it is written שָׁרַל (the letter *r* being softened).

שָׁדְרַךְ [Shadrach], pr. n. Ch. given to Hana-niah, a companion of Daniel, in the court of Babylon (according to Lersbach شادراك little friend of the king; according to Bohlen شاد rejoicing in the way: and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׁהָם an unused root, Arab. سَهَم to be pale, arrow.

שָׁהָם m.—(1) a species of gem; according to many *sardonyx* or *onyx*, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. سَهْمَة a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שָׁוָה Job 15:31 כחב, i. q. שָׁוָה.

שָׁוָה —(1) i. q. שָׁוָה TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence משואה, שואה, שוא.

(2) i. q. Arab. ساء Med. Waw, to be evil. (Both these significations are also found joined in the verbs رע, רעע, which see.) Hence שָׁוָה.

שָׁוָה m. pl. [with suff. שָׁוָהִים], destruction, ruin, Ps. 35:17. Root שָׁוָה No. 1. See f. שואה.

שָׁוָה m. (shav', subst. of a form prop. segolate; but with the furtive Segol neglected, as in קשש, from the root שָׁוָה No. 2, Arab. سَوَّى سَوَّى)—(1) evil—(a) which is committed, wickedness, iniquity. קשש wicked men, Job 11:11; Isa. 5:18, קשש "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, קשש "fan of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand אמת also denotes what is true) Ps. 12:3; 41:7; Job 31:5; ער שָׁוָה a false report, Ex. 23:1; שָׁוָה false witness, Deu. 5:17; Ex. 20:7; אמת שָׁוָה "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מנחת שָׁוָה "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; שָׁוָה vain idols, Ps. 31:7; Mal. 3:14; שָׁוָה עֲבַד אֱלֹהִים "it is a vain (or useless) thing to serve God." Hence שָׁוָה in vain, Jer. 2:30; 4:30; 6:29.

שָׁוָה [Sheva] pr. n. see שָׁוָה.

שָׁוָה f. (from the root שָׁוָה No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שָׁוָה כחב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. מְשֻׁוּהָה Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; לְשָׁוָה יִבְקֹשׁ וּפָשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שָׁוָה inf. absol. שָׁוָה fut. שָׁוָה, apoc. and convers. שָׁוָה, שָׁוָה.

(1) to turn about, to return (Syr. and Chald.

سَوَّى id. Arab. تَاب; metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאִתּוֹ from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although שָׁוָה is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by acc. of place, either with מִן Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; בָּשִׁיב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עָבַר וָשָׁב passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וַיָּשָׁב וַיִּשְׁלַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אֲשָׁב וְלָקַחְתִּי "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֲשָׁבָה אֶרְעָה "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by אֶל and לְ

1 Ki. 8:33; Ps. 22:28; followed by על 2 Chr. 30:9; על Isa. 19:22; Joel 2:12; Amos 4:6; followed by פ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שְׁבִיָּה "her (Zion's) returned citizens," שְׂאֵר יְשׁוּבִים a remnant shall return, Isa. 10:21.—(b) followed by מן *to cease from, to leave off* any thing, as to turn from an evil way, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 3:12; from justice, Eze. 18:24.—(c) followed by מֵעַל and מִפְּנֵי *to turn oneself away* from any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מֵעַל הַגּוֹלִלִים from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. to recover it, followed by אֶל Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally to turn oneself any where, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return, be restored*] (to a former owner); followed by לָּ Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קרי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. שׁוּב אֶל עִפְרָיִם to be again turned into earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹאָה). Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(a) *to bring back, to restore*, Num. 10:36; Ps. 85:5; especially in the phrase, שׁוּב לְבָבוֹת to bring back captives, see שְׁבוּת.—(b) *to restore, renew*, Nah. 2:3. Sometimes in שׁוּב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Ps. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

PIEL שׁוּב causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by לָּ Psalm 60:3; with נָפֵשׁ *to refresh*, Ps. 23:3; comp. הִשְׁבִּיחַ.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

PULAL שׁוּב, part. מְשׁוּבָּר *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 9:8.

HIPHIL הִשְׁבִּיחַ, fut. יִשְׁבַּח, apoc. יִשְׁבַּח, convers. וַיִּשְׁבַּח—(1) *to cause to return*; hence *to bring back*, as

captives, Jer. 34:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6; מְשִׁיבֵי מַלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יִשְׁכַּנּוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) הִשְׁבִּיחַ פְּנֵי פ' *to repulse the face* of any one, i. e. to deny him access, to refuse his petition (opp. to נָשָׂא פָּנִים), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(b) הִשְׁבִּיחַ נֶפֶשׁ *to bring back* any one's life, i. e. to refresh him, Ruth 4:15; Lam. 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הִשְׁבִּיחַ רִחוּ is to draw the breath, Job 9:18.—(c) הִשְׁבִּיחַ חֶמֶה, אַף *to bring back*, i. e. to appease anger, Job 9:13; Ps. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הִשְׁבִּיחַ חֶמֶת *to repel the anger* of Jehovah, i. e. to turn it away from any one, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined. Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; על of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) הִשְׁבִּיחַ דָּבָר *to return word, to answer*; followed by an accus. of person (like עָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwortbringer), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, וְאֶפְסָרִים Pro. 22:21; מִלֵּן ה' Job 35:4; simply הִשְׁבִּיחַ Job 33:5; 20:2; שְׁעָפִי יִשְׁבַּחֵנִי "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֶשְׁכַּנּוּ I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by מִן and מֵעַל *to cause to return* i. q. *to avert, to turn away* from any thing, e. g. ה' פָּנָיו מֵעַל גּוֹלִלִים *to turn his face* from idols, Ex. 14:6; and without פָּנִים *ibid.*, and Eze. 18:30, 32.

(7) followed by **על**, **אל** to turn to, towards any one, as—(a) **על** to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by **ל** id.; 2 Sa. 8:3.—(b) **ל** to turn one's face to any one, Dan. 11:18, 19.—(c) **ל** to recall (any thing) to mind, Deut. 4:39; 3-1; **ל** Isa. 46:8; hence to repent, 1 Ki. 8:47.

HOPHAL, **הושב**—(1) to be brought back, Exod. 10:8.

(2) to be restored, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, **שובב**, **שובב**, **שובב**, **שובב**, **שובב**, and pr. n. **שובב**, **שובב**, **שובב**.

שובאל [Shubael] see **שובאל**.

שובב m.—(1) adj., falling away, rebellious, Jer. 3:14, 22; Isa. 57:17.

(2) [Shobab], pr. n. m.—(a) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(b) 1 Ch. 2:18.

שובב m., apostate, rebel, Jer. 31:22; 49:4.

שובב f., return; metaph. conversion, Isaiah 30:15.

שובב (from the root **שובב**, [Shobach], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, **שובב**).

שובב (perhaps “flowing,” or “a shoot;” see **שובב**, [Shobal], pr. n.—(1) of a son of Seir, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שובב (“forsaking”), [Shobek], pr. n. m., Neh. 10:25.

שובב i. q. **שובב** and **שובב**; whence **שובב**.

שור see **שור** desolation.

שור pr. i. q. **שור** TO BE STRONG, TO BE POWERFUL; hence—

(1) to act with violence, to lay waste. Fut. **שור** Ps. 91:6.

(2) i. q. Arabic **سار** to rule. Hence **שור** lord, master.

I. **שור** [“pr. kindred with **שור** TO SET, TO PLACE; see Piel No. 2. Thes.”]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) to be equal (in value), to be equivalent to any thing; followed by **ל** Pro. 3:15; 8:11; also, to countervail any thing. Esth. 7:4, **ל** **שור** **ל** **שור** “the enemy could not countervail the king's damage,” could not compensate it. Esth. 5:13, **ל** **שור**.

שור “all these things do not suffice me.” Impers. **שור** ל it is made even to me, i. e. made to satisfy, Job 33:27.

(3) to be fit, suitable for any one; followed by **ל** Esth. 3:8.

(4) to be like, to resemble; followed by **ל** Prov. 26:4; Isa. 40:25.

PIEL—(1) to make level, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131:2; and ellipt., Isaiah 38:13, **שור** “I calmed (my mind) until morning.” Vulg. and Jerome, *sperabam usque ad mane*. (In taking the sentence thus, **שור** is referred to the following member; but others take from signif. No. 2, “I compared (myself) to a lion,” sc. in roaring. Targ., I roared as a lion).

(2) to put, to set, i. q. **שור**, as often in Targ., Psa. 16:8; 119:30. **שור** to yield fruit (*fructus assequi*), Hos. 10:1. Followed by **ל** to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and **ל** to make one like any thing, Ps. 18:34.

HIPHAL, to liken, to compare, Lam. 2:13.

Derivatives, **שור**, **שור**, **שור**.

II. **שור** Chald. Ithpaël, TO FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

PIEL, Job 30:22, כחייב, **שור** (read **שור**) “thou makest me to melt, and frightenest me” (**שור**). The other in—

NITHPAEL (a conjugation often used by the Rabbins, see Lehrs. p. 249). Prov. 27:15, “a dropping in the time of rain **שור** and a contentious woman are to be feared.” Others comparing **שור** No. I. 4, render **שור** are alike. Vulg. *comparantur*. Gr. Venet. *isoûrai*, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman who brawls, which may be defended by comparing **שור** winter, storm, and Greek *χειμασθίνου ἀπειλαῖς, χειμαῖται φρένες*, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שור or **שור** Ch. i. q. Heb.

PAEL, i. q. Heb. No. 2, to put, to set, followed by **ל** to make equal or like to any thing (see **ל** No. 1, **ל**), Dan. 5:21.

ITHPAEL, to be made, rendered, Dan. 3:29.

שור (“plain”), [Shaveh], pr. n. of a valley to the north of Jerusalem, which was also called the King's dale. Genesis 14:17; 2 Sam. 18:18. But

שוח קיריאתים [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קיריאת letter g.

שוח — (1) TO SINK DOWN, TO SUBSIDE (Arab. ساه Med. Waw, to be sunk into mire, compare שחך, שחך). Prov. 2:18, שחך אלמנות ביתה "her house [i.e. that of the strange woman] sinks down into Hades." So the Vulg. But as בית is constantly elsewhere masc., Aben Ezra applies שחך to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, שחך לעפר נפשנו "our soul is bowed down to the dust." Lam. 3:20, קרי.

HIPHIL, i. q. Kal No. 2. Lam. 3:20, כחיב.

Derivatives, שוחה, שוחה No. II.; and pr. n. שוחה, שוחה, שוחה.

שוח ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שוחי Shuhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as Sakala of Ptolemy, v. 15, to the east of Batanæa.

שוחה f. — (1) pit, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, חנשה.

שוחם (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חשה. [Patron. ש' Num. 26:42.]

I. שוח — (1) pr. TO WHIP, TO LASH, i. q. Arab. ساط. (Cogn. is the root שחב). Hence שוח, שוח, שוח a scourge.

(2) to row (as if to lash the sea with oars). Part. שוחים rowers, Eze. 27:8, 26.

Derivatives, שוח No. 2, שוח.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. remi, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שוחב to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שוח i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God שוחב בכל הארץ running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 12:4.

HITHPALEL, i. q. Pilel, Jer. 49:3.

II. שוח, Aram. ساه i. q. שחב to despise. Part. שוח Eze. 16:57; 28:24, 26; see שחב.

שוח Arab. سوط masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11. שוח לשון the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שוח an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host): compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שוחל an unused root; Arab. سأل Med. Waw, to be loose, pendulous (specially, the belly); compare שוחל to drag the train of one's robe (used of a woman). Hence —

שוחל m. — (1) the train, flowing skirt of a robe, i. q. שחל Isa. 6:1. שחל to uncover the skirt, i. e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שוחל m. (from the root שחל), divested, either of garments, i.e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קרי. Compare שחל No. 1, to put off the shoe.

(3) a prisoner, a captive, Job 12:17—19.

שחלמית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. pacifica) But שחלמית may be taken for the gentile noun, i. q. שחנמית Shunamite (for the town of Shunam is by Eusebius called Sulam) [Engl. Trans. "the Shulamite"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of Solomon.]

שוח masc. garlic, Num. 11:5. Compare Celsi Hierohot. t. ii. page 53. (Arab. ثوم, Syr. ثوم id.) It appears to be so called from the powerful odour which it emits; compare שח to smell, שח some thing giving forth a smell.

שחמר Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שוח an unused root, perhaps i. q. שח to be quiet; whence —

שוחי ("quiet"), [Shumi], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שחי), Nu. 26:15

שונם (perhaps "two resting-places," for שְׁנוּנִים, compare שְׁנוּנִים for שְׁנוּנִים, [Shunem], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulam* of Eusebius (see σουβήμ), five miles south of Tabor: [prob. now Šulam, سولم Rob. iii. 169]. Gentile noun שְׁנוּנִי, f. ת. 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שוע and **שוע** not used in Kal, i. q. שֹׁעַ—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy* (see שֹׁעַ, שֹׁעַ No. 1).
(3) *to be freed* from danger and distress (compare שֹׁעַ).

PIEL שֹׁעַ *to ask for aid, to implore help*, Ps. 18:42; Job 35:9; 36:13; followed by שֹׁעַ Ps. 30:3; 98:14; 72:12.

Derivatives, שֹׁעַ—שֹׁעַ.

שוע m. *outcry, cry for help*, Ps. 5:3.

שוע—(1) *rich, opulent*, Job 34:19; Ezek. 23:23.

(2) *liberal, noble* (compare Arab. وسع Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שֹׁעַ *cry for help*, Isa. 22:5.

שוע—(1) *wealth, riches*, Job 36:19.

(2) *cry for help*, Job 30:24.

(3) [Shua], pr. n. of a man, Gen. 38:2.

שוע ("wealth"), [Shua], pr. n. m. 1 Chron. 7:32.

שוע f. i. q. שֹׁעַ Ps. 18:7; 39:13; 102:2.

שוע m.—(1) *a fox*, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. شُعَالَة, but more frequently شُعَال, with the addition of the letter ب, compare pr. n. שְׁעָלִים, also שְׁעָלִים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing شُعَال to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַל, and that שְׁעָלִים prop. denotes *excavator, burrower*, compare שְׁעָלִים No. II.) The name of foxes appears to have been commonly used as also including *jackals* (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Ps. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv 2, 154.

(2) [Shual], pr. n.—(a) שְׁעָלִים a district in the tribe of Benjamin, 1 Sa. 13:17.—(b) m. 1 Chr. 7:36.

שוע m. (denom. from שֹׁעַ) *a door-keeper*, 2 Ki 7:10, 11; 2 Ch. 31:14.

שוע—(1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שֹׁעַ TO GAPE UPON [see note], hence *to lie in wait for any thing*, Gen. 3:15, וְהָיָה שְׁעָלִים רֹאשׁ וְאַחַר שְׁעָלִים "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9:17, "who falls upon me in a tempest." Metaph. Ps. 139:11, חֹשֶׁךְ יִשְׁעָלִי "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; bruise is the simple meaning in each part of the verse.]

שוע [Shophach], see שֹׁפָח.

שוע [Shuphamites], patronymic from שְׁפָחִים which see; Nu. 26:39.

שוע m. pl. שְׁפָחִים *a trumpet, norn, lituus*, Arab. سَور (different from شُور) so called from its clear and sharp sound (see שֹׁפָר No. 2), either made of horn, or else resembling a horn, i. q. שֹׁפָר (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "*buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græcè κεραινή appellatur.*" LXX. σάλπιγξ, κεραινή. To blow a trumpet is שָׁפַח which see.

שוע not used in Kal.—(1) TO RUN, like the kindred שָׁפַח; whence שֹׁפַח leg, and שֹׁפַח street.

(2) *to run after, to desire, to long for* any thing; whence שֹׁפָחִים desire, longing. Arabic شاق *to excite desire*; V. to manifest desire; شوق *desire* HIPHIL, *to run over, to overflow* (Libertin[us]).

followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁקּוּ הַיִּקְבִּים מִדָּלֶשׁ "the vats overflow with must."

PILPEL שִׁקֵּק causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שׁוֹק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. سَاق; Chald. שָׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא-בִשְׂוֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיַּךְ אֹתָם שׁוֹק עַל-יָדָם "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er hieb ihn in Roststücken.

Dual, שׁוֹקִים Prov. 26:7.

שׁוֹק m., *a street*, Prov. 7:8; Eccl. 12:4, 5. Plur. שׁוֹקִים (compare שׁוֹרִים from רָדַד), Cant. 3:2.

שׁוֹר an unused root; Chald. and Syr. Peal and Pael, *to leap, to leap forward, to leap upon* any thing; also *to be strong*; Arab. سَارَ to leap upon, to attack.

שׁוֹר m. epic. plur. שׁוֹרִים Hosea 12:12, *an ox*, so called from its strength and boldness, compare שָׂר (Arab. سَور a bull, Chald. שׁוֹרָא Syr. שׁוֹר id., whence Gr., Latin, *taurus*, Germ. *Stier*, see Grimm, Gramm., iii. p. 325). This is a general word for *one of the ox tribe* (ein Stück Rindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, *ἐπικαίνως*, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שָׂר *oxen, a herd of oxen*, which see. Once (Genesis 32:6) also שׁוֹר is used collectively, like the other nouns of unity in this verse עֶבֶר, שְׂמֹאל, except צֵאן.

I. שׁוֹר fut. יִשָּׂר.—(1) i. q. שׁוֹר TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Ezek. 27:25; compare Chaldee.

Once followed by אֵל to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arabic سار Med. Ye to go a journey, Chald. שָׂר a company of journeyers, of merchants, also on the Palmyr. Monum.; see Tychsen, Element. Syr., p. 76.)

(2) *to look around, or about* (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִשְׁקִיף)—(a) used of one looking forth from a height, followed by מִן Cant. 4:8.—(b) used of one lying in wait, *to lie in wait*, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שִׁחַ נָחַד עִתְּמַסּ אִמְשֵׁהן). Job 24:15, לֹא חֲשַׁבְנִי עֵינַי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שִׂיר שְׁמַיִם "look round about upon the clouds." Job 35:13, שִׂירֵי לֹא יִשְׁקֶרֶה "the Almighty will not regard it." Simply—(d) *to behold*, Job 7:8

PILPEL שׁוֹרֵר see שִׁיר.

Derivatives, שׁוֹר No. I, תִּשְׁקֶה.

II. שׁוֹר i. q. שִׁיר to sing, which see.

III. שׁוֹר i. q. שָׂר, שָׂרָה *to range, to put (stones) in order*, hence שָׂר a wall, compare שָׂרָה.

I. שׁוֹר a *liar in wait, an enemy*, Psa. 92:12; compare שָׂר and the root I, 2, b.

II. שׁוֹר—(1) i. q. Arab. سور a wall, Gen. 49:22; Psa. 18:30. Plur. שׁוֹרוֹת Job 24:11, שְׁמוֹתָם "within their walls" (those of the rich), i. e. their houses.

(2) [*Shur*], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called שִׁן. More correctly שׁוֹר is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְּבַר שׁוֹר; Nu. 33:8, מִדְּבַר אֵיתָם; now *Jofar*.

שׁוֹר Chald. a wall, Ezr. 4:13, 16.

שׁוֹשׁ an unused root, which appears to have had the signification of *whiteness*, hence שׁוֹשׁ byssus and white marble, שׁוֹשׁ id.; and שׁוֹשַׁן the lily. Kindred is יָשַׁשׁ to be hoary.

שׁוֹשָׁא [Shavsha], see שְׁרִיָּה.

שׁוֹשַׁן m.—(1) *the lily*, prop. what is white, from the root שׁוֹשׁ work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسنة)

id.; comp. Diosc. iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שחן *Psa.* 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שחן No. 2. שחן ערוה may be rendered *pipes of song*, as it were lyric, see ערוה No. 3.

(3) [Shushan], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, Dan. 8:2; Neh. 1:1; Est. 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, Memoir, p. 99; Ker Porter, Travels, vol. ii. p. 411; compare Hoeck, Vet. Mediæ et Persiæ Monum. p. 93); according to others at the village of *Suster* (see Josh. de Hammer in Opp. Soc. Geogr., Paris, vol. ii. p. 320—28; 333—41).

שחן id.—(1) a lily. Pl. שחנים Cant. 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שחן No. 2. Pl. שחנים Ps. 45:1; 69:1; 80:1.

שחנה f. a lily, 2 Ch. 4:5; Hos. 14:6; Cant. 2:1, 2.

שחנא Gentile noun, Chald. pl. the *Susanchites* [*Susanchites*], inhabitants of the city of *Susa*, see שחן No. 3, Ezr. 4:9.

שחן 1 Ki. 14:25 כתיב פרי reads שחן, which see.

שח to put, see שח.

שחלה (for שחלה "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, Nu. 28:35.—(2) 1 Ch. 7:21. From the former is the patron. שחלה ibid.

שח Ch. only found in—

PEEL, or PEIL שחב, שחב TO SET FREE, TO LIBERATE. Fut. שחב, inf. שחב Dan. 3:15, 17, 28; 6:17, 28. In Targg. very frequently. Syr. שחב ibid.

Derivative, pr. n. שחבאל.

שח prop. i. q. שח, Chald. שח TO SCORCH, TO BURN, especially as the sun, Cant. 1:6, שחשחני "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and vice versa, see שחשחני), as casting its glances on any thing, i. e. to look upon, Job 20:9; 28:7.

שח i. q. Arab. شح to twist a thread from right to left, or back-handed (zwirnen), to twist together several threads.

HOPHAL, שחשח byssus, twisted (of many threads), Ex. 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שחח) depressed, cast down, Job 22:29; שח עינים "cast down of eyes," one depressed.

שח TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6:22. Followed by an acc. of pers. Eze. 16:33 (Syr. شح to give, once. Pa. often, used both in a good and in a bad sense) Hence—

שח m. a present, a gift, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; Pro 6:35 (compare Job 6:22); or to corrupt a judge, Ex. 23:8; Deu. 10:17; לקח שח to take a reward, Psalm 15:5; 26:10; 1 Sam. 8:3.—Prov. 17:8, אבן יקר בעיניו "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare שחל No. 4).

שחה (compare שח and שחח)—(1) to sow ONESELF DOWN, Isa. 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שחית, שחית.

HIPHAL, שחח to depress, metaph. the heart, Pro. 12:25.

HITHPALEL, שחח (with the third radical doubled, like שחח, שחח from the root שחח) fut. apoc. שחח, in pause שחח.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ? of pers. Gen. 23:7; 37:7, 9, 10; more rarely לפני Gen. 23:12; על Lev. 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added ארצה אפים Gen. 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; Gen. 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, Gen. 22:5; 1 Sa. 1:3; even without prostration of body, Gen. 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. Ps. 45:12,

"(the king) is thy lord, לו השתחוה render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. השתחווה 2 Ki. 5: 18. As to השתחווה, see Analyt. Ind.

Derivatives, see under Kal No. 2.

שחור see שחור.

שחור m. *blackness*, Lam. 4:8. Root שח.

שחית f. *a pit*, Prov. 28:10; from the root שח No. 2. Compare שחית.

שח i. q. שח and שח (compare שח), pret. שחית, plur. שחית and שחית, fut. שחית.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) *to be bowed down, cast down*, Psa. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Psa. 35:14; 38:7; Lam. 3:20; also, *to submit oneself*. Isa. 60:14, והלכנו אליו שחית "they shall come to thee bowing down." Job 9:13; Pro. 14:19.

NIPHAL, *to be bowed down*, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, וימער תשח אקרתך "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, *to bring down, to humble*, Isaiah 25:12; 26:5.

HITHPOEL, *to be cast down* (the soul), Psa. 42:7, 12; 43:5.

Derivative, שח.

שח Arab. سحط — (1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, שחיתו השמים "in slaughtering (victims) they make deep their transgression."

(2) *to kill* (persons), 2 Ki. 25:7; Jerem. 39:6. שחית Jer. 9:7, a deadly arrow. In שחית there is שחית, the sense not being different, prop. made to kill.

(3) *to beat out*, compare שחית to spread out, the letters being transposed. 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. سحط to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold *beaten out*, compare שחית to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

שחית f. *the slaying of victims*, 2 Chr. 30:17.

שחית masc. *an inflamed ulcer, a boil* (see the root שח) Ex. 9:9, 11; Lev. 12:18—20. שחית שחית

the boil of Egypt, Deu. 28:27, 35; and שחית 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

שחית m. Isa. 37:30, i. q. שחית which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root שח, Arab. شجى to lift oneself up, to lift the eyes, perhaps Heb. *to sprout, to shoot forth*. We may also compare שחית prop. offspring, progeny.

שחית or שחית masc. *a board*, as being thin, so called from its being pared, planed away (*banquette* Bret), from the root שח, Eze. 41:16.

שחית f. *a pit*, plur. שחיתות (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root שח to sink down.

שחית f. Chald. evil deed, see שחית.

I. שחל an unused root, Arab. سحل to peel off to shell, to scale, whence שחלת. To this answer is the Indo-Germanic languages, σκῦλον, Germ. Schale, schälen, Engl. to scale.

II. שחל perhaps, *to roar*, as a lion. Compare Arab. سحل to bray, as an ass, سحال vox in pectore reciprocata, the braying of an ass. Jauhari and Kam; cognate roots are سحل, سحل, German, hallen, gellen schallen (Notk. stellen). Hence—

שחל m. *a lion*, a poetic word, Job 4:10; 10:16; 28:8; Psa. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare שחית, the letters ל and ר being interchanged.

שחלת f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, Zeugstettner. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.) The root is שחל to peel off, compare שחלת the pod of dates.

שחן an unused root, Arab. سحن to be hot, so inflamed, Syriac سحن Pa. to ulcerate, whence שחן ulcer, which see.

שחם an unused root, see **שחם**.

שחף—(1) i. q. **שחף**, and trans. **שחף**, **שחף** (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see **שחף**.

(2) to become attenuated, hence *lean*, i. q. Arab. **سحب**. Hence **שחפת** and—

שחף m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (*Screeve*), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

שחפת f. *consumption*, Lev. 26:16; Deu. 28:22.

שחי an unused root; Arab. **شخص** to raise oneself up; compare **שחם**. Hence—

שחי m., *elation, pride* (Arab. **شخص**; Talmud. **שחי** id.), Job 28:8; 41:26; **שחי** Vulg. *filii superbie*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I., p. 718.

שחיים ("lofty places"), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22; קרי; שחצום כחיב.

שחק—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. **سحق**, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19, **שחקו**, **שחקו** "the waters wear away (hollow out), the stones." Hence—

שחק m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. **سحابة** a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the *firmament of heaven*, i. q. **שמים** and **רקיע**. Job 37:18, "hast thou, like him (God), spread out the sky (**שחקים**) which is firm like a molten mirror?" Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is **שמים**). So also the sing., Psalm 89:7, 38. (Sam. **שחקיה** for **שמים** Gen. 7:19.)

שחור TO BE OR BECOME BLACK (Aramaean **שחור** id.). Pregn., Job 30:30, **שחור** מעלי "my skin is black (and draws away) from off me."

Derivatives, **שחור**, **שחור**, **שחור**, and pr. n. **שחור**.

II. **שחור**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to *seek*, compare **שחור** No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL **שחור** to *seek*, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24, **שחור** **שחור** "he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him." The suff. must be regarded as in the dative. To *seek* God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:24. Followed by **אל** Job 8:5.

Derivatives, **שחור**, pr. n. **שחוריה** and—

שחור m. *dawn, morning* (Arab. **سكرة** id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see **שחור**); wings, Ps. 139:9. **שחור** "son of the morning;" used of Lucifer [i. e. the morningstar] (see **שחור**), Isa. 14:12. Hos. 6:3, **שחור** **שחור** "his going forth (is) established like the morning," i. e. Jehovah's advent, but Hos. 10:15, "like the morning (quickly) shall he be cut off." Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of *felicity* again dawning after misery, Isaiah 8:20 (see **שחור** B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word **שחור** Job 11:17; **שחור** Jer. 13:16; and Arab. **صبح**. Enwari Soheil: "in calamity there is hope, for the end of a dark night is the dawn."

שחור & **שחור** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

שחור see **שחור**.

שחוריה f. *the time of dawn*, metaph. used of youth, Ecc. 11:10.

שחוריה f. *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form **שחוריה**, **שחוריה**, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

שחוריה ("whom Jehovah seeks for"), [*Shahariah*], pr. n. m., 1 Ch. 8:26.

שחוריה ("two dawns," compare **שחוריה**), [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

שחור not used in Kal. Arabic **سحق** to destroy.

PIEL שחת—(1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שחת רחמי, "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שחת חכמתך, "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full שחת דרכיו Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHAL—(1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הפלשחית the destroying angel, 2 Sam. 24:16; and simply הפלשחית Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אל תשחת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) השחית דרכו Gen. 6:12; עלילות Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 32:29; Jud. 2:19; Isa. 1:4. Compare הרע. In the words מושחית מישחית Prov. 28:24, and בעל מושחית Prov. 18:9, מ appears to be a subst. (see מושחית No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster*; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal*.

HOPHAL השחית *to be corrupted*, Pro. 25:26; Mal. 1:14.

NIPHAL—(1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, משחית, משחח, משחח, משחח.

שחת Ch. *to destroy*. Part. pass. Dan. 2:9, מלה "a lying and corrupt word." Neutr. שחתה *something done wickedly, a crime*, Dan. 6:5.

שחת f. with suff. שחתם Ezek. 19:4, 8 (from the root שח, like שח, from the root שח), *a pit*—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially the sepulchre, Ps. 30:10; Job 17:14 [?]; 33:18, 30. ירד שחת *to go down into*

the grave, Job 33:24; Psalm 55:24; עבר בשחת *to perish in the grave*, Job 33:28. ראה שחת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below] 49:10.—LXX. often render שחת by διαφθορά (as if it were from שחח διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שחת should be taken in the sense of *corruption*, from שחת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רפה, and שחת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. איש בן עץ Psa. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שחת m. signifying *corruption*, from שחת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שחיה fem. (for שחיה, Arab. سحيط), *acacia, spina Egyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schottendorn), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottendorn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. de Water, t. i. page 260.

Pl. שחים—(1) *acacias*, whence שחיה *acacia wood*, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נחל השחים (valley of Acacias), Joel 4:18.

שחח TO SPREAD OUT, TO EXPAND (Syr. سَحَّ, Arab. سَطَح, Ethiop. ሰጥሐ: id.). Job 12:23, שחח "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, *to spread out* (one's arms), Ps. 88:10.

Derivatives, משחח, משחח.

שחט m. (taken from Piel), *a whip, a scourge*, Josh. 23:13, i. q. שחט.

שחח fut. שחח.—(1) TO GUSH OUT, TO FLOW

שחח abundantly, *Psa.* 78:20. **שחח** an overflowing shower, *Eze.* 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, *Isa.* 30:28; 66:12; metaph. of an army, *Dan.* 11:10, 26, 40. Followed by an acc.—(a) *to overwhelm* any thing, *Jer.* 47:2; and more strongly *to overwhelm and swallow up with water*. *Psa.* 69:3, **שחח** "the flood has swallowed me up;" verse 16; 124:4; *Isaiah* 43 1; *Cant.* 8:7.—(b) *to sweep away with a flood*, *Isa.* 28:17; *Job* 14:19, "the flood sweepeth away the dust of the earth;" *Eze.* 16:9; and on the contrary—(c) *to bring in as with a flood*. *Isa.* 10:22, **שחח** "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. **שחח** is accus. governed by the verb **שחח**—(d) *to wash* any thing, *Lev.* 15:11; 1 *Kings* 22:38.

(3) Metaph. *to rush swiftly* (as a horse), *Jer.* 6:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), *Dan.* 11:22.

(2) *to be washed*, *Lev.* 15:12.

PUAL, i. q. **Niph.** No. 2. *Lev.* 6:21. Hence—

שחח and **שחח** m. (1) *effusion, outpouring*, e. g. of rain, *Job* 38:25; of a torrent, whence metaph. *Prov.* 27:4; **שחח** "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, *Psa.* 32:6; *Nah.* 1:8; *Dan.* 9:26; **שחח** "his end (cometh) as a flood," i. e. suddenly (compare **שחח** *Hos.* 10:15.) Metaph. used of an overflowing army, *Dan.* 11:22.

שחח Arab. **سطر** to write, whence Part. **שחח** pr. a scribe. (LXX. *γραμματεὺς, γραμματισ-αγισ.* Syr. **ܫܬܪܐ**), hence from the art of writing having in very ancient times been especially used forensically (compare **שחח** letter **ד**, **كاتب** a scribe and **ساطر**, Gr. *γράφειν, γραφεσθαι*), a magistrate, prefect of the people (comp. Arab. **سيطر** to excel in any thing followed by **علي** a prefect. Targ.

שחח, Vulg. *magister, dux, exactor*. Specially, **שחח** is used of—(a) the prefects of the people of Israel in Egypt, *Ex.* 5:6—19; and in the desert, *Nu.* 11:16 (used of the seventy elders); *Deuter.* 20:9; 29:9; 31:28; *Josh.* 1:10; 3:2; 8:33; 23:2; 24:1. —(b) magistrates in the towns of Palestine, *Deut.* 16:18; 1 *Chr.* 23:4; 26:29; 2 *Chr.* 19:11; 34:13. Used of the superior magistrates, *Prov.* 6:7; and

2 *Ch.* 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

שחח (or rather **שחח**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **שחח**) *Ch. Dan.* 7:5, a side. (In Targg. **שחח**, Syr. **ܫܬܪܐ** id., Arab. **شطر** side of any thing.)

שחח (*γραμματικός*), [*Shitrat*], pr. n. m. 1 *Ch.* 27:29 כתיב קרי.

שי m. (for **שי**, like **שי** valley, for **שי** for **שי**), a gift, present, so called from its being brought (see the root **שי**), in this phrase **שי** to bring gifts, *Psa.* 68:30; 76:12; *Isa.* 18:7.

שי or **שי** an unused root, Arabic **شي** to will, *Conj.* II. *to bring, to impel*. Hence apparently **שי**, for **שי**.

[**שי**] pr. n. m. *Sheva*, 2 *Sam.* 20:25 כתיב, see **שי**.

שיחח ("overturning," from the root **שיחח**). [*Shihon*], pr. n. of a town of Issachar, *Josh.* 19:19.

I. **שיחח** f. (from the root **שיחח**) *return*, and concr. *those who return*, *Psa.* 126:1.

II. **שיחח** (for **שיחח**, from the root **שיחח**) f. *dwelling*, 2 *Sa.* 19:33.

שיחח an uncertain root, to which apparently may be referred fut. apoc. **שיחח** (of the form **שיחח**), *Deut.* 32:18. LXX. *ἐγκατέλιπες*. Vulg. *dereliquisti*; in the other hemistich **שיחח** (hast forgotten). Apparently **שיחח** signifies the same as **שיחח**, **שיחח** to forget, to neglect; whence **שיחח** want of care, **שיחח** between two vowels being changed into **שיחח**, as is often done, compare **שיחח** and **שיחח**, **שיחח** and **שיחח** to adorn, **שיחח** and **שיחח** to be raw (flesh); also **שיחח** for **שיחח**; and also compare the same change of the letter **שיחח** in **שיחח** (vulture), **שיחח**; unless **שיחח** be rather taken from the verb **שיחח** itself, as if contracted from **שיחח** (for **שיחח**, compare **שיחח** *Jer.* 18:23, for **שיחח**), compare **שיחח** for **שיחח**. Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside, *bey Seite legen*); for the root **سوى** answers to the Heb. **שיחח**.

שז an unused root, Arab. to love violently; whence may be taken—

שזא [Shiza], pr. n. m. 1 Ch. 11:42.

שזב liberate, see **שזב**.

שזח (from the root **שזח**) i. q. **שזח** a pit, Psa. 49:85; 57:7.

שזחור **שזחור** **שזחור** [Shihor, Sihor], properly "black," "turbid" (root **שזח**), hence pr. n. (in Heb. just as **שזח** is Egyptian), of the river Nile, so called from its muddy and turbid waters (whence Lat. *Melo*, i. q. *mélus*, according to Festus and Serv. ad Georg. iv. 291; Æn. i. 745, iv. 246). Isa. 23:3, **שזחור קציר**, "the sowing of Shihor, the harvest of the Nile." (Vulg. *Nili*.) Jerem. 2:18. In two places (Joshua 13:3; 1 Ch. 13:5), *Shihor* is placed on the southern borders of Palestine, where *the river of Egypt* (**שזחור** see **שזחור**) would rather have been expected [but they surely were the same], but in a similar sentence, Gen. 15:18, the Nile is also mentioned.

שזחור לבנת Joshua 19:26 [Shihor-libnath], pr. n. of a river or small stream, which flows into the sea, in the tribe of Asher, according to the opinion of J. D. Michaelis, *the river of glass* (compare **שזחור** No. 1), i. e. Belus, from the sand of which glass was first made by the Phœnicians.

שזט m.—(1) i. q. **שזט** a whip, a scourge, Isa. 28:15 כחב.

(2) an oar, i. q. **שזט** Isa. 33:21.

שזלה—(1) tranquillity, rest; from the root **שזלה** of the form **שזלח**; and if a derivative of a verb **לח** be wanted, **שזלה** from the root **שזלה**. This power of the word seems to be that which it has in the much discussed passage, Gen. 49:10, "the sceptre shall not depart from Judah **שזלה** וְלֹא יִקָּח עֲדָרָה עֲדָרָה until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind," etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah, who was to spring from the tribe of Judah. Others whom I followed in edit. 1, take **שזלה** in this passage as a concrete, and render it *the peaceable one, peace-maker*; either understanding the Messiah (compare **שזלח** Isa. 9:5), or Solomon (compare **שזלח** 1 Ch. 22:9); so the Samaritans (see Repert. f. bibl. und morgenländ. Litt. xvi. 168). The ancient versions take **שזלה** as being compounded of **שז** i. q. **שזלח** and **לה** i. q. **לה** to him

in this sense, "until he shall come to whom the sceptre, the dominion belongs," i. e. Messiah (comp. Eze. 21:32, **שזלח** LXX. **ῥα ἀποκείμενα αὐτῷ**, "the things which are reserved for him" (others with Symm.); **ῥα ἀποκείμενα**, he "for whom it is reserved" Syr. Saad., "he whose it is." Targ. Onk. "Messiah, whose is the kingdom." There is also a variety in the reading (**שזלה** in several codd. and edit.; **שזלה** in twenty-eight Jewish manuscripts, and in all the Samaritan, **שזלה** in a few codd.); but this threefold manner is of but little moment in this passage, as the same variety is found in the pr. n. (No. 2). This only follows from it, that the Hebrew critics and copyists writing **שזלה** took it for a simple word, and not as the old interpreters, as a compound. [The older copies, however, do read **שזלה**.] The opinions of theologians on this passage have been collected by Hengstenberg, Christologie d. A. T. i. p. 59, seqq.

(2) ("place of rest"), [Shiloh], pr. n. of a town of the Ephraimites, situated on a mountain to the north of Bethel, where the holy tabernacle was set for some time, Josh. 18:1; 1 Sam. 4:3. It is variously written **שזלה** Jud. 21:21; Jer. 7:12; **שזלה** Jud. 21:19; 1 Sa. 1:24; 3:21; **שזלה** Josh. 18:1, 8; 1 Sa. 1:3, 9; 1 Ki. 2:27. [Now prob. Seilûn **سِيلُون** Rob. iii. 85.]

שזלה Mic. 1:8 כחב, i. e. **שזלה**; which see.

שזלני [Shilonite], Gent. noun.—(1) from **שזלה** No. 2, 1 Kings 11:29; 12:15; Neh. 11:5; compare **שזלה** and **שזלני**.

(2) 1 Ch. 9:5; for **שזלני** from **שזלה**.

שזמון (perhaps for **שזמון**, "desert"), [Shimon], pr. n. m., 1 Ch. 4:20.

שזין an unused root; i. q. Æth. **ሠደኒ**; and Syr. **ሠደኒ** mingere; compare **שזין**. Hence—

שזין or **שזין** m. plur. **שזין** urine, Isa. 36:12.

שזיצא Chald. to finish, see **שזיצא**.

שזיר rarely **שזיר** (1 Sam. 18:6 כחב) fut. **שזיר**, apoc. **שזיר** Judges 5:1; once **שזיר** Job 33:27, to sing (not used in the other Phœnicio-Shemitic languages, but in Sanscr. there is *shûr*, to sing), Jud. 5:1; Ps. 65:14. Construed—(a) followed by an acc. of the song, Psa. 7:1; 137:4; also of the person or thing celebrated in song, Psa. 21:14; 59:17; 89:2.—(b) followed by **ל** it is, to sing in any one's honour, to celebrate in song, Ps. 13:6; 27:6; 33:3; also **ל**

sing of any one, Isaiah 5:1. — (c) followed by *ל* to *sing concerning* any one, Ps. 138:5 (compare *ל* דבר). — (d) followed by *על* of the person to whom any one *sings* as it were in song, before whom one sings. Job 33:27, *יִשָּׁר עַל אֲנָשִׁים* "he sings, before men," cries out among men. Pro. 25:20, *שָׂר בְּשָׂרִים עַל לִבָּדָע* "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare *ענה* No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PILEL, *ל* שיר *to sing*. Zeph. 2:14; Job 36:24, *אֲשֶׁר שָׂרוּ אֲנָשִׁים* "which men celebrate." Part. *שֹׁרֵר* *a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.; 13:5.

HOPHAL, pass. Isa. 26:1. — Hence —

שִׁיר m. — (1) *song, singing*. 2 Ch. 29:28, *הַשִּׁיר וְהַתְּצִיחוֹת כְּחֻצְצִיחִים* "the song sang and the trumpets trumpeted," i. e. the singing began, and the trumpets began to be blown; which is in verse 27, *הַתְּצִיחַ שִׁיר יְהוָה* "the song of Jehovah began." Kimchi gives an incorrect explanation of *שִׁיר* in this place, as *שֹׁרֵר a singer* (it would have been better *שִׁיר* chorus of singers); and still less tolerable is the conjecture of Winer (Lex., p. 973), who thinks that "*let mutations*," we may put *שִׁיר* (?). Also used of instrumental music. *שִׁיר* instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, *בְּשִׁיר כְּנָעֲלָיִים* "with music of cymbals."

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. קִינָה). *שִׁיר הַשִּׁירִים* Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, *עֲדֵי עֲדִים* (most beautiful ornament) Eze. 16:7; *שָׁמַיִם הַשָּׁמַיִם* (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to *שִׁיר יִירָדוֹת* Ps. 45:1.

שִׁירָה f. i. q. *a song*, Deut. 31:19, seq.; Ps. 8:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. *שִׁירֹת* Am. 8:3.

שִׁישׁ Syr. *شيشا* white marble, 1 Chron. 29:2, from the root *שׁ* to be white; compare *שֵׁשׁ* No. 1.

שִׁישָׁה [Shisha], see שִׁישָׁה.

שִׁשְׁיָק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesocchis, the first of the two and twentieth dynasty of Manetho.

שִׁית fut. *יִשֵּׁת*, apoc. *יִשֵּׁת*, inf. absol. *שִׁית* Isa. 22:7, *TO PUT, TO SET, TO PLACE*, i. q. *שָׂם* *to put*, but less frequently used. (Allied roots in Hebrew are *שָׂם* and *שָׂתָה*, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἵζομαι*, fut. *ἵδομαι* (root *hed*); Lat. *sedere*; Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stā* in *στά-ω*, *ἵστημι*, *sta-re*.)

(1) *to put*, i. q. *to set, to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. *to set a watch* (watchmen), Psal. 141:3; any one on a throne (לְכֶסֶד), Ps. 132:11; to place a crown on a head (*שִׁית עֲטֹרָה לְרֹאשׁ*), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, *שָׁמַיִ בְּאֲדֹנֵי כֶסֶדִי* "I have put my trust in the Lord." Specially — (a) *to arrange, set in order*, an army, but always with the omission of the acc. *סִבְחָה* (compare Josh. 8:2, 13); *שָׂם* *to set selves* (in array), Isa. 22:7. Ps. 3:7, *אֲשֶׁר קָבַיְתָה שְׁתִּי עָלַי* "who have set their camp around against me." — (b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and *ל* Ps. 45:17; followed by *על* of thing, *to appoint* any one over anything, Gen. 41:33. — (c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world." — (d) *to set snares, lay snares* (Schlingen, Sprentel auffstellen), i. e. to plot, Ps. 140:6. — (e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (חֶסֶד), Job 14:13. Ellipt. and impers. Job 38:11, *וְהָיָה בְּנֶאֱמָר וְלֹא יִדָּע* "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves." — (f) followed by an acc. of pers. and *ל* of place, *to put or set* any one in any place (*wohin versetzen*). Psal. 88:7, *שָׁמַיִ בְּבוֹר תַּחְתִּיּוֹת* "thou hast placed (cast) me into the lowest pit." Once, followed by *ל* of pers. and *ל* of place, Psal. 73:18, *בְּתַלְמוֹת מַיִם תִּשֵּׁת לִמּוֹ* "thou hast set them in slippery places;" compare Psal. 12:6, *וְיָשִׁית בְּיָמִי לוֹ* "I will put in safety (*ich versetze in Sicherheit*) (i. e. I will make secure) the oppressed." A little different is *שִׁית פֶּה* *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:24, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, *אֵיךְ אֶשְׁמְךָ בְּנָשִׁים* "how (i. e. in what

honour, shall I set thee amongst my children!"—(g) followed by על to collect, put together, Gen. 30:40.—(h) שית פ' עם to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, וַיִּשָּׁח תַּחַת לְרַגְלָיו "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתִּשְׁתַּחֲוֶהוּ בְחִיקָהּ and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שית of birth). Specially—(a) שית יד על to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שית עם יד to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שית מִמֶּנִּי sc. יָרֵךְ "take from me," sc. the hand.—(b) followed by פ' to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Psa. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; וַיִּשֶׁת מְרִיכָה "he puts (holds, cherishes) fraud in his breast.—(c) שית עָלָיו עֲדֵי to put on ornaments (ben ḥemud anlegen), Ex. 33:4. Compare the noun שית.—(d) followed by an acc. of thing, and על of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by ל' of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שית לְפָנָיו to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שית על עֶפְרָה בָּצֵר "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שית פָּנָיו אֵל to turn one's face in any direction, Num. 24:1.—(b) שית עֵינָיו followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שית לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Psa. 62:11; Pro. 24:32; followed by אֵל to any thing, to regard any thing, Job 7:17; Pro. 27:23; ל' Ex. 7:23; 1 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=wasu machen), followed by two acc. Isa. 5:5; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and ל' Jer. 2:15; 13:16;

followed by an acc. and פ' (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עָשָׂה, as שית אֱמוּנָה to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; imper. Hos. 6:11, וְגַם יְהוֹדֶה שֶׁת קָצִיר לָהּ "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by על to be laid upon, Ex. 21:30.

Derivatives, שֶׁת, שִׁית, pr. n. שֶׁת.

שִׁית m. with suff. שִׁיתו a thorn, coll. thornas Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שִׁית is for שִׁית the Medial Nun being softened, like בִּית for בֵּית, εἰς for ἐνς, εἰς for ἐνς, from the root שָׁן, whence שָׁן fem. שֶׁנָּת, compare דָּלַת from דָּלַל, דָּפַת from דָּפַף. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שִׁית); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שִׁית m. attire, dress, Prov. 7:10; Psalm 73:6 Compare the root No. 2, c.

שָׁן see שָׁן.

שָׁב fut. יִשָּׁב, inf. יִשָּׁב with suff. שָׁבָה Genesis 19:33, and שָׁבָה (from שָׁב), Deu. 6:7; imp. שָׁב, with ה parag. שָׁבָה TO LIE, TO LIE DOWN. (Syr. Ch., and Æth. /ሰብ id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כַּב, כָּף, which has the power of bending, inclining oneself, compare under כָּפַף, Gr. Lat. κύρω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of :accumbens,

2 Sa. 12:16.—(d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, *וַיָּשָׁב עַם אֲבוֹתָיו* 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8, *מָאֵן שָׁכַבְתָּ* "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. *שָׁכְבִי קֶרֶר* those who lie in the grave, Ps. 88:6.—(e) used of those who lie with a woman, followed by *עִם* Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and *אִתָּה* Gen. 35:22; 1 Sa. 2:22; with suff. *אִתָּה* Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in *קרי* (where in the text there is *שָׁכַב*). Hence—

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and—

PUAL, id. Jer. 3:2 *קרי*.

HIPHAL—(1) *to make any one lie down, to prostrate*, 2 Sam. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out a vessel* (i. q. Arab. *سكب* to pour out, see above as to this meaning), Job 38:37.

HOPHAL *הִשְׁכַּב*, part. *מִשְׁכָּב* *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, *שָׁכַבְתָּ, שָׁכַבְתִּי, מִשְׁכָּב*.

שָׁכַב f. *effusion, pouring out* (see the root Hiphil No. 2, compare etym. observ. under Kal)—(a) of dew, Ex. 16:13, 14.—(b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שָׁכַבְתָּ f. i. q. the preceding, letter *b*; whence *זָתָן* *לִי אֶת-שָׁכַבְתָּ בְּאִשָּׁה* to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also *זָתָן אֶת-שָׁכַבְתָּ לְרֹעַ אֵל* Lev. 18:20.

שָׁכַח a doubtful root, according to Jo. Simonis the same as *שָׁנָה*, Æth. ሰቀደ: TO WANDER. Hence—

HIPHAL, part. Jer. 5:8, "like well-fed (libidinous) horses *מִשְׁכָּבִים* wander" (compare Jer. 2:23; Pro. 7:11, and *שָׁנָה* No. 1). But perhaps it is better, with the Hebrew interpreters, to take *מִשְׁכָּבִים* in this passage as part. Hiphil of the verb *שָׁכַב*, put in the singular adverbially for *מִשְׁכָּבִים*; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. *שָׁכִיחַ*.

שָׁכַל (root *שָׁכַל*) m.—(1) *bereavement, metaph.* Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:17.

שָׁכַל m.—(1) *bereaved*, whether of children Jer. 18:21, or of young, used of a she-bear 2 Sam. 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר, שָׁכַר m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. *שָׁכָרָה* 1 Sa. 1:13.

שָׁכַח and *שָׁכַח* (Isa. 49:14; Pro. 2:17), fut. *שָׁכַח* TO FORGET (perhaps cognate to the verb *שָׁכַח*), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by *לֹא* with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; or the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13. Job 28:4, *לִשְׁכַּחִים מִנִּי רֶגֶל* "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, *לֹא תִשְׁכַּח מִפִּי יִרְעוּ* "(this song) shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and—

HIPHAL, Jer. 23:27, *to cause to forget*.

*HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence—

שָׁכַח m. *forgetting, forgetful*, Isa. 65:11. Pl. const. *שָׁכַחִי* Ps. 9:18.

שָׁכַח Ch. *to find*.

ITHPEAL, *הִשְׁכַּחְתָּ* *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL, *הִשְׁכַּח*—(1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַח (perhaps "wandering"), [*Shachia*], pr. n. m. 1 Ch. 8:10 [*שָׁכַח* is the reading of some copies].

שָׁכַךְ (kindred to the root *שָׁכַח*) inf. *שָׁךְ*—(1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) *to subside as water*, Gen. 8:1; *to be appeased as anger*, Esth. 2:1; 7:10.

HIPHAL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. *יִשְׁכַּל* TO BE BEREAVED of children, *to be childless* (Arab. *تَكَل*, Aram. *תכל*), followed by an acc. Gen. 27:45, *וְיִשְׁכַּל וְיִשְׁכַּח* "why should I be bereaved of both of them?" Gen. 43:14, *וְיִשְׁכַּח וְיִשְׁכַּח* "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass. *שָׁכַל* bereaved of children, Isa. 49:21.

PIEL שכל—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(b) of a sword as consuming the youths, Deut. 32:25, *מחור תשכל החרב* "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. *משכלת* subst. *abortion*, 2 Ki. 2:21.

HIPHIL שכל—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where *משכל* should be read, not *משכיל*).

(2) to miscarry, Hos. 9:14. See Piel No. 2.

שכלים m. pl. *bereavement*, Isa. 49:20.

שכלל see **כלל**.

שכך not used in Kal.

HIPHIL השכך—(1) *to rise early in the morning*, either with addition of *בבקר* Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps to *put a load* on camels and other beasts, which nomadic tribes do very early in the morning, denom. from *שכך*, *Aeth. ḥḥṣ*: to put a load on the shoulders, Matt. 23:4; comp. Ch. *שכך*, *καταλύω*.) Followed by *ל* to get up early to any place, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, *כל בשר שכך*, "the dew disappearing early." Hos. 13:3. Hence inf. absol. *השכך* adv. *early*. Prov. 27:14.

(2) figuratively, *to do earnestly, or urgently*. Jer. 7:13, *אמר אליכם השכך ודבר* "I have spoken to you earnestly." Jer. 11:7, *כי הער העירתי השכך* "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, *השככו השחיתו עליהם* "they earnestly acted wickedly." Once inf. in the Ch. form *השככם* for *השככם* Jer. 25:3. For Jer. 5:8, see under *שכך*.

שכם m. in pause *שכם* Psal. 21:13; with suffix *שכמי*—(1) THE SHOULDER, or rather (as well remarked by Jo. Simonis) the hinder part of both shoulder-blades, or the upper part of the back next below the neck; a word, therefore, only used in the singular, differing from *קנה*. See Job 31:22, *קנתי קנתי* "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. *ה* is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form *שכמה* = *שכם*. (This word appears to be a primitive, like *מא* nouns implying members of the body, and the *שכמי* appears to be derived hence). It is—

(a) the member on which a load to be borne is laid, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase *שכמי* under the word *ל*. Zeph. 3:9, "to serve God *שכמי* with one back," i.e. with one mind, *συσυμμόρ*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. *ܡܥܬܐ*, jointly.

(b) the member on which blows are inflicted. Isa. 9:3, *מקור שכמי* "the rod (which threatened) his shoulder." Used also—

(c) in the phrase, *שכמי הפנה* to turn the back, used of one going away, 1 Sam. 10:9 (comp. *שכמי* Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Psal. 21:13, *שכמי הפנה* Vulg. "*quoniam pones eos dorsum*," i.e. thou causest them to turn their backs (compare *שכמי* Psalm 18:41). LXX. *ὁρ θίσσεις αὐτοὺς νῶτον*.

(2) metaph. a tract of land (pr. elevated, as if a back), like the Arab. *مَنْبَك* a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called *نابلس Nablus*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Συχεμ* (compare Acts 7:16). Vulg. *Sichem*. With *ה* parag. *שכמה* to Sichem, Hos. 6:9. See Relandi Palæstina, page 1004—10. —(b) a Canaanite, Gen. 33:19; 34:2, seqq.

שכמי ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is *שכמי* Num. loc. cit.

שכמה according to some i. q. *שכמי* Job 31:22; but see above *שכמי*.

שכן, שכן fut. *ישכן*.—(1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) to lie down, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, &c.

camped, Num. 24:2, of clouds overshadowing any day, followed by של Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, שְׁכַנָּה רַגְלָהּ לֹא בֵּיתָהּ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سكن id.), followed by שְׁכָן of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase שְׁכָן אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שְׁכָן who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְשָׁכַן בְּתוֹכָם "and (the people) shall inhabit in their own place;" Deut. 33:16, שְׁכֵנִי סִנֵּה "the dweller in the bush," i. e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, לִּי שְׁכֵנָה לֵאמֹר "to dwell for oneself."—Part. pass. שְׁכֹנִים act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see שָׁכַן and Arab. سكن to be familiar), Pro. 8:12, "I, wisdom, שְׁכֵנִי עֵרְסָה שְׁכֵנִי dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. שָׁכַב, No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שָׁכַן שְׁמוֹ i. e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁמַם שְׁמוֹ under No. 1, f. Hence may be explained Ps. 78:60, אֶתֵּל שֶׁכֶן בְּאֶרֶם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שְׁכִינָה "presence of God."

HIPHIL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, קְבוּדִי לְעֵשֶׂר שָׁכַן "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, שָׁכַן—שְׁכִינִיָּה—שָׁכַן.

שָׁכַן Chald. id., Dan. 4:18.

PAEL שָׁכַן to cause to dwell, Ezr. 6:12.

שְׁכָן constr. שְׁכָן Hos. 10:5; fem. with suff. שְׁכֵנָה Ex. 3:22; plur. שְׁכֵנֹת Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. שְׁכָנִי m, a dwelling; once found Deut. 12:5.

שְׁכִינָה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniah], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שְׁכִינָה.

שְׁכִינָה (id.) [Shechaniah], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. שָׁכֵר; Arab. سكر—(1) TO DRINK TO THE FULL (i. q. דָּוָה), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by שָׁכַן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nuh. 3:11. Compare שָׁכַר, Part. pass. שְׁכָרָה drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPHIL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שָׁכַר—שְׁכָרָה—שָׁכַר.

II. שָׁכַר (kindred to שָׁכַר) to hire, to reward, see שָׁכַר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 334). Arab. سكر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other "Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִסְכָּר.

שְׁכָרָה m. drunkenness, Eze. 23:33; 39:19

שְׁכָרָה ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלַח No. II.

שֶׁל a particle of the later Hebrew, blended from the prefix **שֶׁ**, i. q. **שֶׁלְּ** and **לְ**. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare **שֶׁלְּ** under **שֶׁלְּ** A, No. 3); in the O. T. it only occurs with prefix.

(1) **שֶׁלְּ** on account of, i. q. **שֶׁלְּ** (p. xc, A), Jon. 1:7, **שֶׁלְּ** "on account of whom," for which there is, verse 8, **שֶׁלְּ**. Verse 12, **שֶׁלְּ** "on account of me." To this answers the Aram. **שֶׁלְּ** compound of **שֶׁ** and **לְ**.

(2) **שֶׁלְּ** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, **שֶׁלְּ** **שֶׁלְּ** **שֶׁלְּ** "in whatsoever a man labours (i.e. how much soever, he labours) yet he does not find." It answers to the Aramaean particle **ܫܠܐ**, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read **שֶׁלְּ** **שֶׁלְּ**, which excellently suits the sense.

שֶׁלְּ m. adj. *tranquil*, Job 21:23, compounded of two synonyms, **שֶׁלְּ** and **שֶׁלְּ**, or else formed wholly from the latter, by insertion of the letter **לְ**, compare **שֶׁלְּ** and **שֶׁלְּ** to be hot.

שֶׁלְּ not used in KAL.—Aram. **ܫܠܐ** is i. q. **שֶׁלְּ** to break (a vessel, a sword), so as to make notches (**Sharten**) on the edge and margin; Chald. **ܫܠܐ** Pael, to join together, to connect; whence **ܫܠܐ** **ܫܠܐ** steps or rounds of a ladder, so called from joining together (*bie Spalten*). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (*inclin- anbergsapfen*), from tenons resembling teeth or notches (compare architect. term, *Berzahnung*).

PUAL, part. Ex. 26:17, "two tenons (*3apfen*) (there shall be) to each board **שֶׁלְּ** **שֶׁלְּ** joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. *ἀντιπρόσῆκοντες ἑκαστῷ τῷ ἑτέρῳ, opposite one to another*. Hence—

שֶׁלְּ m. plur. pr. *joinings, joints at the corners* (of a pedestal); hence *ledges or borders*, covering joints, 1 Ki. 7:28, 29.

שֶׁלְּ m. SNOW, Job 24:19; Ps. 147:16. (Arab. **ثلج**, Aram. **ܫܠܝܢܐ**.) Hence is a denom. in—

HIPHAL, **שֶׁלְּ** to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under **שֶׁלְּ**, Ps. 68:15, "when the Almighty scattered kings in it (the earth), **שֶׁלְּ** it was snowy" (with the bodies of the slain, compare *Æn. v. 865; xii. 36,*

campi ossibus albert), like snow ("in Moun: Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare **שֶׁלְּ** IV. to make joyful (prop refresh).

I. **שֶׁלְּ** and **שֶׁלְּ** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. **שֶׁלְּ** Job loc cit., fut. **שֶׁלְּ**. (Arab. **سَلَا** to be tranquil and secure in mind. Kindred roots are **שֶׁלְּ** and **שֶׁלְּ**, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as *συχνη*, quiet, ease, Lat. *sileo*=**שֶׁלְּ**, and *salvus*, **שֶׁלְּ**.)

Derivatives, **שֶׁלְּ**, **שֶׁלְּ**, **שֶׁלְּ**, **שֶׁלְּ**.

II. **שֶׁלְּ** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPHAL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, **שֶׁלְּ**, **שֶׁלְּ**, and **שֶׁלְּ**.

III. **שֶׁלְּ** i. q. **שֶׁלְּ**, **שֶׁלְּ** TO DRAW OUT. Hence many derive fut. apoc. **שֶׁלְּ** (for **שֶׁלְּ**), Job 27:8, **שֶׁלְּ** "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. **שֶׁלְּ**). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes **שֶׁלְּ** to be contracted for **שֶׁלְּ** **שֶׁלְּ** he asks, compare Arab. **سَلَّ** **سَلَّ**, although, if this were adopted, we should apparently read **שֶׁלְּ**.

Derivative, **שֶׁלְּ**.

שֶׁלְּ Ch. to be safe, secure, Dan. 4:1.

שֶׁלְּ Ch. error, Dan. 3:29 כחב, i. q. **שֶׁלְּ**, **שֶׁלְּ**.

שֶׁלְּ (i. q. **שֶׁלְּ** "prayer," compare 1 Sa. 1:17) [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. **שֶׁלְּ** Num. 26:20.

שֶׁלְּ pr. n. of a town, see **שֶׁלְּ** No. 2.

שֶׁלְּ f. *flame*, from the root **שֶׁלְּ**; whence the Chald. and Syriac Shaphel **ܫܠܐ**. Job 15:30; *Emek* 21:3; Cant. 8:6, **שֶׁלְּ** (in other copies conjointly **שֶׁלְּ**, and without Mappik **שֶׁלְּ**, without change of sense) "the flame of Jehovah," i.e. lighting.

שֶׁלְּ once **שֶׁלְּ** Job 91:23, and **שֶׁלְּ** Jer. 49:31

m. **שלח**, f. pl. constr. **שלח** (from the root **שלח** No. I). — (1) *safe, secure*, 1 Ch. 4:40; especially living tranquilly, securely, Job 16:12; Ps. 73:12. Neutr. security, Job 20:20.

(2) in a bad sense, *secure, at ease, careless*, compare **שלח** No. 2, Eze. 23:42.

שלח m. *tranquillity, security*, Ps. 30:7.

שלח see **שלח**.

שלח see **שלח**.

שלח f. id. Prov. 17:1; Ps. 122:7; Eze. 16:49. Pl. **שלחות** whilst thou wast living securely, Jerem. 22:21. **שלח** in (the midst of) security, Dan. 8:25; 11:21 (compare Job 15:21), i. e. unexpectedly, suddenly, like the Chald. and Syriac **שלח**, compare Dan. 11:24.

(2) in a bad sense, *carelessness, impiety*, Pro. 1:32. See **שלח**.

שלח f. Chald. *security*, Dan. 4:24.

שלוחים m. pl. *dismissal, sending away*—(a) of a wife, *divorce*, Ex. 18:2; hence *a bill of divorce*, metaph. Mic. 1:14. — (b) of a daughter, *dotatio*, marriage present, 1 Ki. 9:16. Compare **שלח** Jud. 12:9.

שלום m. (from the root **שלם**)—(A) adj. *whole, entire*, i. e. —

(1) of body, *healthy, sound*, Gen. 43:27; **השלום** **אבי** "is your father in health?" 1 Sam. 25:6; 2 Sam. 17:3; 20:9; Job 5:24; Ps. 38:4; **אין שלום** "there is nothing entire (i. e. sound) in my bones," Isa. 26:3.

(2) in number, *in full number*, Jer. 13:19.

(3) *secure, tranquil*, Job 21:9. Pl. *those who seek peace*, Ps. 69:23. Hence—

(4) *a friend*, Ps. 55:21.

(B) subst.—(1) *wholeness, safety, soundness, health* (Arab. **سلام**), Deuter. 29:18; 1 Sam. 16:4;

השלום בא? "dost thou come in peace?" (the answer is **שלום**) 1 Ki. 2:13; 2 Ki. 5:21; 9:11, 17, 22. The following phrases are particularly to be noticed—

(a) **השלום?** (once without ה: **שלום** 2 Sa. 18:29) "is he well?" a phrase particularly used in asking for the absent, Gen. 29:6; 2 Ki. 4:26. The answer is **שלום**, Gen. loc. cit. compare 43:28. Hence—

(b) **שאל לך שלום** to ask any one concerning health and welfare, i. e. to salute any one (see under the word **שאל** No. 3, b, compare 2 Sam. 11:7; **ושאל** **דוד** **לשלום המלחמה** "and David asked how the war

went on"), also **ראו את שלום ב'** to see how any one fares, Gen. 37:14; **ירדו ונו** Esth. 2:11; **1 סא. 17:18**; Ellipt. 2 Kin. 10:13; "we go down (to see) after the welfare of the children of the king," i. e. to salute and visit the king's children.

(c) **לשלום** 2 Sa. 15:9, is a phrase addressed to one who goes away, Gr. *ὑπαγε εἰς εἰρήνην*, Mark 5:34; and *πορεύου εἰς εἰρήνην*, Luc. 7:50; on the other hand—

(d) **לשלום** **לך**, *welfare to thee, to you*, Jud. 6:23; 19:20; Dan. 10:19; Gen. 43:23; is used to encourage one who is fearful, and to assure him of peace, in this sense, There is nothing for thee (for you) to fear, thou art (ye are) in safety; on this account there is added three times **אל תירא**, compare 1 Sam. 20:21; **פי שלום לך** "for there is safety to thee," verse 7, compare 2 Sam. 18:28; where one who brings joyful news cries out, **שלום**, compare 1 Chron. 12:18. (In Arabic **السلم عليك** *es-salām 'aleika*, and in Syriac **ܡܠܚܬܐ ܕܚܝܬܐ** are phrases with which those who approach or pass by are accustomed to salute, but that phrase never occurs in the Old Test. in that sense.)

(2) *peace* (since in time of peace affairs are safe and sound), opp. to war, Lev. 26:6; 1 Ki. 2:5; Jud. 4:17; **קרא לשלום** to invite any one to peace, i. e. to offer peace, Deu. 20:10; Jud. 21:13; **קנה שלום את** to accept the offered peace, Deu. 20:11; **עשה שלום** to make peace with any one, Jos. 9:15; Isa. 27:5; **איש שלום** a peaceful man, Psalm 37:37; **דברי שלום** words of peace, Deu. 2:26.

(3) *concord, friendship*, **איש שלומי** my friend, Ps. 41:10; Jer. 20:10; 38:22; Obad. 7. **דברי שלום** those who speak friendly; Ps. 28:3; comp. Esth. 9:30.

שלום [*Shallum*] see **שלם**.

שלום *retribution*, see **שלם**.

שלח (perhaps a corruption for **שלם**) [*Shallum*] pr. n. m. Neh. 3:15.

שלש three, see **שלש**.

שלח or **שלח** Chald. f. *error, fault*, Dan. 6:5; Ezr. 4:22; from the root **שלח** No. II.

שלח fut. **שלח**, inf. absol. **שלח**, const. **שלח**, once **שלח** Isaiah 58:9.—(1) TO SEND (LXX. *ἀποστέλλω*, *ἐξαποστέλλω*). Const.—(a) absol. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. **שלח לך** send, Nu. 13:2); once in the later Hebrew followed by ? of pers. 2 Ch.

7:7.—(c) followed by אל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely אלק the Ch. על Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and אל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i. e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix ביד 1 Kings 2:25, וישלח המלך ביד בניהו, "and the king sent by Benaiah," i. e. he deputed Benaiah. Exod. 4:13, שלח נא ביד-השלח "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וישלח אבשלום את-אחיתפל מעירו מניהל, "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i. e. to inform by a messenger (fagen lassen, entbieten). Prov. 26:6, שלח דברים ביד פסיל, "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שלחה אל-האמר "she sent these words to her father-in-law" (sic fies ihm fagen). 1 Ki. 20:5; 2 Ki. 5:8; without אמר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עד-דמקום אשר-תשלח אל, "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, "(and he) told David אשר-תשלח יואב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(1) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פיד שלחתי בקרעה, "thou lettest thy mouth go (as if unbridled) to evil." Pregn. יד מן שלח to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χείρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (fich an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i. e. to purloin it (fich an etwas vergreifen), Ex. 18:7; Esth. 9:10; Ps. 125:3; Daniel 11:48.—(c)

ל to lay hands upon any one, Gen. 22:13; Ex. 24:11.—Sometimes ל is omitted. Psa. 18:17, וישלח מקדומו to stretch (the hand) from on high, followed by אל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שלוח stretched out, i. e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. נשלח Est. 3:13.

PIEL שלח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by אל Eze. 14:19; עזק Eze. 5:17. שלח קדון is, to send, i. e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see חפשי), to set out a daughter, give in marriage; more fully שלח חתונה Jud. 12:9; also to accompany one departing, to send him on his way (προσπεμπεν). Gen. 18:16; 31:27; followed by ל and ביד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שלח ד' to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i. e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שלחום Job 30:12, ונלי שלחו "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; אבן forsaken, Isaiah 27:10; Prov. 29:15, ונשן משה "a child left to himself," or dismissed, i. e. given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, מִן־מְשָׁלָה "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by פ), Job 18:8.

HIPHI, i. q. Piel No. 1, *to send* a plague, a calamity; followed by פ Lev. 26:22; Am. 8:11.

Derivatives, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה.

שָׁלַח fut. שְׁלַח Unald. — (1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by פ of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by י' *to extend the hand*, Dan. 5:24; followed by ל *to attempt* any thing, Ezr. 6:12.

שָׁלַח m. with suff. שְׁלַח — (1) *a weapon, missile*, as sent against an enemy; Arab. سِلَاح and سِلَاح coll.

arms; specially a sword; سَالِح armed; سَلَح Conj. V., to arm oneself, 2 Ch. 32:5; 23:10; Joel 2:8. עָבַר שְׁלַח to perish by the weapon (of death), Job 33:18; 32:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [Selah, Shelah], pr. name — (a) of a son of Arphaxad, Gen. 10:24; 11:12. — (b) of an aqueduct and pool near Jerusalem, which appears to be the same as שְׁלַח (which see) Neh. 3:15. Vulg. Siloe.

שָׁלַח (for שְׁלַח; as this noun is written in Chaldee, of the form שְׁלַח, a sending of water, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. ἰέναι πόον, Il. xii. 25) with the art. הַשְׁלַח [Siloah], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also שְׁלַח Neh. 3:15, and שְׁלַח (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render שְׁלַח; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name Σιλωάμ; and so, Joh. 9:7 (where this name is rendered ὁ ἀπεσταλμένος; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

שָׁלַח fem. plur. shoots, sprouts, Isa. 16:8; see the root No. 3.

שְׁלִיחַ (perhaps, "armed"), [Shilhi], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

שְׁלִיחִים ("armed men"), [Shilhim], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

שְׁלַח plur. שְׁלַחֹת m. a table, so called from its being extended, spread out (see the root No. 3, and Gr. τανύειν τράπεζαν, Od. x. 370), Ex. 25:23, seqq. שְׁלַח עֵד to spread a table, Psal. 23:5; Prov. 9:2. שְׁלַח הַפָּנִים Nu. 4:7; and in the later Hebrew, שְׁלַח הַפָּנִים 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see שְׁלַח No. 2. שְׁלַח הַיְהוָה the table of Jehovah, i. e. the altar, Mal. 1:7. אֲכָלִי שְׁלַחֲךָ those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for אֲכָלִים עַל שְׁלַחֲךָ 2 Sa. 9:11.

שָׁלַח fut. שְׁלַח a word of the later Hebrew — (1) *to rule* over any one, followed by פ Ecc. 2:19; 8:9; and עַל Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by פ Est. 9:1. (Arab. سَلَط to be hard, vehement, whence שְׁלִיט No. 1, שְׁלִיט; the power of ruling appears only in the derivative nouns, as سُلْطَان power, hence the concr. Sultan. To this appears to answer Germ. (schalten).

HIPHI — (1) *to cause to rule*, Ps. 119:133.

(2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare מִשַׁל Ex. 21:8.

Derivatives, שְׁלִיט, שְׁלִיט, שְׁלִיט.

שָׁלַח fut. שְׁלַח Chald. — (1) *to rule, to have dominion*, followed by פ over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27. (2) followed by פ *to rush* upon any thing, ibid., 6:25.

APHEL, *to cause to rule, to make ruler*, followed by פ over any thing, Dan. 2:38, 48.

שָׁלַח, only plur. שְׁלַחֹת constr. שְׁלִיחַ m. a shield

apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שלים), 2 Sam. 8:7, שְׁלֵטֵי הַזָּהָב "shields of gold;" 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, "sharpen the weapons שְׁלֵטֵי הַשָּׁלֶטִים fill the shields," i. e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare سَلْط an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שְׁלֵטֵי וְקַמְחִיָּה in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word *fluctuates* himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שְׁלֵטֵן masc. *powerful*, Ecc. 8:4; followed by *having power*, over any one, verse 8.

שְׁלֵטֵן Chald. *lord, magistrate*, Dan. 3:2.

שְׁלֵטֵן constr. שְׁלֵטֵן Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27, שְׁלֵטֵן מְלִכְוִתִּי "in all my dominion." Plur. *kingdoms*, 7:27. Arab. سلطان fem. *dominion*, and constr. *lord, king, sultan*.

שְׁלֵטֵת f. see שלים No. 1.

שְׁלֵי in pause שְׁלֵי masc. (from שְׁלֵה No. I), *tranquillity, silence*. 2 Sam. 3:27, שְׁלֵי *tranquilly*, i. e. privately.

שְׁלֵה f. *afterbirth*, which comes from the womb after the birth, from the root שְׁלֵה No. III. Arabic سَلَى membrane, in which the fœtus is enveloped, Conj. II, to extract this membrane. Deut. 28:57. Talmud. שְׁלֵה, סְלֵה afterbirth.

שְׁלֵי & שְׁלֵי i. q. שְׁלֵי, which see.

שְׁלֵי m. שְׁלֵי f. (for שְׁלֵי, for י is lost in inflexion) —

(1) *hard, vehement*, i. q. سَلِيط, and fem. שְׁלֵי Arabic سَلِيطَة an imperious and impudent woman. Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שְׁלֵי Chald. — (1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by *of thing*, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by *with an inf.* (there is, there is given) *power* to do anything, Ezr. 7:24.

שְׁלֵי & שְׁלֵי (with Kametz impure), m. — (1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see אֵיפָה), i. q. μέτρον, whence the LXX. commonly renders אֵיפָה τρία μέτρα (comp. Gr. ἡ τριάρτη, Germ. ein Quart [Engl. quart]), Isa. 40:12. Used generally of a measure, Ps. 80:6, שְׁלֵי "thou waterest them with tears with a measure," i. e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάρης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, "he took all the chariots of Egypt וְשָׁלִים עִלְיָהֶם and warriors in every one of them." Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάραι, i. e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thea. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστάρης, one of three men who formed a row in a tragic chorus. — Their captain is called שְׁלֵי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, שְׁלֵי הַמֶּלֶךְ, the same person appears also to be the שְׁלֵי הַמֶּלֶךְ, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שְׁלֵי Pro. 22:20 קרי, perhaps *principalia*, i. e. noble things, compare Pro. 8:6.

שְׁלֵי m. שְׁלֵי f. pl. שְׁלֵי (from שְׁלֵי, *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שְׁלֵי subst. *chambers* of the third story, Gen. 6:16. — Fem. specially is — (a) *a third part*, Nu. 15:6, 7; 2 Sam. 16:2 — (b)

with ה parag. **שְׁלִישִׁית** adv. *the third time*, Eze. 21: 19.—(c) *the third day, on the third day*. 1 Sam. 30:12; **שְׁלִישִׁית הַשְּׁלִישִׁית** “at this time to-morrow (or) the third day.”—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see **שְׁלִישִׁית** page DCV, A.

שָׁלַךְ not used in Kal (cognate to **שָׁלַח**).

HIPHIL—(1) **TO CAST, TO THROW**, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. **שָׁמַר** to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to **קָבַץ** to collect). Const. followed by **לָא** of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by **אֶת** Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by **לָא** of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, **שָׁלַךְ אֶתְּכִי** “he will cast upon him,” sc. arrows, he will shoot at him; followed by **לָא** *to cast anything (to a dog)*, Exod. 22:30; followed by **מִן** of place, *to cast (any person or thing) out of a place*, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, **מִשְׁנֵי אֶשְׁלִיךְ מִפִּי** “from his teeth I plucked the prey;” followed by **מִמֶּנּוּ**, **שָׁלַךְ** *to cast away, throw off* (von sich werfen), Ps. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a) **הַשְּׁלִיךְ נַפְשִׁי מִן־חַיִּי** i.e. to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τὴν ψυχὴν, Il. ix. 322 (whence the Lat. *parabolanus*).—(b) **הַשְּׁלִיךְ אַחֲרָיו** Psalm 50:17, and **אֶחָדִי לְאֶחָד** to cast (anything) behind one, behind one's back, i.e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) **הַשְּׁלִיךְ אֶתְּכִי** to cast anything upon God, i.e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) **הַשְּׁלִיךְ אֶתְּכִי מִלְּפָנָיו** “God has rejected or expelled any one from his presence, i.e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, **וְתַשְׁלִיכֵהוּ עֲצָתוֹ** “and his own counsel shall cast him down.”

HOPHAL **הִשְׁלַךְ** and **הִשְׁלָךְ**—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, “thou art cast out from thy sepulchre,” but, “thou art cast out without thy sepulchre,” i.e. which was thy due); followed by **אֶת** and **לָא** of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by **לָא** *to be cast forth (delivered) to any one*, Jer. 36:30. Metaph. Ps. 22:11, **עָלִידָה מִבֶּטֶן מִחֶמְרָם** “I was cast upon thee from the womb,” i.e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שָׁלַךְ m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. *καταράκτης*, al. *καταρράκτης*, i.e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and —.

שָׁלַכְתָּ f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [*Shallecheth*] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. **سَلَّ** **TO DRAW, TO DRAW OUT**, Ruth 2:16; compare **שָׁלַל** and **שָׁלַח** No. III.

(2) *to strip off, to spoil*. (To this answer *σῦλον*, *σῦλον*, *σῦλον* *spolium*, and *συλάω*, *συλεύω*, *συνεύω*, *spolior*, also *σύνλω* to draw off the skin, *σίλλον* ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze. 39:10; Hub. 2:8; Zec. 2:12; **שָׁלַל שָׁלַל** to take prey. Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs **עָלָה**, as **שָׁלַל**, **שָׁלַל**; inf. **שָׁלֹל** and **שָׁלַל**, fut. **שָׁלֵל**.

HITHPOEL, **הִשְׁתַּלֵּל** (an Aram. form) for **הִשְׁתַּלֵּל** *to be spoiled*, Ps. 76:6; Isa. 59:15. Hence **שָׁלַל** and—

שָׁלַל m.—(1) *spoil, and gener. prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; **שָׁלַל דָּוִד** David's spoil, i.e. taken by David, 1 Sam. 30:20; **שָׁלַל חֶלֶק** to divide prey, Gen. 49:27; Ps. 68:13; Jer. 21:9; **הַיְּתִיחַ לוֹ נַפְשִׁי** “his life shall be to him for booty,” i.e. he shall be preserved alive, Jer. 38:2; 39:18. Once for **שָׁלַל אִישׁ** a spoiler, warrior, Jud. 5:30.

(2) *gain* (Ausbeute) Pro. 31:11.

שָׁלַם fut. **יִשְׁלַם**—(1) **TO BE WHOLE, SOUND, SAFE**. (Arab. **سَلِمَ** id. Kindred is the root, **שָׁלַם**.) Job 9:4; “who has set himself against him **יִשְׁלַם** and continued safe?” Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from **שָׁלוֹם** *to have peace, friendship with any one*. Part. **שָׁלֵם** [Psa. 7:5] “my friend” i. q. **אִישׁ שָׁלֵם** Ps. 41:10. Part. pass. **שָׁלֵם** peaceable. 2 Sam. 20:19; see Pual No. 3.

PIEL, **שָׁלַם** and **שָׁלַם**—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.

(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Ps. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as לְשָׁלֵם נִמְלֵא (see נִמְלֵא No. 1), also לְשָׁלֵם לְכָל אִישׁ כְּמַעֲשָׁיו *to recompense to any one according to his works*, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. *jemanden bezahlen*). Psalm 31:24; Pro. 13:21; וְאַתָּה צַדִּיקִים תְּלִים-טוֹב "but prosperity rewards (pr. *bezalet*) the righteous," prosperity is their reward, Ps. 35:12.

PUAL — (1) pass. of Piel No. 3, *to be paid or performed* (used of a row) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; הֲיֵשֶׁן לְיָשָׁר "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner," Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. שְׁלֵם the friend (of God), i. e. Israel [Christ], Isa. 42:19; parall. יְהוָה עֲבָד compare Hiphil No. 2.

HIPHIL — (1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of* a thing, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab. سَلَّمَ id.); followed by אֶת Josh. 10:1, 4; followed by עִם Deut. 20:12; 1 Ki. 22:45; but followed by לָא *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. سلم Conj. IV., *to submit oneself to the dominion of any one*; specially *to commit one's affairs to God*; followed by إِلَى; whence اسلم obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.

HOPHAL, *to be a friend* to any one; followed by ? Job 5:23.

Derivatives, שְׁלֵם, שְׁלֵמִים, שְׁלֵמָה, and pr. n. שְׁלֵמִית, שְׁלֵמָה, שְׁלֵמָה, שְׁלֵמָה.

שָׁלַם Chald., *to complete, to finish* (a work). Part. pass. שְׁלֵם finished, Ezr. 5:16.

APHEL — (1) *to make an end*, Dan. 5:26.

(2) *to restore*, Ezr. 7:19.

שָׁלַם m., Chald. i. q. Hebr. שְׁלֵם *welfare, peace*, Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלַם m. שְׁלֵם f. adj. — (1) *whole, perfect*, — (a)

i. e. of full and just number and measure, as שְׁלֵם a just weight, Deut. 25:15; compare Gen. 15:16 (where it is used of a full and just measure of sins); שְׁלֵם אֶלֶף אֶלֶף a full number of captives, Am. 1:6, 9.

(b) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. שְׁלֵם אֶבְנִים are stones which have been untouched, are unviolated by iron, i. e. rough, unhewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שְׁלֵם אֶתְּנוּ "they live peaceably with us;" specially יְהוָה עִם devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare Hiphil No. 2; (also שְׁלֵם devoted to God and to Mahomet, one who professes the Mahometan religion.)

(4) [Salem, Shalem], pr. n. i. q. יְרוּשָׁלַם *Jerusalem*, as to the etymology of which, see p. CCLXXVII, A. Gen. 14:18; Ps. 76:2. Josephus (Antiq. i. 10, § 2), τὴν μὲντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα. See Relandi Palestina, p. 976. (Arab. شَلَم, شَلَم id.).

שָׁלַם m. — (1) prop. *retribution, remuneration reward* (see the root in Piel No. 4); hence *thanksgiving*. זֶבַח שְׁלֵם a eucharistic sacrifice, offered in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu. 7:17, seqq. זֶבַח תוֹדָה שְׁלֵם Levit. 7:13, 15, a sacrifice offered in praising God and giving thanks Hence —

(2) such a sacrifice, Am. 5:22; plur. שְׁלֵם Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלַם m. — (1) *retribution*, Deut. 32:35.

(2) [Shillem], pr. n. of a son of Naphthali, Gen. 46:24; called, 1 Ch. 7:13, שְׁלֵם. Patron. שְׁלֵם Num. 26:49.

שָׁלַם and שְׁלֵם m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלַם ("retribution"), pr. n. Shallum, borne by — (1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15:10—15. — (2) a king of Judah, the son of Josiah and younger brother of kings Jehoiaquin and Zedekiah; prob. the same as יְהוֹאָחָז No. 2, Jer. 22:11; see Rosenm. on the passage. — (3) the husband of Huldah the prophetess, 2 Kings 22:14. — (4) other men, Ezr. 2:42; 7:2; 10:24, 42; Neh. 3:12 7:45; 1 Ch. 2:40, etc.

שלמה f. i. q. שלם retribution, penalty, Psa. 91:8.

שלמה ("peaceable," from שלום with the addition of the syllable מ i. q. ל, compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

[שלמי Shalmi, pr. n. m. Ezr. 2:46.]

שלמי ("peaceful"), [Shelomi], pr. n. m. Nu. 34:27.

שלמיאל ("friend of God"), [Shelumiel], pr. n. m. Num. 1:6; 2:12.

שלמיהו (i. q. משלמיהו), [Shelemiah], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [Shelomith], pr. n. — (1) f. — (a) Lev. 24:11. — (b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20. — (b) Ezr. 8:10. — (c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שלמנאסר 2 Ki. 17:3; 18:9 (compare Pers. شمران "verecundus erga ignem"), [Shalman, Shalmanezar], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. Salmanassar.

שלמנים m. pl. gifts, bribes, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שלף fut. שלף — (1) TO DRAW OUT (Ch. id., kindred to שלף No. II., שלף), as a weapon from a wound, Job 20:25; a sword from its sheath, to draw the sword, Num. 22:23, 31; Josh. 5:13, שלף החרב "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, Ruth 4:7, 8.

(3) to pluck off, or up, grass, Ps. 129:6.

שלף [Sheleph], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνος, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלף & שלף const. שלף, before Makk. שלף (Ex. 31:11) f. and שלף const. שלף m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תלת). Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *teldt*, and Gr. Lat. *trēs*, *tres*. The Samaritan has the abbreviated *tri*. Ex. gr. שלשה שנים three years, Gen. 11:13; שלשה ערים three cities, Joshua 21:32; שלשה בנים three sons, Genesis 6:10; שלשה חודשים three months, whence כִּמְשָׁלֶשׁ חֳדָשִׁים about after three months, Genesis 38:24 (where מן is prefixed, for כִּשְׁלֹשׁ, and not formative, see מן page CCCLXXXIV, A). שלשה שנים in the third year (pr. im Jahre drey), 2 Kings 18:1. שלשה עשר thirteen, f. Josh. 19:6; 21:4; שלשה עשר m. Nu. 29:13. With suff. שלשתכם you three; שלשתם those three, Num. 12:4.

(2) thrice, Job 33:29.

Plur. שלשים comm. thirty, Gen. 5:16; also thirtieth, 1 Ki. 16:23, 29.

Derivatives, שלש, שלשום, שלש, שלש.

שלש ("triad"), [Shelesh], pr. n. m. 1 Chron 7:35.

שלש see שלש.

שלש PIEL (denom. from שלש) — (1) to divide into three parts, Deu. 19:3.

(2) to do any thing the third time, 1 Ki. 18:34.

(3) to do on the third day. 1 Sa. 20:19, שלש ביום "and on the third day come down."

PUAL, part. משלש — (1) threefold, Ecc. 4:12; Eze. 42:6.

(2) of the third year, Gen. 15:9.

שלשים m. plur. descendants of the third generation, great-grandchildren, Ex. 20:5; 34:7. בְּנֵי שְׁלֹשִׁים Gen. 50:23, children of great grandchildren, i. q. אֲבִנְפֹטֹת abnepotes. Some have incorrectly taken בְּנֵי שְׁלֹשִׁים for the grandchildren themselves, who are called בְּנֵי בָנִים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בָנִים do not appear to be mentioned).

שלשה [Shalisha], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בעל-שלשה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שלשה ("triad"), [Shilshak], pr. n. m., 1 Chron 7:37.

שָׁלוֹם and **שְׁלֹמֹה** adv. (comp. of **שָׁלוֹם** = **שָׁלוֹם** and **שָׁלוֹם**), *the day before yesterday*, Prov. 22:20 [כְּחֵיב]; elsewhere always joined with **שָׁלוֹם**; as **שָׁלוֹם** yesterday (and) the third day, Ex. 5:8; and **שָׁלוֹם** 2 Sam. 5:2, heretofore, formerly. **שָׁלוֹם** as before-time, Gen. 31:2; 2 Ki. 13:5. **שָׁלוֹם** in time past, Deut. 19:6; Josh. 20:5.

שְׁלֹמִיאל [Shealtiel], see **שְׁלֹמִיאל**.

שָׁם adv., THERE (Arab. **هنا** and of time **ثم**; Chald. **שָׁם**; Syriac **ܫܡܐ**). A trace of another form **שָׁם** = **שָׁם** is found in the pr. n. **שָׁם** Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *ἔκεῖ*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, **שָׁם** **אֲשֶׁר** *where*, Exod. 20:21; commonly with one or more words between, **שָׁם** **אֲשֶׁר** Gen. 13:3; 2 Sam. 15:21. **שָׁם**—**שָׁם** here, there, Isa. 28:10.—(b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence **שָׁם** **אֲשֶׁר** *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, “they have transgressed the covenant, **שָׁם** **בְּנִדְרוֹ** *therein* (barin, in diesem Stücke) they have rebelled against me.”

With **הַ** parag. **שָׁמָּה** (read *shammah*)—(a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, “thither shall she place her nest,” etc., comp. Ps. 122:5; Ex. 29:42).—(b) i. q. **שָׁם** *there* (so that **הַ** has a mere demonstrative power), Jer. 18:2. After a relative, **שָׁמָּה** **אֲשֶׁר** *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. **שָׁמָּה** *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. **שָׁמָּה**—**אֲשֶׁר** *whence*, Deut. 9:18.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, “that he might till the ground **שָׁמָּה** **אֲשֶׁר** *whence* (out of which) he had been taken;” 1 Ki. 17:13, **שָׁמָּה** **אֲשֶׁר** *make*

me thence (out of that meal) a cake;” Ezr. 5:3. Pleonastically, Gen. 49:24. **שָׁמָּה** **אֲשֶׁר** *from thence* (borthr), from the shepherd, the stone of Israel (comes),” etc.

שָׁם constr. **שָׁם**, sometimes followed by Makk. **שָׁם**, with suff. **שָׁמָּה**, **שָׁמָּה**, pl. **שָׁמָּה**, constr. **שָׁמָּה** m. (once f. Cant. 1:3, see **רִגָּה** Hophal).

(1) NAME. (Arab. **اسم**, more rarely **سم**, Eth. **ሰም**; but Ch. **שָׁם** id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root **שָׁם**, to mark with a sign, to designate, **שָׁמָּה** sign, stigma, mark with which any one is marked. From the noun are derived **שָׁמָּה**

Conj. II., **שָׁמָּה**, **שָׁמָּה** to name. Some regard **שָׁם** as shortened from **שָׁמָּה**, by casting away **ו**, comparing the LXX. translator, who not unfrequently renders **שָׁמָּה**, *ὄνομα*. **שָׁם** in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; **שָׁם** in the name of Jehovah, by his authority, Jer. 11:21; 26:9. **שָׁם** by name (*ben Namen*), Ex. 33:12; **שָׁם** by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases **שָׁם** **שָׁמָּה** etc. see **שָׁמָּה** No. 2, f—h, No. 3, and Niphal No. 1, 2. Specially it is—(a) *a celebrated name, fame* (like *ὄνομα* and *nomen*). **שָׁם** Gen. 11:4; Jer. 32:20; and **שָׁם** **שָׁמָּה** 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself: **שָׁם** **אֲנָשִׁים** famous men, Gen. 6:4; also nobles, Num. 16:2; **שָׁם** **אֲנָשִׁים** id. 1 Ch. 5:24; and on the other hand, **שָׁם** **בְּנֵי** *sons of an ignoble (father)*, i. e. ignoble themselves, and sprung from an ignoble race. Job 30:8. Hence *glory*, Gen. 9:27, **שָׁמָּה** *“in glorious tents;”* [Is not **שָׁם** here pr. n.] Zeph. 3:19, **שָׁמָּה** *“I will make them praised and famous;”* verse 20; Deuteron. 26:19.—(b) *a good name, good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added **לָךְ** Deut. 22:14, 19; Neh. 6:13.—(c) *fame after death, memory*. So in the phrases, *to destroy, to blot out the name of any person or thing*, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity. Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Ps. 9:6; Zec. 13:2; also Eccl. 6:4, “its name is covered with darkness” (of an abortion). Hence—(d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) **שָׁם** **יְהוָה** is—(a) *the celebrated name of God*

the estimation of men concerning God; in the phrase *לְמַעַן שְׁמוֹ* for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; *לְמַעַן שְׁמִי* for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Psa. 79:9; 106:8; Eze. 20:44. Psalm 138:2, *עַל כָּל שְׁמֶךָ*, "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as *קָרָא בְּשֵׁם* to call on the name of Jehovah, compare under the verb *קָרָא* No. 1, h. Ps. 5:12, *אֲהַבֵּי שְׁמֶךָ* "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. *יְהוָה בְּרִי שְׁמִי* Ex. 23:21, "for my name is in him" (the angel). 1 Ki. 8:29, *יְהוָה שְׁמִי* "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. *שָׂם שְׁמוֹ* to put his name (in any place), i.e. there to fix his abode, see under the verb *שָׂם* and *שָׂבַע*. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! *בְּשֵׁם יְהוָה* save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also *שֵׁם יְהוָה* are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22–30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare Gesch. der Hebr. Spr. u. Schr. p. 5, 6.

Compound pr. n. are *שְׁמִירָמוֹחַ*, *שְׁמִירָעַד*, *שְׁמוּאֵל*.

שֵׁם m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. *שְׁמָה* (from *שָׂם*) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, *וַיְהִיבֵנוּ לְשֵׁשׁבַּזָּר שְׁמָה* "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. *שְׁמָהּ* Ezr. 5:4, 10.

שְׁמָה ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

שְׁמַאֲבָר (for *שְׁמַאֲבָר* "soaring on high," pr. abstr. q. d. *ᾠδὴ* (*hymn*), from *שָׂם* = *שָׂמָה* height, and *אֲבָר*, [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

שְׁמַאֲהָ (perhaps i. q. *שְׁמַאֲהָ* "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 *שְׁמַאֲהָ* [*Shimeam*].

שְׁמַגָר [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

שָׂמַד not used in Kal (kindred to *שָׂם*).

HIPHAL *הִשְׁמִיד* TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. *הִשְׁמִיד* subst. destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

שָׂמַד Ch. APHEL, to destroy, Dan. 7:26.

שָׂמָה an unused root. Arab. *سما* to be high: whence *سَمَاء* heaven.

שָׂמָה see *שָׂם*.

שָׂמָה f. (from the root *שָׂם*)—(1) wasting, desolation, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) astonishment, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere *שָׁמַע* 2 Sa. 13:3, 32; and *שְׁמַעְיָא* 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is *שְׁמוֹת* [*Shammoth*], 1 Ch. 11:27; *שְׁמָהוּת* [*Shamhuth*], 1 Ch. 27:8.

שְׁמָהוּת see the prec. No. 3, e.

שְׁמָהּ Ch. pl. names, see *שָׂם*.

שְׁמוּאֵל pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. *שָׁמַע אֵל* "heard of God," unless it be preferred "name of God," taking *שָׁמוֹ* as a sing. const. i. q. *שָׂם*, compare *רָעַ* and *רָעַי*, *מָתַ* and *מָתַי*, *פָּנַי* i. q. *פָּנֶה* face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

שְׁמוּעָה see *שְׁמַעָה* No. 1.

שְׁמוּעָה & *שְׁמַעָה* prop. that which is heard, hence—

(1) a message, tidings, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 43:22;

Isa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שִׁמְדֵּי see שִׁמְדֵּי.

שִׁמְדֵּי—(1) pr. i. q. שִׁמְדֵּי TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. smitan; Engl. to smite; rejecting the sibilant, mittere.) Hence—(a) 2 Sa. 6:6, שִׁמְדֵּי הַבָּקָר "for the oxen kicked," were restive (die Rinder schlugen, schmeißen aus). Vulg. calcitrabant. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilld, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by וְ to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIPHIL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שִׁמְדֵּי fem. remission, release, Deut. 15:1, 2. שְׁנַת הַשְּׁמִיטָה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שִׁמְדֵּי ("laid waste"), [Shammar], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שִׁמְדֵּי ("fame of wisdom"), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שִׁמְדֵּי Num. loc. cit.

שָׁמַיִם const. שָׁמַיִם pl. m. heaven (from the unused sing. שָׁמַי, Arab. سماء, Æth. ሰማይ, from the root שָׁמַי i. e. firmament (שָׁמַיִם) which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local. הַשְּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשְּׁמַיִם 1 Sam. 5:12; Psa. 139:8; and הַשְּׁמַיִם על Exod. 9:23; הַשְּׁמַיִם על earth, Eccl. 1:13; 3:3; 3:1; compare (הַשְּׁמַיִם) שָׁמַיִם

in the whole earth) Job 28:24; 37:3; 41:3; שָׁמַיִם שָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; שָׁמַיִם וְהָאָרֶץ heaven and earth, i. e. mundus universus, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשְּׁמַיִם Gen. 24:7.

שָׁמַיִם emphat. שָׁמַיִם Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the inhabitants of heaven, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִית f. ordinal (from שְׁמִנָּה) eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית octave, in music a word denoting the lowest and gravest note sung by men's voices (basso), opp. to עֲלִמֹרִית (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שִׁמְדֵּי m.—(1) a sharp point (see שִׁמְדֵּי No. 11), hence thorn, collect. thorns, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر is the Egyptian thorn, a thorn-tree).

(2) diamond, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. ألماس id. We may, perhaps, compare Gr. σμίρις. σμίρις i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing asmāra, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שִׁמְדֵּי has נחבי.

שְׁמִירָמוֹת ("most high name," or "most high heaven," Semiramis?) [Shemiramoth]. pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמִירָאִי [Shamirai] pr. n. m. Ezr. 2:46; נחבי.

שָׁמַד fut. שָׁמַד pl. שָׁמְדוּ (fut. A שָׁמַד see under the root שָׁמַד.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots שָׁמַד and שָׁמַד see p. ccm, B), 1 Ki. 9:8; Jer. 18:16; followed by שָׁמַד (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שָׁמַד *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שָׁמְדוֹת *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) *trans. to lay waste, to make desolate*; Ez. 36:3, שָׁמַדְתָּ וְשָׁמַדְתָּ אֶתְּךָ "because that they made you desolate, and gape after you" (where שָׁמַד is a noun verbal pl. for infinit.). Part. שָׁמַד *the desolator* (i. e. Antiochus Epiphanes [?]), Dan. 9:27. שָׁמַד (for שָׁמַד), ibid. 8:13, the sin of the desolator, and שָׁמַד abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the "abomination of desolation," as something even then unfulfilled].

NIPHAL שָׁמַד.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by שָׁמַד Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. שָׁמַד *a desolator*, Dan. 9:27; 11:31.

HIPHAL שָׁמַד, fut. שָׁמַד, inf. שָׁמַד, part. שָׁמַד.—*causat. of Kal No. 1, to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by שָׁמַד Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL שָׁמַד (read *hōsham*, for שָׁמַד, which is found in some copies), plur. שָׁמְדוֹ.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

HITHPOEL שָׁמַד but the fut. once שָׁמַד Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself* Ecc. 1:1.

Derivatives, שָׁמַד—שָׁמַד, שָׁמַד, שָׁמַד, and the pr. n. שָׁמַד, שָׁמַד.

שָׁמַד Ch. HITHPOEL שָׁמַד *to be astonished* Dan. 4:16.

שָׁמַד m. adj. *wasted, desolate*, Dan. 9:17.

שָׁמַד f.—(1) *astonishment*, Eze. 7:9.

(2) *desolation, desert*, Isai. 1:7. מְדִבְרַת שָׁמַד a waste desert, Jer. 12:10. שָׁמַד וְשָׁמַד a waste and desolation, Eze. 33:28, 29; 35:3.

שָׁמַד f. (for שָׁמַד), id. Eze. 35:7, 9.

שָׁמַד m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

שָׁמַד or **שָׁמַד** fut. שָׁמַד. **TO BE FAT, TO BE FATTENED**, Deu. 32:15; Jer. 5:28. (Arab. سَمِنَ id.)

HIPHIL—(1) *to cover, to cover with fat*, metaph. i. e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it. from oneself, Neh. 9:25.

Derivatives, שָׁמַד—שָׁמַד, שָׁמַד, שָׁמַד, and pr. n. שָׁמַד.

שָׁמַד m. שָׁמַד f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see שָׁמַד); of a land, Num. 13:20; of bread, Gen. 49:20.

שָׁמַד m. suff. שָׁמַד, plur. שָׁמַד.—(1) *fat, fatness*, Ps. 109:24. מִשְׁתָּה שָׁמַד a feast of fat things, Isa. 25:6; 10:27, שָׁמַד עַל כִּפְיִי "and the yoke (of Israel) is broken because of fatness," a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness of the earth*. שָׁמַד אֶיךָ a very fertile valley. Isa. 28:1.

(2) *oil*, Gen. 28:18. שָׁמַד עֵץ an oleaster (differing from עֵץ an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i. e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

שָׁמַד m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27:28, "God give thee שָׁמַד מְדִבְרַת הָאֵרֶץ fertile meadows," pr. of fertile meadows, (in the other hemistich, מִטְלַת הַשָּׁמַיִם of the dew of heaven), but Gen. 27:39, מִשְׁתֵּי הָאֵרֶץ "without [?] the fatness of the earth shall be thy dwelling" (parall. מִטְלַת הַשָּׁמַיִם). In both these places שָׁמַד is for שָׁמַד, there is a play of words in the double use

of the particle *לְ*, which in verse 28 must be taken in a partitive sense (see *לְ* No. 1); in verse 39 in a privative sense [*?*] (see *לְ* No. 3, *b*).

שְׁמָה f. and **שְׁמָה**, **שְׁמָה** m. *eight*. (Arab. *ثمانية* id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמָה** comm. *eighty*, Gen. 5:25, 26, 28, etc. Derivative, **שְׁמָה**.

שָׁמַע and **שָׁמַע**—(1) TO HEAR (Syr., Ch. id., Arab. *سمع*, Æth. *ሰማ*), Gen. 18:10; Isa. 6:9; with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by *וְ* and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) *to listen* (*anhören*, *zuhören*), *to attend* to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; *וְ* 1 Ki. 12:15; Isa. 46:3, 12; *וְ* Job 31:35; followed by *וְ* Job 37:2; but *וְ* **שָׁמַע** is commonly *to hear any thing*, *testis auritus fuit* (Plaut.), *etwas mit anhören*, Gen. 27:5; Job 15:8; also, *to hear with pleasure*, 2 Sam. 19:36; Ps. 92:12.—(b) *to hear and answer* (used of God), followed by an acc. Gen. 17:20; Ps. 10:17; 54:4; followed by *וְ* Gen. 16:11; 30:22; *וְ* Deu. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; *וְ* Gen. 30:6; Deut. 1:45; *וְ* 1 Ki. 21:17. Sometimes also with *וְ* of the object, Gen. 17:20.—(c) *to obey, to give heed*, Ex. 24:7; Isa. 1:19; followed by *וְ* Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; *וְ* Num. 14:27; *וְ* Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; *וְ* Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) *to understand things heard*, Gen. 11:7; 42:23. **שָׁמַע** *לֵב* an understanding heart, 1 Ki. 3:9. But **שָׁמַע** Prov. 21:28 is, “a man who (truly) heard,” a faithful witness, as opp. to a false witness.

NIPHAL—(1) *to be heard*, 1 Sa. 1:13; followed by *וְ* (by any one), Neh. 6:1, 7. *To be heard* is also used for *to be regarded, to be cared for*, Ecc. 9:16: *to be heard and answered*, Dan. 10:12, comp. 2 Ch. 30:27.

(2) *to render obedience, to obey*, Ps. 18:45.

(3) *to be understood*, Ps. 19:4.

PIEL, *to cause to hear*, i.e. *to call*, i. q. Hiphil No. 3; with an acc. of pers. and *וְ* of thing to which any one is called. 1 Sam. 15:4. “and Saul called all the people to war.” 1 Sa. 23:8.

HIPHAL—(1) *to cause to hear, let hear*, as one's own voice, Jud. 2:25, Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by *וְ* of pers. Eze. 36:15. Without *וְ* absol. *to utter a voice, a cry*; hence with the addition of *וְ* Ps. 26:7; Eze. 27:30 (compare *וְ*); specially *to sing*, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare *וְ*). Arab. *سمعة*

a female singer, *سماع* music.

(2) *to announce, to tell* anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) *to call, to summon*, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שָׁמַע**—**שָׁמַע**; also, **שָׁמַע**, **שָׁמַע**, **שָׁמַע**, and pr. n. **שָׁמַע**, **שָׁמַע**, **שָׁמַע**. [See also **שָׁמַע**.]

שָׁמַע Chald. *to hear*, followed by *וְ* of anything, Dan. 5:14, 16.

ITHPEAL, *to shew one's self obedient*, Dan. 7:27.

שָׁמַע (“hearing,” “obedient”), [*Shama*], pr. n. m. 1 Ch. 11:44.

שָׁמַע m. with suff. **שָׁמַע**—(1) *hearing*, Job 42:6 (opp. to sight). Ps. 18:45, *וְ* **שָׁמַע** *וְ* **שָׁמַע** “as the hearing of the ear they shall render obedience,” as soon as they hear my mandate.

(2) *fame, rumour, report* **שָׁמַע** an evil report Exod. 23:1. Followed by a gen. of that concerning which the report is; **שָׁמַע** *שָׁמַע* the fame of Solomon, 1 Ki. 10:1; **שָׁמַע** *שָׁמַע* the report of Tyre (as destroyed), Isa. 23:5. **שָׁמַע** *שָׁמַע* the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **שָׁמַע** *שָׁמַע* “as the report (came) to their congregation.”

(3) *singing, music*, Ps. 150:5, **שָׁמַע** *שָׁמַע* “loud cymbals.”

שָׁמַע (“rumour”), [*Shema*], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

שָׁמַע [*Shema*], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

שָׁמַע m., *fame, rumour*, Josh. 6:27; 9:9.

שָׁמַע (“rumour”), [*Shimea, Shimei, Shimeah, Shimeah*], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **שָׁמַע** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **שָׁמַע** see No. 2.

שְׁמֵעָה [*Shimeah*], idem.; see **שָׁמַע** No. 2. Patron. is **שְׁמֵעָה** 1 Chron. 2:55.

שְׁמַעָה [*Shemacah*], with art. pr. n. m., 1 Chron. 12:3.

שְׁמַעָה see **שְׁמֵעָה**.

שִׁמְעוֹן ("hearing with acceptance"), pr. n. *Simeon* (Gr. *Συμεών*); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is **שִׁמְעוֹנִי** Num. 25:14.

שָׁמַעַ ("famous"), [*Shimef*], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. is **שָׁמַעִי** for **שָׁמַעִי** Num. 3:21.

שְׁמַעְיָהוּ and **שְׁמַעְיָהוּ** ("whom Jehovah has heard and answered"), [*Shemaiiah*], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see *Simonis Onom.*, p. 546.

שְׁמַעְתָּ (= **שָׁמַעַתָּה**), [*Shimeath*], pr. n. f. 1 Ki. 12:22; 2 Ch. 24:26.

שָׁמַעַ an unused root, kindred to **שָׁמַעַ** which see.—(1) *to thrust, to cast, spec. to put an enemy to flight* (ben Feind werfen), whence **שָׁמַעַ**.

(2) *to hasten* (from the idea of putting to flight), especially in speaking, *to speak hastily*, compare **שָׁמַעַ** hastening, **שָׁמַעַ** to speak hastily. Hence—

שָׁמַעַ m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14. Symm. *ψιθυρισμός*. Vulg. *susurrus*. In the Talmud **שָׁמַעַ** is *a very little*, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שְׁמַעָה f. *overthrow of enemies*, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare **שָׁמַעַ** (by change of *ש* and *ע*), but the former is alone the true meaning.

1. **שָׁמַר** fut. **יִשְׁמַר**.—(1) *TO KEEP, TO WATCH, TO GUARD*—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Eccl. 12:3. Part. **שָׁמַר** subst. a watchman Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare **שָׁמַר**.—(b) in a wider sense, *to keep safe, to preserve*, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; 1 Sa. 26:15; 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by **לִּי** to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) *to keep, to reserve*, Exod. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, **שָׁמַר אֱדוֹם** "Edom kept his anger continually;" (**שָׁמַר** with these vowels and the accent on the penultima is masc. with *ה* parag.), and without the acc. **שָׁמַר** or **אֵף** (like **שָׁמַר** No. 2), Jer. 3:5, **אֵם יִשְׂרָאֵל לֹא יִשְׁמַר** "will he continually keep" sc. his anger? Specially to keep in mind and memory (*φυλάττεσθαι τι*), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, **וְיִשְׁמְרֵנִי** "thou wilt keep (punishment) for me," du gebachtest (re) mir.

(3) *to observe, to attend to* any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by **עַל** Job 14:16; followed by **אֵל** Ps. 59:10. Sometimes used in a bad sense, *to watch narrowly* (*εἰσθεῖν βελαυρῶν*), *to lie in wait for*, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. **שָׁמַר עִיר** to observe, i. e. to besiege a city, 2 Sam. 11:16, compare **נָצַר** No. 5.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, *to seek to do any thing*, Nu. 23:12; 2 Ki. 10:31.

(5) *to honour, to worship*, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "*Præterea regem non sic Ægyptus, et ingens Lydia observant.*"

(6) recipr. i. q. Niphal and **שָׁמַר נָפְשׁוֹ** (Deu. 4:9), *to abstain oneself from any thing*, followed by **לִּי** Josh. 6:18.

NIPHAL—(1) pass. *to be kept, preserved*, Ps. 37:28.

(2) *to abstain oneself from any thing* (compare Kal No. 6), followed by **לִּי** Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) *to beware of any thing*, followed by **לִּי** Jer. 9:3; **שָׁמַר** Ex. 23:21; 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also **לֵא** (lest

followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun *plon* לך Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression *לנפשך* by thy life (Germ. *bei Eide nicht*), which does not depend on the verb *לשמר*, Deut. 4:15, 16, *לשמרתם מאד לנפשותיכם* "take heed diligently, as ye love your life, not to act wickedly," etc.; Jer. 17:21, *לשמרו בנפשותיכם ואל תשא* "take heed as ye value your life, not to carry;" Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... *לשמר* "take heed to observe diligently and do," etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by *מן* Ps. 18:24.

Derivatives, *שמרת*, *שמרת*, *שמרת*, *משמר*, *משמרת*, and pr. n. *שמרי*.

II. *שָׁמַר* i. q. *סָמַר*, Ch. Pa. *סָמַר* to fasten with nails; whence *שָׁמִיר* a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. *שָׁמַרִים* m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, *שָׁמַרִים מְזֻקָּקִים* "lees racked off," i. e. old and most excellent wine afterwards purified from the lees.

(2) [*Shemer, Shamer*], pr. n.—(a) 1 Ki. 16:24.—(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, *שָׁמַר*.

שָׁמַר ("watchman"), [*Shomer*], pr. n.—(1) m. 1 Ch. 7:32, compare *שָׁמַר* No. 3, d.—(2) f. 2 Ki. 18:22, called, 2 Ch. 24:26, *שָׁמַרִית*.

שָׁמַרָה f. pl. *שָׁמַרָה*—eyebrows, Ps. 77:5.

שָׁמַרָה f. watch, guard, Ps. 141:3.

שָׁמַרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שָׁמַרֹן (watch) [*Shimron*] pr. n. of a son of Issachar, Gen. 48:13. Patron. *שָׁמַרֹנִי* Num. 26:24.

שָׁמַרֹן f. ("pertaining to a watch," "watch-mountain" [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. *שָׁמַרֹן*, whence the Gr. *Σαμάρεια*, Lat. *Samaria*, called by Herod the Great, *Σελάστει* in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called *Sebasteh*, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, *שָׁמַרֹן* cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, *שָׁמַרֹן* Jer. 31:5; *שָׁמַרֹן* the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is *שָׁמַרִי* 2 Ki. 17:29.

שָׁמַרִי ("watchful") [*Shimri, Simri*] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שָׁמַרִיָּה ("whom Jehovah guards") [*Shemariah*] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שָׁמַרִיָּה (id.) [*Shemariah*] pr. n. m. 1 Chron. 12:5.

שָׁמַרִיָּה Chald. Ezr. 4:10, 17, i. q. Hebr. *שָׁמַרִיָּה* the city of Samaria.

שָׁמַרִית ("vigilant") [*Shimrith*] see *שָׁמַר* No. 2.

שָׁמַרֶת ("watch") [*Shimrath*] pr. n. m. 1 Chron. 8:21.

שָׁמַשׁ Chald. PAEL, *שָׁמַשׁ* TO MINISTER, Dan 7:10. Syr. idem.

שָׁמַשׁ comm. (m. Ps. 104:19; f. Gen. 15:17) with suff. *שָׁמַשִּׁי*—(1) THE SUN (Arabic *شمس*, Syr. *ܫܡܫܐ*, a primitive word, found under the radical letters *sm, sr, sn, sl*, in very many languages, compare the old Germ. *Summi* (whence *Summer, Sommer*), Sanscr. *sura, surja*, Germ. *Sunne, Sonne* Eng. *sun*, Lat. *sol*, and with an aspirate put for a sibilant Pehlev. *hār*, Pers. *خور*, Gr. *ἥλιος*, see Merian, Etude Comparative des Langues, p. 66, 67), *שָׁמַשׁ* under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. *שָׁמַשׁ* in the sunshine Job 8:16 (but as to Psalm 72:17, see *לִפְנֵי* No. 1.

p. DCLXXX, A), *לפני השמש* before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on. 2 Sam. 12:11. The sun-rise is spoken of with the verbs *נָסַח*, *נָסַח*, as to the setting, the verb *בָּאָה*. Metaph. God is said to be any one's *sun*, Ps. 84:12.

(2) pl. *שִׁמְשֹׁת* battlements (as if suns, sun-beams), Isaiah 54:12. LXX. *ἑσπερίαι*.

[*שִׁמְשֵׁי* Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֵׁי ("solar," "like the sun"), *Samson*, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. *Σαμψών*, which Josephus (*Antiqu.* v. 10) explains *ισχυρός*, contrary to the etymology (see *Gesch. der Heb. Spr.* page 81, 82).

שִׁמְשֵׁי ("sunny"), [*Shimshai*], pr. n. m. Ezra 4:8, 17.

שִׁמְשֵׁר [*Shamsherai*], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, *שִׁמְשֵׁר* and *שִׁמְשֵׁי*.

שִׁמְשֵׁי patron. from *שֶׁמֶח* (i. e. "garlic"), [*Shumathites*], 1 Ch. 2:53.

שֵׁן followed by Makk. *שֵׁן*, with suffix *שֵׁנוֹ* comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19) — (1) A

TOOTH. (Arab. *سِن* id. There is indeed in Hebrew the root *שֵׁן*, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable *den* (*dent*), *zen*, as the Sanscr. *danta*, Zend. *dentāno*, Pers. *دندان*, Gr. *ὀδὸν* for *ὀδόν*, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully *שֵׁנוֹת בַּיָּם*, which see), 1 Ki. 10:18; Cant. 5:14. *שֵׁן בַּיָּם* palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Psa. 45:9. — Dual *שֵׁנוֹת* teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. *שֵׁנוֹת* three teeth, 1 Sa. 2:13. Job 13:14, *אֶשָּׂא בְשֵׁנִי* "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under *שֵׁן* No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. *شِن* crags. Hence — [*Shen*], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[*שֵׁן* Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שֵׁן see *שֵׁן*.

שֵׁן fut. *יִשָּׁנָה* Ch. — (1) to be changed, Dan. 6. 18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by *מִן* Dan. 7:3, 19, 23, 24.

PAEL — (1) to change, to transform. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. *diverse*, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL — (1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שֵׁן (in the Chaldee manner), i. q. *שֵׁן* f. sleep, Ps. 127:2, from the root *שָׁן*.

שֵׁן Chald. see *שֵׁן*.

שֵׁן ("father's tooth"), [*Shinab*], pr. n. of a Canaanite king, Gen. 14:2.

שֵׁן (for *שֵׁן*) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root *שָׁן*.

שֵׁנָזָר [*Shenazar*], pr. n. m., 1 Ch. 3:18.

שָׁן an unused verb; Arabic *شَنَبَ* to be cold (the day); see Schult. on Prov. 7:6. Hence *שָׁן* which see.

I. *שָׁן* fut. *יִשָּׁן* (once *יִשָּׁן* Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab.

شَئ; Syr. *لِل* (comp. *שָׁנִים* two; *שָׁנִי* second). Neh. 13:21, *אִם הָשָׁנָה* "if ye do (this) again;" 1 Ki. 18:34. Followed by *ל* 1 Sam. 26:8, "I will strike him once *לֹא אֶשָּׁנָה לוֹ* and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by *בְּ* Prov. 26:11, "a fool *שָׁנָה בְּאָוֶלְתוֹ* who repeats (or goes on acting) in his folly." Prov. 17:9, *שָׁנָה בְּדָבָר* "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by *מִן* Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. *שָׂנִים* those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.

NIPHAL, to be repeated (a dream), Gen. 41:32.

PIEL, שנה (once שנה in the Chaldee form, 2 Kings 25:29).—(1) to change; garments, 2 Kings 25:29; Jer. 52:33; a promise, Psa. 89:35; justice (i. e. to violate), Proverbs 31:5; also to vary, i. e. often to change (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) to transfer to another place, Esth. 2:9.

(3) שנה אחר-מקומו to deform, i. e. to dissimulate his reason (er verkleinerte seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. **ܫܢܗ** **ܡܬܬܚܝܠܐ**

and ellipt. **ܫܢܗ** is, to be mad.

PUAL, to be changed (in a good sense), Ecc. 8:1; where שנה is for שנה.

HITHPAEL, to change oneself, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, שנה, שנה, שנה, שנה.

II. שנה i. q. Arab. **سنى** to shine, to be bright, whence שנה.

שנה pl. שנים const. שנה, poet. שנה const. שנה f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. **حَوْل** a circle, a year). שנה שנה Deut. 14:22; שנה שנה Deut. 15:20; שנה שנה 1 Sa. 7:16, yearly. שנה שנה the second year, 2 Ki. 14:1; שנה שנה the fourth year of Ahab, 1 Ki. 22:41. Sometimes שנה is repeated, as שנה שנה שנה שנה שנה שנה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שנים also denotes some years indefinitely, 2 Ch. 18:2, compare שנים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שנה שנה two years, Gen. 11:10; sometimes שנה שנה pr. two years of time, see שנים No. 2, b, p. CCCXLII, A.

שנה (for שנה, from the root שנה) f.—(1) sleep, Prov. 6:4; Ecc. 8:16.

(2) a dream, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שנה Ch. f.—(I) i. q. Heb. שנה year, plur. שנים Dan. 6:1.

(II) i. q. שנה sleep, Dan. 6:19.

שנה שנה m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *odóntes elefantini*. Targ. שנה שנה tooth of an elephant), compounded of שנה tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) שנה contr. שנה, from the Sanscr. *ibha-*

(whence with the Arabic art. Gr. *ἰ-ελεφας*), an elephant, which the Hebrews could only pronounce אנה or אנה (pl. אנה). This is more suitable than what I formerly supposed, namely that שנה שנה was a corruption of שנה שנה, from שנה elephant.

שנה see שנה.

שנה m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. **قرمس**, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully שנה שנה (prop. worm of coccus), Exod. 25:4, and שנה שנה (coccus of worm), Lev. 14:4. Pl. שנה שנה crimson garments, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שנה No. II.), compare Aram. **ܫܢܗ**, **ܫܢܗ** *coccus*; likewise from שנה to be bright; also שנה No. 2. Others take שנה to be prop. *διπλῶς*, twice dyed (from שנה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, *De Vestitu Sacerd.* p. 237, seqq.; Boch. *Hieroz.* iii. p. 527, seqq. ed. Lips.

שנה m. שנה f. ordinal adj., second (see the root שנה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. **ثاني**, f. **ثانية**, Ch. **ܬܢܝܐ**, Syr. **ܬܢܝܐ**) Fem. **שנה**, **שנה** *a second time, again*. Gen. 22:15; 41:5. Pl. שנה שנה the second (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שנה dual, constr. שנה, m. two. (Arabic **ثَنَان**, Aram. **ܬܢܢܐ**, which latter is very different from the primary form. To this numeral is cognate the verb שנה No. I. to repeat; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be שנה, from which have been softened Sanscr. *dui*, dual. *duci*, compare *tua*, other, different, Goth. *tua*, *tud*, *tcai*; whence Eng., Germ. *two*, *zwei*, Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant שנה, שנה.) שנה שנה two and two, in pairs, Gen. 7:9, 15; with suff. שנה שנה they two, Gen. 2:25. Two 1 Ki. 17:12, and two or three, Isa. 17:6; used for a few.

Fem. שנה (by syncope for שנה; Arab. **ثَنَان**, Dag. len being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed (שנה) constr. שנה and with preff. שנה Genesis 31:41; שנה Ex. 26:19; but שנה Jud. 16:28 (on the

other hand **שנים** **שנים** Jon. 4:11).—(1) *two* (fem.); plur. with suff. **שניהן** *they two*, Eze. 23:13.

(2) of a two-fold kind (*twofold*), Isa. 51:19; compare **כל** of all kinds (*allkinds*).

(3) *a second time, again*, Neh. 13:20; **שנים** id., Job 33:14.

Twelve, m., and *twelfth*, m., are **שנים** Exod. 24:4; 1 Ki. 19:19; fem. they are **שנים** Gen. 14:4; Lev. 24:5.

שניה f., *a sharp or pointed saying*; hence a *byword*. **להיות** *to be for a byword*, Deut. 28:37; 1 Ki. 9:7; from the root—

שן (Chald. id., Arab. **سن**) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. **שן** *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, *to inculcate* any thing on any one (Germ. *einwärtsen*), followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, *to be wounded, as if pierced through* (with grief), Ps. 73:21.

Derivatives, **שנה** (which see, for **שנה**), **שנה**.

שנ not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to **שנ** (the aspirate and sibilant being interchanged). Chald. **שנ**, **שנ** thongs. More remote is the Arab. **شنى** to be infolded, to adhere.

PIEL, **שנ** *to gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

שנ [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231.

(Syr. **ش** used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

שנה f. i. q. **שנה** (from **שן**, *sleep*, Ps. 132:4).

שנה (kindred to the verbs **שנה**, **שנה**) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. **שנה** *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, **שנה** (for **שנה**, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

שנה i. q. **שנה** with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. **שנה** by a Syriacism for **שנה** Jer. 30:16; compare **ش** part. **ش**.

NIPHAL, *to be despoiled*, Isa. 13:16; Zec. 14:9. Derivative, **שנה**.

שנה *to cleave* (kindred roots are **שנה**, **שנה**, **שנה**, to these answer the Sanscr. *tshid*, to cut, Gr. **σχίζω**, Germ. *schneiden*, **שנה** **שנה** Lev. 11:7; and **שנה** **שנה** Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare **שנה**.

PIEL—(1) *to cleave*, Lev. 1:17.

(2) *to rend, to tear* in pieces a lion, Jud. 14:6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

שנה cleft, see the root in Kal.

שנה not used in Kal TO CUT IN PIECES (cogn. to **שנה**, **שנה**, compare under **שנה**.)

PIEL, *to cut in pieces*, 1 Samuel 15:33. LXX. **ἐσφαξε**. Vulg. *in frusta concidit*.

שנה TO LOOK (kindred to **שנה** No. 1, which see); hence, absol. *to look around* (for help), 2 Sa. 22:42. Specially—(a) followed by **ל** to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) *to look* to any one for aid, followed by **ל** Isa. 17:8; **ל** Isa. 17:7; 31:1; **ל** Ex. 5:9.—(c) followed by **ל** and **ל** *to look away from, to turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter c, followed by **ל** Psa. 39:14, **השע** *“turn thy eyes from me.”* The form **השע** is imp. apoc. for **השע**, whence **השע**, and, by lengthening the former syllable (like **ירב**, **ירב**, **ירבה**), **השע**. There is therefore no need to refer this form to a root **שע**, or that the vowels should be changed. Another **השע** see under **שע** Hiphil.

HITHPAEL **השעה**—(1) *to look around* (for help), Isa. 41:10.

(2) i. q. **השעה** letter b, *to look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. **שעה**.

II. **שעה** i. q. Syr. **شع**, Heb. **שעה** TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

שעה emphat. **שעה**, Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arabic **شع** a moment; also, an hour, compare Dutch *Stondt*, which signifies both). **שעה** **שעה** at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but 4:16, **שעה** *“for a short time.”*

שעה an unused verb, which appears to have had

the signification of *pounding, beating, stamping*.

Arab. **نطح** II. to stamp in pieces. Hence—

שִׁעְמָה const. **שִׁעְמָה** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Hösfe, Jer. 47:3.

שִׁעְמָה a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **שִׁעְמָה**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβδηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Byasso Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ϣΟΝΤΗΕC** (i. e. *byssus fimbriatus*).

שַׁעַל an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שַׁעַל** hollow of the hand, **שַׁעַל** hollow way, **שַׁעַל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שַׁעַל** No. II.; whence **שַׁעַל** Orcus (*phölle*), and in the Indo-Germanic languages, *coīlos* (*cælum*), *höhl*.

שַׁעַל with suff. **שַׁעַלִּי**, pl. **שַׁעַלִּים**, constr. **שַׁעַלִּי**, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

id.

שַׁעַלְבִּין Jud. 1:35; 1 Ki. 4:9, and **שַׁעַלְבִּין** Josh. 19:42 ("place of foxes," for the fuller **שַׁעַלְבִּין**, compare Arab. **شعل** i. q. **شعل** a fox), [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Relandi Palestina, p. 988. Gent. n. **שַׁעַלְבִּין** (as if from **שַׁעַלְבִּין**), 2 Sa. 23:32; 1 Ch. 11:33.

שַׁעַלִּים ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שַׁעַלְבִּים**, which see.

שַׁעַל not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **עַל יַד** 2 Sa. 1:6. **שַׁעַל** to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence in any person or thing*, followed

by **עַל** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18; 14:10; 16:7; Mic. 3:11; followed by **עַל** Pro. 3:5; followed by **עַל** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **עַל**, Jud. 16:26; of a country, followed by **עַל** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **שַׁעַלְתָּ**, **שַׁעַלְתָּ**, **שַׁעַלְתָּ**, and pr. n. **שַׁעַלְתָּ**.

שַׁעַל prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שַׁעַל** and **שַׁעַל** compare **שַׁעַל** No. II.). In Kal once intrans., *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael.

HIPHAL, imp. **שַׁעַלְתָּ** *smeared, blind* (the eyes), Isaiah 6:10.

PILPEL **שַׁעַלְתָּ**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שַׁעַלְתָּ** *to be smoothed, to be caressed* (*geliebt werden*), Isa. 66:12.

HITHPALPEL **שַׁעַלְתָּ** *to delight oneself*. Isaiah 29:9, **שַׁעַלְתָּ** *"delight yourselves and be blind,"* i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **עַל** in anything, Ps. 119:16, 47.

Derivative, **שַׁעַלְתָּ**.

שַׁעַר an unused verb; prob. i. q. **שַׁעַר** to divide. Hence—

שַׁעַר ("division"), [*Shaaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שַׁעַר**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **شعر** to be cleft, to open in fissures, **شعر** aperture, chink, Æth. **ሰረ**: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen 23:10). Hence **שַׁעַר** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro. 23:7. Arab. **سعر** to set a price, **سعر** price of **عمر** Chald. **שַׁעַר** id. Hence **שַׁעַר** No. II. and pr. n. **שַׁעַר**.

II. **שַׁעַר** i. q. **שַׁעַר** to shudder, not used as a verb. But hence **שַׁעַר**, **שַׁעַר**, **שַׁעַר**.

שַׁעַר *αmr.* (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed *גַּרְע*, *גַּרְע*, whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence שַׁעַר used of the palace itself, Esth. 4:2, 6; compare *גַּרְע*). שַׁעַר הָאָרֶץ *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; בְּשַׁעְרֶיךָ within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even בְּאַחַד שַׁעְרֶיךָ in one of thy cities, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (רֹחַב, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Prov. 31:23; Lam. 1:4); whence בְּשַׁעַר in the gate, often for in the forum, in judgment, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; יֹשְׁבֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; כָּל־שַׁעַר עָמִי “all the assembly of my people.”

The following were the names of the gates in the walls of Jerusalem—(a) שַׁעַר הַמַּיִם *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) שַׁעַר הַדִּנְהִיל *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. שַׁעַר הַשְּׂפֹת Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) שַׁעַר הַנָּחַל *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) שַׁעַר הַמִּגְדָּל *Jerem. 31:38; 2 Ch. 26:9; and שַׁעַר הַמִּגְדָּל *the gate of the mural towers*, Zec. 14:10.—(e) שַׁעַר הָאֶפְרַיִם Nehemiah 8:16; also called בְּנֵי־מִיָּן Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) שַׁעַר הַיְשָׁנָה *the old gate*, Neh. 3:6; 12:39; prob. the same as is called שַׁעַר הָרִאשֹׁן Zech. 14:10. Then—(g) שַׁעַר הַדִּינִים *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) שַׁעַר הַצֹּאן *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) שַׁעַר הַמִּשְׁכָּר *Vulg. porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) *the horse-gate*, Neh. 3:28; Jer. 31:40.—(l) *the water-gate*, so called*

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) שַׁעַר הַחֲרִיטֹת *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (שַׁעַר הַפְּתוּחָה), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebræer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see שַׁעַר הַמִּזְבֵּחַ.

(2) *a measure, -fold*, see the root No. I., 2, Gen. 26:12, כֶּסֶף שְׁעָרִים *a hundred measures, a hundred-fold*, i. e. *εκατονπλασιος*.

שַׁעַר *adj. bad, disagreeable* (used of figs), Jer. 29:17, from the root שַׁעַר No. II.

שַׁעֲרָה *adj. horrible. Fem. something horrible*, Jer. 5:30; 23:14.

שַׁעֲרָה *id.* Jer. 18:13.

שַׁעֲרָה (“whom Jehovah estimates”), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

שַׁעֲרַיִם (“two gates”), [*Shaaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

שַׁעֲשֻׁנָּה [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. *ساشگر* is, servant of the beautiful.)

שַׁעֲשֻׁעִים *pl. delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root שַׁעַע.

שָׁפָה—(1) *prop. TO SCRATCH, TO SCRAPE*; hence *to scrape off, to pare off*. Aram. *ܫܦܐ* to file, *prop. to make smooth, bald*, *ܫܦܐ* a file, *ܫܦܐ* a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. שִׁפָּה to filter. Hence שִׁפָּה.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. *ὄρος πεδιον*.

PUAL, Job 33:21 שִׁפּוֹ עֲצֻמוֹתָיו “his bones become naked,” naked of flesh.

Derivatives, שִׁפָּה, שִׁפִּי, and the pr. n. שִׁפּוֹ.

שִׁפָּה or שִׁפָּה only in pl. 2 Sa. 17:29, שִׁפּוֹת צָר.

according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שָׁפוֹ ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שָׁפִי 1 Ch. 1:40.

שָׁפֹט m. (from שָׁפַט), *judgment, penalty*, 2 Ch. 20:9; pl. שָׁפוֹטִים (i being shortened into י), Eze. 23:10.

שָׁפָמָה (i. q. שָׁפִימָה "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שָׁפָפָן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שָׁפַח an unused verb, prob. i. q. שָׁפַח, Æthiop. ሰፋፋ: *to spread out* (compare also שָׁפַח). Hence שָׁפָחָה family; and as closely connected therewith is—

שָׁפָחָה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שָׁפָחָה, see 1 Sa. 25:41; שָׁפָחָה הָיָה לְיָדָהּ "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שָׁפַט fut. שָׁפֹט.—(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שָׁפַח, שָׁבַט. Traces of it are found perhaps in the Indo-Germ. languages, as *schaffen*, in Gloss. Mons. to judge; *geschafft*, testament; *Schöffe*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שָׁפַט אֶת־כָּל־עַם־יִשְׂרָאֵל Prov. 31:9, and שָׁפַט־בְּכָל־שֵׁי־מִשְׁפָּחָה Ps. 75:3, to do justice, equity. Ezek. 16:38, שָׁפַטְתִּיךָ כִּי־זָנִיתִי "I will judge thee (with) the judgments of adulteresses." שָׁפַט בֵּין־וּבֵין "to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שָׁפֹט subst. *judge*, Deu. 16:18.

Specially (see יָדָהּ No. 2) *to judge* any one is—(a) 1. q. *to condemn, to punish* the guilty (*καταξιωω*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שָׁפֹט.—(b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שָׁפֹט יְתוֹם "defend the cause of the orphan." Psa. 10:18; 26:1. שָׁפֹט־יְתוֹם Jer. 5:28; Lam. 3:59. Followed by כִּי־וְיָדָהּ pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 1 Chron. 1:1; compare יָדָהּ No. 1, 2), Judges 16:31. Hence Part שָׁפֹט, שָׁפָט *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffa*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by עַל־ of pers., Joel 4:2; רָעָה (תָּרָעָה) Eze. 17:20; 20:35, 36; Jer. 25:31 (see below); also with an acc. and עַל־ of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said to contend with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. שָׁפֹטֵם i. q. שָׁפֹטֵם Job 9:15.

Derivatives, שָׁפֹטֵם—שָׁפֹטֵם, שָׁפֹטֵם, שָׁפֹטֵם.

שָׁפָט Chald. part. שָׁפָט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שָׁפָט ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שָׁפָט, only plur. שָׁפָטִים m., *judgments, punishments*. שָׁפָטִים עָלֶיךָ Ex. 12:12; Num. 33:4.

שָׁפָטִיָּה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שָׁפָטִיָּה (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שָׁפָט ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שָׁפִי plur. שָׁפִיִּים masc. (from the root שָׁפַח)—(1) *baldness, nakedness*, Job 33:21 כִּתְיִיב, where a substantive is poetically put for a finite verb. שָׁפִי has in the same sense שָׁפִי, see the root in Pual.

(2) *a naked hill* (void of trees) (compare יָדָהּ Isa. 13:2). Jerem. 12:12, שָׁפִי בְּפִדְיָהּ "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, שָׁפִי עַל־הַר "he was upon a hill."

(3) [*Sheph*], pr. n., see שפ.

שפ ("serpents?") [*Shuppim*], pr. n. m.—(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפ Gen. 49:17, a species of serpent, from the root שפ Syriac, to glide. Arab. سف a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפ ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שפ Chald. adj. *beautiful*, Dan. 4:9, 18.

שפ fut. יִשְׁפֹּךְ.—(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠበከ: to cast metals, kindred to שפ, e.g. a drink-offering, Isaiah 57:6. שפך דם to pour out blood, i.e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפך נפשו Ps. 42:5; and שפך לבו Lam. 2:19; to pour out one's soul, i.e. to be poured out in tears and complaints, followed by לִפְנֵי 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפך חֲמָתוֹ עַל to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.

(2) to heap up a mound (aufschütten), Eze. 26:8. NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i.e. profusely expended (as money), Eze. 16:36; comp. ἐξέω, Tob. 4:17.

PUAL, to be poured out, used of one's steps, i.e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for prosterni.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפ the place where any thing is poured out, Lev. 4:12; and—

שפ fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see שפ).

שפ fut. יִשְׁפַּל inf. שפּל Arab. سفل, سفل TO BE DEPRESSED, TO BE OF BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank Isaiah

2:9, 11, 12, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שפּל רוח to be cast down of spirit, Pro. 16:19. Compare שפּל.

HIFHIL—(1) to depress, cast down, make low, (opp. to הרים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפִּילוּ שִׁבּוֹי "humble yourselves, sit down," i.e. sit down in a low place (set euch niedrig): Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפּל — שפּל.

שפּל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לְרַגְלָהּ to depress, humble one's heart, to be humbled, ibid., 5:22.

שפּל m. שפּלה f. adj. low, of a tree, Eze. 17:24; depressed (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) ignoble, vile, 2 Sa. 6:22; Job 5:11.—(b) שפּל רוח cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רוח id.; Isa. loc. cit. הִשְׁפִּילָהּ that which is low, Eze. 21:31 (masc. with ה parag.).

שפּל Chald. low, Dan. 4:14.

שפּל m. lowliness, i.e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפּלה f. id., Isa. 32:19.

שפּלה a low region, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφλα, 1 Mac. 12:38.

שפּלות f. a letting down, with יָדִים remissness of the hands, sloth, Ecc. 10:18.

שפּם (perhaps, "bald," "shaven," from the root שפּה; there are no certain traces of a root שפּם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

שפּם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called שפּמח [ש] 1 Sa. 30:28. Gent. n. שפּם 1 Ch. 27:27.

שפּן an unused verb, prob. i. q. שפּץ, שפּץ to cover, to hide, especially under the earth, whence שפּץ. Whence figuratively, שפּץ astute.

שפּן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which live

gl' gariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbinis render it *coney*; more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. *جربوع*, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

שָׁפַע an unused verb, *to overflow*, like the Ch., Syr. Hence —

שָׁפַע m. *abundance*, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

שָׁפַע f. *great multitude* (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

שָׁפַע ("abundant"), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

שָׁפַע an unused root, prob. i. q. Syr. **ܫܦܥ** to glide. Hence **שָׁפַע** serpent, and pr. names **שָׁפַע**, **שָׁפַע**.

שָׁפַע —(1) i. q. **شفر** TO SCRATCH, TO SCRAPE (cognate to **שָׁפַע**, **שָׁפַע**); hence *to polish*.

(2) *to be bright*, prop. to be polished (compare Arab. **سفر** I. IV., to shine forth as the dawn, and **شفر**), *to be beautiful*, i. q. Ch. and Syr. Followed by **ל** *to please* any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, **שָׁפַע**); whence **שָׁפַע** trumpet.

(3) i. q. **Ἀῖθρα** *safara*, to measure; whence **שָׁפַע** a measure; which see. (Cogn. is **שָׁפַע** No. 3, to number.) As to the passage, Job 26:13, see **שָׁפַע**.

שָׁפַע fut. **שָׁפַע**. Chald., *to be beautiful*; followed by **ל** Dan. 4:24, and **שָׁפַע** Dan. 3:32; 6:2, *to please* (Syr. id.).

[Derivatives, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**, **שָׁפַע**.]

שָׁפַע m.—(1) *beauty, elegance* (of words), Gen. 49:21.

(2) [*Shapher*], pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

שָׁפַע f.—(1) *brightness, beauty*. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, **בְּרוּחוֹ שָׁפַע** "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed **שָׁפַע** to be for **שָׁפַע** (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (**שָׁפַע** and **שָׁפַע**) are confused (Vulg. *spiritus ejus ornavit caelos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters בנדרכתא.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

שָׁפַע m., *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43:10 קרי, where the **שָׁפַע** has **שָׁפַע**.

שָׁפַע m., Chald., *dawn*, Dan. 6:20. Syriac **ܫܦܥ** id.

שָׁפַע fut. **שָׁפַע** —(1) TO PLACE, TO PUT (i. q. **שָׁפַע** which I suppose to be itself cognate to this verb, so that **ש** is softened into **כ**, and even into **ל**; compare **שָׁפַע**, **שָׁפַע**, **שָׁפַע** and **שָׁפַע** to dig; **שָׁפַע** and **שָׁפַע** to spread out, and to spread over. Also **שָׁפַע** and **שָׁפַע**). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, **לְשֵׁן קוֹת הַשְּׁפַעִי**, "into the dust of death (in the sepulchre) thou wilt put me."

(2) followed by a dat. of pers., *to give*, Isaiah 26:12.

Derivatives, **שָׁפַע**, **שָׁפַע**.

שָׁפַע m. dual, *stalls, folds*, Ps. 68:14 (compare **שָׁפַע** p. DXX, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

שָׁפַע an unused verb, i. q. **שָׁפַע** *to inundate, to overflow*. Hence —

שָׁפַע, once found, Isa. 54:8, **שָׁפַע** "an inundation (pouring out) of wrath," i. q. **שָׁפַע** Prov. 27:4. The form **שָׁפַע** appears to have been used for **שָׁפַע** by the writer, for the sake of paronomasia.

שָׁפַע Chald., i. q. **שָׁפַע** a leg; pl., Dan. 2:33. Theod. **κνημαί**.

שָׁפַע fut. **שָׁפַע** TO BE SLEEPLESS (Arab. **شَقَذ**) Ps. 102:8; *to watch*, Ps. 127:1; Ezr. 8:29. Figuratively — (a) followed by **ל** *to watch over any thing*, i. e. to attend to it, to fix one's attention on *any thing*, Jer. 1:12; 31:28; 44:27; Dan. 9:14; Job 31:38.

(but Prov. 8:34, **שקד על דלתות** is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, **שקדו** "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) *to lie in wait for* (used of a leopard); followed by **על** Jer. 5:6.

PUAL, part. **שקוד** (denom. from **שקד**) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

שקד m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, **שקד נאץ**, "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

שקד not used in Kal, i. q. **שקח** TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. سقى; Æth. ሰቀ: to drink, to irrigate.

HIPIL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 12:7; Jer. 9:14; 35:2; followed by **ל** of thing, Ps. 80:6; **ל** of thing (of any thing), Cant. 8:2. Part. **שקד** subst., *a butler, cup-bearer*, Genesis 40:1; 41:9; but Genesis 40:21 **שקד** denotes *drink* (see **שקד** p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again **ל** **שקד** to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see **שקע** Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, **שקח**, **שקח**, and the two following words.

שקו (for **שקו** of the form **קטול**) *drink*; only in plur. **שקו** Ps. 102:10.

שקו plur. with suff. **שקו** Hos. 2:7.—(1) *drink*, Hos. loc cit (where we should not understand water.

but some more delicate drink; especially wine. LXX. Ald. ὁ οὖνός μου).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

שקין m., *an abomination, something abominable*; used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλοθύρα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom **שקין** the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

שקט fut. **שקט**. TO REST, TO HAVE QUIET (pr. *to lie, to lie down*; compare Arab. سقط to fall; kindred to שקט, سكت). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence **שקט** **שקט** Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

HIPIL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34:29; followed by **ל** of pers. and **ל** of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. *to make oneself quiet*, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. **שקט** subst. *rest, quiet*, Isa. 30:15; 32:17. The earth is figuratively said *to be quiet*, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job 37:17. Hence—

שקט m. *rest, quiet*, 1 Chr. 22:9.

שקל fut. **שקל**, once **שקל** (as if from **שקל**) Jer. 32:9; TO POISE, TO WEIGH (Arab. شغل, more often

ثقل, Syr. مقل and مقل id. The primary idea is that of suspending a balance, compare Æthiopic ሰቀ: to suspend, as on a cross. Compare **שקל**, **שקל**, and Lat. *pendo, pendeo*, Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by **ל** *to weigh out* to any one (metals, money), Gen. 23:16; Jer. 32:9; Eze. 8:25; followed by **ל** **שקל** Eze. 8:26; Esth. 3:9; followed by **ל** (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine* any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Eze. 8:33.

Derivatives, *שקל*, *שקל*, *שקל*, *שקל*, pr. n. *שקל*, and—

שקל pl. *שקלים* const. *שקל* m. a *shekel*, a certain weight of gold and silver, containing twenty *beans* (*הנה*), Ex. 30:13; which the Hebrews used, when weighed, for money (compare *שקל* No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription *שקל ישראלי* (see F. P. Bayer, *De Nummis Hebræo-Samaritanis*, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, *Doctr. Numm. Vett.* iii. p. 464. Fröhlich, *Annal. Regum Syriæ*, Prolegg. p. 84. Rasche, *Lex. Rei Nummarie* iv. 2, p. 904). The LXX., however, often render *שקל* by *διδραχμον*, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the *σίκλος*, *σίγλος* used by the Persians, and containing $7\frac{1}{2}$ oboli (six oboli being equal to one drachm), Xen. *Anab.* i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrobi. *Sat.* v. 22.

שקם an unused verb. Arab. *سقم* to be ill, sick. Hence—

שקמה (sing. found sometimes in Mishnah), plur. *שקמים* 1 Ki. 10:27; Isaiah 9:9; Amos 7:14; and *שקמות* f. Ps. 78:47, *sycamore*, Gr. *συκόμορος*, *συκάμινος*, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see *שקם*). See Cels. Hierob. i. p. 310. Warnekros, *Natural Hist.* of the *Sycamore*, in *Repert. f. Morgenl. Litt.* fasc. 11, 12.

שקע TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:3; to be submerged as a country, Jer. 51:64;

Am. 9:5, "it is overflowed, *שקע* *נא* as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, to be submerged (of a country), Am. 8:8 קר. In נחית for שקע there is שקע by elision of ש.

HIPHAL—(1) to cause to sink down, water, Eze. 32:14.

(2) to sink, to depress, Job 40:25; שקע *תשקע* בנהל "canst thou sink down his tongue with a cord?" canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?

Derivatives, *שקע*.

שקעוהו pl. f. places sunk down in a wall (LXX. *κοιλάδες*. Vulg. *valliculae*); formed from שקע and שקע to be deep.

שקף not used in Kal; prob. TO LAY UPON (*überlegen*, *darüberlegen*), TO LAY OVER; specially planks and beams, to cover with planks, i. q. Arab. *سقف*: Gr. *σκεπῶ*, *σκεπάω*. Hence שקף, שקפים, שקפים.

NIPHAL, to lie out over any thing (*sid* *born überlegen* *vorbiegen*; Gr. *παρακύπτειν*); especially in order to look out; hence to look out, to look forth (compare under שקף) from a window (*החלון*) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which hangs over a region, Nu. 21:20; 23:28. Metaphorically Jerem. 6:1, "calamity impends from the north."

(Arab. *استق* long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPHAL, id., specially שקפים *השקף* to look forth (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

שקף m. a layer of beams, a flooring, ceiling, 1 Ki. 7:5, "all their doors with the posts שקפים were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

שקפים m. pl. beams laid over. 1 Ki. 7:4; 6:4. שקפים *חלונות* "windows with closed beams," compare the root שקם.

שקץ not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) to contaminate, to pollute, with שקץ oneself, Lev. 11:43; 20:25.

(2) to abominate, to loathe, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שקץ and—

שקן m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

שקן see שקן.

שקן fut. שקן (cogn. to שקן).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by פ of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL השקן i. q. Kal No. 1; Nah. 2:5. Derivative שקן.

שקר fut. שקר. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare שקר to be red, שקר red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred שקר.)

PIEL, *to lie*, 1 Sam. 15:29; followed by פ of pers. Lev. 19:11; also, פ of thing, *to deceive*; שקר בבית to deceive in a covenant, i. e. perfidiously to break a covenant, Psa. 44:18; שקר נאמנה to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

שקר pl. with suff. שקרהם Jer. 23:32, m.

(1) *a lie*. שקר שקר lying words, Ex. 5:9. שקר a lying witness, Deut. 19:18. שקר שקר to be perjured, Levit. 5:24; 19:12. שקר שקר to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for concr. *a liar* (for שקר שקר), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17. שקר שקר i. e. they are deceived who hope for victory from cavalry. Hence שקר in vain, 1 Sam. 25:21; Jer. 3:23; and שקר without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

שקת f. Gen. 24:20; pl. const. שקתות (as if from שקת) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root שקת.

שק or שקר plur. שקרות walls, Jer. 5:10, i. q. שקרות. So LXX, Vulg., Chald., the context requiring it.

שק m. with suff. שקך (from the root שקר)—(1)

nerve, muscle. Collect. Pro. 3:8, שקך שקך "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. שקر. Eze. 16:4. Compare שקר.

שקל & שקל (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שקל *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. שקل, Greek karalōw, whence karáluma); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. שקל to put up, to dwell), Dan. 2:22. Comp. שקל.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. שקל and שקל).

ITHPAEL, *to be loosed*, Dan. 5:6.

שקל (שקל "prince of fire"), [Sharezer], pr. n. Pers.—(1) a son of Sennacherib, a paricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare שקל.

שק an unused root. Syr. and Ch. *to be hot, dry*, cognate to שק. Hence—

שק m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic שקر Kor. xxiv. 39; French, *le mirage*, Germ. Kimmung, Spiegelung); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's Annales Phys. t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. שקל שקל "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

שק ("heat of Jehovah"), [Sherebiah], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

שק i. q. שקט (ר being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שק** i. q. Ch. שק to loose.

PIEL, שק to LOOSE, Jer. 15:11 שקי שקי "I will loose thee for good," i. e. I will set thee

free. The Hebrews appear to have used this verb also in a bad sense (שָׁדָה), for to desert, on which account there is added in this place קָטַב.

Derivatives, מִשְׁרָה, שִׁרְיָה.

II. שֶׁרָה perhaps i. q. Arab. شَرى to shine, to glitter (as lightning); hence שִׁרְיָה, שִׁרְיָה a coat of mail.

שֶׁרָה pl. שִׁרְיָה, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שֶׁרָה No. 1. (Ch. שֶׁרָה id.; also Gr. σείρα, and Hebr. שִׁרְיָה, which see in its place.)

שֶׁרָה (for שִׁרְיָה "pleasant lodging-place"), [Sharukhen], pr. n. of a town of the Simeonites, Josh. 19:6.

שֶׁרָה (for שִׁרְיָה "plain," "plain country"), every where with the art. שֶׁרָה Sharon, pr. n. of a plain country near the Mediterranean Sea, between Caesarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palæst. p. 188, 370.—Hence שֶׁרָה a Sharonite, 1 Ch. 27:29.

שֶׁרָה Jer. 18:16 כתיב, i. q. שֶׁרָה, which see.

שֶׁרָה f. beginning, Jer. 15:11 כתיב. Ch. שֶׁרָה id., from the root שֶׁרָה Pael No. 2.

שֶׁרָה [Shitrat], see שֶׁרָה.

שֶׁרָה ("beginning"?), [Sharai], pr. n. m. Ezr. 10:40.

שֶׁרָה f. a coat of mail, so called apparently from its glittering, see שֶׁרָה No. II., Job 41:18.

שֶׁרָה — (1) id. 1 Sam. 17:5, 38, pl. שֶׁרָה Neh. 4:10, שֶׁרָה 2 Ch. 26:14. (Syr. شَرى id.) The same is שֶׁרָה, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שֶׁרָה. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שֶׁרָה m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שֶׁרָה plur. fem. — (1) whistlings, or rather pipings, Jud. 5:6 שֶׁרָה עָרָה, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שֶׁרָה adj. firm, hard (Ch. שֶׁרָה id.), only in pl. שֶׁרָה the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שֶׁרָה; but compare שֶׁרָה No. 1.—Hence abstr.—

שֶׁרָה f. hardness, with לֵב and לֵב stubbornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. מַשְׁכָּל in good sense, firmness, truth.

שֶׁרָה see שֶׁרָה.

שֶׁרָה Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שֶׁרָה fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσσημῶς, in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شَرى to cleave, to cut; but this is without any appearance of truth.

שֶׁרָה — (1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (von etwas wimmeln), followed by an acc. (compare שֶׁרָה No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence —

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Eth. WZ8: to sprout forth. Hence —

שֶׁרָה m., collect. — (1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרָה) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שֶׁרָה Lev. 11:10.

שֶׁרָה fut. שֶׁרָה — (1) TO HISS, TO WHISTLE; siften, pfeifen (an onomatopoeic root, like the Greek σφίζω, σφίσις, σφισσός, from the theme σφίζω).

compare *σύριξ*, *σύριγμα*, *συρίγγιον*.—(a) followed by ? to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(b) in mockery (*auslachen*, *auspfeifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by על of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, יִשָּׁק עָלָיו כִּסְקָמָא “they shall hiss him out of his place.”

(a) to pipe (to whistle, not with the mouth, but with an instrument). Hence שְׂרִיקוֹת, שְׂרִיקָא.

שְׂרָקָה f., hissing, mockery. הָיָה לְשָׂרָקָה to become a mocking, Jer. 19:8; 25:9; 29:18.

שָׂרָר—(1) to twist, to twine like a rope (kindred to the roots שָׂרַר, שָׂרַר, שָׂרַר, שָׂרַר; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence שָׂר and שָׂרָר the navel (pr. the umbilical cord; *Nabelstrang*); שְׂרָרִים nerves, sinews; שָׂרָרָה, שְׂרָרָה, שְׂרָרָה a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence שְׂרָרִית obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. שָׂרָר No. 4. Part. שָׂרָר an adversary, an enemy, Ps. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

שָׂרָר [Sharar], pr. n. m., 2 Sam. 23:33, for שָׂרָר 1 Ch. 11:35.

שָׂרָר with suff. שָׂרָרָה the navel, i. q. שָׂרָר Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand שָׂרָר high place, summit; and שָׂרָר navel.

שָׂרָר (“root,” i. q. שָׂרָר; comp. Syr. *هَمَل*) [Sheshresh], pr. n. m., 1 Ch. 7:16.

שָׂרָר plur. שָׂרָרִים with suff. שָׂרָרִי constr. שָׂרָרִי m.—(1) A ROOT; Syr. *هَمَل*; compare שָׂרָר Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see שָׂרָר).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:9; hence metaph. שָׂרָר the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *piiza David*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. שָׂרָר and the verb—

שָׂרָר PIEL, to root out, eradicate, extirpate. Ps. 52:7; Job 31:12.

PUAL שָׂרָר pass. Job 31:8.

POEL שָׂרָר to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of שָׂרָר Ps. 80:10.

שָׂרָר Ch. i. q. Heb. a root, Dan. 4:12.

שָׂרָר for quadril. שָׂרָרָה pl. const. שָׂרָרָה f. small chains, Ex. 28:22.

שָׂרָר (shēroshu), שָׂרָרָה Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. שָׂרָר No. 1, c.

שָׂרָרָה f. a little chain, Exod. 28:14; 39:15. Root שָׂרָר No. 1. Arab. with the letter *r* softened سلسلة, Ch. سلسلة, سلسلة. Hence is abbreviated שָׂרָר which see.

שָׂרָר not used in Kal.

PIEL שָׂרָר inf. שָׂרָר and with the tone drawn back, שָׂרָר Deu. 17:12; fut. convers. וַיִּשָּׂרָר TO WAIT UPON, TO SERVE, TO MINISTER UNTO. with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by ? Nu. 4:9. There often occurs, שָׂרָר concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish שָׂרָר Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases שָׂרָר בְּשֵׁם יְהוָה. A very bold expression, Isaiah 60:7, “the rams of Nebaioth shall minister to thee,” i. e. shall serve for sacred ministry. Part. שָׂרָר subst. a minister, a servant. Josh. 1:1; specially in holy things, Ezr. 8:17; fem. שָׂרָרָה (f. שָׂרָרָה), 1 Ki. 1:15.

שָׂרָר see שָׂרָר.

I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages;

Arab. ست, ستة, Aram. שש which see; Æth. ስስ.: Sanscr. *shash*, Zend. *qsuwas*, Slav. *shest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. ששים *sixty* (often occurring).

Derivatives, שש, שש.

II. שש m. SOMETHING WHITE (from the root שש).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q. שש.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See בגד. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian שש, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebræerin, iii. p. 34—46.

שש an uncertain root. PIEL שש Eze. 39:2, שש "I will turn thee and will lead thee (LXX. καθοδηγήσω σε, but Compl. *karázω* σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up." The signification of leading is clear enough from the context: as to the origin, compare Æth. ስስ: contr. ስስ: whence ለስስ: to walk or go about, to traverse countries, and ስስ: a ladder, from the idea of going up.

שש [Sheshbazzar], pr. n. Pers. (perhaps contr. from شهباز worshipper of fire); the name which Zerubbabel appears to have borne in Ezra 1:8; 5:14.

שש PIEL (from the numeral שש) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13

שש ("whitish"? from the root שש), [Shashai], pr. n. m. Ezr. 10:40.

שש (id.) [Sheshai], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כחב, for שש *six*. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word שש

שש m. שש fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שש [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שש is put by שש (i. e. a cabalistic mode of writing, in which ח is put for כ, ש for כ) for שש, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse שש is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שש is contracted from שש comparing שש to cover a gate with iron or other plate, so that שש would denote Babylon, as χαλκο-πυλος. Bohlen renders it *house of the prince*, comparing Persic شاه شاه.

שש (perhaps i. q. שש "lily"), [Sheshas], pr. n. m. 1 Ch. 2:31, 34, 35.

שש (according to Jo. Simonis, for שש "desire"), [Shashak], pr. n. m. 1 Ch. 8:14, 25.

שש an unused root, which has the signification of *redness* (cogn. to שש, שש), Arab. اشمر red, rosy. Hence—

שש, in pause שש m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopsis*, i. e. *rubrica Simopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. *μύλος*, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermillion.

שש plur. שש m. *columns* (from the root שש), and metaph. *princes, nobles*. Psa. 11:3, "when the columns are overturned," i. e. when the noblest, the defenders of what is right and good, have perished. Isa. 19:10, "and the columns thereof (of Egypt) are broken down," i. e. the foremost of the state. Opp. to the hired labourers, i. e. the common people.

I. שש—(1) *buttock*, Isa. 20:4; plur. שש 2 Sa. 10:4. Arab. است, Syriac plur. است id. The origin should be sought in the root שש (compare the German Gefäß), although שש with the forms in Arab. and Syr. follows the analogy of verbs שש.

(2) [Seth, Sheth], pr. n. of the third [mentioned] son of Adam, Gen. 4:25, 26; 5:3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if *Grise*).

II. שָׁתָּה fem. contr. for שָׁתָּה (Lam. 3:47) *tumult*, from the root שָׁתָּה. Nu. 24:17, שָׁתָּה "the sons of the tumult of war," i. e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, שָׁתָּה.

שָׁתָּה & שָׁתָּה Chald. i. q. Hebr. שֵׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שֵׁשִׁים *sixty*, Dan. 3:1.

I. שָׁתָּה fut. שָׁתָּה apoc. שָׁתָּה — (1) TO DRINK. (Syr., Chald., Ethiop., id. Synonymous is שָׁתָּה, in Kal and Niphal not used, whence Hiphil שָׁתָּה.) Followed by an acc. of the drink, Ex. 34:28; followed by כֵּן Job 21:20 (as to which passage, compare בָּוֶס), followed by *of, from* any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by *of* the vessel (compare *of* A, 1, a), Am. 6:6. Metaph. Job 15:16, שָׁתָּה כִּמְיֵם עֲוֹנָה "drinking iniquity as water," i. e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i. e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare שָׁתָּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHIL, see שָׁתָּה.

Derivatives, שָׁתָּה, שָׁתָּה No. I, שָׁתָּה.

II. שָׁתָּה an unused verb. Arab. سَتَى IV. i. q. to fix the warp in the loom, Syr. سَتَى to weave. Hence שָׁתָּה No. II.

שָׁתָּה and שָׁתָּה Chaldee, to drink, Dan. 5:1, 2, 23; pret. with Aleph prosthet. שָׁתָּה Dan. 5:3, 4, compare Syr. سَتَى to drink. Followed by *of* the vessel, verse 3. Compare Hebr.

Derivative, שָׁתָּה.

שָׁתָּה see שָׁתָּה.

שָׁתָּה — (I.) a drinking, a carousing, Ecc. 10:17; from the root שָׁתָּה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שָׁתָּה No. II.

שָׁתָּה f. i. q. שָׁתָּה No. I, Est. 1:8.

שָׁתָּה m. a plant, a shoot, Ps. 128:3.

שָׁתָּה two (fem.), see שָׁתָּה.

שָׁתָּה fut. שָׁתָּה TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שָׁתָּה.

שָׁתָּה prob. TO UNCLOSE (cogn. to שָׁתָּה, שָׁתָּה to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שָׁתָּה הָעַיִן "with the eye (of the mind) unclosed;" used of a prophet, i. q. שָׁתָּה verse 4. As to the sense, see Ps. 40:7.

שָׁתָּה only part. HIPHIL שָׁתָּה MAKING WATER. (The Talmudists use also inf. שָׁתָּה, fut. שָׁתָּה; but there exists no trace of a root שָׁתָּה: on the contrary, in the signification of making water there is used שָׁתָּה; whence שָׁתָּה. Jo. Simonis, ed. 2, therefore has not inaptly laid down שָׁתָּה to be contracted from שָׁתָּה Hithpael, from the root שָׁתָּה.) It occurs in this one phrase, שָׁתָּה בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e. g. Assem. Bibl. Orient. ii. p. 260, "an *diocesis sacra Guma* (*me teneat*) in qua non remansit qui *mingat ad parietem*?" i. e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacra, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi, Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Bochart. Hieroz. i. p. 675.

שָׁתָּה fut. שָׁתָּה to subside, to settle down; hence to be hushed, silent (kindred to שָׁתָּה, שָׁתָּה), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שָׁתָּה (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שָׁתָּה (ستار بازنای "bright star"), [Shethar-boznai], pr. n. of a Persian governor, Ezra 5:3; 6:6.

שַׁחַת i. q. **שָׁחַת** to set, to place. From this there twice occurs, pret. pl. **שָׁחַתוּ**, Psa. 49:15, **לְשַׁחַת** "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

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ת

Taw (Tau), the twenty-third [reckoning ט and טו for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word **תו**.

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I. **תָּאֵב** TO DESIRE, TO LONG FOR, followed by ל Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer **אָבָה**, **אָבָה**, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, **תָּאֵבָה**.

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from תָּאָנָה; Arab. تَانٍ Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root תָּאָנָה No. II. See especially Hithpael.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root תָּאָנָה No. I.

תָּאָנָה m. plur., *toils, labours*, (from the root תָּאָנָה No. 3). Ezekiel 24:12, תָּאָנָה הָלָאֵת, "(the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנָה שְׁלֹה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by מִן...לְ (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL תָּאָר Josh. 19:13, "Rimmon הַנֶּחֱדָה קִתְּאָר which pertains to Neah." Hence—

תָּאָר with suff. תָּאָרוֹ (for תָּאָרִים m., *form of body*, 1 Sam. 28:14; Lam. 4:8. יָפָה, יָפֵת תָּאָר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, תָּאָרִים "a man of form," i. e. *formosus, beautiful*.

תָּאָר [Tarea], pr. n. m., 1 Chron. 8:35; and תָּאָרִים 1 Ch. 9:41.

תָּאָשָׁר m., Isa. 41:19; 60:13; pr. *erectness* (see the root תָּאָשָׁר No. 1), *tallness*; hence a tall tree; specially *a species of cedar*, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbfn*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבֹה f. pr. *a chest, an ark* (Chald. תִּיבֹתָא; Arab. تَابُوت an ark, a coffer; also Gr. θηβη, θιβη in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Truhe*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאָת הַרְשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאָת הַחָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. שְׂפָתָיו תְּבוּאָת הַפֶּה the fruit, result of his words, Prov. 18:20. Compare פֶּה No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols תְּבוּנָתָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בִּין, בָּן.

תְּבוּסָה f. (from the root בָּסַד) *a treading down, destruction*, 2 Ch. 22:7.

תְּבוֹרָה (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. קִבּוֹר which see), [Tabor], pr. n.—(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus 'Ιραβύριον, 'Αραβύριον (Relandi Palæstina, p. 331—336), now جبل طور (Burckhardt's Reisen, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵלָה (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root תָּבַל, of which see Hiphil No. 3, Syr. ܬܒܠܐ, ܬܒܠܐ id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically תְּבֵלָה the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ תְּבֵלָה Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵלָה in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵלָה m. *pollution, profanation*, Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)

profanation." Lev. 20:12. Root בָּלַל No. 3 (like פָּסַח from the root פָּסַח), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.;

Arab. بَل to be profane, to commit adultery.

תָּבַל see תִּבְּלָה.

תִּבְּלִית f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַל. Some MS. copies and printed editions have תִּבְּלִיתִים, which may also have the sense of *consumption*, from בָּלַל Piel. But this reading appears however to arise from a copyist to whom תִּבְּלִית was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תִּבְּלָה m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תִּבְּלָל בְּעֵינָיו. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תִּבְּנָה m. *straw as broken up by threshing, chaff*.

(Arab. تَبْن id. whence denom. تَبَّن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תִּבְּנָה is for תִּבְּנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare תִּבְּנָה and תִּבְּנָה.) Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. כִּתְּבָן, and—

תִּבְּנִי (prob. for תִּבְּנִי "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תִּבְּנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Mabell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תִּבְּנִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תִּבְּעָרָה ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תִּבְּיָן (perhaps "brightness," from the unused root בָּיַן, which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבְּרָה Ch. i. q. Heb. שָׁבַר to break. Part. pass. תִּבְּרָה fragile, Dan. 2:42. Compare תִּבְּרָה.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser, a king of Assyria*, from the year 753 to 734 B. C., 2 Ki. 15:29. 16:10. Also written, תִּגְלַת פִּלְאֶסֶר 2 Ki. 16:7; תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see תִּדְּקַל), pr. swift; the latter, which also appears in the name *Nabo-polasaris*, Pers. بالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *para sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמָל m. (from the root גָּמַל) *benefit*, i. q. גָּמַל Ps. 116:12.

תִּגְרָה f. (from the root גָּרָה), *strife, contention* Ps. 39:11, תִּגְרָה יָדָי אֵינִי קָלִיחִי "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and תִּגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἰππόβοτος σφύρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. citt. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תִּרְגָּמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michælis Spicileg. Geogr., t. i., p. 67—78.

תִּדְּרָה masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. תִּדְּרָה i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּדְּרָה), from the root דָּרָה No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּדְּרָה fem. Chald. *circuit* (from the root דָּרָה), *perpetuity*, i. q. תִּדְּרָה Adv. תִּדְּרָה perpetually, continually, Dan. 6:17, 21.

תִּדְּמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

Dan. 2:14, see **תשובה** (עמ' 28) to return an epistle, to reply by letters, Ezr. 5:5.

תובל Eze. 27:13; 38:2, 3; Isa. 66:19, and **תבל** Gen. 10:2; Ezek. 32:26; 39:1, [*Tubal*], pr. n. *the Tibareni*, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see **מִשְׁכָּן** No. 3.

תובל קין (perhaps "smith of scoria," comp. of Arab. **توبل** smith, and Pers. **توبل** scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.], *Tubalcain*, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

תובנה Job 26:12 **תבונה** for **כחב** prudence.

תונה f. (from the root **ינה**) *sadness, sorrow*, Prov. 14:13; 17:21; Ps. 119:28.

תונקמה see **תונקמה**.

תורה f. (from the root **ידה** Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Psal. 26:7; 42:5. **זבח תודה** to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). **זבח תודה** Lev. 22:29, **זבח תודת השלמים** Lev. 7:13, 15; comp. 12, and ellipt. **תודה** a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir of givers of thanks, praising God*, Neh. 12:31, 38, 40.

תוה Chald. (kindred to **תמה**), *to be amazed*, Dan. 3:24.

I. **תורה** (compare **תנה** No. III.) in Kal not used, i. q. **תנה** No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: **וַיַּעַשׂ עַל-דְּלָתוֹת הַעֲשֵׂר**, "and he made marks (screws) upon the doors of the gate," like petulant boys.

HIPIL **וַיִּתֵּן תוֹ** *to mark*, followed by **על** upon any thing, Eze. 9:4.

Derivative, **תו**.

II. **תנה** TO REPENT, TO BE GRIEVED. (Syt. id.)

HIPIL, causat. *to make to grieve, to afflict* (as a people, God), Psal. 78:41 [*to set marks or limits, gives a good sense in the passage, from תנה I.*].

III. **תנה** an unused root, i. q. **תנה** No. I., and

Arab. **توى** *to abide, to dwell*, whence **תא** a chamber; which see, for **תו**.

תוח [*Toah*], pr. n. m. 1 Ch. 6:10, for which there is, verse 11, **תחת**, and 1 Sam. 1:1, **תחו**.

תוחלת f. (from the root **יחל**) *expectation, hope*, Ps. 39:8; Prov. 10:28.

תוד an unused root, perhaps i. q. **תק** to cut up, to divide: whence—

תוד constr. **תוד**, with suff. **תודי**, m. *the middle* of a thing, so called from its being divided (compare **תוד** the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, **תודי** "the middle columns."

With prefixes—(1) **בתוך**—(a) *in the middle of* (any) thing, as, **בתוך הבית** in the midst of a house, 1 Ki. 11:20; **בתוך ירושלים** Zec. 8:8; and after verbs of motion, **בתוך הים** into the midst of the sea, Ex. 14:27. Sometimes it does not differ from **ב** A, No. 1, *in* (any place), Gen. 9:21; Am. 3:9; *into* (any place), Ps. 57:7; **בְּתוֹךְ** to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, *among* (prop. *inter medios*). **בתוכם** amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for **בין**, when distinction is expressed, Gen. 1:6, **בתוך המים** between the waters (terrestrial and celestial).

(2) **מִתּוֹךְ** *from the midst of any thing, and simply out of*, Jer. 51:6; Ex. 33:11.

(3) **אֶל-תּוֹךְ** *into the middle of a thing*, Num. 17:12; 19:6. Compare syn. **בְּתוֹךְ**.

Derivative, **תיוח**.

תוד i. q. **תוד**, *vexation*, which see.

תוכחה f. (from the root **יכח**) *punishment*, i. q. **תוכח** No. 4, Ps. 149:7; Hos. 5:9.

תוכחות f. with suff. **תוכחותי**, pl. **תוכחות** (from the root **יכח**).

(1) the act of arguing, *shewing and maintaining the right*, Job 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Prov. 29:1, **איש תוכחות** "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) *rebuke, correction by words*, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. **תוכחות** rebuke joined with correction. Prov. 6:23

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוקחות חסד Eze. 25:17.

תוכים Ch. 9:21; see תכים.

תולד ("race," "posterity" ["birth"]), [*Tolad*], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. תולדותם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence ספר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history, properly of families*. Gen. 6:9, אלה תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. منشا family, genealogy, history.)

תולל m. (from the root לל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root לל, of the form תוללני, תפלה, תפלה). Once in pl. Ps. 137:3, תוללני "our vexers."—LXX. ἀπαγυόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for שולל (the letters ש and ת being interchanged), but that has a passive signification.

תולע m. תולעת, תולעת f. pl. תולעים (from the root תלע) [from תלע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שני (see שני), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare תלע Pu.).

(3) [*Tola*] pr. n.—(a) of the eldest son of Issachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולע Num. 26:23.

תוב. Some forms which seem to belong to this root, see under the root תבם.

תובים twins, see תאם.

תומן (תומן) Gen. 36:15, כתיב, for תימן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Ezr. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See תעב, תעב.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעף No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, קסף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root ينع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יפע.

תורף an unused verb, Ch. to spit out. Arab.

تَف (onomatopoeist.) to spit out, especially with contempt.

Derivative, תפת.

תוצאות f. plur. (from the root יצא to go out)—

(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור (1) TO GO OR TRAVEL ABOUT (Arab. تار id.; comp. the kindred roots, under the verb تار, either—(a) for the sake of traffic, 1 Ki. 10:15 (compare تار, تار), or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.

13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (barauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by אחר to follow, go about after. Metaph. Nu. 15:39.

HIPHIL, fut. יִתֵּר and in the Rabbin. form יִתֵּר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. הִתֵּר conductor of the way.) Followed by an acc. Proverbs 12:26, יִתֵּר מַרְעֵהוּ צְדִיקָה "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. יִתֵּר תְּקִים דָּרְכּוֹ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, יִתֵּר, תֹּר, No. II.

I. תֹּר m. A TURTLE DOVE (an onomatopoeic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תֹּרֶךְ "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תֹּר m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the root תָּוַר.

III. תֹּר 1 Ch. 17:17; i. q. תֹּרָה in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תֹּרָה=תֹּרָה.

תֹּר Chald. an ox, i. q. Hebr. שֹׁר; plur. תֹּרִין oxen, Dan. 4:22, 29, 30; 5:21; Eze. 6:9, 17; 7:17.

תֹּרָה f. (from the root יָדָה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2.—(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; סֵפֶר הַתֹּרָה the book of the law, Josh. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תֹּרֹת laws, Exod. 18:20; Lev. 26:46.

תֹּשֵׁב m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תִּשְׁיָה f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשָׁה); hence—

(1) aid (compare Arab. نسي Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תִּשְׁיָה נִדְחָה "aid fled from me" (in the other member there is קִנּוּי "aid fled from me" (in the other member there is עֲזָרָה LXX. βοηθεια). Prov. 2:7 (LXX. σωτηρια), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קִרִּי.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תִּשְׁיָה יְדֵיָם וְיָיָהֶם "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, כִּפְלֵי תִשְׁיָה "the double of wisdom." Job 12:16, תִּשְׁיָה וְחֵכְמָה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תִּשְׁיָה הַגָּדִיל חֵכְמָה "he is wonderful in counsel and of great wisdom."

תֹּרָח (from the root יָחַח) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תָּוַר see תֹּר.

תִּנְיָוֶת f. (from the root יָנָה), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תִּנְיָוֶתִים Eze. 16:15, 22; 23:7, seqq.

תִּתְּבֻלוֹת & תִּתְּבֻלוֹת (from the root תָּבַל No. 1, and more immediately derived from the nouns תָּבַל a rope, תָּבַל a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תֹּחַ see תֹּחַ.

תַּחֲתָא Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחֲתָא under it, Dan. 4:9, 18.

תַּחְמוֹנִי [Tachmonite], patron. from pr. n. m. otherwise unknown, תַּחְמוֹן ("wisdom") 2 Sa. 23:8 Compare תַּחְמוֹן.

תַּחֲלָה fem. (from the root חָלַל Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; בְּתַחֲלָה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

תחלוא only in plur. **תחלואים** m. (from the root חל = חלה to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4, **תחלואי ימותו** "they shall die of diseases." Concr. 14:18, **תחלואי** רעב "those who are sick with famine."

תחמם m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root חמם), according to Bochart (Hieroz. p. ii., p. 232), *the male ostrich*; called in Arabic ظليم unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **תענה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, *the night owl*, Jonathan, *the swallow*.

תחן (for **תחנה** "a camp"), [Tahan], pr. n. m. —(1) Num. 26:35. —(2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחננו**.

תחנה (from the root חנן) —(1) *grace, mercy*, Josh. 11:20; Ezra 9:8.

(2) *prayer, supplication* (properly, the cry for mercy, from the root in Hiphil), Ps. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

תחננו only in plur. **תחננונים** Ps. 28:2, 6; 31:23; 116:1; and **תחננו** 86:6; i. q. **תחנה** No. 2, *prayer, supplication*.

תחנות m. plur. (from the root חנה) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

תחפנחם Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 קרי (where the **כתוב** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render Τάφνη, Τάφνα. No doubt that it is Daphne, a fortified city near Pelusium. And Jablonski (Opuscc., p. i. 343) thinks that the Egyptian name of this city would be written **ΤΑΦΘ-ΘΥΝΕΤ**, i. e. *the head, or the beginning of the age*; or, as we should say, the beginning of the world or earth (as if the Egyptian word). "It would thus correspond to the city of Syene (see above קונה p. DLXXXI, A), which closes Egypt towards Æthiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

תחפנים ("head of the age," see prec.), [Tahpanes], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

תחרא m. a breastplate (θώραξ), made of linen, Ex. 28:32; 39:23; properly a military garment, as armour, from the root חרה, Syr. **ܡܚܪܐ** Ethpe. to fight, to wage war, to prepare for battle.

תחרה see חרה Tiphel.

תחרע ("cunning," from the root **חא** Ethpael, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תחרע** 1 Ch. 8:35.

תחש m. an obscure word, always in this connexion **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחשים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. *βασιθινα*. Aqu. Symm. *ίαθινα*. Chald. and Syr. *rubra, red*), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either *the seal*, or the *badger*, *taxus* or *tazo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported —(1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the *weasel* (תלא אילן), which is very suitable to the badger —(2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **تجس** and **دخس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends *seals*, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *tazo* (whence in modern languages *taxo*, *taisson*, *Dañé*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. —(3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may

be for *תחת*, from the root *תח* to rest, so that *תחת* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

תחת—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare Æth. ስታት: to let down, to lower, *ተትት*: to be lowered, depressed, *תחת*: low, *תחת*: under. It may, however, be doubted whether *תחת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تحت* to go down and dip (one's finger); whence *תחת* may be derived, like *תחת*, from *תח*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *תחת* id. (comp. *תח* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תחת* Cant. 2:6), and with suff., commonly pl. *תחתיו, תחתיה, תחתיה, תחתיה, תחתיה, תחתיה, תחתיה*; rarely sing. *תחתיה* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπό*), Arab.

תחת. *תחת השמים* under heaven, Dan. 9:12; *תחת השמש* under the sun (see *שמש*); *תחת ההר* beneath the mountain, at the foot of the mountain, Ex. 24:4; *תחת הלשון* under the tongue, Ps. 10:7; 66:17, and *תחת השפה* under the lips, Ps. 140:4, i. e. in the mouth; *תחת יד ב* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תחת ארצו* "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of motion it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *מטה*, Am. 2:13; *אניכי מעיק תחתיהם*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *תחת* adv. *below, beneath* (see above), prep. *ἐκ, unter* (etwas) *herunter, heraus, hinweg, from under,*

from beneath, used of those that were under any thing, and come out from thence, Eze. 47:1, "water came out from under the threshold;" Prov. 22:27, "why should they take away thy bed from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *תחת* *תחתיה*, see *תחת* More rarely for *תחת* *below, under* (any thing) Job 26:5; Eze. 42:9. Another *תחת* (out of a place), see No. 2.

(β) *תחת* (opp. to *מעל*), *below, under* any thing, as *תחת* *לרקיע* below the firmament, Gen. 1:7; Ex. 30:4; *תחת* *לבית אל* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *תחת* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *תחת* *ל* *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, *תחת* *ל* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *תחתיו* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:20; *תחתיו* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *תחתיה* *לא מוצק תחתיה* a wide space, where (pr. in which place) there is no straits.—(b) in the place of, for, instead of (anſtat), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תחת אבותיך* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (for) Gen. 30:15; 1 Sa. 2:30; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:31. *תחת* for what? why? Jer. 5:19.

With a relat. conj. *תחת אשר*—(1) *instead of that* (anſtat daß), Deu. 28:62.

(2) *because that*, i. e. because, Deu. 21:14; 2 Ki. 22:17. *תחת* id. Deu. 4:37. Also in the same sense *תחת* followed by an inf. Isa. 60:15, compare Job 34:26, *תחת רשעים* for the fuller *היהו רשעים* "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the 'Israelites in the desert, Nu. 33:26.—(b) m.—(a) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

תחת Chald. id. Dan. 4:11, i. q. Hebr. *תחתיה*. The more usual form is *תחת*.

תחתון m. *תחתונה* f. adj. *lower, lowest*, i. q. *תחת* Josh. 18:13; 1 Ki. 6:6.

תחת m. *תחת* and *תחת* f. adj. *lower, lowest* Ps.

86:13; Job 41:16; Gen. 6:16. תחתית-ארץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תחתית Ezek. 26:20; 32:18, 24, compare תחתית the deepest pit, Ps. 88:7; Lam. 3:55.

תני Arab. تَنَز for תניז (pr. to cut off, cut away), intrans. to die (to be cut away), תניז dwarf (pr. cut off, shortened), whence the Heb.

Hiphil תניז (as if from תניז) in pause תניז to cut off the tendrils of a vine, Isa. 18:5. Talmud. תניז and תניז is to cut off the head.

תניז m. תניזה f. adj. (from תניז) middle, Exod. 26:28; Eze. 42:6.

תניז (according to Simonis, for תניז "gift"), [Tilon], pr. n. m. 1 Ch. 4:30 קרי כתוב.

תניז Isaiah 21:14; Jer. 25:23; and תניז Job 6:19 (i. q. תניז "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs תنيما. The LXX. everywhere write the word Θαμάρ, as though it had been the same as תניז.

תניז m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare תניז, תניז), hence—(1) the southern quarter (opp. to תניז which see), Job 9:9. תניז towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תניז), Psalm 78:26; Cant 4:16. Compare תניז.

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תניז the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תניז Job loc. cit. Gen. 36:34. But תניז 1 Ch. 4:6, is different, being derived from some unknown town, תניז.

תניז f. a column, a pillar, found twice in this connection, תניזות (other copies תניזות) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עמוד עשן Jud. 20:40. Root תניז which see. Comp. Talmudic תניז to go up like a pillar (used of smoke); תניז column, beam (of the rising sun or moon).

תניז & תניז m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root תניז, compare Syr. تَنْز id.), Gen. 27:28. תניז וְתניז a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תניז ("fear," perhaps from the root תניז) [Tiria], pr. n. m. 1 Ch. 4:16.

תניז m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תניז m. plur. תניז A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תניז m. oppression, violence, Ps. 10:7; 55:12, fully תניז Ps. 72:14; from the root תניז which see.

תניז not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تَنَز Conj. VIII.

Pual. Deu. 33:3, וְהָם תְּכַוּ לְרַגְלִי "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תְּכַוּ remain (from the root תניז Syr. to remain).

I. תניז fem. (from the root תניז) a place, Job 23:3.

II. תניז f. (from the root תניז)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תניז Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תניז No. 2.

תניז m. pl. 1 Ki. 10:22, and תניז 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. τῶς, τῶς, pr. τῶς, Athen. ix. p. 397 (whence Arab. طاريس, Ch. טיס), also pavo (t and p being interchanged; compare λᾱς, lapis, λίθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תניז an unused root, Arab. تَنَز to cut, to cut up, hence to tear off, to spoil, i. q. תניז, תניז, ατῶ

נָצַע Cogn. תָּנַח (Chald. to injure, to fine. Syriac

נָצַע i. q. Heb. נָצַע.)

Derivative, תָּנַח and —

תָּנַח m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תָּנַח "an oppressor" (of the poor). LXX. δαειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עָשִׁיר rich.

תָּנַח an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַל, whence שָׁחַל a shell-fish, muscle. The same meaning is also properly that of תָּנַח.

תָּנַח f. (from the root תָּנַח) completion, perfection, Ps. 119:96. According to others [J. D. Michaëlis, etc.] it is hope, confidence, from the root תָּנַח, לָמַד to hope. [This latter meaning and derivation are utterly rejected in Thes.]

תָּנַח f. (from the root תָּנַח) — (1) perfection, completion, Job 11:7. Psal. 139:22, תָּנַח שְׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-תָּנַח אֵר "as far as where light ends in darkness." Job 28:3, לְכָל-תָּנַח הָאָרֶץ "as far as all the extremity (in the most profound recesses of the earth) search is made."

תָּנַח a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תָּנַח; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *δάκτυλος, δακτυλίος, hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. yellow silk. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

תָּנַח — (1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּנַח). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תָּנַח רִחוּת יְהוָה "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare תָּנַח), Eze. 18:25, 29; 33:17, 20; 1 Sam. 3:3. Compare תָּנַח.

PIEL תָּנַח — (1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is מָדַד, מָדַד.

(3) to set up, to fix, by a level, Ps. 75:4.

PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תָּנַח, תָּנַח, תָּנַח.

תָּנַח masc. — (1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Token], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

תָּנַח f. — (1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

תָּנַח m. a mantle, a long royal robe, Ex. 8:15. (Ch. id.) Root תָּנַח.

תָּל m. with suff. תָּל (from the root תָּל), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria i. 253, seqq.).

(1) תָּל אָבִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map. L'Euphrate et le Tigre.

(2) תָּל הָרִשָּׁה ("hill of the wood" see תָּל הָרִשָּׁה) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תָּל מֶלַח ("hill of salt") [Tel-mela], ibid. Ezr. 2:59; Neh. 7:61.

תָּלָה i. q. תָּלָה — (1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by ל, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַם יִשְׂרָאֵל לֹא-יִשְׁתָּחֶוּ "my people adhere (i. e. indulge) in defection from me."

תָּלָה f. (from the root תָּלָה, like תָּלָה from the root תָּלָה, for תָּלָה, see Lebrg. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

תָּלָה f. thirst, once Hosea 13:6, תָּלָה "thirsty ground," i. e. arid.

תלשור 2 Kings 19:12, and **תלשור** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Ta.g. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשור** and *ibid.* and in Jon. Gen. 10:12, for the Hebr. **תלש**. (In the syllable תל there seems to be תל a hill, see that word.)

תלש f. (from the root **לש**) a garment, Isa. 59:17.

תלג Chald. *snow*, i. q. Hebr. **תלג** Dan. 7:9.

תלגת פלגסר see **תלגת פ**.

תלה TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** to hang any one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

תלונה f. only in plur. (from the root **לון** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

תלה an unused root, Aram. *to break, to tear*, Whence—

תלה ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

תלי m. ἄν. *λεγύμ*. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it *sword*.

תליתי Chald. *third*, Dan. 2:39; from **תלת** three.

תלל i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** *heaped up, lofty*, Eze. 17:22.

(2) *to wave, to vibrate*, Arab. **تَلَل** (see **קלל** No. 2). Hence **תללתי**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

תלם an unused root, prob. i. q. **נלם** to break, to cut into. Hence—

תלם masc. a furrow, Job 31:38; 29:10; Psalm 65:11. Arab. **تَلَم** id.

תלמי ("abounding in furrows"), [*Talma*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

תלמיד m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

תלע unused in Kal, Arab. **تَلَع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **לע** Thes.]

PUAL, part. **תולע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**תלע** teeth, see under the letter ט.

תלה an unused root, Arab. **تَلَف** to perish, IV. to destroy, **تَلَف** destruction; whence, perhaps—

תלפי adj. *destructive*, and **תלפיות** the deadly, poet. for *arms*, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **תפיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

תלשור see **תלשור**.

תלת f., **תלתה** m. Chald. THREE, i. q. Hebr. **שלוש**. **יום תלתה** the third day, Ezr. 6:15. Pl. **תלתים** thirty, Dan. 6:8, 13.

תלת emphat. state **תלתה** abstr. the third rank, Dan. 5:29, **שליש תלתה** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתה** id.

תליתי m. third, Dan. 5:7. More in use is **תליתי**.

תלתלים m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ελάραι*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تَلَلَمَة** a wicker basket, pr. (as well remarked by Schultens, Opp. Min. p. 246), a pendulous branch.

תם m. **תסה** f. adj. (from the root **תסם**) whole, upright, always in a moral sense, Job 1:1; 8:20; 9:20, 21, 22. A peculiar use is, Gen. 25:27, **ישיב תם** "Jacob was an upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to

the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37. — Fem. תְּמִימָה my perfect one, an endearing term for a beloved female, Cant. 6:9.

תָּם Ch. adv. i. q. Hebr. עֵינִי *here*, always with the addition of הַ local, תָּמָּה Ezr. 5:17; 6:6, 12.

תְּמִימִים m. pl. contr. for תְּמִימִים Ex. 26:24; 36:29, *twins* (see תָּמָּה).

תָּם (once תָּוֹם Prov. 10:9) followed by Makk. תָּם, with suffix תְּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, בְּתִמְנָה "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שְׁלוֹם. Job 21:23, בְּעֵצָם תָּמוֹ "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תְּמִילֵךְ integrity of heart, Gen. 20:5, 6; הָלַךְ בְּתָם Pro. 10:9, and בְּתָמוֹ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow לְתָמוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, הֹלְכִים לְתָמָם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תְּמִיִּם [Thummim], truth (LXX. ἀλήθεια), see תְּמִי No. 1, b.

תָּמָּה see תְּמִימָה.

תְּמִינָה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תְּמִיחָה TO MARVEL, TO WONDER. (Ch. תָּמָּה id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, אֵינָם אֶל־יִתְקֶהוּ יִתְקֶהוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

HITHPAEL, id. Hab. 1:5.

Derivative, תְּמִידָה, and—

תְּמִיחָה Ch. m. *something astonishing, a miracle*, pl. תְּמִיחוֹת Dan. 3:32, 33; 6:28.

תְּמִידָה m. *astonishment, terror*, Deut. 28:28 (with the addition of לָקַב). Zec. 12:4.

תָּמוֹז [Tammuz], pr. n. of a Syrian god, Adonis (אֲדוֹן) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תָּמוֹז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמוֹ is not found in the Phœnicio-Shemitic languages; it may be that תָּמוֹ is for תָּמוֹז from the root יָמוֹ denoting *fear*, coner *fearful*.)

תָּמוֹל adv. *yesterday*, i. q. אֶתְמֹל, אֶתְמֹל (which see). It is often joined with שֶׁשְׁמֹנֶה the day before yesterday, which see. Job 8:9, תָּמוֹל אֶתְמֹל "we are of yesterday," for אֶתְמֹל תָּמוֹל. (The etymology is obscure. Many take תָּמוֹל for the primary form, whence with Aleph prosthetic אֶתְמֹל, אֶתְמֹל; but the root תָּמַל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׁמַל, so that time past might be regarded as obscure, hidden; compare עֹלָם from the root עָלַם. But still I prefer to regard the primary form to be אֶתְמֹל 1 Sam. 10:11, for אֶתְמֹל *before, formerly*, whence by aphæresis תָּמוֹל.)

תְּמוֹנָה f. (from the root מָוַן [מָוִן])—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוֹנָה לְעֵינַי "a (certain) appearance (pass) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תְּמוֹנָה f. (from the root מָוַן Hiphil, to exchange—(1) *exchange*, especially in buying and selling; barter, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, וְתְמוֹנָתָהּ כֶּלִי זָהָב "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 33.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כִּחַל תְּמוֹנָתוֹ וְלֹא יֵשֶׁל, "as something to be restored, in which one does not rejoice."

תְּמוֹנָה f. (from the root מָוַן) *death*, only in this phrase בֶּן־תְּמוֹנָה "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תָּמָה (Samarit. "laughter"), [Thamah], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מָוַד, compare עָרַד from the root עָרַד and רוּד, עָרַד from רוּד) In genit. put after other substantives it is used as an adjective (compare קָדֵשׁ No. 1), as אֶתְמִיד תָּמִיד "mer-

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of continuance," i.e. hired for continuous work, Eze. 39:14; עֹלֶת תָּמִיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. תָּמִיד לֶחֶם the continual bread, i. q. לֶחֶם תָּמִיד Nu. 4:7.

(2) for עֹלֶת תָּמִיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תָּמִים m. תָּמִימָה f. adj. (from the root תָּמַם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תָּמִימֵי-דֶרֶךְ the upright of life (in the way), Ps. 119:1. תָּמִימֵי דֶרֶךְ upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ?). Compare שָׁלֵם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too הֵלֵךְ בְּתָמִים Ps. 84:12, and הֵלֵךְ תָּמִים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הֵבֵי תָמִים "give the truth"

תָּמַד fut. יִתְמַד.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and תָּ Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by תָּ, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by תָּ Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, וְיִתְמְכוּ יְהִמְכּוּ "cause and judgment follow one another;" compare וְיִתְמְכוּ and וְיִתְמְכוּ Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תָּמַל see תָּמַל.

תָּמַם fut. יִתְמַם, rarely יִתְמַם Eze. 47:12; תָּמַם Eze. 24:11; 1 pers. once יִתְמַם for יִתְמַם Ps. 19:14; plur. יִתְמַמו Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by תָּ to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:12; 7:22; וְעַד תָּמַם unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تَمَّ id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgesclossen sein, compare the kindred roots תָּמַם, תָּמַם, and the same primary idea in the syn. תָּמַם.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יִתְמַם "thy years shall have no end;" Eze. 47:12, וְלֹא יִתְמַם פְּרִי "whose fruit shall never cease."

(3) to be consumed, spent, i. q. תָּמַם No. 3, Gen. 47:18; to be come to an end, Num. 32:13, וְעַד-הָיָה "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; וְעַד-תָּמַם 1 Ki. 14:10, and וְעַד תָּמַם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. תָּמַם No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11. הֲכֻלָּם הַנְּעָרִים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תָּמַם, תָּמַם.

NIPHAL, only in fut. pl. יִתְמַמו to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תָּמַם (once inf. תָּמַם for תָּמַם Isa. 33:1), fut. תָּמַם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, וְעַד-תָּמַם "when thou ceaseest to be a spoiler." Causat. to cause to leave off, followed by מִן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, וְכָל-חַטֹּאת הַפֹּשְׁעִים "when sinners shall have completed," sc. the number of their sins. Dan. 9:24 קָרִי; hence, to pay out (money), i. q. תָּמַם 2 Ki. 22:4.—(b) used of a way, manner of life; Job 22:3, וְכִי תֵחַם דְּרִכְךָ "if thou live uprightly."

HITHPAEL, תָּמַם to act uprightly with any one, followed by עִם Ps. 18:26.

Derivatives, תָּמַם, תָּמַם, תָּמַם, תָּמַם.

תָּמַם see תָּמַם.

תִּמְנָה ("a part assigned"), with ה local תִּמְנָתָה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given to the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תִּמְנָה Jud. 15:6.

תִּמְנָה see תִּמְנָה.

תִּמְנָה see תִּמְנָה.

תִּמְנָה ("restraint," concr. "restrained," as from intercourse with men), [Timna], pr. n. of a

concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

חֲמִנְתָּה see חֲמִנָּה.

חֲמִנְתָּה חֲרָם [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly חֲמִנְתָּה סֶרַח [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

חֲמִסָּה m. (from the root חָסַס), a melting, liquefaction, Ps. 58:9. Compare under חֲבִלָּה.

חֲמָר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to חָמַר, for verbs חָמַר and חָמַר are often of the same power, especially in Arabic). Arab. حَمَر Conj. XI. riguit hasta, membrum virile; حَمَر palm-tree, حَمْر, and حَمْرَة a tower. As to the usage of the Talmudists, see חֲמִירָה.

Derivatives, חֲמָרָה, חֲמִירָה, חֲמִירָה No. II, compare חֲמָר.

חֲמָר m. — (1) a palm-tree, Phoenix dactylifera (Arab. حَمْر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:27. חֲמִירָה חֲמִירָה the city of palm-trees, see under חֲמִירָה.

(2) [Tamar], pr. n. — (a) of a town situated in the southern borders of Palestine, Ezekiel 47:19; 48:28. — (b) i. q. חֲמִירָה Palmyra (which see), 1 Ki. 9:18. — (c) f. — (a) the daughter-in-law of Judah, Genesis 38:6. — (β) a daughter of David, 2 Sam. 13:1. — (γ) a daughter of Absalom, 2 Sam. 14:27.

חֲמָר m. a palm-tree, hence a column (compare חֲמִירָה). Jer. 10:5.

חֲמִירָה pl. חֲמִירָה Eze. 41:18, and חֲמִירָה 1 Kings 6:29, 32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

חֲמִירָה m. pl. חֲמִירָה (from the root חָמַר) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any one is corrected and amended. Prov. 20:30 קרי.

I. חֲמִירָה m. plur. (from the root חָמַר) bitterness, e. g. חֲמִירָה חֲמִירָה bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. חֲמִירָה masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root חָמַר which see.

חֲמִירָה i. q. חֲמִירָה Pro. 20:30 כחית.

חֲמִירָה or חֲמִירָה only in plur. חֲמִירָה and חֲמִירָה m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence חֲמִירָה Ps. 44:20; and חֲמִירָה Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as חֲמִירָה, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word חֲמִירָה jackal, wild dog, so called from its cry (elsewhere Hebr. חֲמִירָה plur. חֲמִירָה), compare Arab. حَمْر wolf, both from the root חָמַר No. 2.

חֲמִירָה see under חֲמִירָה.

חֲמִירָה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are חֲמִירָה which see, חֲמִירָה, חֲמִירָה). Hosea 8:10, חֲמִירָה חֲמִירָה "although they distribute gifts (or hire) among the peoples," where others read חֲמִירָה from the root חָמַר. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, חֲמִירָה "praise her;" to which, in the other hemistich, there answers חֲמִירָה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by ל 11:40. (Aram. חֲמִירָה, חֲמִירָה, i. q. חֲמִירָה to narrate. Arab. حَمْر IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, חֲמִירָה חֲמִירָה "Ephraim has hired loves."

Derivatives, חֲמִירָה, חֲמִירָה, and pr. n. חֲמִירָה.

חֲמִירָה Chald. i. q. Heb. חֲמִירָה to repeat, whence חֲמִירָה.

חֲמִירָה only plur. חֲמִירָה fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. حَمْر, from the root حَمْر to remain, to inhabit, the third radical of which, is sometimes lost, whence חֲמִירָה inhabitant, for חֲמִירָה. Thus חֲמִירָה may be for חֲמִירָה (Dag. forte euphon. חֲמִירָה compar

מקלָאָה for מְקַלָּאָה and מְקַלָּאָה for מְקַלָּאָה, unless it be deemed better to assign to the root מְקַלָּאָה the power of the verb מְקַלָּאָה. Others take it i. q. מְקַלָּאָה jackals.

תְּנוּאָה f. (from the root נִוָּא) *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, וְהָיָה תְּנוּאוֹתַי עָלַי יִמְצָא "behold! he seeketh enmities against me." Compare Arab. نَوَا; Med. Waw, to rise up hostilely against any one.

תְּנוּכָה fem. (from the root נִוָּב) *produce, fruit*, Deut. 32:13; Jud. 9:11; Lam. 4:9.

תְּנוּףָה m. *extremity* (from the root נִוָּף), with the addition of תְּנוּףָה *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

תְּנוּמָה fem. (from the root נָמָה) *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

תְּנוּפָה f. (from the root נָפָה) *waving, shaking*—(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תְּנוּפָה No. 1, d. תְּנוּפָה תְּנוּפָה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. תְּנוּפָה תְּנוּפָה Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, תְּנוּפָה תְּנוּפָה "wars of shaking," tumultuous wars.

תְּנוּרָה m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. تَنْوَر (compounded of the unused תְּנוּרָה a furnace (from the root תְּנוּרָה No. II) and נָר fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's Bibl. Archæol. vol. i. 1, p. 213, and 2, page 182. Beckmann's Beiträge zur Geschichte der Erfindungen, vol. ii. p. 419; compare Schneider and Passow. Lex., v. κλίβαρος.

תְּנוּחוֹתָם fem. plur. (from the root נָחַם) *consolations*, Job 15:11; 21:2.

תְּנוּחוֹמִים m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

תְּנוּחָתָה ("consolation"), [Tanhumeth], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

תְּנִינִי sing. Ezek. 29:3, *a great serpent, a sea monster*, i. q. תְּנִינִי (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תְּנִינִים, but in this neglected the etymology.

תְּנִינִי pl. תְּנִינִים m. Arab. تَنْيِن (from the root תְּנִינִי No. 1).—(1) *a sea monster, a vast fish*, Gr. κήρυξ, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תְּנִינִי, which see, for תְּנִינִי), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תְּנִינִי.

תְּנִינִי Ch. *second*, Dan. 7:5, from the root תְּנִינִי to repeat. Compare תְּנִינִי. Hence—

תְּנִינִי adv. *again*, Dan. 2:7.

תְּנִינִי an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence תְּנִינִי.

I. תְּנִינִי an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. to *EXTEND*; compare in the Phœnicio-Shemitic languages, Æth. تَنْيِن: length, תְּנִינִי and תְּנִינִי to give, prop. to stretch out the hand (compare תְּנִינִי, תְּנִינִי to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanscr. tan, Gr. τένω, τένω, τένω, Lat. tendo (compare Dissert. Lugdd. ii. 859); whence temis (Sanscr. tanu), Goth. thanjan, Germ. dehnen, with many words which have affinity with these, as the old High Germ. Tanna, fir tree. Hence תְּנִינִי vast fish (κήρυξ), so called from the length to which it extends, compare τένω (from τένω) a long fish, temia.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. τένωμι; hence תְּנִינִי jackal, so called from its swiftness in running.

II. תְּנִינִי Syr. and Ch. *to smoke*. Hence תְּנִינִי for תְּנִינִי furnace, and תְּנִינִי from תְּנִינִי and נָר. [Compare the Welsh, tŷ, fire.]

תְּנִינִי f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochart (Hieroz. t. 1, p. 1083), the *chameleon* (from the root תְּנִינִי to breathe), from its having been supposed by the ancients to live wholly by inhaling air (P'lin. viii. 33). LXX., Vulg. talpa. Saad. lizard.

(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. πορφυρίων, i.e. *ardea purpurea*. Vulg. *cynurus*.

תעב not used in Kal (compare תעב No. II).

PIEL תעב—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. *to cause to be abhorred, to occasion horror to any one*, Isaiah 49:7, מְתַעֵב נֹי "who causeth abhorrence to the people," who is held in abomination by the people.

(3) *to make abominable*, Eze. 16:25, see Hiphil.

HIPHIL תעב, *to make abominable, shameful*, Ps. 14:1. הִתְעִיבוּ עֲלֵיהֶם "they have basely done their deed," they acted shamefully; hence without עֲלֵיהֶם id. 1 Kings 21:26; Ezekiel 16:52. Compare הִתְעַשְׂתִּי הַרְעָה.

NIPHAL תעב, pass. *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

Derivative, תועבה.

תעה fut. יִתְעָה apoc. יִתַּע—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. ܬܝܚܐ Arabic

طغى id., of very rare occurrence are, تَغى to pass away, and تَغى to perish). Ex. 23:4; Job 38:41; followed by 3 of place, Gen. 21:14; 37:15. Followed by an acc. *to wander through or over*, metaph. used of palm branches, Isa. 16:8. It is used also—(a) of drunken men who go astray through drink. Isa. 28:7, תָּעוּ מִן־הַשֶּׁכָּר "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, תָּעָה לִבִּי "my heart reeleth."—(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare תָּעָה לִבִּי Ps. 95:10; תָּעָה רִחוֹ Isa. 29:24; followed by 3 e.g. from the precepts of God, Ps. 119:110; compare Prov. 21:16; followed by יְהוָה Ezekiel 44:10, 15; followed by מֵאֲחֵרֵי יְהוָה from worshipping God, Eze. 14:11. Compare Chald. תַּעָה which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. אָבַד "to perish," Prov. 14:22; compare above, Arab. تَغى.

NIPHAL תעה (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err in a moral sense*, Job 15:31.

HIPHIL תעה, fut. apoc. יִתַּע—(1) *to cause to err*, Job 12:24; Ps. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. *to cause a people to wander from virtue and piety to impiety*, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by 19 Isa. 63:17.

(2) intrans. *to err* (pr. to cherish error), Jerem. 42:20 קרי. Prov. 10:17.

Derivative, תועה and—

תוע ("error") [Tou], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called תַּוִּי [Tou], 2 Sa. 8:9, 10.

תעודה f. (from the root עוּד Hiphil, No. 1, c), law, Isa. 3:16, 20 (where it is joined with תורה), also for custom, like a law which must be kept, Ruth 4:7. Compare תח letter d.

תעי see תענ.

תעלה f. constr. תַּעֲלָה (from the root עָלָה, like תָּלָה which see, from the root תָּלַח).

(1) *a channel*, 1 Kings 18:32, *a water-course*, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, מִי־פָלַג לְשִׁמְךָ תַּעֲלָה "who hath divided channels for the rain?" i.e. who has caused the rain to flow down from all parts of heaven?

(2) *a plaister, bandage, put on a wound* Jer. 30:13; 46:11 (compare תַּעֲרֶכֶה).

תעללים m. pl.—(1) *petulances* ["childishness"], and poet. for concr. *one petulant, a boy, a child*, i. q. עָלָל Isaiah 3:4. Root עָלַל No. 2.

(2) *vexation, adversity*, Isaiah 66:4. See the root Poel, No. 3.

תעלמה f. (from the root עָלַם), *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תענוג Prov. 19:10, plur. תַּעֲנוּגִים Cant. 7:7, and חו Eccl. 2:8 (from the root עָנַג), *delight, delicate life*, Mic. 2:9; Prov. 19:10; Mic. 1:16, בְּנֵי תַּעֲנוּגֶיךָ "the sons in whom thou delightest:" specially *pleasure, sexual desire*, Cant. 7:7; Eccl. 2:8.

תענית f. *affliction of one's self, fasting*, Ezr. 9:5. See עָנָה No. 3.

תענד and—

תענד ("sandy soil," from the root עָנַד) [Tan-anach, Tanach], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

תעע not used in Kel.

PIEL תעעע *to mock, to scoff*, Gen. 27:12, pr. *to stammer* (compare תָּעַע), compare Arab. تَعَعَّ

I. II. to stammer, to slip with the tongue in speaking, *תַּעֲטָה* a stammering.

HITHPALEL, to *scoff at*, followed by *פ* 2 Chron. 33:16.

Derivative, *תַּעֲטָה*.

תַּעֲצָמוֹת f. pl. *strength*, Psalm 68:36, from the root *עָצַם*.

תַּעֲרֵר m. (f. Isa. 7:20?) with suff. *תַּעֲרֵר* pr. *making naked, emptying* (for *תַּעֲרָה* from the root *עָרָה*)—(1) *a razor* (pr. *a naked thin plate, for making the skin bare*), Nu. 6:5; 8:7; Isaiah 7:20. *תַּעֲרֵר הַסֵּפֶר* a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath* of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרֻבָה f. *surety, security*, from the root *עָרַב* No. I, 3. 2 Ki. 14:14, *תַּעֲרֻבָה* *בְּנֵי הַמֶּלֶךְ* hostages given as sureties.

תַּעֲרֵעִים m. pl. *mockings* (root *תַּעֲרַעַר*), Jerem. 10:15; 51:18; where idols are called *תַּעֲרֵעִים* Jerome *opus risu dignum*; more correctly, work of mockery.

תֶּמֶל m. plur. *תַּמִּים* (from the root *תַּמַּם*)—(1) *a drum, timbrel* (Arab. *دَف*, whence the Spanish *aduffu*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's Travels, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare *בֶּזֶל*.

תַּפְאָרֶה f. often absol. and const. *תַּפְאֶרֶת* with suff. *תַּפְאֶרְתּוֹ* (from the root *פָּאָר*)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, *קָלִי תַּפְאֶרֶת* "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, *בְּעֵלְזָר צְדִיקִים רַבָּה תַּפְאֶרֶת*, "when the righteous exult there is great splendour," i. e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. *שֵׁם תַּפְאֶרֶת* "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the *ark of the covenant*, as the seat of the divine majesty, Ps. 78:61. Compare *עֵל* No. 3.

תַּפּוּחַ m.—(1) *an apple* (so called from its scent; root *פָּחַח* compare Canticles 7:9), Proverbs

25:11; also *an apple tree*, Cant. 2:3; 8:5. (Arab. *فَاحٍ*) an apple, not only a common one, but also the lemon, citron, etc.)

(2) [*Tappuah*], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תַּפְּזָה (from the root *פָּזַח*) *dispersion*, Jerem. 25:34 (but some copies read *תַּפְּזוֹתֵיכֶם*, see *וִינִי* Tiphel, p. DCLXIX, B).

תַּפְּיָנִים m. pl. *cookings, pieces cooked*, from the root *אָפַה* *וּנִי* to cook, of the form *תַּפְּיָה*, *תַּנְיָה*, with *נ* formative, like *קָצִין* from *קָצָה*. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried *תַּפְּיָנִים מִנְחַת פָּחִיִּים*" i. e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrg. p. 810.

תַּפֵּל an unused root—(1) Arab. *تَفَلَّ* to spit, to spit out, Med. E. to be insipid, unseasoned (compare *חֲלֵמָה* Job 6:6), Ch. to be unsalted. Hence *תַּפֵּל*, *תַּפְּלָה*.

(2) to glue or stick on (pr. with spittle?), like the Ch. *קָפַל* (comp. Heb. *קָפַל*). Hence *תַּפֵּל* No. 2, lime, cement.

תַּפֵּל m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See *תַּפְּלָה*.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. *طِنَالٌ* and *طِنَالٌ*, Ch. *טַפִּיל* id.).

תַּפֵּל ("lime," "cement"), [*Tophel*], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Tāfīleh* الطفيلة Rob. i. 570.]

תַּפְּלוּהָ f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare *נָכָר*, Job 1:22; 24:12; Jer. 23:13).

תַּפְּלוּלָה f. (from the root *פָּלַל* Hithp.).—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2;

3:10; 109:4, וְאֵי תַפְלָה poet. for "but I pray;" verse 7, תַּפְלָה תַּפְלָה Neh. 1:6, to pour out prayers. In the sense of prayer תַּפְלָה stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called תַּפְלוֹת דָּוִד [?]. There is a similar use of the verb תַּפַּל 1 Sa. 2:1.

תַּפְלָה fem. (from the root תַּפַּל Hithp.), *terror, fear*, Jer. 49:16.

תַּפְסָח ("passage," "crossing," from the root תַּפַּח), [Tiphсах], pr. n. Thapsacus, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

תַּפַּח TO STRIKE, specially a timbrel, Ps. 68:26.

(Arab. دَف. Of the same stock is τύπτω (τύκ-ω); Sanscr. tup, to smite, to kill; whence तृपकारण, i. q. תַּפַּח.)

POEL, to beat (the breast), followed by עַל Nah. 2:8.

Derivative, תַּפַּח.

תַּפַּח TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

תַּפַּח fut. תַּפֹּחַ.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with תַּפְּחָה by the garment). 1 Ki. 18:40, תַּפַּח Isa. 3:6; any thing, followed by תַּפַּח Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used תַּפַּח Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. sich an dem Namen Gottes vergreifen (compare תַּפַּח in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in Gold fassen), to overlay. Part. pass. תַּפֹּחַ overlaid with gold, Hab. 2:19; compare תַּפַּח No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

תַּפַּח f.—(I) prop. spittle (from the root תַּפַּח); hence that which is spit upon; Job 17:6, תַּפַּח לְפָנַי אֶהְיֶה "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. παύ, Matt. 5:22, i. e. תַּפַּח from the root תַּפַּח to spit out.

(II) With the art. תַּפַּח pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; תַּפַּח Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, תַּפַּח is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take תַּפַּח as i. q. תַּפַּח (which see), and as signifying place of burning (the dead), and even place of graves.

תַּפַּח Isa. 30:33, place of burning, place of burning and burying dead bodies, a word of Assyrio-Persic origin, comp. تَفَن (read toften), تَفَن to burn, Gr. θάπτειν, fully, πυρὶ θάπτειν, to burn (a dead body,) hence to burn. Even the form of the Hebrew word indicates a foreign origin.

תַּפַּח Chald. plur. emphat. lawyers, persons learned in the law, Dan. 3:2, 3. (Arab. Conj. IV. أَنْتَى to give an answer concerning the law, whence

الْمُفْتَى Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from תַּפַּח level region. Theod. οἱ ἐκ' ἐξουσιῶν. Vulg. præfecti.

תַּפַּח an unused root, Arab. تَقَى to fear, to take heed, see pr. n. תַּפַּח.

תַּפַּח [Tikvah], pr. n. m. 2 Ch. 34:22 תַּפַּח "קר" from the root תַּפַּח.]

תַּפַּח fem.—(1) i. q. תַּפַּח a rope, Josh. 2:18, 21; from the root תַּפַּח No. I.

(2) expectation, hope (from תַּפַּח to expect. Ez. 1:12; Job 5:16; 7:6; Zec. 9:12, תַּפַּח "הַתַּפַּח" the

capaves cherishing hope." As to the words, Job 6:8, see | note, p. cccxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root תִּקַּח).

תִּקְוָה f. the ability of standing and resisting, Lev. 26:37; from the root תָּקַם No. 2, a.

תִּקְוָה m. i. q. מִתְקַדֵּם one who rises up, an adversary, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [*Tekoa, Tekoa*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבָּר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palæstina, p. 1028. Ruins are still found there, bearing the ancient name (Legh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from תָּקַם i. q. תָּקַם No. 3) circuit, as of the sun, Psalm 19:7; hence the course of time, of season, 1 Sa. 1:20. תִּקְוָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. strong, mighty, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) hard, Dan 4:40, 42.

(2) strong, mighty, Dan. 3:33; from the root תִּקַּח.

תִּקַּח Chald. to weigh, i. q. Hebr. שָׁקַל. Part. pass. תִּקְוָה for תִּקְוָה weighed, Dan. 5:25.

PEL, pret. weighed, Dan. 5:27.

תִּקַּח TO BE, OR BECOME STRAIGHT (kindred to תִּקַּח), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PEL, to make straight, Ecc. 7:13; to dispose rightly (proverbs), Ecc. 12:9.

תִּקַּח Chald. id. HOPHAL (inflected in the Hebrew manner), to be set up, restored, Dan. 4:33.

תִּקַּח—(1) TO STRIKE, TO SMITE, especially with תִּקַּח to clap the hands, as done—(a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19.—(b) in becoming surety, Pro. 17:18; 22:26; followed by לְ for any one, Pro. 6:1. Without תִּקַּח id., Pro. 11:15.

(2) to fix, by smiting, to drive in (einschlagen), as a nail, Jer. 4:21; Isaiah 22:23, 25; to fix any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּח אֶת־הַנֶּחֱלָה to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to thrust, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to cast (into the sea), Ex. 10:19.

(3) תִּקַּח נְשׂוֹאָר Nu. 10:3, 4, 8; and תִּקַּח נְשׂוֹאָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to blow, a trumpet (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. ضرب البوق); as to the difference of this from תִּקַּח and תִּקַּח to sound an alarm, see תִּקַּח p. DCCLXII, B.

NIPHAL—(1) reflex. of Kal No. 1, b, Job 17:3, תִּקַּח לִי יְדִי "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and—

תִּקַּח m. Ps. 150:3, sound of a trumpet.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to assail, Ecc. 4:12 (compare Ch., Arab. تَغَيَّبَ to conquer, to overcome).

Derivatives, תִּקַּח, תִּקַּח.

תִּקַּח Ch. to be, or become strong, mighty, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to make strong, to confirm, Dan. 6:8.

Derivative, תִּקַּח.

תִּקַּח m. strength, power, Est. 9:29; 10:2; Dan. 11:17.

תִּקַּח m. Chald. emphat. state תִּקַּח id. Dan. 2:37; 4:27.

תִּרְדֵּה turtle dove, see תִּרְדֵּה No. I.

תִּרְדֵּה (perhaps i. q. תִּרְדֵּה "reeling"), [*Taralah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוֹת f. offspring, progeny, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root רָבָה), interest, usury, i. q. מִרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְגֵּל Tiphel denom. from רָגַל, רָגַל, which see.

תִּרְגֵּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Eth. id.

As to the origin of this quadrilateral, see **רזם** No. 3. Part. pass. **קְהָרָם** translated, Ezr. 4:7.

תִּרְדָּמָה f. (Tzere impure, from the root **רדמ**), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; *ascd* of very great inertness, Isa. 29:10; Proverbs 19:15.

תִּרְהָקָה *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; *Τάρκωρ* of Strabo (xv. 1, § 6), *Τάρκος* or *Ταρακός* of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Alienstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

תְּרוּמָה (from the root **רזם**) f.—(1) *an oblation, offering, gift*, Pro. 29:4, *אִישׁ תְּרוּמוֹת* “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence *תְּרוּמוֹת שְׂרֵי* 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully *תְּרוּמוֹתֶיךָ* Deut. 12:11, 17, and *תְּרוּמוֹתֶיהָ* Ex. 30:14, 15. See **הָרִים** No. 3.

(2) *a heave-offering*, compare **תְּנוּפָה** Ex. 29:27; *שֵׁק הַתְּרוּמָה* the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

תְּרוּמִיָּה i. q. **תְּרוּמָה** No. 2, Eze. 48:12.

תְּרוּצָה f. (from the root **רוע**)—(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. *וְהִרְעֵ תְרוּצָה* 1 Sa. 4:5; Ezr. 3:11, 13. *תְּרוּצָה* joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, *וְהִרְעֵ תְרוּצָה* to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. *יִום תְּרוּצָה* the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. *זִבְחֵי תְרוּצָה* sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

תְּרוּפָה f. *medicine*, Vulg. *medicina*, LXX. *ὑγίεια*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root **רפף** to make small. Others attribute to this root the signification of healing, taken from **רָפָא**. Eze. 47:12.

תִּרְוָה an unused verb, to be hard, dry, **תָּרַז** hardness, and firmness. Hence—

תִּרְוָה f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. *ἀγριοβύλανος*. Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

תָּרַח an unused root, Ch. *to delay*; whence—

תֶּרַח [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

תִּרְחָנָה [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

תִּרְוִי Ch. constr. **תְּרִי** two. Fem. **תִּרְוִיָּה** Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. **שָׁנִים**.

תִּרְמָה f. *fraud, deceit*, Jud. 9:31; from the root **רָמָה** Piel, to deceive.

תִּרְמִית f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in **כְּחִיב** there is *תִּרְמִית*).

תִּרְנָה m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. **נֵס** a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as **תִּרְנָה** was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that **תִּרְנָה** is from the root **רָנַן** (like **רָנָה**, from the root **רָנַח**, **תִּרְנָה**, from the root **רָנַח**), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. **תִּרְנָה**, which see.

תִּרְעָה Ch. i. q. **שַׁעַר**.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. **שַׁעַר** Est 2:19. Arab. **باب**, Turk. **Капу**, used of the court of the Chalifs and Turkish emperors, *ai θύραι*, used of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. **دُخَان**, Arab. **دُخَان** entrance, door. To this answers Sanscr. *dvāra*, whence both the Gr. *θύρα*, and Lat. *fores*. Pers. **دَر**).

תִּרְעָה Chald. (both Kametz impure, for **תִּרְעָה**, of the form **מִקְחָה** **מִקְחָה**) *a porter, door-keeper*, Ezr. 7:24.

תִּרְעָלָה f. (from the root **רעל**) *reeling, drunkenness*, whence **תִּרְעָלָה** wine of reeling (prop. *wine which is a reeling*, i. e. causes it), Ps. 60:5; and **תִּרְעָלָה** cup of reeling, Isa. 51:17, 22. See on this metaphor, **בֹּזֵס**.

תִּרְאִיתִי [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְגָּה (gate), 1 Chr. 8:55.

תִּרְךָ an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تَرَفَّ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **תִּרְכָה** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρεσμαι*. Hence—

תִּרְפִּים m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Haririi Cons. iii. p. 155, i. q. **תִּרְפֵי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2); Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) one statue only appears to be understood.

תִּרְצָה ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 16:15.

תִּרְשָׁה [*Teresah*], pr. n. Pers. (تَرش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

תִּרְשִׁישׁ (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρτησός, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10, 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.; J. D. Michaëlis,

Spicileg. Geogr. Hebr. Exteræ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, אֲנִיּוֹת תִּרְשִׁישׁ, *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

תִּרְשָׁתָא always with the art. תִּרְשָׁתָא (compare Pers. تَرش *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gestrenger Herr, Gew. Westrengen, a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is תִּרְשָׁתָא).

תִּרְטָן *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

תִּרְתָּק [*Tartak*], pr. n. of an idol of the Avites (עֲשִׂים), 2 Ki. 17:31. (In the Pehlvi. language *tarthakh* would be *profound darkness*, or *hero of darkness*.)

תִּשְׁמָת f. (from the root **שָׁם**) with gen. **יָ** a *deposit*, Lev. 5:21.

תִּשְׁאוֹת f. pl. (from the root **שָׁא** = שָׁאָה) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

תִּשְׁבִּי m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali תִּשְׁבָּה or תִּשְׁבֵּה Gr. Θισβή, Tob. 1:2 See Relandi Palestina, p. 1035

תִּשְׁבֵּץ m. (from the root שָׁבַץ) *tessellated stuff*; whence קִתְּנֵת תִּשְׁבֵּץ *tessellated tunic, made of chequer work*, Ex. 28:4.

תִּשְׁבֹּרָה f. (from the root שָׁבַר) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תָּשִׁיב No. 2, b.

תִּשְׁעָה f. (from the root שָׁעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תִּשְׁעָה.

תִּשְׁקָה f. (from the root שָׁקַ No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:1.

תִּשְׁוֶרָה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. תְּבִינָה). Root שָׁוַר No. I; compare especially Isa. 57:9.

תִּשְׁעִי masc. תִּי־ fem. *ninth* (from תִּשְׁעָה), Num. 7:60.

תִּשְׁעָה constr. תִּשְׁעָה f. and תִּשְׁעָה constr. תִּשְׁעָה m. NINE; also *ninth*, when used of days, as תִּשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְּנִי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = تاتسی *gift*).

GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1831, [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וֹ), and the article are omitted.

אבר

- אָבְרָד Eze. 28:16, for אָבְרָד 1 fut. Piel, from the root אָבְרָד the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.
- אָבְרָן Chald., *fathers*; plur. of the noun אָב.
- אָבְרָא Isa. 28:12, for אָבְרָא *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבְרָא.
- אָבְרָשׁ see אָבְרָשׁ.
- אָבִי for אָבִי 1 fut. Hiphil, from the root אָבִי 1 Kl. 21:29; Mic. 1:15; Lehrs. 436.
- אָבִירָה 1 fut. Hiphil, from the root אָבִירָה, for אָבִירָה, § 67, note 1, Lehrs. 377.
- אָבִירָתִי 1 pret. Hiphil, from הָנִיִּלְתִּי from אָבִירָה No. II. § 52, note 6, Lehrs. 319.
- אָבִירָה 1 fut. Hithpaal, from אָבִירָה, with suff. אָבִירָה.
- אָבִירָם 2 Sa. 22:43, for אָבִירָם 1 fut. Hiphil, with suff. אָבִירָם, from the root אָבִירָם, the shortened syllable made long, Lehrs. 145, 369.
- אָבִירָה 1 fut. Hithpaal, אָבִירָה No. 1.
- אָבִירָה 1 fut. Hiphil, with suff. אָבִירָה for אָבִירָה, an uncontracted form from אָבִירָה Hiphil, *to praise*, Psalm 28:7; compare אָבִירָה, § 52, note 7.
- אָבִירָה 1 fut. apoc. from אָבִירָה *to be*, for אָבִירָה.
- אָבִירָה 1 fut. with הָ parag. for אָבִירָה from אָבִירָה *to groan*, *to mourn*, Ps. 77:4, § 74, note 4.
- אָבִירָה Jerem. 4:19 כָּתִיב; where the קִי, with many copies, has אָבִירָה; some copies have אָבִירָה *I am in pain*; a signification which is required by the context. Those who read אָבִירָה render, with a signification taken from חוּל, *I make (my bowels) to be in pain*. From אָבִירָה and אָבִירָה apparently has arisen the כָּתִיב אָבִירָה, which is scarcely Hebrew.
- אָבִירָה Hos. 11:4; 1 fut. Hiphil, for אָבִירָה, אָבִירָה from אָבִירָה, § 67, note 1.
- אָבִירָה 1 fut. Hiphil, with הָ parag. in the Chald. manner, for אָבִירָה, אָבִירָה, from the root אָבִירָה § 67, note 1.
- אָבִירָה 1 fut. Hiphil, for אָבִירָה from the root אָבִירָה, § 67, note 1, Lehrs. 378.
- אָבִירָה Chald. Ezr. 5:15, imp. Peal, from the root אָבִירָה a Syriacism אָבִירָה; followed by Makk. אָבִירָה.

אנר

- אָנִר in pause, for אָנִר 1 fut. Kal apoc., for אָנִר, אָנִר from the root אָנִר, Job 23:9.
- אָנִרָה 1 fut. Piel, with suff. for אָנִרָה from the root אָנִרָה Gen. 31:39.
- אָנִרָה f., plur. *sisters*; see the sing. אָנִרָה p. xxix.
- אָנִרָה 1 fut. Hiphil, from אָנִרָה *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָנִרָה *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָנִרָה Nu. 30:3, *to violate (faith)*, differs from אָנִרָה *to begin*, Jud. 10:18; 13:5; Lehrs. 370, 371.
- אָנִרָה 3 pret. plur. Piel, for אָנִרָה from the root אָנִרָה Jud. 5:28; compare אָנִרָה and Lehrs. 170.
- אָנִרָה imp. Aphel Chald., from the root אָנִרָה *to descend*.
- אָנִרָה 1 fut. Hiphil, from אָנִרָה, with הָ parag., Jer. 17:18.
- אָנִרָה 1 fut. Hiphil, apoc. for אָנִרָה from the root אָנִרָה Hos. 11:4; Job. 23:11; compare אָנִרָה imp. אָנִרָה.
- אָנִרָה *where (art) thou?* from אָנִרָה and suff. אָנִרָה.
- אָנִרָה Ps. 19:14; i. q. אָנִרָה, which is the reading of many copies, 1 fut. (A) Kal, from the root אָנִרָה *to be upright*, Lehrs. 52, 366.
- אָנִרָה 1 fut. Kal, from אָנִרָה, § 66, note 3, Lehrs. 370, 371.
- אָנִרָה 1 fut. apoc. Piel, from the root אָנִרָה Eze. 43:8.
- אָנִרָה Ex. 33:3; for אָנִרָה id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἡ ἀναλώσω σι*. Vulg. *disperdam te*. Lehrs. 164, 433.
- אָנִרָה for אָנִרָה 1 fut. Niphal, from אָנִרָה Micah 6:6.
- אָנִרָה for אָנִרָה 1 fut. Kal, with suff. from אָנִרָה with Dag. forte euphon. Hos. 3:2; Lehrs. 87.
- אָנִרָה Hos. 4:6; 1 fut. Kal (from אָנִרָה), with הָ parag. and suff. אָנִרָה; perhaps it would be more correctly pronounced אָנִרָה. אָנִרָה parag. seems on the addition of the suffix to have become אָנִרָה, just as elsewhere it is changed into אָנִרָה; see אָנִרָה. The Arabs also in a fut. antithetic before suffixes retain the letter א. אָנִרָה.
- אָנִרָה pl. from אָנִרָה *a handmaid*, which see.
- אָנִרָה Chald. for אָנִרָה *its fruit*, with Dag. resolved, from the noun אָנִרָה.
- אָנִרָה see אָנִרָה.

אָסערס a Syriac form for אָסערס 1 fut. Piel, from אָסר § 23, 2, note 2, Lehrs. 152.

אָספּ 1 Sam. 15:6; 1 fut. Kal, from אָספּ; but in 2 Kl. 22:20 the same form is part. Kal.

אָספּ 1 fut. Kal, from the root אָסר § 70, Lehrs. 390.

אָספּ 1 fut. Hiphil, from אָספּ with suff. אָספּ.

אָספּ imp. Kal, for אָספּ *bake ye*, Ex. 16:23; from the root אָספּ, a Syriac form, § 23, 2, note 2.

אָספּ, with 1 conversive אָספּ 1 fut. Niphal apoc. for אָספּ from the root אָספּ.

אָספּ 1 fut. Hiphil, from אָספּ § 70.

אָספּ 1 fut. Kal, from אָספּ *ibid.*

אָספּ 1 fut. Kal, from אָספּ *ibid.*

אָספּ 1 fut. Kal, from אָספּ.

אָספּ Isaiah 56:12; in some copies, i. q. אָספּ 1 fut. Kal, from the root אָספּ; see the following form.

אָספּ 1 Samuel 28:15, for אָספּ with אָספּ (for אָספּ) parag., Lehrs. 286.

אָספּ Num. 22:6, imp. Kal, from the root אָספּ.

אָספּ 1 fut. Hithpael, for אָספּ from the root אָספּ.

אָספּ transposed, for אָספּ 1 fut. Piel, from אָספּ. Others take אָספּ to be for אָספּ; but because of the third rad. אָספּ, I prefer regarding it to be transposed.

אָספּ inf. absol. Hiphil, from אָספּ.

אָספּ Eze. 3:15; in אָספּ *and I beheld*, from the root אָספּ.

אָספּ Chald. 3 pret. plur. Kal, for אָספּ; see אָספּ.

אָספּ 1 fut. Hithpael, from the root אָספּ.

אָספּ imp. Kal, from the root אָספּ *to come*, for אָספּ by a Syriacism, § 23, 2, note 2, Lehrs. 152.

אָספּ 1 plur. pret. for the common אָספּ *we came*, from אָספּ. It imitates the form of verbs אָספּ.

אָספּ 1 fut. Kal, from אָספּ *to tear away*, with Nun Epenthetic, and suffix.

ב

בָּהִינ 2 Ch. 1:4, for בָּהִינ from בָּהִינ (Hiphil of the root בָּהִינ) art. (for relat.) and בָּ; comp. בָּהִינ 2 Ch. 29:36.

בָּהִינ Eze. 26:15, for בָּהִינ inf. Niph. from בָּהִינ (Dag. forte implic.) for בָּהִינ Lehrs. 331.

בָּהִינ Lev. 26:43, for בָּהִינ inf. Hophal, from בָּהִינ *to lay waste*.

בָּהִינ inf. Poel, from בָּהִינ, which see. Others take it as inf. Kal, for בָּהִינ (compare בָּהִינ); but in such forms Cholem is always defective.

בָּהִינ Zech. 4:10; i. q. בָּהִינ from בָּהִינ.

בָּהִינ Psalm 45:10, contr. from בָּהִינ, with Dag. i. euphon. (Lehrs. 86) for בָּהִינ, *amongst thy beloved ones*, from adj. בָּהִינ, fem. בָּהִינ.

בָּהִינ plur. constr. from בָּהִינ or rather בָּהִינ; see בָּהִינ p. cxxv, B.

בָּהִינ *we came*, from בָּהִינ. 1 Sam. 25:8.

בָּהִינ thy building, for בָּהִינ Ezek. 16:31, an incorrect form, which seems to have sprung from the termination בָּהִינ, having been taken for plural fem., although this is not really the case here, Lehrs. 463.

בָּהִינ for בָּהִינ, see בָּהִינ.

בָּהִינ Ecc. 3:18, inf. Kal from בָּהִינ, with suff. אָספּ.

בָּהִינ see under אָספּ.

ג

גָּלל imp. גָּלל *to roll*, Psal. 119:22 (compare Josh. 5:9); but verse 18, the same form is for גָּלל imp. Piel, from גָּלל.

גָּלל inf. const. Kal, from גָּלל *to touch*.

גָּלל imp. from גָּלל; but Josh. 3:9 in plur. is found גָּלל (*goats*).

גָּלל inf. Kal, from גָּלל *to approach*.

ד

דָּלל from the root דָּלל, see page cc, B.

דָּלל imp. for דָּלל.

דָּלל Prov. 24:14, the same with הָ parag. Hence, דָּלל "such (as is honey) know thou wisdom in thy soul." LXX. *ἀλσθησῶν*. Lehrs. 286.

ה

הָהִינ regular form, Isaiah 19:6, for הָהִינ, see הָהִינ Hiphil.

הָהִינ imp. from הָהִינ.

הָהִינ an incorrect form, Isa. 80:5, where the context requires הָהִינ, which is the reading of 12 MSS. I suspect however that the reading was originally הָהִינ (compare הָהִינ for הָהִינ); whence הָהִינ (from the root הָהִינ), which afterwards was, as it were, amended by the grammarians, who supplied the vowels of the form הָהִינ.

הָהִינ Hosea 4:18. If the reading be genuine, it may be for הָהִינ *they give* (compare הָהִינ for הָהִינ, and הָהִינ *they love, they give*, for, they love to give. Comp. 1 Sa. 2:3. So Jerome, *dilexerunt afferre*. But the sentence is weak. Perhaps the author wrote הָהִינ Conj. Ketaltal (his princes love disgrace), which afterwards written separately is הָהִינ (like הָהִינ Isa. 2:3; הָהִינ and others); whence may have arisen הָהִינ הָהִינ inf. Niphal, from הָהִינ.

הָהִינ inf. Hiphil, from הָהִינ.

הָהִינ inf. Poel, from the root הָהִינ.

הָהִינ 3 f. pret. Hophal, from הָהִינ, in the *Am.* manner.

הָהִינ Hithpael, from the root הָהִינ *to be fat*.

הָהִינ inf. Aphel, Ch. from the root הָהִינ, *to perish*.

הָהִינ Ch. Hophal, from the root הָהִינ.

הָהִינ Hiphil, from the root הָהִינ.

הָהִינ inf. Hophal, from הָהִינ, for הָהִינ.

הָהִינ Ps. 78:68, see הָהִינ Psal.

השבותים *Zec. 10:6*, Hiphil, from *לשב*, which is also the reading of some copies. This form imitates the analogy of verbs *עו*, and it seems as if the poet [inspired writer] or copyist had before him the similar word *השבותים*. *Lehrg. 464.*

החל from the root *חל*, which see.

הורה inf. Aphel, Ch. from *יד* *Dan. 5:20.*

הנפנפן pret. Ithpael, Ch. from *נפן*, which see.

הנל pret. Hiphil, from *לל*, with a Rabb. flexion.

הנפנפן for *הנפנפן* imp. Hithpael, from *נפן*.

הנפנפן *Eze. 6:8*, inf. Niphal, from *נפן*, for *הנפנפן*, with a plural suffix ungrammatically put; see *בנותיה*.

הנפנפן found three times, *Jud. 9:9, 11, 13* (should I cease from?), incorrectly, as it appears, for *הנפנפן* (in Kal) or *הנפנפן* (by omission of *ה* interrogative), which is the reading of some copies (see J. D. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb. A similar example apparently is *הנפנפן* (wastes, deserts), *Eze. 36:35, 38*; where we should expect *הנפנפן*, and Segol before (*ו*) in *הנפנפן*, *לחודשים* (months, by months); as to which, see Ewald's smaller *Gramm. § 127, 2*; and a learned writer in *Lit. Zeit. Jen. 1830*; but neither of them satisfies me in explaining the vowel *o* in *הנפנפן*.

הנפנפן for *הנפנפן* 3 f. pret. Hiphil, *she hid*, *Josh. 6:17*, with *ח* parag., *Lehrg. 266.*

הנפנפן and *הנפנפן* pret. and inf. Hiphil, from *נפן* *Jer. 32:35.*

הנפנפן inf. Niphal, from *נל* to be profaned, *Eze. 20:9.*

הנפנפן imp. Hiphil, apoc. from *נפן* for *הנפנפן*, *Psalms 17:6; 119:36.*

הנפנפן *Pro. 7:21*; 3 fem. pret. Hiphil, from *נפן*, with suff. 3 pers.

הנפנפן Hothpaal, from *נפן*.

הנפנפן Chald. pret. Aphel from *נפן*.

הנפנפן Chald. pret. Aphel, from *נפן* *Dan. 5:3.* Pass. is *הנפנפן*.

הנפנפן imp. Hiphil apoc. from *נפן* to strike.

הנפנפן *Eze. 21:33*, inf. Hiphil, for *הנפנפן*. Another is Hiphil, from *נל* *Jer. 6:11.*

הנפנפן pret. Hiphil, from *נפן*, with suff. *ה*.

הנפנפן pret. Hiphil, from *נפן*, with suff. *ם* them.

הנפנפן 1 plur. pret. Hiphil, from the root *נפן*.

הנפנפן pret. Hiphil, from *נפן*, with suff. *ני*.

הנפנפן 3 fem. pret. Hiphil, from *נפן*, of an Aram. form, for *הנפנפן*.

הנפנפן *Job 29:3*; see *הלל* Hiphil.

הנפנפן i. q. *הנפנפן* see *הנפנפן*.

הנפנפן see *הנפנפן* or *הנפנפן*.

הנפנפן for *הנפנפן* *Job 24:24*, Hophal, from *נפן*, § 66, 8, *Lehrg. 371.*

הנפנפן inf. Niphal, from *נפן*, for *הנפנפן*.

הנפנפן by a Chaldaism, for *הנפנפן*, Hiphil, from *נפן*, *Josh. 14:8*, *Lehrg. 433.*

הנפנפן *Job 17:2*, inf. Hiphil, from *נפן*, with Dag. forte euphon.

הנפנפן imp. Hiphil (of the form B), from the root *נפן*.

הנפנפן pret. Hiphil (of the form B), from the root *נפן*.

הנפנפן Hophal, see *ibid.*

הנפנפן pret. Aphel, Chald. from the root *נל* to enter, which see.

הנפנפן inf. Hiphil, by a Chaldaism for *הנפנפן*, from *נפן*, *Isaiah 30:28.*

הנפנפן Hiphil, from *נפן*, Chald. form.

הנפנפן imp. apoc. for *הנפנפן*, Hiphil, from *נל* to go up.

הנפנפן for *הנפנפן* Hiphil, for *נל*, § 57, note 4 [§ 62, note 4], *Lehrg. 170.*

הנפנפן for *הנפנפן* Hophal, from *נל* *ibid.*

הנפנפן *Lev. 26:15*, for *הנפנפן* inf. Hiphil, from *נפן*.

הנפנפן Hithpael, denom. from *נפן*, which see.

הנפנפן inf. Hiphil, for *נל*. *Lehrg. 320.*

הנפנפן with Dagesh forte euphonic (*Lehrg. 88*), from the root *נפן*.

הנפנפן imp. apoc. Hiph. for *הנפנפן*, from *נפן* to be much, many.

הנפנפן inf. forms, from *נפן*.

הנפנפן imp. Niphal, from *נפן* to be high.

הנפנפן imp. Hiphil apoc. from *נפן* to hang down.

הנפנפן a Chaldee form for *הנפנפן*, 3 fem. pret. Hiphil, from *נפן*. *Lev. 26:34.*

הנפנפן imp. Hiphil in pause, for *הנפנפן*, from *נפן*. *Isa. 42:22.*

הנפנפן (hšham) Hophal, from *נפן*, which see. But whenever it occurs, some MSS. and editions have *הנפנפן* or *הנפנפן*, the latter according to the analogy of *הנפנפן* for *הנפנפן*.

הנפנפן *Ps. 39:14*, imp. apoc. Hiphil, from the root *נפן*, which see; but the same form, *Isa. 6:10*, is imp. Hiphil, see *הנפנפן* to besmear.

הנפנפן Hithpael, from the root *נפן*.

הנפנפן Hithpael, from the root *נפן*, which see.

הנפנפן inf. Aphel, with suff. Ch. from *נפן* to return.

הנפנפן Hithpael, from *נפן* to confess, to celebrate.

הנפנפן imp. Hithpael apoc. from *נפן* to be sick.

הנפנפן imp. Hiph. from *נפן* to come, for *הנפנפן*.

הנפנפן *Isaiah 33:1*, for *הנפנפן* inf. Hiphil, from *נפן*, with suffix.

הנפנפן see *הנפנפן*.

הנפנפן inf. Hithpael, for *הנפנפן*, from *נפן*, in the manner of verbs *ל*.

י

הנפנפן for *הנפנפן* Pual, from *נפן* to commit fornication.

הנפנפן for *הנפנפן*, see *נפן* [see also *נפן*].

ח

הנפנפן *Jud. 5:7* (in many MSS. and editions), for *הנפנפן* *they cease*, with Dag. forte euphon. *Lehrg. 85*

הַחֲדָלְתִּי see above חֲדָלְתִּי.

חֲדָלְתִּי Prov. 8:29 (with the accent Tiphcha), for חָדַלְתִּי from the root חָדַל.

חָדַל and חָדַלְתִּי inf. Kal, from חָדַל to sin.

חָיָה Ex. 1:16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיָה, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יָדַח and יָדַחְתִּי 1 Sam. 2:9 (from יָדַחְתִּי for יָדַחְתִּי (from חָדַלְתִּי), Job 19:23; תַּעֲנֶנְנָה Ruth 1:13, for תַּעֲנֶנְנָה. No attention is to be paid to the opinion of those who refer חָיָה to a new root חָיָה (חָיָה) = חָיָה.

חָיָה constr. form with חָיָה 1 parag. from חָיָה animal, for חָיָה, § 88, 3 b, Lehrs. 548, 549.

חָיָה inf. Piel, with חָיָה to expect, for חָיָה.

חָיָה Ps. 77:11, inf. Piel, from חָיָה No. I.

חָיָה with Dag. euphon. for חָיָה plur. constr. from חָיָה.

ט

טָעַת inf. Kal, from טָעַע to plant.

י

יָאוּחַ fut. Niphal, from יָאוּחַ to assent; which see.

יָאֵל fut. Hiphil, apoc. from the root יָאֵל to swear.

יָאֵל fut. apoc. Kal, from יָאֵל to come, for יָאֵל, יָאֵל.

יָבֹא 1 Ki. 12:12, for יָבֹא, fut. Kal, from יָבֹא. Also found 2 Kings 3:24 in כָּחִיב, and there, if the reading be genuine, for the plur. יָבֹאוּ. But the יָבֹא has יָבֹא they smote.

יָבֹא fut. Kal from יָבֹא, a form peculiar to this verb, Lehrs. 408.

יָבֹא Nah. 1:4, fut. Piel from יָבֹא to be dry, § 68, note 6.

יָבֹא fut. Piel, for יָבֹא from יָבֹא No. I., see ibid.

יָבֹא fut. Hiphil, apoc. from the root יָבֹא.

יָבֹא fut. Niph. from the root יָבֹא.

יָבֹא fut. apoc. from the root יָבֹא to fly.

יָבֹא fut. Piel, from יָבֹא to cast, § 68, note 6.

יָבֹא and יָבֹא, יָבֹא your hand, Gen. 9:2.

יָבֹא fut. Niph. in pause, for יָבֹא (root יָבֹא), see the form יָבֹא.

יָבֹא pl. יָבֹאוּ by a Chaldaism, fut. Kal from the root יָבֹא. § 66, 5.

יָבֹא fut. Aphel, Ch. from the root יָבֹא.

יָבֹא fut. Hiphil, from יָבֹא by a Chaldaism for יָבֹא § 52, 7.

יָבֹא Eccl. 11:3, fut. apoc. from the root יָבֹא to be, for the common יָבֹא from יָבֹא.

יָבֹא fut. apoc. from the root יָבֹא to be.

יָבֹא Isaiah 52:5, Hiphil, from יָבֹא, for the common contracted יָבֹא.

יָבֹא fut. A Peal, Ch. from the root יָבֹא to go.

יָבֹא Is. 18:20, contr. for יָבֹא, fut. Piel, from the root יָבֹא.

יָבֹא see the root יָבֹא.

יָבֹא Ezek. 42:5, for יָבֹא fut. Hophal, from the root יָבֹא which see.

יָבֹא fut. apoc. Hiphil, from the root יָבֹא.

יָבֹא part. fem. for the common יָבֹא Gen. 16:11. Lehrs. 591.

יָבֹא Prov. 11:25 (otherwise יָבֹא), he shall be watered probably Hophal, from יָבֹא for יָבֹא, compare הוֹדַע Lev. 4:23, 28, for הוֹדַע.

יָבֹא Jer. 22:23 כָּחִיב, for יָבֹא sitting, with Yod parag. 1 and 2, with 1 convers. יָבֹא, יָבֹא fut. apoc. Kal, from יָבֹא.

יָבֹא fut. apoc. Hiphil, from יָבֹא.

יָבֹא fut. Kal from יָבֹא, from the root יָבֹא.

יָבֹא fut. apoc. Kal, from יָבֹא to rejoice.

יָבֹא fut. Hiphil, in the Chald. manner, from יָבֹא to sharpen, for יָבֹא, יָבֹא.

יָבֹא fut. apoc. Kal, from יָבֹא to live.

יָבֹא Hab. 2:17, for יָבֹא fut. Hiphil, from יָבֹא, with suff. 1 in pause, for 1. Lehrs. 145, 177

יָבֹא see יָבֹא.

יָבֹא in pause, for יָבֹא with Dag. forte euphon. Lehrs. 19.

יָבֹא pret. Piel, from יָבֹא. Lehrs. 170.

יָבֹא Ps. 51:7, for יָבֹא pret. Piel, from יָבֹא. Compare יָבֹא.

יָבֹא 3 fem. for the common יָבֹא, from the root יָבֹא. Gen. 30:38; § 47, note 3, Lehrs. 276.

יָבֹא fut. Kal apoc. from יָבֹא to encamp.

יָבֹא for יָבֹא fut. Kal, from יָבֹא Lehrs. 171, 306.

יָבֹא in pause, for יָבֹא, fut. Hophal, from the root יָבֹא; see the form יָבֹא.

יָבֹא fut. apoc. Kal, from יָבֹא to burn.

יָבֹא fut. Kal, from יָבֹא, and fut. Niphal, from יָבֹא.

יָבֹא fut. Hiph. apoc. from יָבֹא.

יָבֹא fut. apoc. Kal, from the root יָבֹא, for יָבֹא.

יָבֹא Ps. 138:6, for יָבֹא fut. Kal, from יָבֹא. Comp. as to them and the following forms, Lehrs. page 388, 389; Ewald's Gram. p. 396.

יָבֹא fut. Hiphil, from יָבֹא.

יָבֹא fut. Hiphil, from יָבֹא to lament.

יָבֹא fut. apoc. Kal, from יָבֹא to be fair.

יָבֹא fut. apoc. Hiphil, from יָבֹא to strike.

יָבֹא Ps. 50:23, will glorify me; fut. Piel, from יָבֹא with suff. and Nun epenthet.

יָבֹא he will fashion us, Job 31:15, for יָבֹא fut. Piel, from the root יָבֹא, with suff. 1 pl. Both Nuna coalesce into one doubled; 1 is shortened into 1.

יָבֹא fut. Peal, Ch. from יָבֹא to be able.

יָבֹא Ex. 15:5, fut. Piel, from the root יָבֹא. יָבֹא is written for יָבֹא, on account of the preceding vowel a.

יָבֹא and this is for יָבֹא fut. Hiphil, from יָבֹא to crush, § 66, 5.

יִכְתּוּ fut. Hophal, of a Chald. form, from כָּתַת, for יִכְתּוּ, § 66, 5.

יִלְיוּ fut. Hiphil, from לָלוּ in the Rabbinic form.

יִלְיוּ fut. Hiphil, from לָלוּ, which see.

יִמְחָה Gen. 7:23, fut. apoc. Kal, from—

יִמְחָה, but other good copies, both MSS. and printed (as that of V. D. Hought), read יִמְחָה fut. Niphal of the same verb.

יִמְלֵא fut. Piel, from מָלֵא to be full, for יִמְלֵא.

יִמְרָה fut. A, from מָרָה to be bitter, for יִמְרָה. § 66, note 3. Lehrs. 366.

יִמְדֹד for יִמְדֹד fut. Kal, from the root מָדָר Ps. 139:20.

יִמְאֵן fut. Hiphil, in the Syr. form for יִמְאֵן from מָאֵן. Lehrs. 411.

יִדַּע fut. Peal Ch. from יָדַע to know, for יִדַּע; Dagesh forte resolved into Nun. Compare מְדַע for מִדַּע.

יִי fut. Hiphil, from the root יָאָה, for יִי. Ps. 141:5.

יִיחָה fut. Hiphil, B. from the root יָחָה.

יִסֵּב fut. Kal, in the Ch. manner for יִסֵּב, from סָבַב.

יִסֵּב fut. Hiphil, from סָבַב, in the Ch. manner for יִסֵּב.

יִעֲד fut. Hiphil, from the root עָדָה.

יִעֲט, and (with Dagesh forte occult), יִעֲט 1 Sa. 25:14, and 14:32 קָרָה, fut. apoc. Kal, from the root עָטָה.

יִעֲלֶנָה 3 fut. fem. pl. for יִעֲלֶנָה. § 47, note 3. Lehrs. 276.

יִעֲרֹה Isaiah 15:5, for יִעֲרֹה they arouse (a clamour); the letter *r* being softened into a vowel (see Ewald's Crit. Gr. page 479), unless we should read יִעֲרֹה; whence יִעֲרֹה, defectively יִעֲרֹה.

יִעֲרָה fut. Hiphil, from the root עָרָה.

יִפְרָה fut. Hiphil apoc. from פָּרָה, for יִפְרָה.

יִפְתָּה fut. Hiphil apoc. from פָּתָה.

יִפְטָה fut. Ithpaal, Chald. from the root פָּטָה.

יִצְטָה see יִצְרָה Hithpaal.

יִצֵּק fut. Kal, from יָצַק to pour, which see.

יִצֵּר and יִצֵּר he shall form; fut. Kal, from יָצַר to form.

יִצֵּר fut. apoc. from יָצַר.

יִצֵּר fut. Kal, from יָצַר No. II.

יִצְתָּה fut. Kal, from יָצַת to kindle, in pause with Dagesh euphon.

יִלְכָּה fut. Kal, and יִלְכָּה fut. Hophal, from לָכַח, for יִלְכָּה, § 66, 5.

יִלְכָּה 1 Ki. 3:15, in some copies and editions for יִלְכָּה, from לָכַח.

יִשְׁדֹּד 1 Sa. 28:10, for יִשְׁדֹּד (with Dag. euphon.) fut. Kal from שָׁדָה, with suffix יָהּ.

יִשְׁקָה fut. apoc. Kal, from the root שָׁקָה.

יִשְׁקָה fut. apoc. Hiphil, of the same verb.

יִרָא fut. apoc. Kal, from רָאָה to see.

יִרָא for the common יִרָא imp. from יָרָה (to fear), Ps. 34:10, in the manner of verbs לָחַ, so inflected that *N* is otiose; compare יִרָא Eze. 47:8; Lehrs. 417.

יִרָא (they fear), for יִרָא; it differs from יִרָא (with short Chirek), they see.

יִרָב for יִרָב fut. Hiphil, from רָבַב to lay wait.

יִרְדֹּף Ps. 7:6, a form, which is perhaps compounded of two readings, namely, יִרְדֹּף (which is that now found in copies) and יִרְדֹּף (according to the analogy of תִּהְלֹךְ Ps. 73:9). Lehrs. 462.

יִרֹה for יִרֹה (to cast), 2 Ch. 26:15, with the addition of Aleph.

יִרֹן fut. Kal, from רָנַן, for יִרֹן as will exult. Lehrs. 360.

יִרֹץ fut. Kal, from רָצַץ, for יִרֹץ, but with an intrans. notion. Lehrs. 369.

יִרֹךְ fut. Niphal, from רָכַךְ.

יִרַע fut. Kal, from רָעָה, or (as I now prefer) from רָעָה No. 2,

to be evil; but יִרַע Job 20:26, is fut. apoc. from רָעָה to feed off; as herbager, etc.

יִשְׁדֹּד fut. Kal, from שָׁדָה to lay waste, for יִשְׁדֹּד. Lehrs. 369.

יִשְׁחָה fut. Niphal, from the root שָׁחָה.

יִשִּׁי for יִשִּׁי fut. Hiphil, from שָׁשָׂא to deceive.

יִשִּׁים fut. Hiphil, from the root שָׁסַם, in the Chaldee form.

יִשָּׁל fut. apoc. from שָׁלַח No. III, where see farther.

יִשָּׁם fut. Kal (in the Chaldee form), from the root שָׁסַם.

יִשָּׁם for יִשָּׁם fut. Hithpaal, from the same root.

יִשָּׁנו comp. of יָשָׁ (there is) and suff. 3 sing. masc.

יִשָּׁע fut. apoc. Kal, from שָׁעָה.

יִשָּׁרָה 1 Sam. 6:12, 3 fem. plur. Kal, from שָׁרָה, for יִשָּׁרָה, § 47, note 3.

יִשָּׁתָה fut. apoc. sing. Hithpaal, from יִשָּׁתָה, from the root שָׁחָה.

יִשָּׁתָה fut. Hithpaal, from שָׁחָה.

יִשָּׁתָה fut. Kal, from יָתָה to come, for יִשָּׁתָה and יָתָה.

יִתְנַחֵם fut. Hithpaal, from נָחַם.

יִתְנַחֵם fut. Ithpaal Ch. from יָנַח to nourish, Dan. 4:9.

יִתְנַחֵם fut. apoc. Hithpaal, from the root נָחַם.

יִתְנַחֵם pl. יִתְנַחֵם, in pause יִתְנַחֵם fut. Kal, from יָתָה but—

יִתְנַחֵם fut. Niphal, of the same verb.

יִתְנַחֵם fut. Ithpaal Ch. from יָתָה.

ב

בָּאָרָה Ps. 22:17, see under בָּאָרָה.

בָּיתָרָה for בָּיתָרָה with the vowels put in Aramaean manne. Ecc. 2:13. Lehrs. 151.

בָּלָהָם all they, from בָּלָה with a more rare form of suff. בָּלָהָם for בָּלָהָם.

בָּלָהָה id., but fem.

בָּלָהָה Isa. 33:1; see under the root בָּלָהָה.

בָּנֵעָה Isa. 23:8, her merchants; plur. with light suff., from בָּנֵעָה No. 3, inflected according to the form בָּנֵעָה.

ל

לָאָרָה inf. Hiphil, contr. from לָאָרָה, from the root לָאָרָה.

לָאָרָה for לָאָרָה inf. Niphal, from לָאָרָה.

לָהָה fut. Peal, Chald., from the root לָהָה to be, with Lamed prefixed, and rejecting the preformative, for לָהָה.

See לָהָה p. cccix, B.

נזנים, const. נזני fem. נזנות, part. Niphal, from נזן for נזים, etc.

נזל pret. Niphal, from נלד, for נולד with Dag. euphon. נזפר Eze. 23:48, prob. for נזפר Nithpael (in the Rabbinic form), Lehrs. 249.

נחל pret. Niphal, from חלל; also, pret. Piel, from נחל.

נחם pret. Niphal and Piel, from נחם.

נחמים part. Niphal pl. from נחם, for נחמים.

נחם 2 pret. Niphal, from נחם.

נחר pret. Niphal, from חרר to burn up.

נחרת pret. Niphal, from חרת to tear asunder.

נחם 1 fut. Kal, from נה, with suff. ם.

נחם 1 plur. fut. Kal, from נה, with suff. ם.

נחם 1 plur. fut. Hiphil, apoc. from נכה to strike.

נחת part. Niphal, f., from נח to rebuke.

נפפר Deut. 21:8, Nithpael, from נפר, Lehrs. 249.

נפר pret. Niphal, from נפר (a form taken from נפר).

נפרה pret. Niphal, from נפר, § 66, 5, and note 11, Lehrs. 372.

נפר Ps. 4:7, for נפר imp. from נפר, the orthography not being regarded.

נפר pret. Niphal, from the root נפר No. II.

נפלאה for נפלאה with ה parag., 2 Sam. 1:26, Lehrs. 266.

נפל Piel, from נפל.

נפצדק i plur. fut. Hithpael, from צדק for נפצדק.

נפצה for נפצה imp. Kal, with ה parag. from נצר, with dag. euphon., Ps. 141:3.

נפל pret. Niphal, from נפל.

נפל Eze. 39:26, and נפל (Aleph being added; compare Arab. نفل) Ps. 139:20, for נפל they bear.

נפל Ps. 32:1, for נפל part. pass. Kal, from נפל, inflected like verbs נפל so as to be similar in sound to נפל, which stands near it.

נפל 1 plur. fut. Hiphil, from נפל in the Chald. form.

נפל Nithpael, from נפל No. II., which see.

נפל dag. euphon.

נפל pret. Kal, from נפל to give.

ד

דכ 2 Kl. 8:21, for דכ, the last syllable being irregularly written fully.

דכ from דכ with suff.

דכ from דכ (which see) with suff.

ע

עז imp. Kal, from the root עז, to be strong.

עז with dag. forte euphon., from עז a cluster of עז.

עז she made, 3 fem. pret., from the root עז Lev. 25:21.

פ

פח inf. Kal, from the root פח to breathe.

פח for פח his work, from פח, Lehrs. 170, 571.

צ

צא imp., from צא to go out.

צא inf., of the same verb.

צדק Eze. 16:52, inf. Piel, fem., from צדק.

צדק an augmented form for צדק, from צדק, where see more.

צק imp., from צק to pour.

צק inf. of the same verb.

ק

קא pret. Kal, for קא, from קא, in the Arabic form, § 71, note 1, Lehrs. 401.

קא part. Peal, Chald. from קא.

קא Num. 22:11 (read kōbah), imp., from קא, with ה parag. Hence also—

קא (curses him!) with ך epenthet. and suff. ך.

קא imp., from קא to take.

קא Eze. 17:6, for קא to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare קא for קא.

קא Hos. 11:3, inf. masc., from the root קא, with suff., in taking, or holding them.

קא once קא 2 Kings 12:9, inf., from קא to take

ר

רא inf. fem., from רא Eze. 28:17.

רד inf., from רד to subdue; which see. But, Jud. 19:11, the same form is put for רד to go down, the first radical being rejected; compare רד, Lehrs. 139.

רד imp. (the latter once inf., Gen. 46:3), from רד to go down.

רד part. Kal, from רד with suff. ם.

רש and רש imp., from the root רש to possess.

רש inf. of the same verb.

ש

שא imp., from שא.

שא inf. and gerund., from שא.

שא also inf., from שא.

שם imp. and inf., from שם to place.

שא a full manner of writing for שא Eze. 26:1: Lehrs. 527.

ש

שׂאט part. from. שׂאט No. 11., to reject.

שְׁכַנִּי (Mitrā) Ps. 23:6, commonly, *my dwelling*, for שְׁכַנִּי inf. with suff. from שָׁכַב. But it seems to have been rather regarded by the authors of the points as by aphæresis for שְׁכַנִּי. Compare שָׁכַב. שְׁכַנִּי.

שָׁנָה see under שָׁנָה.

שׁוּב inf. pleonast. from שָׁב Jer. 42:10. Compare שָׁב, שָׁב, שָׁב.

שָׁמַי pret. Poel, from שָׁמָה = שָׁמָה, which see.

שָׁמַי inf. pl. from שָׁמָה to lay waste, Eze. 36:3; Lehrs. 365.

שָׁנָה Dual, from שָׁנָה a year.

שָׁמַי pret. from שָׁמָה to place.

ת

תִּתְּנוּ Proverbs 1:22, fut. Kal for תִּתְּנוּ, the vowels being contracted in the Aramean manner, compare מִלֵּךְ, מִלֵּךְ.

תִּתְּנוּ Job 20:26; fut. Piel for תִּתְּנוּ from תִּתְּנוּ.

תִּתְּנוּ for תִּתְּנוּ, from תִּתְּנוּ. Compare תִּתְּנוּ.

תִּתְּנוּ Pro. 1:10; a Chald. form for תִּתְּנוּ, fut. Kal from תִּתְּנוּ to will.

תִּתְּנוּ 3 plur. fut. Fem. Kal, from בֹּא to come, Ps. 45:16. תִּתְּנוּ Deut. 33:16; for תִּתְּנוּ; parag. is apparently put twice, and in like manner—

תִּתְּנוּ Job 22:21, for תִּתְּנוּ and תִּתְּנוּ; תִּתְּנוּ 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תִּתְּנוּ would be from תִּתְּנוּ (but the sense demands תִּתְּנוּ), תִּתְּנוּ from תִּתְּנוּ and תִּתְּנוּ, תִּתְּנוּ or תִּתְּנוּ. Compare Lehrs. 464.

תִּתְּנוּ fut. apoc. from תִּתְּנוּ to weep.

תִּתְּנוּ for תִּתְּנוּ Eze. 16:50; the syllable תִּתְּנוּ being inserted in the manner of verbs לֵא and עָל, on account of the similar sound of the word תִּתְּנוּ.

תִּתְּנוּ fut. Hiphil, from תִּתְּנוּ.

תִּתְּנוּ 2 fut. Niphal apoc. from תִּתְּנוּ.

תִּתְּנוּ fut. Piel from תִּתְּנוּ, the third radical being preserved.

תִּתְּנוּ fut. Kal apoc. from תִּתְּנוּ to be.

תִּתְּנוּ Mic. 2:12. Lehrs. 405.

תִּתְּנוּ thy praise, redundant mater lectionis. See שְׁנֵי תִתְּנוּ.

תִּתְּנוּ see the root תִּתְּנוּ.

תִּתְּנוּ Ps. 16:5; partic. form of a rare kind, for תִּתְּנוּ *hold-*ing. Lehrs. 308.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to depart, Lehrs. 377.

תִּתְּנוּ 2 Sam. 22:40; i. q. תִּתְּנוּ (Ps. 18:40) fut. Piel, from תִּתְּנוּ to gird.

תִּתְּנוּ 2 fut. Kal from תִּתְּנוּ to hold.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to live.

תִּתְּנוּ fut. Niphal, from תִּתְּנוּ profane, to pollute, Lev. 21:9. תִּתְּנוּ (it will hasten) from the root תִּתְּנוּ, as to which analogy, see under the verb תִּתְּנוּ p. 621, Job 31:5.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ.

תִּתְּנוּ Exodus 25:31; in very many editions for תִּתְּנוּ (although irregular, and almost a corruption), Lehrs. 52, 331.

תִּתְּנוּ fut. Kal apoc., for תִּתְּנוּ, from the root תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Piel for תִּתְּנוּ from תִּתְּנוּ to cover.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ = לָאָה. See this root.

תִּתְּנוּ fut. Kal, shortened from תִּתְּנוּ, from לָאָה or לָאָה.

תִּתְּנוּ 2 masc. (the letter ' belongs to the root, fut. Hiphil, from תִּתְּנוּ to wipe away, Jer. 18:23.

תִּתְּנוּ fut. apoc. Hiphil, from תִּתְּנוּ to flow down.

תִּתְּנוּ Exod. 23:21; fut. Hiphil, Chaldee form for תִּתְּנוּ, from תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to speak.

תִּתְּנוּ imp. from תִּתְּנוּ to give

תִּתְּנוּ see תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to collect.

תִּתְּנוּ 2 plur. fut. Niphal, from תִּתְּנוּ, dagesh let out, see under תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ to cook, for תִּתְּנוּ.

תִּתְּנוּ Jer. 25:34; see the root תִּתְּנוּ.

תִּתְּנוּ Jerem. 19:3; fut. Kal, from תִּתְּנוּ, for the common תִּתְּנוּ.

תִּתְּנוּ 1 Sa. 14:27 כִּיב (not without an error), for תִּתְּנוּ. The copyist appears to have had in his mind the word תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to be many, much.

תִּתְּנוּ fut. Niphal, from תִּתְּנוּ to break, with the assumed form of a verb תִּתְּנוּ.

תִּתְּנוּ Jer. 9:17; for תִּתְּנוּ fut. Kal, from תִּתְּנוּ.

תִּתְּנוּ Deut. 32:18; see תִּתְּנוּ.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ to drink.

תִּתְּנוּ fut. apoc. sing. Hithpa., from תִּתְּנוּ to bow down.

תִּתְּנוּ Isa. 41:10; fut. apoc. Hithpa., from תִּתְּנוּ.

תִּתְּנוּ inf. from תִּתְּנוּ to give, contr. for תִּתְּנוּ. With suff. תִּתְּנוּ.

תִּתְּנוּ 2 Sam. 22:27; for תִּתְּנוּ fut. Hithpa., from תִּתְּנוּ Lehrs. p. 374.

תִּתְּנוּ by aphæresis for תִּתְּנוּ, which is the reading, Ps. 18:41. Compare תִּתְּנוּ for תִּתְּנוּ.

תִּתְּנוּ fut. Kal, from תִּתְּנוּ, which see.

תִּתְּנוּ 1 Ki. 17:14 (כִּיב); commonly taken for תִּתְּנוּ (to give) with 3 parag., like 6:19, where תִּתְּנוּ is really future. 1 Ki loc. cit. תִּתְּנוּ seems preferable.

תִּתְּנוּ fut. apoc. Kal, from תִּתְּנוּ.

תִּתְּנוּ 2 Sam. 22:27; i. q. תִּתְּנוּ, which is the reading, Ps. 18:27. Lehrs. 374.

תִּתְּנוּ Ex. 2:4; for תִּתְּנוּ Hithpa., from תִּתְּנוּ. Lehrs. 391.

ENGLISH INDEX.

AARON

Aaron, 17 *b*
 Abagtha, 3 *a*
 abandoned, 307 *b*, 529 *a*
 Abarim, 604 *b*
 abbreviate, 739 *a*
 Abdi, Abdiel, 600 *b*
 abdomen, 30 *a*, 296 *b*
 Abdon, 600 *a*
 Abed-nego, 600 *a*
 Abel, 214 *b*
 Abel-meholah, 7 *b*
 Abel-mizraim, 7 *b*
 Abel-shittim, 7 *b*
 Abex, 9 *a*
 abhor, 10 *b*, 525 *b*, 870 *a*
 abhorred, 206 *b*
 abhorring, 206 *b*, 854 *a*
 Abi, 5 *a*
 Abia, Abiah, Abijah, 5*b*
 Abi-albon, 5 *a*
 Abiassaph, 5 *a*
 Abiathar, 6 *b*
 Abida, Abidah, 5 *b*
 Abidan, 5 *b*
 abide, 372 *a*, 823 *a*, 858 *b*
 Abiel, 5 *a*
 Abiezer, Abiezrite, 6 *b*
 Abigail, 5 *b*
 Abihail, 5 *b*, 6 *a*
 Abihu, Abihud, 5 *b*
 Abijah, 5 *b*
 Abijam, 6 *a*
 ability, 21 *a*, 21 *b*, 275 *a*, 390 *a*
 Abimael, 6 *a*
 Abimelech, 6 *a*
 Abinadab, Abiner, 6 *a*
 Abinoam, 6 *a*
 Abiram, 6 *b*
 Abishag, Abishai, 6 *b*
 Abishalom, 6 *b*
 Abishua, Abishur, 6 *b*
 Abital, Abitub, 6 *a*
 abject, 246 *a*
 able, 348 *a*, 348 *a*, 385 *a*
 Abner, 6 *a*, 9 *a*
 abode, 116 *a*, 448 *a*, 496 *b*, 734 *b*
 abominable, 665 *b*
 to be, 249 *b*, 848 *b*
 to make, 870 *a*
 abominate, 534 *b*, 848 *b*, 870 *a*
 abomination, 206*b*, 534*b*, 543 *a*, 847 *b*, 849 *a*, 859 *b*
 abortion, 558 *a*
 to cause, 832 *a*

abound, 377 *a*, 698 *b*, 793 *b*, 812 *a*
 about, 98 *b*, 423 *b*, 488 *b*
 above, 494*a*, 636*b*, 630*a*, 683 *a*
 Abraham, 9 *b*
 abroad, 266 *b*
 abrogated, 607 *b*
 Absalom, 10 *a*
 absolve, 565 *a*, 702 *b*
 absorb, 174 *a*, 795 *b*
 abstain, 543 *a*, 837 *b*
 abundance, 210 *b*, 243 *a*, 295 *a*, 377 *b*, 377 *b*, 382 *a*, 383 *a*, 461 *a*, 475 *a*, 534 *a*, 593 *b*, 664 *b*, 683 *a*, 753 *b*, 761 *b*, 783 *b*, 846 *a*
 abundant, 381 *b*, 381 *b*, 609 *a*, 663 *b*
 drink, 761 *b*
 abundantly, 376 *b*, 377 *b*
 abyss, 3*b*, 4*a*, 705*b*, 857*a*
 acacia, 816 *b*
 accelerate, 268 *a*
 accept, 568 *b*
 acceptable, 293 *a*
 access, 518 *b*, 582 *b*
 Accho, 625 *b*
 accident, 742 *b*
 acclivity, 157 *a*, 494 *b*, 645 *b*, 649 *b*
 accomplish, 683 *a*, 710 *a*
 accomplished, 398 *b*
 according as, 196 *a*, 380*a*
 to, 47 *a*, 196 *a*, 379 *a*, 380 *a*, 424 *a*, 668 *b*
 account of, on, 681*a*, 824*a*
 accounted, 311 *a*
 accumulate, 593 *a*, 664 *a*
 accumulation, 173 *b*
 accurately, 347 *a*, 693 *a*
 accusation, 788 *b*
 letter of, 788 *b*
 accused, to be, 271 *b*
 accustom, to, 439 *b*
 accustomed, 54 *a*, 439 *b*, 587 *a*
 accustom oneself, to, 54*a*
 Achan, 626 *a*
 Achar, 626 *b*
 Achbon, 625 *b*
 Achish, 42 *b*
 Achmetha, 32 *a*
 Achor, 625 *b*
 Achsah, 626 *a*
 Achshaph, 44 *a*
 acknowledge, to, 551 *a*

acquaintance, 455 *b*, 472 *b*, 580 *b*
 to form, 587 *a*
 acquaintanceship, 455 *b*
 acquainted, 333 *b*
 with, 114 *a*, 551 *a*
 acquire, to, 107 *b*, 499 *a*, 543 *a*, 735 *a*, 769 *b*, 821 *b*, 867 *a*
 honour, 381 *b*
 knowledge, 333 *b*
 acquisition, 504 *a*, 735 *b*
 acquit, to, 702 *b*
 acrid, 505 *a*
 acrimony, 289 *b*
 act, 684 *b*
 to, 536 *a*
 as master, 640 *b*
 graciously, 145 *b*
 perversely, 611 *a*
 truly, 145 *b*
 vainly, 214 *b*
 violently, 352 *a*
 acting, gentle, 34 *b*
 action, 174 *b*, 497 *b*
 active, 60 *a*, 283 *a*
 to make, 283 *a*
 acute, 26 *a*
 Adadah, 609 *a*
 Adah, 607 *b*
 Adaiah, 608 *b*
 Adalia, 13 *a*
 Adam, 13 *b*
 Adamah, Adami, 14 *a*
 Adbeel, 12 *a*
 add, 354 *a*, 593 *a*
 Addan, 14 *b*
 Addar, 14 *b*
 added, to be, 593 *a*
 addition, 69 *a*, 173 *b*
 address kindly, 404 *a*
 Ader, 609 *b*
 adhere, 30*b*, 195*a*, 258*b*, 270 *a*, 313 *b*, 432 *b*, 864 *b*, 867 *a*
 firmly, 185 *b*, 715 *a*
 together, 439 *a*
 adhering, 185 *b*
 Adiel, 608 *b*
 Adin, Adina, 608 *b*
 Adithaim, 608 *b*
 adjacent to, 154 *b*
 adjure, 802 *b*
 adjust, 347 *a*
 Adlai, 608 *b*
 Admah, Admatha, 14 *a*
 admirable, 364 *b*, 674 *b*
 admission, 518 *b*

admit, 107 *a*, 741 *b*
 admonish, 240 *a*, 354 *b*
 admonished, 240 *a*, 240*a*
 admonition, 457 *a*, 491 *a*
 Adna, Adnah, 609 *a*
 adolescence, 554 *a*
 Adoni-bezek, 14 *b*
 Adoni-zedek, 14 *b*
 Adonijah, 14 *b*
 Adonikam, 14 *b*
 Adoniram, 14 *b*
 adopted daughter, 148 *a*
 Adoraim, 12 *b*
 adore, 142 *b*
 adorn, 217*b*, 358*a*, 538*b*, 664 *b*, 780 *b*
 oneself, 607 *b*, 644 *b*
 adorning, 217 *b*
 Adrammelech, 15 *b*
 Adriel, 609 *b*
 Adullam, 608 *b*
 adulterate, 454 *a*
 adulterers, 242 *b*
 adulteress, 242 *b*
 adulteries, 525 *a*
 adultery, to commit, 525*a*
 adversaries, 731 *a*
 adversary, 36 *b*, 368 *a*, 718 *a*, 719 *b*, 788 *a*, 851 *a*, 873 *a*
 adverse, to be, 701 *b*
 adverse circumstances, 21 *b*
 adversity, 312 *b*, 870 *b*
 adviser, 357 *a*
 Æthiopia, 389 *a*
 Æthiopian, 389 *a*
 afar, 765 *a*
 affair, 187*b*, 296*b*, 518*a*, 643 *b*, 799 *a*
 affairs, 18 *b*, 78 *b*
 affected, to be, 766 *a*
 affirm, 610 *b*
 afflict, 102*a*, 121*a*, 121*b*, 279 *b*, 328 *b*, 380 *b*, 416 *a*, 437 *a*, 626 *a*, 720 *a*, 858 *a*
 afflicted, 192 *a*, 198 *a*, 549 *a*, 642 *b*, 643 *a*
 affliction, 280 *b*, 496 *b*, 643 *a*, 718 *a*
 afraid, 184 *a*, 243 *a*, 303 *a*, 329 *b*, 364 *a*, 757 *a*
 to make, 195 *a*, 303 *a*
 after, 33 *a*, 101 *a*, 129 *a*, 149 *b*, 379 *a*
 after that, 25 *a*, 33 *a*

afterbirth, 838 *a*
 aftermowth, 442 *b*
 afterwards, 13 *a*, 33 *a*, 401 *b*, 466 *a*
 Agag, Agagite, 10 *a*
 again, 610*b*, 840*b*, 869*b*
 against, 46 *a*, 98 *a*, 638 *a*
 over, 550 *b*
 agate, 800 *a*
 age, 169 *a*, 194 *a*, 206 *b*, 608 *a*
 Agee, 10 *a*
 agile, 670 *b*
 agitate, 241 *b*, 465 *b*, 538 *a*, 540 *b*
 agitated, 182 *a*, 455 *b*, 538 *a*, 592 *b*, 685 *a*
 agitation, 241 *b*, 250 *a*
 agree together, to, 248 *a*
 agreeable, 286 *a*, 319 *b*, 554 *b*
 Agur, 10 *b*
 ah! 16 *a*, 28 *a*
 aha! 214 *a*
 Ahab, 28 *a*
 Aharah, Aharkel, 33 *b*
 Ahasai, 31 *a*
 Ahasbai, 32 *b*
 Ahasuerus, 34 *b*
 Ahava, 16 *b*
 Ahaz, 30 *b*
 Ahaziah, 31 *a*
 Ahban, 28 *a*
 Aher, 33 *a*
 Ahi, 31 *a*
 Ahiah, Ahiam, 31 *a*
 Ahian, Ahiezer, 31 *b*
 Ahihud, 31 *a*, 31 *b*
 Ahijah, 31 *a*
 Ahikam, Ahilud, 31 *b*
 Ahimaaz, 31 *b*
 Ahimelech, 31 *b*
 Ahimoth, 31 *b*
 Ahinadab, 31 *b*
 Ahinam, Ahinoam, 31 *b*
 Ahio, 31 *a*
 Ahira, Ahiram, 32 *a*
 Ahisamach, 31 *b*
 Ahishahar, Ahishar, 32*a*
 Ahithophel, 32 *a*
 Ahitub, 31 *b*
 Ahlab, Ahlai, 32 *a*
 Ahoah, 29 *b*
 Aholkh, Aholibah, 17 *a*
 Ahumai, 29 *f*
 Ahuzam, 31 *b*
 Ahuzzath, 31 *a*
 Ai, Hai, 621 *b*

- aid, 253 b, 374 b, 619 b,
860 b
to, 370 b, 356 a, 374 b,
590 b, 592 a, 616 a,
619 b
to ask for, 811 a
aim, to, 387 a
Ain, 623 b
air, 760 a
airy, 759 b, 759 b
Akan, 630 a
Akkul, 649 b
Alammelech, 53 a
alarm, 314 a, 466 b
alas! 16 a, 19 b, 28 a,
219 b
Alemeth, 634 b
alert, 59 b, 60 a, 267 b
alien, 242 a, 652 a
alienate, to, 551 a
alienated, 363 a, 566 a
alienation, 869 a
alive, 273 a
alkali, 575 a
all, 396 b, 397 a
at once, 345 a
Allon, 50 b
allot, 485 b
to, 487 b
allow, to, 573 a
alloy, 103 a
ally, 27 b, 30 a
Almighty, 806 b
Almodad, 53 a
Almon, 634 b
almond tree 433 a, 847 a
almost, 39 b, 493 a
Aloah, Aliah, 631 b
Aloan, 632 a
aloof, 17 a
alone, 102 b, 428 b,
779 b
already, 239 b, 383 a,
409 a, 662 a
also, 69 a, 173 b
altar, 449 a, 459 a, 461 a
alter, 282 b
altercate, 348 a
altercation, 738 b
although, 56 b
altogether, 29 a, 42 a,
69 a, 345 a, 397 a,
399 a, 400 a
Alush, 50 b
Amad, 640 a
Amak, 638 b
Amal, 639 a
Amalek, 639 a
Aman, 58 b
Amana, Abana, 59 b
Amariah, 62 a
Amasa, 641 a
Amasai, 641 a
Amashai, 641 a
Amashiah, 640 a
amatory, 191 b
amazed, 302 a, 858 a
amazement, 835 b
Amaziah, 60 a
ambassador, 599 b
ambush, 75 b, 445 b
Amen, 59 b
amerce, to, 644 b
amercement, 645 a
Ami, 58 a
amiable, 16 a
Amittai, 63 a
Ammah, 57 b
Ammiel, 638 b
Ammihud, 638 b
Ammishaddai, 639 a
Ammizabad, 638 b
Ammon, 638 b
Amnon, 59 b
Amon, 58 a
among, 47 b, 97 a, 129 a,
858 b
amongst, 114 b
Amorite, 62 a
Amos, 638 b
amount, 751 b
amoura, 16 a
Amoz, 58 a
ample, 15 b, 374 a, 716 a,
759 b, 811 a
amplitude, 15 a, 506 b
amputate, to, 738 b
Amram, 289 b, 641 a
Amraphel, 62 b
amulets, 437 b
Amzi, 60 a
Anab, 641 a
Anah, 643 a
Anaharath, 64 a
Ananiah, 643 b
Ananiam, 643 b
Anammelech, 643 b
Anan, 644 a
Anani, 644 a
Ananiah, 644 a
Anath, 645 a
Anathoth, 645 a
ancestor, 3 a
ancient, 663 a, 724 b
time, 723 b
and, 69 b. and yet, 235 a
Anem, 643 b
Aner, 644 b
angel, 49 a, 475 a
anger, 31 a, 69 b, 250 b,
285 b, 286 b, 409 b,
625 a, 647 a, 738 b,
756 a
angry, 251 a, 595 a
to be, 128 b, 178 b,
250 b, 303 b, 409 b,
496 b, 738 b, 756 a,
774 b
to become, 173 b,
646 b
countenance, an, 679 b
to show oneself, 65 b
very, to be, 250 b
anguish, 660 b
to be in, 65 b, 720 a
Aniam, 643 b
Anin, 644 b
animadversion, 137 b
animadvert, 137 a
animal, 274 b, 275 a,
297 a, 559 b
torn in pieces, 395 b
anklet, 626 a
announce, 836 b
glad tidings, to, 146 b
anoint, 515 a, 553 a,
581 a, 593 a
anointed, one, 553 a
anointed, 516 a
with fatness, to be,
210 b
anointing, 515 b
another, 32 b, 33 b, 34 a,
40 b, 84 a, 242 b
answer, 496 b, 876 a
to, 642 a
ant, 552 a
anterior, 724 b
antiquity, stream of
722 b
Antothijah, 645 a
Anub, 643 a
anus, 720 b
anvil, 685 a
anxious care, 184 a
any, 397 a
any one, 13 b, 40 b, 84 a
any thing, 188 a, 444 b,
452 a, 696 a
apart, 102 b
ape, 729 a
aperture, 101 a, 140 a
Apharsachites, 73 b
Apharsathchites, 73 b
Apharsites, 73 b
Aphel, 72 b
Aphukah, 73 b
Aphiah, 71 a
Aphaea, 685 b
apograph, 693 b
apostate, 809 a
Appaim, 70 a
appear, 347 b, 750 a
appearance, 202 b, 269 a,
506 a, 750 b, 759 a,
789 b, 866 b
to bear an, 470 a, 679 b
appetite, 5 b
apple, an, 871 a
apply oneself, 209 b
appoint, 60 a, 78 a,
247 b, 348 a, 355 a,
387 a, 486 a, 657 b,
705 a, 728 b, 819 b
appointed to be, 637 b
appointed place, 458 a
portion, 300 b
sign, 457 b
appointment, 457 a
apportioned, 283 b
approach, 446 a
to, 63 b, 446 a, 533 a,
590 a, 741 b
approaching, 742 a
approve, 111 b, 375 a
apron, 260 b
apt, 454 a, 454 b
to push, 531 b
aquatic animals, 850 b
bird, 829 b
Ara, 75 a
Arab, 75 a
Arabia, 651 b
Arabian, 652 b
Arad, 653 a
Arah, 78 a
Aram, 80 a
Aramaea, 80 a
Aramæans, 80 a
Aramites, 80 b
Aran, 80 b
Ararat, 82 a
Araunah, 77 b
Arba, 75 b
Arbathite, 652 b
Arbite, 75 a
arbiter, to be, 348 a
arch, to, 720 b
arched work, 10 b
archer, 321 a, 459 b,
748 b, 753 b
Archevites, 79 b
architect, 58 a
Archites, 79 b
Ard, 76 b
ardent, 615 a, 624 a
zeal, 735 a
Ardon, 76 b
ardour, 293 b, 735 a
arduous, to be, 674 a,
765 b
are, 83 a
area, 167 a
Arel, 75 a
Areola, 653 b
Argob, 76 a
argue, 347 b
arguing, 858 b
argument, 24 b
arid, to be, 306 b, 651 b,
708 b
arid, 780 b
places, 707 b
region, 707 b
Aridai, 79 a
Aridatha, 79 a
aridity, 708 b
Arieh, 79 a
Ariel, 79 a
Arioch, 79 a
Arisai, 79 a
arise, to, 615 a, 637 b,
727 b, 728 b
against, 727 b
arising of light, 136 b
ark, 77 b, 835 a
of the covenant, 871 a
Arkite, 656 b
arm, 15 b, 27 a, 209 a,
253 a, 299 a, 571 b,
586 b
armed, to be, 474 a
Armoni, 80 b
armoury, 571 b
arms, 230 b, 332 a,
399 b, 477 a, 571 b
army, 11 a, 253 b, 275 a,
465 a, 699 a
Arnan, 81 a
Arod, 77 a
Aroer, 654 a
aromatic herbs, 511 b
around, 488 b
to go, 683 b
around, to look, 812 b
arouse, 615 a
aroused, 363 a, 729 a
Arphaxad, 81 a
arrange, 571 b, 580 a,
609 b, 654 b, 785 a,
819 b
stones to, 779 a
arrangement, 863 b
arrayed for war, 283 a
with banners, 189 b
arrive at, 499 a
arrogance, 150 b, 151 a,
153 a, 159 b, 162 b
arrogant, 150 a, 158 a,
153 a
arrogantly, to act, 159 b
arrow, 269 b, 298 a,
298 b, 299 a, 490 a
arrow-snake, 736 b
arrows, 251 b, 753 b
Artaxerxes, 82 b
Artaxerxes, Longira-
nus, 82 b
artifice, 310 a
artificer, 59 b, 309 b
artificial texture, 514 a
work, 466 a
artist, 361 b
arts, 312 a, 442 a
Aruboth, 75 b
Arumah, 77 b
Arvad, 77 a
Arza, 81 b
as, 89 a, 98 a, 380 a,
401 a
as if, 378 b, 380 a, 424 b
as it were, 380 a
as like, 378 b
as often as, 196 a
as one man, 28 b
as, so, 378 a
as soon as, 379 b
as though, 380 a, 424 b
as to, 47 a, 423 a
as yet, 403 b, 607 b
Asa, 66 a
Asahel, 658 b
Asahiel, Asaiah, 679 a
Asaph, 67 b
Asareel, 82 b
Asarelah, 90 b
Ascalon, Askelon, Ash-
kelon, 88 a
ascend, 554 a, 590 a,
652 b
on high, 356 a
ascent, 494 b, 631 b
by steps, 632 b
Asenath, 66 b
ashamed, to be, 10 a,
297 a
to be made, 400 b
to make, 226 a
Ashan, 660 a
Ashbea, 83 b
Ashbel, 83 b
Ashchenaz, 86 a
Ashdod, 83 b
Asher, 88 a
Asherah, 91 a

- ashes, 72 *b*, 210 *b*, 673 *b*
to clear from, 210 *b*
Ashima, 85 *a*
Ashkenaz, 86 *a*
Ashnah, 87 *a*
Ashpenaz, 87 *b*
Ashtaroth-Karnaim,
661 *b*
Ashtoreth, 661 *a*
Ashur, 85 *a*
Ashvath, 660 *a*
Ariel, 659 *a*
ask, to, 139 *b*, 136 *a*,
798 *a*
for, to, 209 *b*
for a blessing, to, 142 *a*
asking, 113 *b*, 136 *b*
asleep, 869, *a*
to fall, 373 *b*
Asnah, 66 *b*
asp, 626 *b*, 697 *b*
Aspatha, 68 *a*
aspect, 269 *a*, 506 *a*
Ariel, 82 *b*
ass, 286 *b*, 616 *a*
wild, 653 *a*, 653 *b*,
687 *b*
young, 624 *a*
assail, 646 *a*, 873 *b*
assemble, 67 *a*, 251 *a*,
593 *a*, 726 *a*
selves, 251 *a*, 616 *a*
to, 67 *a*
assemblies, 68 *a*, 503 *a*
assembly, 431 *b*, 457 *b*,
460 *a*, 580 *b*, 607 *b*,
648 *b*, 726 *a*
Assenaphar, 66 *b*
assessment, 655 *a*
Asshur, 84 *b*
Asshurim, 85 *a*
Asshurites, 85 *a*
assign, 485 *b*
assimilate, 517 *a*
Assir, 66 *b*
assist, 270 *b*, 616 *a*
associate, 259 *a*
to, 54 *a*, 587 *a*
association, 259 *a*
Assyria, 84 *b*
Astarte, 91 *a*
Astartes, 661 *b*
astonish, 835 *a*
astonished, 203 *a*, 302 *a*,
835 *a*
astonishing, 866 *a*
astonishment, 518 *a*,
833 *b*, 835 *b*, 866 *a*
astray, to go, 569 *b*, 852 *a*,
870 *a*
to lead, 805 *a*
astrologer, 418 *a*
asylum, 492 *b*, 503 *a*,
504 *a*
at, 47 *b*, 97 *b*, 97 *a*, 98 *a*,
636 *b*, 638 *a*
at evening, 651 *a*
at hand, 662 *b*
at length, 73 *b*
at once, 261 *a*, 341 *b*, 345 *a*
at some time, 341 *b*
at that time, 25 *a*, 26 *a*,
341 *a*, 392 *a*
at the feet, 507 *a*
at the head of, 506 *b*
at the rate of, 668 *a*
at the same time, 635 *b*
at this time, 341 *a*, 662 *a*
at what time, 89 *a*
Atarah, 621 *b*
Atarah, 621 *b*
Athach, 663 *a*
Athaiah, 662 *b*
Athaliah, 663 *a*
Atharim, 96 *b*
Athlai, 663 *a*
atonements, 412 *a*
attack, to, 558 *a*, 607 *b*,
666 *b*, 686 *a*, 694 *b*,
709 *b*, 811 *b*
attacker, 225 *b*
Attai, 662 *b*
attain, 499 *a*
attempt, to, 552 *b*, 684 *b*,
827 *a*
attend, 113 *b*, 114 *a*,
746 *b*, 790 *a*, 836 *a*,
837 *b*
attention, 746 *b*
attentive, 746 *b*
to show oneself, 114 *a*
attire, 820 *b*
audience, 518 *b*
augur, to, 545 *a*
august, 364 *b*
aunt, 191 *b*
author, 2 *a*. —ity, 44 *a*
autumn, 307 *b*
autumn crocus, 258 *a*
autumn, to pass the,
307 *a*
Ava, 609 *b*
avaricious, 111 *a*
avenge bloodshed, to,
151 *a*
avert, 603 *a*, 808 *b*
Avim, Avvites, 611 *b*
Avith, 611 *b*
await, 727 *a*
awake, to, 363 *a*
aware, to be, 333 *b*
awl, 511 *a*
axe, 179 *b*, 395 *b*, 418 *a*,
448 *a*, 496 *b*, 742 *b*
hole of, 720 *a*
axles, 331 *a*, 596 *a*
Azal, 74 *b*
Azaliah, 74 *b*
Azaniah, 27 *a*
Azar, Azzur, 619 *b*
Azareel, 619 *b*
Azariah, 620 *a*
Azaz, 618 *b*
Azazel, 617 *a*
Azaziah, 618 *b*
Azbuk, 618 *a*
Azekah, 619 *b*
Azal, 74 *b*
Azgad, 618 *a*
Aziza, 619 *a*
Aznaveth, 619 *a*
Azmon, 648 *a*
Aznoth-tabor, 266 *b*
Azriel, 620 *a*
Azrikam, 620 *a*
Azubah, 618 *b*
Azzah, 618 *a*
Azzan, 619 *a*
B
Baal, 131 *a*, 132 *a*
Baal-Gad, 131 *b*
Baal-hamon, 131 *b*
Baal-hanan, 132 *a*
Baal-hazor, 131 *b*
Baal-hermon, 131 *b*
Baalah, 132 *a*
Baalah, 132 *b*
Baalis, 132 *b*
Baal-meon, 131 *b*
Baal-perazim, 131 *b*
Baal-ahalishah, 132 *a*
Baal-tamar, 132 *a*
Baal-zephon, 131 *b*
Baannah, 132 *b*
Baara, 133 *a*
Baasha, 133 *a*
babble, to, 103 *a*, 112 *a*
Babel, Babylon, 101 *b*
Babylonian, 101 *b*
back, 152 *a*, 161 *b*, 177 *b*,
368 *b*
back, to bring, 808 *a*
brought, 808 *a*
to lead, 542 *b*
back-bone, 647 *a*
backward, 29 *b*, 34 *a*
bad, 100 *a*, 772 *a*, 843 *b*
badness, 772 *b*
bag, 350 *a*, 395 *b*, 718 *a*
Bahurim, 112 *a*
Bakbakkar, 135 *b*
Bakbuk, 135 *b*
Bakbukiah, 135 *b*
bake, 70 *a*
bread, 260 *a*, 610 *a*
baked pastry, 260 *a*
baker, 70 *a*
baking-stone, 779 *a*
Balaam, 124 *a*
Baladan, 121 *a*
balance, 444 *b*, 677 *a*
balancing, 498 *b*
bald, 171 *b*, 509 *b*,
843 *b*
to make, 743 *a*, 793 *b*
baldness, 743 *a*, 844 *b*
in front, 154 *a*
ball, 194 *a*, 386 *a*, 714 *a*
of gold, 386 *b*
balsam, 146 *a*
Bamoth, 125 *b*
band, 10 *a*, 42 *b*, 448 *a*,
465 *a*, 518 *a*, 757 *a*
of men, 10 *a*, 258 *a*,
274 *b*
of soldiers, 158 *a*
of travellers, 78 *a*
bandage, 314 *a*, 870 *b*
a long, 77 *b*
removal of, 161 *a*
to wrap up with,
814 *b*
banded, 649 *b*
bands, 390 *b*, 747 *b*
tightly fastened, 308 *b*
Bani, 128 *a*
banks, 158 *a*
banner, 552 *b*
banquet, 317 *b*, 413 *b*,
436 *b*, 521 *a*
to, 853 *a*
bar, 141 *a*, 455 *b*, 488 *a*
Barachel, 143 *b*
Barak, 145 *a*
barbarously, to speak,
440 *a*
barber, 169 *b*
bare, 284 *a*, 843 *b*
to make, 310 *b*
barefoot, 346 *b*, 346 *b*
Bariah, 141 *a*
bark, to, 527 *a*, 815 *a*
to strip off, 685 *b*
barking, 466 *a*
Barkoe, 145 *a*
barley, 793 *a*
barn, 448 *a*, 461 *b*
barren, 650 *a*
barter, 866 *b*
Baruch, 139 *b*
Barzillai, 140 *b*
base, 14 *b*, 353 *b*, 403 *b*,
471 *a*, 848 *b*
basely, to act, 328 *b*
Baahan, 147 *a*
Baahemath, Baasmath,
146 *a*
basin, 11 *b*, 395 *a*, 430 *b*,
592 *b*
basis, 471 *a*
basket, 11 *b*, 191 *b*, 323 *a*,
399 *a*
a bread, 587 *b*, 714 *a*,
589 *b*
bastard, 242 *b*, 462 *a*,
480 *a*
bat, 620 *b*
Bath-rabbim, 748 *b*
Bath-sheba, 148 *b*
battle, 477 *a*, 560 *b*, 742 *a*
battlements, 839 *a*
Bavai, 107 *b*
Bazluth, 134 *a*
bdellium, 103 *b*
be, to, 218 *b*, 219 *b*,
221 *a*, 372 *b*, 501 *a*
after, 32 *b*
Bealiah, 132 *a*
Bealothe, 132 *a*
beam, 463 *a*, 486 *b*, 729 *b*
of a balance, 733 *b*
laid over, 848 *b*
to lay, 742 *b*
bean, 179 *a*, 669 *a*
bear, 184 *a*, 190 *b*
the constellation of
the, 625 *b*
to, 236 *b*, 327 *b*, 348 *b*,
386 *b*, 568 *a*, 578 *a*,
640 *a*, 641 *a*, 688 *b*,
away, to, 254 *a*
early fruit, to, 20 *a*
forth, to, 60 *b*
bear in the arms, to
58 *b*, 324 *a*
seed, to, 254 *b*
the blame, to, 271 *b*
beard, 793 *b*
bearded chin, 251 *b*
bearer, burden, 578 *a*
bearing, 512 *a*
bearing, of an axle,
420 *b*
beast, 274 *b*, 275 *a*, 130 *a*
of burden, 105 *a*
of the field, 105 *a*
wild, 105 *a*
beat, 157 *b*, 194 *b*, 209 *a*,
226 *b*, 384 *a*, 421 *b*,
592 *b*, 685 *a*, 780 *b*,
781 *a*, 872 *a*
abroad, 329 *a*
fine, 313 *a*
in pieces, 421 *b*, 816 *a*
off, 256 *b*
out, 256 *b*
small, 206 *a*
to powder, 192 *b*
with a club, 376 *b*
beaten small, 205 *b*,
206 *a*
beating, 842 *a*
beautiful, 96 *a*, 319 *a*,
319 *b*, 358 *a*, 358 *b*,
524 *b*, 664 *b*, 845 *a*,
846 *a*
beauty, 146 *a*, 219 *a*,
275 *b*, 286 *a*, 291 *a*,
320 *a*, 358 *b*, 359 *a*,
464 *b*, 555 *a*, 846 *a*
Bebai, 101 *b*
because, 89 *a*, 90 *a*,
196 *b*, 235 *a*, 356 *b*,
392 *b*, 403 *a*, 424 *b*,
440 *a*, 629 *b*, 681 *b*,
721 *a*, 862 *b*
not, 122 *a*, 124 *b*
of, 47 *a*, 129 *a*, 601 *a*
that, 25 *a*, 39 *b*, 89 *a*,
196 *b*, 681 *b*
Becher, 120 *b*
Bechorath, 120 *a*
become, to, 221 *b*
a wife of, 130 *b*
becoming, 524 *b*
dark, 277 *a*
strong, 270 *b*
to be, 326 *a*, 524 *b*,
538 *a*
bed, 297 *b*, 361 *a*, 447 *b*,
467 *a*, 476 *a*, 500 *a*,
517 *a*, 657 *a*
of a stream, 71 *a*
Bedad, 103 *a*
Bedan, 104 *a*
bedchamber, 720 *b*
Bedeiah, 103 *a*
bedimming, 277 *a*
Beeliadah, 183 *a*
Beer, 100 *a*
Beera, 100 *b*
Beerah 100 *b*
Beeri, 100 *b*
Beerah, 100 *b*

- Beer-sheba, 100 *b*
 Bechteraah, 133 *b*
 befall, 12 *a*, 742 *b*
 before, 97 *a*, 441 *a*, 456 *a*,
 530 *b*, 550 *b*, 690 *a*,
 680 *b*, 681 *a*, 681 *b*,
 682 *a*, 721 *a*, 723 *b*,
 866 *b*, 724 *a*
 to be, 550 *b*, 721 *a*
 from, 680 *a*
 to go, 326 *a*
 that, 325 *a*
 beg, 798 *b*
 begot, 139 *a*, 348 *b*
 offspring, 383 *b*
 begin, 281 *b*, 326 *a*, 690 *b*,
 696 *b*, 849 *b*
 beginning, 325 *a*, 353 *b*,
 724 *a*, 752 *a*, 850 *a*,
 860 *b*
 beguile, 769 *b*
 behind, 29 *b*, 32 *b*, 53 *a*,
 33 *a*, 129 *a*, 280 *a*
 to be, 186 *a*, 649 *a*
 to come from, 649 *a*
 behold, 48 *b*, 55 *b*, 77 *a*,
 214 *a*, 228 *b*, 229 *a*,
 229 *b*
 as, 214 *a*
 to, 268 *a*, 527 *b*, 678 *b*,
 749 *a*, 789 *b*, 797 *b*,
 812 *b*
 being, 371 *b*
 Bel, 120 *b*
 Bela, 124 *a*
 Belial, 122 *b*
 believe, 59 *a*
 bell, 500 *b*, 685 *a*
 bellow, 684 *a*
 bellows, 498 *a*
 belly, 20 *a*, 113 *a*, 161 *b*,
 167 *a*, 216 *b*, 292 *a*
 beloved, 112 *a*, 138 *a*,
 333 *a*
 female, 774 *a*
 one, 191 *a*, 772 *b*
 below, 81 *a*, 467 *a*, 862 *a*
 Belshazzar, 124 *a*
 belt, 9 *a*, 260 *b*, 463 *a*
 Belteshazzar, 122 *a*
 Ben, 127 *a*
 Ben-hadad, 127 *a*
 Ben-hael, 127 *b*
 Ben-hanan, 127 *b*
 Ben-oni, 127 *a*
 Ben-zoheth, 127 *a*
 Benaiah, 128 *a*, 128 *b*
 bend, to, 186, 19a, 296a,
 410 *a*, 411 *a*, 415 *b*,
 416 *b*, 432 *b*, 441 *a*,
 611 *a*, 616 *a*
 aside, to, 432 *b*
 back, 714 *b*
 a bow, 553 *b*
 one's self, to, 301 *a*
 Bene-barak, 127 *b*
 beneath, 467 *a*
 benediction, 144 *a*
 beneficence, 703 *b*
 benefit, 174 *b*, 856 *b*
 benefits, to confer, 319 *a*
 benefitted, to be, 356 *a*
 benevolence, 294 *a*
 benign, 554 *b*
 benignant, 291 *b*
 benignity, 294 *a*
 Beninu, 128 *b*
 Benjamin, 127 *b*, 128 *b*
 Benjaminites, 351 *b*
 bent, to be, 177 *b*
 upon, 864 *b*
 Beor, 129 *b*
 Berachah, 144 *a*
 Beraiah, 139 *a*
 bereave, to, 822 *a*
 bereaved, 376 *b*, 821 *b*
 bereavement, 821a, 822a
 Berechiah, 144 *b*
 Bered, 139 *b*
 Beri, 141 *a*
 Beriah, 141 *b*
 Berodach-Baladan, 139a
 Berothai, Berothah, 140a
 berry, 178 *b*
 Besai, 128 *b*
 beseech, to, 32 *a*
 besides, 46 *b*, 69 *a*, 102 *b*,
 124 *a*, 241 *b*, 266 *b*,
 344 *a*, 377 *b*, 610 *b*,
 682 *a*, 779 *b*
 that, 124 *b*
 besiege, to, 262 *b*, 720 *a*
 Besodeiah, 128 *b*
 besom, 466 *b*
 Besor, 146 *a*
 best, 446 *a*
 bestow, 590 *b*, 813 *b*
 a gift, 237 *a*
 labour upon, 642 *b*
 largely, to, 671 *a*
 bestowed, 572 *b*
 Betah, 112 *b*
 betake, 593 *a*
 Beten, 113 *a*
 Beth-anath, 118 *a*
 Beth-anoth, 118 *a*
 Beth-arabah, 118 *b*
 Beth-aram, 117 *b*
 Beth-arbel, 117 *a*
 Beth-Aven, 117 *a*
 Beth-azmaveth, 118 *a*
 Beth-baal-meon, 117 *a*
 Beth-barah, 117 *b*
 Beth-birei, 117 *b*
 Beth-car, 117 *b*
 Beth-dagon, 117 *b*
 Beth-diblathaim, 117 *b*
 Beth-el, 117 *a*
 Beth-emek, 118 *a*
 Beth-ezel, 117 *a*
 Beth-gader, 117 *b*
 Beth-gamul, 117 *b*
 Beth-hacceram, 118 *a*
 Beth-hanan, 117 *b*
 Beth-hoglah, 117 *b*
 Beth-horon, 117 *b*
 Beth-jeshimoth, 117 *b*
 Beth-lehem, 118 *a*
 Beth-maachah, 118 *a*
 Beth-marcaboth, 118 *a*
 Beth-nimrah, 118 *a*
 Beth-passez, 118 *b*
 Beth-peor, 118 *b*
 Beth-phelet, Beth-palet,
 118 *b*
 Beth-rehob, 118 *b*
 Beth-shean, 118 *b*
 Beth-shemesh, 118 *b*
 Beth-shittah, 118 *b*
 Beth-tappuah, 119 *a*
 Beth-zur, 118 *b*
 Bethlehem, 73 *b*
 Bethuel, 149 *a*
 Betonim, 113 *b*
 betray, 491 *a*, 530 *a*
 betrothed, 472 *b*
 betrothed, 82 *a*, 307 *b*,
 399 *a*
 between, 114 *b*, 115 *a*,
 129 *b*
 bewail, 119 *b*
 beware, 337 *b*
 beyond measure, 377 *a*
 Bezai, 133 *b*
 Bezaleel, 133 *b*
 Bezek, 110 *b*
 Bezer, 135 *a*
 Bichri, 120 *b*
 Bidkar, 104 *a*
 bier, 467 *a*, 517 *a*
 Bigtha, 102 *b*
 Bigthan, 102 *b*
 Bigvai, 102 *a*
 Bildad, 121 *a*
 bile, 512 *a*
 Bileam, 124 *a*
 Bilgah, 121 *a*
 Bilhah, 121 *b*
 Bilhan, 121 *b*
 Bilshan, 124 *b*
 Bimhal, 125 *b*
 bind, 10 *a*, 35 *a*, 42 *b*,
 52 *b*, 68 *a*, 82 *b*,
 168 *a*, 252 *a*, 257 *a*,
 258 *b*, 259 *b*, 269 *b*,
 382 *b*, 412 *a*, 641 *b*,
 647 *b*, 649 *b*, 706 *b*,
 712 *a*, 726 *b*, 747 *a*,
 769 *a*, 782 *b*, 841 *a*,
 back, 626 *a*
 by a pledge, to, 257 *a*
 by allegiance, to, 259b
 closely together, 640b
 fast, 259 *b*, 260a, 712b
 on, 68 *b*, 633 *b*
 sheaves together, 640b
 to oneself, 747 *b*
 together, 27 *a*, 52 *b*,
 123 *a*, 159 *a*, 258 *b*,
 383 *a*, 405 *a*, 641 *a*,
 719 *b*
 up, 719 *b*
 binding, 260 *b*
 on, 70 *a*
 together, 250 *a*
 up, 461 *b*
 Binea, 128 *b*
 Binnui, 128 *a*
 bird, 65 *b*, 614 *b*, 716 *a*,
 717 *b*
 of prey, 184 *a*, 197 *a*
 young, 162 *b*
 birdcatcher to be, 363 *a*
 birds, fattened, 139 *a*
 Biraha, 145 *b*
 birth, 456 *b*
 birthright, 119 *b*
 Birzavith, 140 *a*
 Bishlam, 147 *a*
 bit, 695 *b*, 696 *b*
 bite, to, 443 *b*, 570 *b*,
 745 *a*
 biters, 522 *a*
 Bithiah, 148 *b*
 bitter, 505 *a*, 510 *a*
 herbs, 512 *a*
 to be, 511 *b*
 to make, 413 *b*
 bitterly, 85 *b*
 biterness, 480 *b*, 509 *b*,
 512 *a*, 868 *b*
 bitumen, 289 *a*
 Bizjothjah, 110 *b*
 Biztha, 110 *b*
 black, 85 *a*, 265 *b*, 815 *b*
 to be, 265 *b*, 281 *a*,
 402 *a*, 815 *a*
 blacken, to, 390 *b*
 blackish, to be, 724 *b*
 blackness, 85 *a*, 814 *a*
 blame, 86 *b*
 free from, 565 *a*
 one who bears, 272 *a*
 blameless, 867 *a*
 bland, 283 *b*, 284 *a*
 blandishments, 285 *a*
 blast, to, 550 *a*, 806 *b*
 blaze, to, 10 *a*
 bleat, to, 684 *a*
 blemish, 444 *b*, 456 *b*
 bless, to, 142 *a*
 oneself, to, 143 *a*
 blessed, 139 *b*
 to be, 143 *a*
 blessing, 144 *a*
 blight, to, 707 *a*
 blind, 615 *a*
 blind, to, 591 *b*
 to be, 615 *a*
 blindness, 591 *b*, 616 *a*
 blocks, 171 *a*
 blood, 201 *b*
 to require, 151 *a*
 bloodshed, 201 *b*
 blossom, 689 *b*
 blot out, 370 *b*, 463 *a*
 blow, 498 *a*, 532 *a*, 684 *a*,
 to, 358 *b*, 556 *a*, 570 *a*,
 571 *a*, 664 *a*, 668 *a*,
 759 *b*
 a trumpet, 873 *b*
 out, 673 *a*
 blunt, to, 685 *b*
 blunted, 456 *a*, 726 *a*
 bluntness, 685 *b*
 blush, to, 109 *b*, 297 *a*
 to be made to, 328 *b*
 board, 152 *b*, 745 *b*,
 814 *b*
 boarding, 505 *a*
 boast, to, 217 *b*, 665 *a*,
 689 *b*, 801 *a*
 oneself, 61 *a*, 226 *b*,
 381 *b*
 boasting, 672 *a*
 Boaz, 129 *b*
 Bocheru, 120 *b*
 Bochim, 120 *a*
 body, 20 *a*, 162 *a*, 163 *a*,
 177 *b*, 180 *a*, 182 *a*,
 435 *b*, 648 *a*
 the whole, 146 *b*
 Bohan, 105 *b*
 boil, 9 *a*, 169 *a*, 191 *a*,
 240 *b*, 289 *a*, 357 *b*,
 389 *a*, 565 *a*, 672 *a*,
 767 *a*, 782 *a*, 783 *a*,
 814 *a*
 to be made to, 289 *a*
 over, 357 *b*
 water, 129 *b*
 boiled, food, 541 *b*
 something, 147 *a*
 boiling, 191 *b*, 243 *a*,
 342 *b*, 782 *b*
 (of waves) 289 *b*
 bold, 42 *b*, 663 *b*
 bolsters, 409 *a*
 bolt, 141 *a*, 488 *a*
 a door, to, 554 *b*
 bond, 26 *a*, 66 *b*, 491 *a*,
 545 *b*
 to bind *a*, 66 *b*
 bondage, 600 *b*
 bonds, 27 *a*, 457 *a*, 491 *a*,
 604 *b*
 bone, 180 *a*, 646 *a*
 bony, 180 *a*
 book, 199 *a*, 448 *a*, 594 *a*
 booth, 476 *a*, 585 *b*
 booty, 479 *b*, 518 *a*, 659 *b*
 border, 153 *b*, 252 *a*,
 414 *a*, 667 *b*, 793 *b*
 upon, to, 154 *b*
 borders, 488 *b*, 709 *a*
 bore, to, 526 *b*, 564 *a*,
 615 *b*, 665 *a*
 through, to, 304 *a*,
 388 *a*
 boring, 266 *b*
 born, 349 *b*
 born, to be, 139 *a*, 245 *a*,
 349 *a*
 a male, 245 *a*
 borne on swiftly, to be,
 190 *b*, 692 *b*
 borrow, 242 *a*, 432 *a*,
 570 *a*, 798 *b*
 borrowed, 243 *a*
 bosom, 256 *a*, 266 *b*,
 275 *b*, 298 *b*
 boss, of a shield, 152 *a*
 bottle, 18 *a*, 18 *b*, 135 *a*,
 290 *b*, 524 *a*, 539 *a*,
 674 *a*
 bough, 738 *a*, 200 *a*
 bought, 258 *a*
 bound, 35 *a*, 300 *b*, 747 *a*,
 to, 154 *b*, 670 *b*, 671 *b*,
 to be, 32 *b*, 794 *a*
 together, 720 *a*
 boundary, 13 *a*
 boautiful, 96 *a*
 bow, 747 *b*
 to, 410 *a*, 415 *b*, 576 *a*

- bow down, to, 291 a,
 805 a, 411 a, 722 a,
 813 b
 oneself down to, 161 a,
 416 b, 744 b
 bowed 177 b
 down, to be, 810 a
 814 a
 uowels, 408 a, 492 a,
 742 a, 766 a
 howl, 410 a, 154 b, 169 b,
 171 a, 462 b, 592 b,
 593 b, 736 b
 for libations, 488 a
 box, 855 a
 for ointment, 66 b
 boy, 126 a, 612 a, 555 b
 boyhood, 556 a
 boys and girls, 323 b
 Bozer, 108 b
 Bozkath, Boscath, 134 b
 Bozza, 135 a
 bracelet, 74 b, 712 b, 850 a
 braid, 604 b
 to, 383 a, 402 a, 794 a,
 branch, 148 b, 247 a,
 273 a, 410 a, 466 b,
 467 a, 564 a, 592 a,
 596 a, 644 a, 735 b
 738 a, 785 b, 802 a,
 with thick foliage,
 604 b
 branches 102 b, 200 a,
 687 b
 palm 591 b
 randomness, to, 614 b
 brandishing 775 b
 brass, 545 a
 made of, 542 b
 polished 313 a
 brave, 42 b, 127 b
 bray, 421 a, 537 a
 brazen, 542 b
 breach, 104 a, 691 b, 803 b
 breaches, to make, 104 a
 to repair, 104 a
 bread 301 b, 436 b
 corn, 436 b
 breadth, 697 a, 764 b
 break, 134 a, 160 a,
 216 a, 226 b, 315 b,
 421 b, 479 b, 558 b,
 870 a, 673 a, 685 b,
 690 a, 690 a, 691 b,
 692 a, 698 b, 711 a,
 698 a, 775 a, 778 b,
 779 b, 782 a, 803 a,
 815 b, 856 a, 865 a
 away, to, 695 a
 by scraping, to, 180 b,
 forth (as wind), 168 b
 forth, cause to, 136 a
 in, 232 a
 in pieces, 198 b, 199 a,
 206 a, 550 a, 655 b,
 669 b, 688 a, 692 b,
 694 b, 767 a, 775 a
 in upon, 157 b, 233 b
 into joy, 216 a
 break off, 689 a, 692 a,
 780 b
 break one's word, 281 b
 out, 168 b, 574 a,
 689 b, 796 b
 through, 136 a, 232 a
 through a wall, 315 b
 up, 226 b, 548 b,
 574 a
 up a camp, 663 b
 very small, 199 a
 with violence, 390 a
 breakage, 778 b
 breakers, 514 a
 breaking, 466 b, 473 a,
 690 a, 803 b
 in pieces, 498 b, 779 a
 breast, 190 a, 261 b,
 268 b, 492 a, 805 b
 a full, 243 a
 breastplate 861, b
 breath, 214 b, 558 b,
 571 a, 760 a
 to take, 558 b
 breathe, 65 a, 214 b,
 219 a, 251 a, 263 b,
 358 b, 668 a, 759 b
 after, 4 a, 15 b
 hard, to, 544 b, 556 a,
 799 a
 out one's life, to, 163 b
 breathing, 214 b, 358 b
 breeches, 472 a
 bribes, 831 a
 brick, 429 b
 brick-kiln, 475 b
 bricks, to make, 429 a
 bride, 399 a, 399 a
 bridegroom, 315 b
 bridge, 182 a
 bride, 377 b, 521 b,
 772 a
 briars, 585 b, 729 b
 bright, 23 a, 104 b
 to be, 16 b, 121 a,
 239 b, 288 b, 318 a,
 358 a, 359 a, 433 a,
 531 a, 541 a, 562 a,
 705 b, 715 a, 840 a,
 846 a
 to become, 23 a
 to make, 226 a
 brightness, 83 a, 240 a,
 243 a, 318 b, 358 b,
 531 a, 555 a, 846 b
 of fire, 24 a
 brilliant 226 a, 240 a
 bring, to, 94 b, 327 b,
 478 a, 536 b, 817 b
 away, 107 b
 down, 365 b
 forth, 236 b, 257 a,
 265 a, 327 b, 348 b,
 477 a, 675 b, 788 b
 forth herbage, to,
 210 a
 forth thousands, 54 a
 in, 107 a
 into fellowship, 259 a
 low, 405 a
 near, 741 b
 out, 558 b
 over, 162 b
 bring to an end, 360 a,
 670 a
 to light, 60 b
 to mind, 244 a
 together, 756 b
 up, 631 b, 754 a
 up in the rear, 67 a
 bringing about 552 b
 up, 2 a, 59 b
 brisk, 324 b
 bristling, 591 a
 broad, 764 b
 to be, 374 a, 811 a
 space, 509 a, 764 b
 broken, 198 b, 314 a
 to be, 574 b, 687 b
 (in spirit), 198 b
 to pieces, 193 b, 198 b
 brood, to, 766 a
 as a bird, 190 a
 vipers, 717 a
 brook, 71 a
 broom, 466 b
 broth, 511 a, 692 a
 brother, 27 b
 brother's wife, 327 b
 brotherhood, 29 b
 brought back, 809 a
 in, 107 b
 to nothing, 121 b
 up, 159 b
 bruise, 256 b
 to, 509 a
 bruised, 198 b, 508 b
 bruising, 198 b, 403 b
 brushwood, 228 b
 brutish, 132 b, 133 a
 bubble, to, 525 b, 585 a,
 782 a
 forth, 529 b
 up, 767 a
 bubbling fountain, 169 b
 up, 342 b
 buck, 863 b
 bucket, 200 a, 384 a
 buckthorn, 35 a
 bud forth, 689 b
 buffalo 751 a, 769 b
 buffoon, 440 b
 build, 82 a, 127 b, 660 b
 upon, 59 a
 building, 8 a, 128 a, 222 b,
 446 b
 manner of, 856 a
 Bukki, 135 b
 Bukkiah, 135 b
 bull, 137 a, 687 b
 wild, 854 b
 bullock, 605 a
 bulrushes, 29 a
 bulwark, 152 a, 500 a,
 648 a
 Bunah, 108 a
 bunch, of a camel, 189 a
 bundle, 10 a, 405 a,
 720 b, 734 b
 of grain, 53 a
 Bunni, 128 a
 burden, 36 b, 44 a, 495 b,
 512 a, 547 a, 578 a
 burdensome, 381 b, 578 a
 burdensome, to be, 881 a
 burial, 721 a
 burn, to, 10 a, 132 b,
 132 b, 133 a, 167 b,
 201 a, 251 a, 303 a,
 305 a, 308 b, 362 b,
 386 a, 431 b, 707 a,
 723 a, 795 b, 813 a
 incense, 663 b, 780 b
 burned, to be, 308 b,
 362 a, 471 a, 718 a
 burner, 596 a
 burning, 31 a, 133 a,
 287 b, 303 b, 362 b,
 386 a, 459 a, 512 b,
 718 a, 796 a
 burning fever, 201 a,
 304 a, 793 a, 782 a
 of lime, 513 b
 pile, 194 a
 place of, 872 b
 burnt offering, 612 a, 631 b
 part of the body, 386 a
 tile, 429 b
 burrower, 811 a
 burst forth, 168 b, 672 b,
 689 b
 burthen, 325 a
 bury, to, 722 a
 bush, 591 b, 789 a
 business, 187 b, 518 a,
 600 a, 601 a, 643 b
 but, 20 b, 53 a, 144 b,
 174 a, 235 a, 394 a,
 431 b
 but also, but even, 69 b
 but if, 17 b, 49 a
 but indeed, 8 a, 20 b
 but nay, 7 b
 butter, 847 a
 buttock, 368 b, 852 b
 buy, 238 b, 413 a, 454 b,
 465 b, 735 a
 back, 151 a
 Buz, 107 b
 Buzi, 107 b
 buzz, to, 237 a
 by, 47 b, 93 b, 97 a,
 129 a, 435 a, 630 a,
 636 b, 638 a
 by day, 342 b
 by the side of, 331 a
 byeway, 572 b
 byssus, 108 b, 852 a
 C
 cab, 720 b
 Cabbon, 382 b
 cable, 258 a
 Cabul, 382 b
 cage, 399 a, 580 b
 Cain, 731 a
 Cainan, 731 b
 cake, 45 b, 279 b, 387 b,
 396 a, 492 a, 565 a,
 605 a, 678 a, 716 a
 a round, 709 b
 a sweet, 442 b
 a thin, 780 b
 cakes, 185 a
 of figs, 565 a
 Calah, 399 b
 calamities, 437 a, 514 a
 calamity, 21 b, 36 b,
 219 b, 271 b, 280 b,
 394 b, 489 a, 614 a,
 673 a, 807 a, 859 b
 calamus, 735 a
 caldron, boiling, 11 a
 Caleb, 398 a
 Caleb-ephraiah, 398 a
 calf, 605 a
 calix, 154 b, 156 a, 721 b
 739 a, 836 a
 back to life, 274 a
 kindly, 404 a
 on to plead, 355 b
 to mind, 245 a
 together to, 726 a
 called, 743 b
 to be, 564 a
 calling together, 504 b
 callous, 134 a
 Calneh, 481 a
 Calno, 401 a
 calumniator, 567 a
 calumny, 184 b
 camel, 120 b, 175 a
 saddle, 412 b
 Camon, 734 a
 camp, 465 a
 departure of, 490 a
 can, 348 a
 Canaan, 405 a
 Canaanite, 405 b
 candelabrum, 486 b
 candle, 567 a
 candlestick, 444 b, 486 a,
 530 a
 cane, 11 a, 735 a
 Canneh, 404 a
 capacious, to be, 222 b
 Captor, 412 a
 capital, 421 a, 717 b
 captain, 753 b
 captivate, to, 441 b
 captive, 66 b, 801 b, 810 b
 to make, 68 a
 captivity, 801 b
 capture, 439 a, 501 b
 caravan, 78 a
 Carcas, 414 b
 carcase, 666 a
 Carchemish, Charcho-
 mish, 414 b
 care, 137 b, 303 a, 647 b,
 686 b
 care for, to, 210 a, 334 a,
 838 a
 Careah, 743 a
 careful, to be, 279 a
 carefully, 68 a
 careless, 799 a
 carelessness, 825 a
 carcas, to, 32 a
 careased, to be, 842 b
 Carmel, 415 b
 Carmi, 415 a
 carousal, 576 a
 carousing, 853 a

carp at, to, 307 a
 carpenter, 309 b
 carpet, 449 a
 carried, to be, 182 a,
 783 b
 carry 177 b, 236 b,
 324 a, 327 b, 360 a,
 366 a, 568 a, 578 a,
 640 a, 641 a
 away, to, 581 b
 carrying, 512 a
 away, 171 b
 Carshena, 416 b
 carve, 138 b, 300 b,
 684 a, 697 a
 carved, 305 a
 ceiling, 759 a, 765 b
 carved, to be, 272 a
 carving tool, 504 b
 Casiphia, 409 a
 Casulhim, 408 b
 cassia, 722 a, 738 a
 cast, 458 b
 cast, to, 320 b, 332 b,
 366 a, 557 a, 769 b,
 776 b, 826 b, 829 a,
 834 a, 837 a, 873 b
 away, to, 176 b, 192 a
 250 a
 before, 448 b
 down, 7 a, 121 a, 198 b,
 281 b, 368 a, 583 a,
 813 b, 845 b
 out, to, 324 b, 380 b,
 547 b, 553 a
 stones, to, 757 a
 up, to, 589 a
 cast, to be, 361 b
 down, to be, 365 b
 casting, 502 a
 forth, 322 a
 of metal, 489 b
 castle, 24 a, 42 b, 83 b,
 115 a, 125 a, 500 a,
 580 a
 castrated, 574 a
 cataract, 713 b
 catch, to, 438 b
 cattle, 105 a, 130 a,
 137 a, 325 b, 475 b,
 504 a, 713 b
 owner, 564 b
 caught, to be, 566 b
 caul, 472 a
 cauldron, 509 a
 cause, 18 b, 173 a, 188 a,
 197 b, 631 b
 cause, to, 94 b, 282 a,
 346 a
 cautious, 240 a, 653 b
 to be, 671 b
 cavalry, 768 b
 cave, 464 a, 492 b, 497 a
 cavern, 267 a, 444 b,
 564 b
 cavity, 101 a, 430 b
 cease, 71 b, 112 b, 202 b,
 261 b, 684 a, 804 a
 cedar, 77 b, 78 a, 84 b,
 855 a
 ceiling, 593 a, 848 b

celebrate, 142 b, 215 a,
 226 a, 332 b, 530 a,
 538 b, 762 a, 789 a,
 804 a, 868 b
 celebrated, to be, 159 b,
 725 b
 celebration, 245 b, 762 b,
 838 a
 celerity, 454 b
 cell, 391 b, 443 a, 461 b,
 570 b
 cement, 289 b, 477 b,
 871 b
 censor, 503 b
 certain, 53 b, 59 a, 387 b
 certainty, 42 a, 361 a
 certify, to, 170 b
 cessation, 71 b, 230 a,
 595 b, 668 a, 804 b
 chaff, 169 b, 458 b, 615 b,
 746 a, 856 a
 chain, 27 a, 251 b, 782 a,
 858 a
 Chalcol, Calcol, 400 a
 Chaldean, 418 a
 Chaldean, 407 a
 chamber, 262 b, 443 a,
 570 b, 854 a
 chameleon, 869 b
 charfois, 356 b
 chance, 666 a, 741 a
 chandelier, 530 a
 change, 280 b
 to, 230 a, 352 a, 459 a,
 577 a, 601 a, 839 b
 changed, to be, 282 b,
 576 b
 channel, 71 a, 326 b,
 514 a, 674 b, 714 a,
 870 b
 chaplet, 412 a
 charge, 686 b
 to, 686 a, 705 a
 charger, 11 b
 chariot, 510 a, 605 b,
 768 b
 charm, 259 b
 chase away, 140 b
 chastening, 793 b, 859 a
 chaste, to, 354 b, 439 a,
 593 b
 chastising, 198 a
 chatter, to, 605 b
 chatterer, 567 a
 Chebar, 383 a
 Chedorlaomer, 384 b
 cheek, 435 b, 780 a
 cheerful, 319 b
 to be, 121 a, 319 a
 to make, 146 b
 cheering, 446 b
 cheese, 154 b, 285 b
 Chelal, 400 b
 Chelluh, 399 a
 Chemosh, 401 b
 Chenaanah, 405 b
 Chenani, 404 b
 Chenaniah, 404 b
 Chephrah-haamonnai
 411 b
 Chephira, 410 b

Cheran, 415 b
 Cherethite, 417 b
 cherish, to, 766 a
 Cherith, 414 a
 Cherub, 413 b
 Chessalon, 408 b
 Chessed, 417 b
 Chesil, 408 a
 chest, 76 a, 77 b, 176 b,
 855 a
 Chesulloth, 408 b
 Chezi, 389 b
 chide, 384 b
 Chidon, 395 a
 chief, 13 a, 153 b, 357 a,
 752 b
 men, 694 a
 rulers, 480 b
 child, 349 b, 611 b
 with, 231 b
 childhood, 554 a
 childless, to be, 821 b
 children, 699 a
 strange, 242 b
 Chileab, 398 a
 Chilion, 400 a
 Chilmad, 400 b
 Chimham, 401 a
 chimney, 75 b
 chinks, 135 b
 Chinneroth, Cinneroth,
 Cinnereth, 406 b
 chirp, to, 166 a, 717 a
 Chisleu, 408 b
 Chislon, 408 b
 Chisloth-tabor, 408 b
 Chittim, 419 b
 choice, 17 b, 446 a
 choir, 858 a
 choose, 60 a
 to, 111 b, 139 b, 145 a,
 268 b, 438 b
 Chor-ashan, 389 a
 chosen, 112 a, 138 a,
 743 b
 Chozeba, 389 b
 chrysolite, 875 b
 Chub, 385 b
 Chun, 387 b
 cinders, 673 b
 cinnamon, 735 b
 cippus, 708 b
 circle, 169 a, 170 a, 194 a,
 263 b, 396 a, 577 b,
 676 b, 716 b
 to go in, 709 a
 circlet, 412 a
 circuit, 172 a, 286 b,
 414 a, 456 b, 577 a,
 676 b, 716 b, 856 b,
 873 a
 circumcise, 456 a
 circumcised, 135 b
 circumcision, 456 b
 circumference of, 152 a
 circumstance, 18 b, 175 a
 circumvent, to, 649 a
 cistern, 100 b, 109 a,
 152 b, 154 a, 413 b
 citadel, 42 b, 500 a
 cithara, 732 a, 748 b

Citizenses, 419 b
 citizen, 40 b
 city, 55 a, 624 b, 650 b,
 743 b, 745 b
 clad, 260 b
 clamor, 36 b, 65 b, 339 a,
 875 b
 clamorous bird, 36 b
 clandestine, 597 b
 clap, to, 401 a
 clasp, 271 a
 class, 498 b, 675 a
 claw, 324 b
 clay, 178 b, 289 b, 321 b,
 343 a, 645 b
 clayey, 319 a, 575 b,
 584 a
 clean, 722 b
 to be, 725 a
 cleanness, 138 b, 565 b
 cleanse, 145 b, 244 a,
 271 b, 318 b, 429 a,
 511 a, 519 a
 cleansing, 138 b, 142 a,
 519 a, 868 a
 clear, 138 a, 318 a, 565 b,
 707 a
 to, 679 a
 to be, 226 a, 238 b,
 347 b, 565 a, 718 b
 cleave, 104 a, 120 a, 135 b,
 136 a, 161 b, 185 a,
 313 b, 672 b, 674 b,
 675 b, 690 a, 711 b,
 718 b, 722 a, 796 b,
 841 b, 842 b
 cleft, 565 b, 592 a
 to be, 687 b, 692 b
 clemency, 643 a
 clinking, 711 b
 Cloaca, 466 a
 cloak, 15 b, 171 b, 413 a,
 467 b, 493 b, 697 a,
 758 a
 clod, 165 a, 178 b, 449 a,
 755 b
 close, to, 35 a, 397 b,
 579 b, 639 b
 close places, 488 b
 cloth, 102 a, 415 a, 471 a
 clothe, to, 356 a, 430 a
 clothing, 399 b, 428 b
 cloud, 598 a, 644 a,
 654 a, 731 a, 815 a
 cloven hoof, 690 a
 cluster, 85 b, 395 b, 641 b
 coagulate, 736 b
 coal, 672 a
 coat of mail, 794 b,
 850 a
 coffer, 840 b
 coffer, 76 a, 855 a
 cohabitation, without,
 37 a
 coin, 179 a
 coition, to have, 383 b
 coitus, 854 b
 cold, 146 a, 739 a, 742 b
 to be, 668 a, 745 b
 collapse, to, 744 b
 collar, 65 b, 644 b, 754 b

collect, to, 11 a, 28 a,
 67 a, 77 a, 152 b
 404 b, 442 a, 609 b
 639 b, 721 b, 819 b
 collection, 314 a
 colour, to, 757 a
 column, 37 b, 59 b, 85 a,
 95 b, 201 b, 500 a,
 552 b, 638 b, 852 b,
 863 a, 868 a
 come, 336 a
 come, to, 18 a, 94 b,
 133 b, 282 b, 466 b,
 607 b
 before, 723 b
 in, 106 a
 near, 741 b
 now, 439 a
 out, 361 a
 out of the egg, 136 a
 to, 499 a
 to an end, 71 b
 to pass, 221 b
 up, 590 a
 upon, 185 b
 comfort, 548 a
 to, 252 a, 538 a, 544 a
 comfortably, to live,
 220 a
 command, 61 a, 500 a
 to 14 b, 61 a, 357 a,
 705 a
 commander, 691 a, 738 a,
 794 a
 commandment, 499 a,
 687 a, 752 a
 commentary, 451 b
 commerce, 618 a
 commiserate, to, 538 a
 commission, to, 705 a
 commit, 547 b, 686 a
 common, 278 a
 people, 63 b
 commotion, 228 a, 433 b,
 756 a
 communion, 635 b, 638 a
 compact, 600 b
 compactness, 491 a, 601 a
 companies, 224 b
 companion, 40 b, 253 b,
 259 a, 510 b, 767 b,
 772 b
 company, 78 a, 238 a,
 720 b, 757 a
 compare, 202 a, 617 b,
 654 b, 809 b, 820 a
 compasses, 463 b
 compassion, 465 a
 to have, 266 a, 287 a
 compassionate, 766 a
 to, 293 a, 765 b
 compel, 65 a
 compensation, 866 b
 complaining, 865 a
 complaint, 859 a
 complete, 70 a, 311 a,
 400 a, 867 a
 to, 134 a, 175 b, 398 b,
 400 a, 633 b, 829 b,
 867 a
 completeness, 562 b

COMPLETION

(7)

CUT

- completion, 471 *b*, 864 *a*
 compose, 208 *b*
 compress, to, 706 *b*,
 719 *b*, 734 *b*
 computed, 311 *a*
 conceal, 241 *a*, 407 *a*,
 597 *a*, 633 *b*, 639 *b*,
 716 *b*
 conceive, 231 *b*, 254 *b*,
 346 *a*
 concern, 303 *a*
 concerning, 47 *a*, 98 *b*,
 423 *b*
 conclusion, 864 *a*
 concord, 825 *b*
 concubine, 195 *a*, 437 *a*,
 675 *a*
 condemn, 197 *a*, 271 *b*,
 844 *a*
 conduct oneself, to,
 609 *a*
 confederate, 27 *b*
 confess, 332 *b*, 530 *a*
 confession, 858 *a*
 confide in, 59 *a*
 to, 112 *a*
 confidence, 193 *a*, 294 *b*,
 408 *a*, 446 *b*, 508 *a*,
 563 *b*, 864 *a*
 confirm, 156 *a*, 269 *b*,
 280 *a*, 386 *b*, 610 *b*,
 728 *a*, 873 *b*
 confirmation, 59 *b*
 conflagration, 796 *a*
 confluence, 162 *b*
 confound, 123 *a*
 confounded, 104 *b*, 314 *a*
 to be, 203 *a*, 835 *a*
 confused, 109 *b*
 confusion, 101 *b*, 446 *a*
 confute, 347 *b*
 congeal, 157 *a*
 congelation, 736 *b*
 congregate, 721 *b*
 congregation, 68 *a*,
 503 *a*, 608 *a*, 726 *a*
 Coniah, 404 *b*
 conjugal cohabitation,
 613 *b*
 conjunction, 635 *b*, 638 *a*
 connect, 74 *a*, 259 *a*
 connection, 2 *b*, 315 *b*
 Cononiah, 404 *b*
 conquer, 562 *b*, 762 *b*
 consanguinity, 799 *b*
 consecrate, 305 *b*, 542 *a*,
 674 *b*
 consecrated, 503 *a*, 541 *b*
 to be, 725 *a*
 consecration, 542 *b*
 consent, to, 25 *a*
 consider, 114 *a*, 137 *a*
 consolation, 542 *b*, 544 *b*,
 869 *a*
 consort, 259 *b*
 conspicuous, 105 *b*
 conspiracy, 747 *b*, 769 *b*
 conspire, 747 *b*
 constancy, 95 *b*
 constant, 41 *b*
 to be, 397 *a*
- consternation, 466 *b*
 constitute, 166 *b*, 353 *a*,
 387 *a*, 486 *a*, 573 *b*,
 637 *b*, 705 *a*, 787 *b*,
 819 *b*
 constituted, 637 *b*, 728 *b*
 constructing, 8 *a*
 consult, 356 *a*, 477 *b*,
 614 *b*
 consume, 42 *a*, 121 *b*,
 123 *b*, 132 *b*, 589 *b*,
 795 *b*
 consumed, 488 *a*
 to be, 43 *b*, 398 *b*,
 417 *b*, 867 *b*
 consumption, 399 *a*,
 400 *a*, 815 *a*, 856 *a*
 contagion, 730 *a*
 contain, 386 *b*
 contaminate, 848 *b*
 condemn, 107 *b*, 110 *a*,
 445 *b*, 668 *b*
 contemplating, 130 *b*
 contemplate, 137 *a*, 268 *a*,
 551 *a*
 contemporaries, 169 *a*
 contempt, 107 *b*, 110 *b*,
 307 *b*, 732 *b*, 798 *a*
 to bring to, 733 *b*
 to put to, 293 *b*
 to treat with, 529 *a*
 contend, 193 *b*, 197 *b*,
 561 *b*, 759 *a*, 767 *a*,
 787 *b*, 844 *b*
 contender, 121 *a*
 contention, 450 *b*, 501 *b*,
 509 *b*, 560 *b*, 856 *b*,
 767 *b*, 869 *b*
 continent, 81 *b*
 continual, to be, 383 *a*
 continually, 649 *b*, 867 *a*
 continuance, 41b, 383 *a*,
 866 *b*
 long, 59 *a*
 continue, 434 *a*, 516 *b*,
 728 *a*
 contract, to, 67 *a*, 305 *b*,
 732 *b*, 736 *b*, 736 *b*
 contractions, 449 *a*
 contradicting, 858 *b*
 contradiction, 496 *b*
 controversy, 197 *b*
 contumacious, 505 *b*,
 507 *a*, 757 *a*
 contumacy, 507 *b*, 509 *b*
 contumely, 525 *a*
 contusion, 465 *b*
 convenient, 316 *a*
 conversation, 580 *b*
 conversion, 809 *a*
 convert, to, 230 *a*, 808 *a*
 convict, to, 347 *b*
 convocation, 504 *b*
 coo, to, 166 *a*
 cook, 317 *a*, 317 *b*
 to, 70 *a*, 147 *a*, 241 *a*,
 260 *a*
 cooked, to be, 70 *a*, 147 *a*
 cooked, something,
 240 *b*, 445 *b*
 cooked, things, 260 *a*
- cooking, 191 *b*, 678 *a*,
 871 *b*
 cooking pan, 463 *a*
 cooking places, 446 *b*
 cooking vessel, 191 *b*,
 395 *b*
 cooling, 505 *a*, 713 *b*
 copper, 545 *a*
 copy, 519 *a*, 693 *b*
 coral, 53 *a*, 682 *b*, 751 *b*
 cord, 257 *b*, 264 *b*, 377 *a*,
 447 *a*, 460 *a*, 470 *b*,
 726 *b*
 coriander seed, 157 *a*
 cormorant, 388 *a*
 corn, 43 *b*, 138 *b*, 190 *a*,
 408 *b*, 445 *a*, 600 *b*,
 803 *b*
 an ear of, 5 *a*, 802 *a*
 corn measure, 443 *b*
 corner, 241 *a*, 504 *b*,
 664 *a*, 682 *a*, 738 *a*
 Corolla, 156 *a*
 corpse, 163 *a*, 498 *b*,
 529 *b*, 560 *a*
 correct, to, 348 *a*, 354 *b*
 correction, 137 *b*, 457 *a*,
 858 *b*
 corrector, 353 *b*
 corrupt, to, 257 *a*, 570 *a*
 to be, 10 *b*, 249 *b*
 corrupted, to be, 50 *b*,
 816 *a*
 corruption, 515 *b*
 cost, 558 *b*
 costliness, 363 *b*
 cot, 585 *b*
 cottage, 585 *b*
 cotton cloth, white,
 416 *a*
 couch, 297 *b*, 361 *a*,
 488 *b*, 500 *b*, 517 *a*,
 580 *b*, 657 *a*
 couching place, 507 *a*,
 755 *b*
 coult, 466 *a*
 counsel, 211 *a*, 246 *b*,
 247 *b*, 297 *b*, 458 *a*,
 462 *a*, 466 *a*, 478 *a*,
 497 *a*, 580 *b*, 620 *a*,
 647 *a*, 661 *a*, 860 *b*
 to, 356 *a*
 counsellor, 356 *a*, 357 *a*
 countenance, 69 *b*
 countervail, to, 809 *a*
 country, 14 *a*, 81 *b*,
 138 *b*, 266 *b*, 451 *a*,
 689 *a*
 a level, 470 *b*
 couple, to, 168 *a*
 courage, to take, 153 *a*
 courageous, 758 *b*
 courier, 677 *b*
 course, 208 *b*, 464 *b*,
 508 *b*
 swift, 859 *b*
 court, 300 *a*, 620 *a*
 the royal, 874 *b*
 covenant, 59 *b*, 141 *b*,
 268 *b*
 to make, 416 *b*
- cover, to, 30 *b*, 73 *b*,
 101 *b*, 105 *b*, 176 *b*,
 178 *a*, 189 *a*, 235 *b*,
 322 *a*, 390 *a*, 404 *a*,
 406 *b*, 407 *a*, 411 *a*,
 553 *a*, 593 *b*, 595 *a*,
 598 *a*, 614 *a*, 620 *a*,
 635 *a*, 644 *a*, 744 *a*,
 793 *b*, 835 *b*, 845 *b*
 cover over, 405 *b*, 407 *a*,
 411 *a*, 412 *a*, 433 *a*,
 586 *a*, 621 *a*
 with darkness, 609 *b*,
 614 *b*
 with fat, 835 *b*
 with lime, 788 *b*
 covering, 70 *a*, 73 *a*,
 102 *a*, 256 *b*, 295 *b*,
 407 *b*, 412 *a*, 433 *b*,
 448 *b*, 472 *a*, 489 *a*,
 506 *b*, 712 *b*
 over, 321 *b*, 866 *b*
 coverlet, 490 *b*, 791 *b*
 covertly, to act, 101 *b*
 covet, 286 *a*
 cow, 54 *a*, 137 *a*
 a young, 688 *b*
 Coz, 729 *b*
 Cozbi, 389 *b*
 craftiness, 462 *a*, 655 *b*
 crafty, 277 *b*, 395 *b*, 653 *b*
 to be, 655 *b*, 697 *b*
 crag, a, 42 *a*
 cramps, iron, 463 *a*
 crash, to, 807 *a*
 crashing, 875 *b*
 noise, 842 *a*
 crawl, 242 *b*, 771 *a*
 to, 850 *b*
 creak, to, 714 *a*
 create, 138 *b*, 349 *a*,
 387 *a*, 657 *a*, 684 *b*
 created, 141 *a*
 to be, 139 *a*, 361 *b*
 creator, 361 *b*
 creature, 146 *b*, 559 *b*,
 735 *b*
 creditor, 570 *a*
 creep, 184 *b*, 242 *b*,
 771 *a*, 850 *b*
 crepidines, 37 *b*
 cricket, 711 *b*
 crime, 614 *a*, 816 *a*
 crimson, 415 *a*, 840 *b*
 crocodile, 433 *b*, 869 *b*
 crocus, 414 *b*
 crook, 801 *a*
 crooked, 230 *b*, 649 *b*
 crop (of a bird), 506 *b*
 cross beam, 141 *a*, 410 *b*
 crowd, 58 *a*, 448 *a*,
 475 *a*, 585 *b*, 757 *b*
 crown, 252 *b*, 412 *a*,
 621 *a*, 716 *b*
 to, 400 *b*, 421 *a*
 crucible, 502 *b*
 crude, to be, 665 *b*
 cruel, 42 *b*, 616 *a*
 cruelty, 42 *b*
 crumb, 565 *a*, 695 *b*
 cruse, 716 *a*
- crush, 180 *b*, 198 *b*,
 199 *a*, 206 *a*, 812 *a*,
 321 *a*, 479 *b*, 690 *a*
 crushed, 198 *a*, 508 *b*
 to be, 181 *b*, 198 *b*,
 206 *a*
 grains, 768 *a*
 very much, 198 *b*
 crushing, 199 *a*, 765 *a*
 crutch, 876 *b*
 cry, 36 *a*, 836 *b*
 a warlike, 874 *a*
 out, to, 19 *a*, 48 *a*,
 52 *b*, 251 *a*, 326 *b*,
 350 *a*, 414 *a*, 525 *b*,
 703 *b*, 705 *a*, 715 *a*,
 739 *a*, 764 *a*
 crystal, 154 *b*, 244 *a*,
 743 *a*
 cubit, 57 *b*, 174 *b*
 cucumber, 505 *a*, 68 *b*,
 746 *b*
 field, 200 *b*
 cud, 179 *a*
 culpable, 272 *a*
 cultivate figs, 123 *a*
 cummin, 401 *b*
 cunnin, 790 *a*
 to be, 307 *a*
 cup, 87 *b*, 154 *b*, 387 *a*,
 395 *b*, 410 *a*, 721 *b*,
 746 *a*
 bearer, 520 *b*, 847 *a*
 of wine, 462 *b*
 cupidity, 219 *b*
 curb, 772 *a*
 curdle, to, 736 *b*
 curdled milk, 154 *b*,
 285 *b*
 curls, 759 *a*
 curse, 48 *a*, 82 *a*, 445 *b*,
 448 *b*, 733 *b*, 854 *b*
 to, 143 *a*, 250 *b*,
 564 *a*, 720 *b*, 733 *a*
 cursing, 733 *b*
 curtain, 368 *a*
 curve, to, 296 *a*, 611 *a*,
 616 *a*
 curved, to be, 152 *b*, 155 *a*
 like an arch, 152 *a*,
 409 *b*
 Cush, 389 *a*
 Cushman, 389 *a*
 Cushman-rishathaim, 389 *a*
 Cushi, 389 *a*
 cushion, 409 *a*, 490 *b*,
 580 *b*
 custody, 467 *b*, 518 *b*,
 686 *b*
 custom, 300 *b*, 520 *a*,
 870 *b*
 cut, to, 138 *b*, 146 *a*,
 150 *b*, 152 *b*, 157 *b*,
 160 *a*, 165 *b*, 166 *b*,
 174 *b*, 179 *b*, 181 *a*,
 215 *a*, 272 *a*, 298 *a*,
 301 *a*, 308 *a*, 314 *b*,
 328 *b*, 416 *b*, 566 *a*,
 572 *a*, 666 *b*, 684 *a*,
 738 *a*, 745 *a*, 795 *a*
 a stone, 165 *b*

- cut asunder, 139 *b*, 738 *b*
 away, 134 *b*
 down, 139 *a*, 160 *a*,
 174 *b*, 407 *b*, 701 *b*,
 737 *a*
 in pieces, 110 *a*, 134 *a*,
 841 *b*
 into, 157 *b*, 301 *a*,
 304 *a*, 308 *a*, 309 *a*
 off, 3 *b*, 134 *a*, 150 *b*,
 174 *b*, 179 *b*, 303 *b*,
 248 *a*, 390 *a*, 407 *b*,
 415 *b*, 454 *a*, 456 *a*,
 479 *a*, 675 *b*, 713 *a*,
 799 *b*, 737 *b*
 oneself, 158 *a*
 short, 295 *a*
 to be, 202 *b*, 299 *a*,
 727 *a*, 833 *b*
 to make, 795 *a*
 up, 149 *b*, 215 *a*
 Cuth, Cuthah, 389 *b*
 cutting, 158 *a*, 305 *a*,
 310 *a*, 795 *a*
 down, 829 *b*
 to form by, 684 *a*
 instrument, 310 *a*
 of stones, 165 *b*, 465 *b*
 off, 158 *a*, 414 *a*, 730 *a*
 cymbals, 500 *b*, 711 *b*
 cypress, 140 *a*, 140 *a*,
 411 *b*
 Cyprians, 419 *b*
 Cyrus, 416 *b*
- D
 Dabareh, Daberath,
 188 *b*
 Dabbasheth, 189 *a*
 Dagon, 189 *b*
 Dahi, 190 *b*
 daily, 341 *b*, 342 *b*
 dainties, 488 *a*, 491 *b*,
 518 *b*, 695 *b*
 dainty morsels, 431 *b*
 Dalphon, 201 *a*
 damage, 258 *a*
 to suffer, 542 *a*
 Damascene cloth, 204 *a*
 Damascus, 193 *a*, 204 *a*,
 208 *b*
 Dan, 204 *b*
 dance, 463 *b*
 to, 193 *b*, 248 *a*, 260 *a*,
 416 *a*, 717 *b*, 780 *a*
 in a circle, 266 *a*
 dancing, 463 *b*
 Daniel, 204 *b*
 Dannah, 204 *b*
 Dara, 209 *a*
 Darda, 206 *b*
 Dardaniams, 753 *a*
 daric, 15 *a*, 208 *b*
 daring, 42 *b*
 Darius, 207 *a*
 dark, 71 *b*
 to be, 87 *a*, 197 *a*,
 276 *b*, 312 *b*, 403 *a*
 darken, 724 *b*
 darkened, to be, 31 *a*,
 724 *b*
- darkening, 277 *a*
 darkness, 71 *b*, 84 *b*,
 214 *b*, 312 *a*, 445 *b*,
 458 *a*, 492 *b*, 598 *a*,
 624 *a*, 656 *a*, 725 *a*
 to be surrounded with
 312 *b*
 Darkon, 209 *a*
 dart, 395 *a*, 490 *a*, 753 *b*
 darter, 459 *b*
 dash, to, 767 *a*
 in pieces, 558 *b*, 669 *b*,
 778 *b*
 dashing, 199 *a*
 Dathan, 211 *b*
 daub, to, 289 *a*, 320 *a*,
 757 *a*
 daughter, 147 *b*
 daughter, to give in
 marriage, 315 *a*
 in law, 399 *a*
 David, 191 *b*
 dawn, 137 *a*, 815 *b*, 846 *b*
 day, 341 *a*, 342 *b*
 day-break, 137 *a*
 day of the new moon,
 263 *a*
 dazzle, to, 591 *b*
 dead, 521 *a*
 body, 163 *a*, 666 *a*
 deadly, 865 *b*
 deaf, 310 *a*
 to be, 309 *a*
 dear, 363 *a*
 to be, 363 *a*
 death, 4 *a*, 188 *a*, 312 *b*,
 461 *a*, 465 *a*, 866 *b*
 deaths, 480 *a*
 debilitated, to be, 21 *a*
 Debir, 185 *a*
 Deborah, 184 *b*
 debt, 263 *b*, 513 *b*, 570 *b*,
 601 *a*
 decachord, 659 *a*
 decade, 659 *a*
 decay, 780 *a*
 to, 471 *b*, 780 *a*
 deceit, 857 *b*, 874 *b*
 deceitful, 284 *a*, 395 *b*,
 649 *b*, 650 *b*, 697 *b*
 to be, 389 *b*, 697 *b*
 things, 454 *b*
 deceive, 176 *a*, 238 *a*,
 390 *b*, 570 *a*, 696 *a*,
 791 *b*, 769 *b*, 824 *b*,
 849 *a*
 deceived, to be, 870 *a*
 deception, 390 *b*, 514 *a*
 770 *b*
 deceptive, 42 *b*
 decide, 166 *b*, 308 *a*, 348 *a*
 decided, 304 *a*
 decimate, 659 *b*
 deck, of a ship, 745 *b*
 to, 358 *a*
 declaration, 29 *a*, 693 *b*,
 697 *a*
 declare, 61 *a*, 100 *a*, 114 *a*,
 263 *b*, 280 *a*, 530 *a*,
 564 *a*, 693 *a*
 clean, 318 *b*
- declare future things,
 357 *b*
 one self, 665 *a*
 decline, to, 291 *a*, 537 *b*,
 546 *b*, 612 *a*, 788 *a*
 declivity, 459 *b*
 decoration, 217 *b*
 decorous, to be, 538 *a*
 decrees, 78 *a*, 167 *a*, 211 *a*,
 300 *b*, 323 *b*, 457 *a*,
 783 *a*
 to, 166 *b*, 301 *a*, 357 *a*
 decreed, something, 59 *b*
 decrees, 301 *a*
 decrement, 95 *b*
 Dedan, 190 *a*
 dedicate, to, 292 *a*
 dedicatory sacrifice,
 292 *a*
 deed, 497 *b*, 632 *b*, 684 *b*
 deep, 639 *a*, 640 *a*
 rooted, 74 *a*
 to be, 640 *a*
 deer, 248 *b*, 346 *a*
 defect, 122 *a*
 defect of, in, 39 *b*
 defection, 507 *a*, 515 *a*,
 695 *a*
 defence, 275 *b*, 446 *b*,
 492 *a*, 501 *b*, 597 *b*,
 616 *b*
 defend, 197 *a*, 404 *b*,
 597 *a*, 844 *a*
 defender, 197 *b*
 defer, 32 *b*, 79 *b*
 deficient, to be, 21 *a*
 defile, 322 *b*
 defiled, to be, 293 *a*
 deflings, 151 *b*
 define, 355 *a*, 803 *b*
 defined limit, 300 *b*
 definitive, 300 *b*
 defect, 546 *b*
 deform, 840 *a*
 deformity, 772 *b*
 defraud, 649 *a*, 660 *a*
 degenerate branch, 582 *b*
 dehorting, 44 *b*
 dejected, 198 *a*
 to be, 380 *b*
 Deker, 206 *b*
 Delaiah, 200 *a*
 delay, to, 32 *b*, 79 *b*,
 109 *b*, 193 *b*, 265 *a*,
 346 *a*, 453 *b*, 874 *b*
 any one, to, 32 *b*
 delegate to, 705 *a*
 deliberate, to, 357 *b*
 purpose, 701 *b*
 deliberation, 301 *b*, 580 *b*
 delicate, 200 *a*, 608 *b*,
 641 *b*, 768 *a*, 870 *b*
 fare, 488 *a*, 491 *b*,
 695 *b*
 life, 641 *b*
 to be, 769 *a*
 delicately, to treat, 683 *a*
 delight, 16 *a*, 296 *b*,
 313 *b*, 333 *a*, 491 *b*,
 609 *a*, 778 *b*, 843 *b*,
 854 *b*, 870 *b*
- delight to, 16 *a*, 773 *b*,
 842 *b*
 in, to, 112 *a*, 286 *a*
 oneself, 641 *b*
 delighted, to be, 778 *a*
 delights, 604 *b*, 641 *b*
 Delilah, 200 *a*
 delineate, 301 *a*, 855 *a*,
 858 *a*
 deliver, 283 *a*, 448 *b*,
 477 *a*, 491 *a*, 532 *b*,
 563 *a*, 579 *a*, 587 *b*,
 666 *b*, 676 *a*, 685 *b*
 deliver over, 448 *b*
 deliverance, 373 *a*, 374 *b*,
 460 *b*, 511 *a*, 676 *a*,
 676 *a*, 859 *b*, 876 *a*
 delivered, 373 *a*, 563 *a*
 to be, 283 *a*, 307 *b*
 delude, 696 *a*
 deluge, 446 *a*
 demand, to, 138 *a*, 209 *b*,
 798 *a*
 demanding, 209 *b*
 den, 75 *b*, 152 *b*, 492 *b*
 dense, to be, 600 *a*
 density, 491 *a*, 601 *a*
 deny, 390 *a*, 453 *b*
 depart, 25 *b*, 26 *a*, 103 *b*,
 242 *a*, 283 *a*, 432 *b*,
 439 *a*, 552 *b*, 553 *b*,
 580 *a*, 582 *a*, 607 *b*,
 672 *b*
 to cause to, 678 *b*
 departing, 595 *a*
 departure, 595 *a*
 depasture, 132 *b*, 415 *b*,
 773 *b*
 deplore, 538 *a*
 depopulate, to, 136 *b*
 depose, 607 *b*
 deposit, 687 *a*, 875 *b*
 to, 539 *a*, 545 *b*,
 686 *a*
 depravity, 612 *a*, 614 *a*
 deprecating, 44 *b*
 deprecation, 871 *b*
 depress, 410 *a*, 416 *a*,
 813 *b*, 848 *b*
 depressed, 813 *b*
 to be, 193 *a*, 405 *a*,
 642 *b*, 845 *a*
 depression, 672 *b*
 deprive of, 563 *a*
 deprived, to be, 428 *a*
 depth, 640 *b*, 706 *b*
 depths, 495 *b*, 500 *a*
 depute, 826 *b*
 deputed, 826 *b*
 deputy, 578 *b*
 deride, 223 *a*, 435 *a*,
 440 *a*, 459 *a*, 525 *a*,
 641 *b*, 788 *a*
 derision, 233 *b*, 440 *a*,
 788 *a*, 850 *b*
 descend, 365 *a*, 542 *a*,
 545 *b*, 713 *b*
 descendants, 116 *b*, 254 *b*,
 699 *a*
 describe, 19 *a*
 described, to be, 896 *a*
- desert, 167 *a*, 378 *a*,
 652 *b*, 835 *b*
 to, 570 *a*, 617 *b*
 to be, 857 *a*
 deserts, 266 *b*
 design, 701 *a*
 designate, 19 *a*, 591 *a*
 desirable, 286 *a*
 desirableness, 286 *a*
 desire, 56 *b*, 176 *b*, 196 *b*, 824 *b*,
 219 *b*, 275 *a*, 293 *b*,
 296 *b*, 313 *b*, 464 *b*,
 700 *a*, 774 *a*, 854 *a*,
 884 *b*, 876 *a*
 to 4 *a*, 15 *b*, 19 *a*, 112 *a*,
 219 *a*, 286 *a*, 293 *b*,
 296 *b*, 326 *a*, 409 *a*,
 652 *b*, 811 *b*, 854 *a*
 eagerly, 711 *b*
 desires, 444 *b*
 desist, 261 *b*, 804 *a*
 desolate, 654 *a*, 835 *b*
 to, 202 *b*
 desolate, to be, 302 *a*
 desolated, to be, 373 *b*,
 701 *b*, 835 *a*
 desolating, 302 *b*
 desolation, 149 *a*, 373 *b*,
 514 *b*, 518 *a*, 805 *b*,
 807 *b*, 809 *a*, 833 *b*,
 835 *b*
 desolator, 835 *a*
 despair, to, 326 *b*
 despicable, 732 *b*, 734 *a*
 despise, 107 *b*, 110 *a*,
 241 *b*, 246 *b*, 445 *b*,
 525 *a*, 529 *a*, 588 *a*,
 810 *b*
 despising, 130 *b*
 despoil, 166 *a*, 283 *a*,
 563 *a*, 721 *b*
 despoiled, to be, 841 *b*
 despond, cause to, 104 *b*
 destine, to, 361 *b*
 destroy, 3 *b*, 67 *a*, 123 *b*,
 186 *a*, 202 *b*, 203 *b*,
 216 *b*, 225 *b*, 232 *a*,
 257 *a*, 281 *b*, 298 *a*,
 302 *a*, 370 *b*, 380 *b*,
 390 *a*, 416 *b*, 456 *a*,
 463 *a*, 465 *b*, 566 *a*,
 574 *a*, 575 *b*, 581 *b*,
 592 *b*, 597 *b*, 656 *a*,
 691 *a*, 745 *a*, 803 *b*,
 806 *a*, 816 *a*, 833 *b*,
 865 *b*
 oneself, 835 *b*
 utterly, 228 *a*, 306 *b*
 destroyed, to be, 3 *a*,
 86 *b*, 232 *a*, 237 *a*,
 398 *b*, 417 *a*, 460 *b*
 destroyer, 122 *b*, 816 *a*
 destruction, 36 *a*, 36 *b*,
 122 *a*, 123 *b*, 188 *a*,
 205 *b*, 219 *b*, 222 *b*,
 232 *a*, 258 *a*, 394 *b*,
 399 *a*, 400 *a*, 459 *b*,
 461 *a*, 466 *b*, 513 *a*,
 515 *b*, 730 *a*, 74 *a*,
 764 *a*, 798 *a*, 800 *a*,
 803 *b*, 806 *b*, 807 *s*

- destruction, 807*b*, 833 *b*,
 855 *b*, 856 *a*, 865 *b*
 destructions, 373*b*, 514*b*
 destructive, 865 *b*
 to be, 318 *a*
 detain, 648 *b*
 determine, 154 *b*, 308 *a*
 detraction, 769 *a*
 Deuel, 205 *a*
 devastation, 798 *a*
 deviations, 788 *a*
 device, 216 *a*, 297 *b*
 devices, 319 *a*
 devise, 108 *a*, 231 *b*,
 361 *b*
 evil, 309 *b*
 devised, to be, 297 *b*
 devoid of young, 821 *b*
 to be, 295 *a*
 devote, 305 *b*
 devour, 42 *b*, 43 *a*, 123 *a*,
 166 *b*, 294 *b*, 415 *b*,
 440 *b*
 devouring, *a*, 43 *b*
 dew, 321 *b*
 dexterity, 278 *a*
 diadem, 421 *a*, 543 *b*,
 621 *a*
 diamond, 834 *b*
 Dibraim, 185 *a*
 Dibra'i, 185 *a*
 Dibraimaim, 185 *a*
 Dibon, 196 *b*
 Dibri, 188 *b*
 die, 240 *b*, 460 *b*, 734 *b*
 different, to be, 839 *b*
 difficult, 363 *a*, 381 *b*,
 747 *a*, 765 *b*
 to be, 134 *b*, 674 *a*,
 746 *b*
 sentence, 273 *b*
 difficulty, 382 *a*
 diffused, to be, 670 *b*
 diffusion, 683 *a*
 dig, 44 *a*, 100 *a*, 134 *b*,
 152 *b*, 161 *b*, 175 *b*,
 278 *b*, 296 *b*, 308 *a*,
 315 *b*, 388 *a*, 413 *a*,
 615 *b*, 619 *a*, 665 *a*,
 729 *b*, 798 *b*
 digger, 44 *a*
 dignity, 44 *a*, 363 *b*
 Diklah, 205 *b*
 Dilean, 200 *b*
 diligent, 304 *a*
 diligently, 15 *a*, 68 *a*
 dim, 277 *a*
 to be, 87 *a*
 to become, 639 *b*
 diminish, 43 *b*, 195 *a*,
 493 *a*
 diminished, to be,
 733 *a*
 diminutions, 449 *a*
 Dinah, 197 *b*
 Dinaites, 197 *b*
 Dinhabah, 204 *b*
 Dininah, 204 *a*
 dip, to, 317 *b*, 754 *b*
 in, 700 *b*
 Diphath, 197 *b*
- direct, to, 186 *a*, 216 *b*,
 386 *b*, 820 *a*
 one's face, 679 *b*
 dirty, to, 323 *a*
 to be, 724 *b*
 disagreeable, 843 *b*
 disavow, 390 *b*
 discern, 113 *b*
 discernment, 323 *b*
 discharge, 240 *b*
 disciple, 126 *a*, 439 *b*,
 865 *b*
 discipline, 457 *a*, 491 *a*
 to, 439 *a*
 disclose, to, 170 *b*
 discourse, 61 *b*, 187 *b*,
 789 *a*
 discover, 333 *b*
 disease, 192 *a*, 280 *b*,
 298 *a*, 450 *b*, 464 *a*,
 861 *a*
 fatal, 461 *a*
 diseased, to be, 278 *a*,
 279 *a*
 disfigure, 445 *a*
 disfigured, to be, 839 *b*
 disgrace, to, 109 *b*, 529 *a*
 disgraced, to be, 400 *b*
 disguise oneself, 297 *b*
 dish, 593 *b*, 736 *b*
 Dishan, 198 *a*
 disheartened, to be, 835 *a*
 Dishon, 198 *a*
 dishonour, to cause, 297 *a*
 disjoin, 103 *a*
 dislocated, to be, 363 *a*,
 683 *a*
 dismiss, 826 *a*
 dismissal, 825 *a*
 disown, 390 *a*
 dispel, 535 *b*
 disperse, 3 *b*, 110*b*, 253 *a*,
 254 *a*, 283 *b*, 547 *b*,
 556 *b*, 669 *b*, 670 *b*,
 688 *a*, 691 *b*, 692 *b*
 dispersed, 592 *b*
 to be, 558 *b*
 dispersion, 871 *b*
 displace, 242 *b*, 552 *b*
 displeased, to be, 409 *b*
 dispose, to, 580 *a*, 609 *b*
 disposing, 497 *a*
 disposition, 863 *b*, 864 *b*
 dispossessed, to be, 370*b*
 dispute, to, 348 *a*
 disquiet, to, 756 *a*
 dissimulate, to, 551 *a*
 dissipate, to, 110 *b*
 dissipated, to be, 252 *b*
 dissolve, to, 281 *a*, 489 *a*
 dissolved, to be, 226 *b*,
 455 *a*
 dissuade, 240 *a*, 354 *b*
 dissuasion, 678 *a*
 distaff, 395 *b*
 distance, 223 *b*, 765 *a*
 distant, to be, 766 *b*
 distend, 685 *b*
 distil, 119 *a*
 distilling, 120 *a*
 distinction, 667 *a*
- distinctly, 693 *a*
 distinguish, 108 *a*
 to, 113 *b*, 564 *a*, 674 *a*,
 675 *a*, 693 *a*
 distinguished, 319 *b*
 to be, 674 *a*
 distort, 611 *a*
 distortion, 454 *a*
 distracted, to be, 669 *a*
 distress, 500 *a*, 660 *b*,
 706 *a*, 718 *a*, 718 *b*,
 720 *a*
 distressed, to be, 719 *b*
 distresses, 437 *a*, 502 *a*
 distribute, 408 *b*, 543 *a*,
 868 *b*
 disturb, 199 *b*, 220 *a*,
 228 *a*, 626 *a*, 804 *a*
 disturbance, 453 *b*
 disturbed, 109 *b*
 to be, 191 *a*, 384 *b*,
 685 *a*, 755 *b*
 disturbing, 108 *a*
 ditch, 304 *a*
 diverse, 398 *a*
 to be, 839 *b*
 divested, 810 *b*
 divide, 103 *a*, 110 *a*,
 135 *b*, 149 *b*, 165 *b*,
 166 *b*, 215 *a*, 283 *b*,
 298 *a*, 299 *a*, 314 *b*,
 408 *b*, 485 *b*, 487 *b*,
 592 *a*, 674 *b*, 682 *b*,
 690 *a*, 692 *b*, 738 *b*,
 831 *b*, 842 *b*
 divided, 149 *b*
 to be, 284 *b*, 485 *b*,
 688 *a*
 dividing, 149 *b*
 divination, 504 *b*, 736 *a*
 divine, to, 545 *a*, 736 *a*
 appearance, 49 *b*
 vision, 269 *a*
 divinity, any, 49 *b*
 division, 284 *b*, 498 *b*,
 667 *a*, 675 *a*
 divorce, 414 *a*, 825 *a*
 to, 826 *b*
 Dizahab, 196 *b*
 do, to, 175 *a*, 684 *b*
 again, 354 *a*, 610 *a*
 doctrine, 23 *b*, 442 *a*,
 457 *a*, 834 *a*, 860 *a*
 document, 199 *a*
 Dodai, 192 *a*
 Dodanim, 190 *b*
 Dodavah, 191 *b*
 Dodo, 191 *b*
 Doeg, 184 *a*
 dog, 398 *a*
 domestic animals, 105 *a*
 domineer, to, 14 *b*
 dominion, 476 *a*, 480 *b*,
 513 *b*, 515 *b*, 648 *b*,
 689 *a*, 828 *a*
 to have, 130 *a*, 517 *a*,
 827 *b*
 to hold, 787 *b*
 done, to be, 139 *a*, 221 *b*
 door, 199 *a*, 201 *a*, 669 *a*,
 697 *a*
- door-keeper, 811*b*, 874*b*
 post, 461 *b*
 doorway, 201 *b*
 Dophkah, 205 *b*
 Dor, 194 *b*
 Dothan, 211 *b*
 double, 410 *b*, 519 *a*
 to, 410 *b*
 to be, 854 *b*
 doubter, 592 *a*
 dough, 134 *b*
 dove, 343 *a*
 dove house, 75 *b*
 dove's dung, 184*b*, 305*a*
 down, 862 *a*
 to press, 545 *b*
 downward, 467 *a*, 862 *a*
 dowry, 237 *a*
 drag, to, 583 *a*
 away, 181 *a*
 dragon, 869 *b*
 flying, 795 *b*
 draw, 300*b*, 310 *b*, 514 *b*,
 516 *a*, 736 *b*, 829 *b*
 back, 67*a*, 533*a*, 552*b*,
 580 *a*
 in, 181 *a*
 near, 533 *a*, 582 *a*
 off, 283 *a*, 831 *a*
 out, 246 *a*, 283 *a*,
 360 *a*, 514 *b*, 563 *a*,
 571 *a*, 824 *b*, 831 *a*
 over, 744 *a*
 the hand over, 515 *a*
 those that do, 460 *a*
 together, 732 *b*, 736 *b*
 water, 199 *b*, 384 *a*,
 797 *b*
 drawing back, 353 *b*
 in, 449 *a*
 near, 742 *a*
 dread, 184 *a*, 448 *a*, 678 *a*
 dreadful, 364 *b*, 656 *b*
 dream, 279*b*, 282*a*, 840*a*
 to, 220 *b*, 282 *a*
 dregs, 838 *a*
 dress, 820 *b*
 dried, to be, 308 *b*, 374 *a*
 up, 301 *b*, 328 *a*, 328 *b*,
 703 *b*, 707 *b*
 drink, 520 *b*, 847 *a*
 to, 174 *a*, 500 *b*, 576 *a*,
 633 *a*, 759 *b*, 795 *b*,
 823 *b*, 847 *a*, 853 *a*
 abundant, 761 *b*
 offering, *a*, 553 *a*
 drinking, 853 *a*
 troughs, 849 *a*
 drip, to, 201 *a*
 dripping, 560 *b*
 drive, 181*b*, 205*b*, 228*a*,
 533 *a*, 536 *a*
 away, 535 *b*
 in, 873 *a*
 out, 324 *b*, 571*a*, 583*a*
 driven away to be, 758 *b*
 into exile, 417 *a*
 driver, 768 *b*
 driving, 486 *a*
 out, 182 *a*
 dromedaries, 414 *b*
- troop, 58 *b*
 drop, 505 *a*, 547 *b*
 to, 119 *a*, 201 *a*, 511 *b*
 547 *a*, 674 *b*
 down, 535 *b*, 571 *a*,
 656 *a*, 775 *a*
 dropping, 246 *b*, 566 *b*
 down, 674 *a*
 drops of dew, 10 *b*, 773 *a*
 dross, 580 *b*, 584 *a*
 drought, 135 *b*, 302 *a*,
 708 *b*
 drum, 871 *a*
 drunk, 821 *b*
 to make, 824 *b*
 drunken, to be, 759 *b*
 drunkenness, 823*b*, 874*b*
 dry, 302 *a*, 328 *b*, 707 *a*
 to be, 306 *b*, 530 *a*,
 651 *b*, 849 *b*
 up, to, 572 *a*, 575 *b*,
 712 *b*
 earth, 645 *b*
 footed, 328 *b*
 grass, 314 *a*
 region, 708 *a*
 wood, 459 *a*
 dryness, 302 *b*, 708 *a*
 Dsib, 42 *b*
 dug, 304 *a*
 dull, 768 *a*
 to be, 381 *a*, 685 *b*
 dullness, 381 *a*
 Dumah, 192 *b*
 dumb, 35 *a*, 53 *a*
 to be, 52 *b*, 105 *a*
 190 *b*, 192*b*, 203 *b*,
 309 *a*
 dung, 172 *b*, 204 *a*, 301 *b*,
 580 *b*, 583 *a*, 693 *b*,
 698 *b*
 dunghill, 87 *b*, 204 *a*,
 451 *a*, 539 *b*
 dungy, 173 *a*
 Dura, 194 *b*
 durable, to make, 516 *b*
 duration, 279 *a*
 during, 607 *a*
 dusky, to be, 710 *b*
 dust, 9 *b*, 198 *b*, 305 *b*,
 645 *b*, 673 *b*, 815 *a*
 to, 645 *b*
 dwarf, 732 *b*
 dwell, 19 *a*, 193 *b*, 372 *a*,
 376 *a*, 434 *a*, 524 *a*,
 587 *a*, 613 *b*, 823 *a*,
 849 *b*, 858 *b*
 to cause, to, 823 *a*
 dweller near waters, 29*b*
 dwellers, 460 *a*, 708 *b*
 dwelling, 116 *a*, 291 *b*,
 298 *b*, 492 *b*, 524 *b*
 817 *b*, 823 *b*
 place, 517 *a*,
 dye, to, 700 *b*
- E
- each, 40 *b*, 156 *b*
 eager, 288 *b*, 304 *a*
 eagle, 619 *a*
 ear, 26 *b*, green, 5 *a*

ear of corn, 477 *b*, 478 *a*
early, to be, 120 *a*
rain, 459 *b*
to rise, 822 *a*
earnestly, to do, 822 *a*
earring, 542 *a*, 546 *b*, 605 *a*
ears, 26 *b*
earth, 14 *a*, 55 *a*, 81 *a*
the whole, 855 *b*
earthen vessel, 646 *b*
earthenware, 355 *a*, 362 *a*
earthquake, 177 *b*
ease, to, 21 *a*
living at, 21 *a*
easement, to do one's,
301 *b*
easiness, 21 *a*
East, 458 *b*, 462 *a*, 723 *a*
eastern, 724 *a*
eastward, 680 *b*
easy, to be, 220 *a*
eat, 426 *b*, 436 *b*, 123 *a*, 132 *b*,
166 *b*, 294 *b*, 436 *a*
greedily, 440 *b*
little, 323 *b*
Ebal, 621 *b*
Ebed, 600 *a*
Ebed-Melech, 600 *a*
Eben-ezer, 8 *b*
Eber, 603 *b*
Ebiasaph, 6 *b*
ebony, 215 *a*
Ebronah, 604 *a*
Echatana, 32 *a*
Eden, 118 *a*, 609 *a*
Eder, 609 *b*
edge, 143 *b*, 252 *b*, 302 *a*,
406 *a*, 667 *b*, 706 *b*,
723 *a*, tool, 310 *a*
edict, 210 *b*, 445 *a*,
696 *a*, 731 *a*
Edom, 13 *b*, 201 *b*
Edomite, 14 *a*
Edrei, 15 *b*
effusion, 817 *a*, 821 *a*
egg, 115 *a*
to lay, 477 *a*
Eglah, 605 *b*
Eglaim, 10 *b*
Eglon, 605 *b*
Egypt, 500 *a*, 502 *b*
Ehi, 31 *a*
Ehud, 16 *b*, 29 *a*
eight, 255 *a*, 834 *b*, 836 *a*
eighty, 664 *a*, 836 *a*
eject, 805 *b*
Eker, 650 *a*
Ekron, 650 *a*
Elah, 47 *b*
Elam 622 *a*
Elamite, 622 *a*, 634 *b*
Elath, 38 *a*
elation, 815 *a*
Eldah, 48 *a*
Eldad, 48 *a*
elder, 158 *b*, 724 *b*
eldest, 158 *b*
Eled, 53 *b*
Elealeh, 53 *b*
Elesah, 54 *a*
Elesar, 53 *a*

elect, 111 *a*
election, 446 *a*
elegance, 846 *a*
Eleph, 54 *b*
elevate, 589 *a*, 762 *a*
elevated, to be, 153 *a*,
162 *a*, 631 *a*
elevated ground, 184 *b*
elevation, 155 *b*, 541 *a*,
589 *b*, 762 *a*, 788 *b*
eleven, 661 *a*
Elhanan, 50 *b*
Eli, 632 *a*
Eliab, 50 *b*
Eliada, 51 *a*
Eliabha, 51 *a*
Eliakim, 52 *a*
Eliam, 51 *b*
Eliasaph, 51 *b*
Eliashib, 52 *a*
Eliathah, 51 *a*
Elidad, 51 *a*
Eliel, 51 *a*
Elienal, 51 *b*
Eli ezer, 51 *b*
Elihoreph, 51 *b*
Elihu, 51 *a*
Elijah, 51 *a*
Elika, 52 *a*
Elimelech, 51 *b*
Elioenai, 51 *a*
Eliphai, 51 *b*
Eliphalet, Eliphelet, El-
palet, 51 *b*
Eliphaz, 51 *b*
Elipheleh, 51 *b*
Elisha, 52 *a*
Elishama, 52 *a*
Elishaphat, 52 *b*
Elishaba, 52 *a*
Elishua, 52 *a*
Elizur, 51 *b*
Elkanah, 54 *b*
Elkoshite, 54 *b*
ell, 57 *b*
Ellasar, 53 *b*
elm, 856 *b*
Elnaam, 53 *b*
Elmathan, 53 *b*
eloquent, 21 *a*, 62 *a*,
124 *b*, 188 *b*
Eloth, 38 *a*
Elpaal, 54 *b*
elsewhere, 32 *b*
Elitekeh, 55 *a*
Eltekon, 55 *a*
Eltolad, 55 *a*
Elul, 50 *a*
Eluzai, 53 *b*
Elzabad, 50 *b*
Elzephan, Elezaphan,
52 *a*
emaciated, 461 *a*
embaum, 291 *b*
embitter, 511 *b*
embittered, to be, 288 *b*
embrace, to, 258 *b*
emerald, 145 *a*
emigrant, 860 *b*
emigrate, 170 *b*
emigration, 171 *a*

Emin, 38 *b*
eminence, 377 *b*, 788 *a*
emit a stench, 250 *a*
emolument, 344 *a*, 377 *b*,
419 *a*
emotion, 227 *b*
employment, 643 *b*
emporium, 583 *b*
emptied, to be, 763 *a*
emptiness, 21 *a*, 38 *b*,
52 *b*, 104 *a*, 109 *a*,
446 *a*, 807 *b*, 857 *a*
empty, 51 *b*, 124 *a*, 138 *a*,
526 *b*, 768 *a*
to, 108 *b*, 136 *b*, 145 *b*,
653 *a*, 768 *a*
to be, 112 *b*, 565 *a*
to make, 124 *a*
emptying, 135 *b*, 871 *a*
emulate, 303 *b*
Enam, 623 *b*
Enan, 624 *a*
encamp, 291 *a*
enchanter, 87 *a*, 419 *a*
enchantment, 44 *a*
to practice, 418 *b*, 545 *a*
enclose, 262 *b*, 299 *b*
enclosed, to be, 803 *a*
enclosure, 299 *b*, 321 *b*,
578 *b*
encompass, 576 *b*
end, 29 *b*, 34 *a*, 71 *b*,
581 *b*, 649 *b*, 737 *a*,
739 *a*
to, 150 *b*, 202 *b*, 830 *a*
endangered, to be, 587 *a*
endeavour, to, 806 *b*
ended, to be, 222 *b*, 867 *b*
En-dor, 623 *b*
endow, to, 237 *a*
ends, 738 *a*
endured, 132 *a*
endure, 190 *b*, 386 *b*,
637 *b*, 568 *b*
enduring, 731 *a*
En-eglam, 623 *b*
enemy, 36 *b*, 252 *b*, 650 *b*,
718 *a*, 792 *a*, 812 *b*
enfeebled, to be, 200 *b*
Engannim, 623 *b*
Engedi, 623 *a*
engrave, 100 *a*, 300 *b*,
304 *a*, 310 *a*, 697 *a*,
733 *b*
engraver, 309 *b*
engraving, 696 *b*
En-haddah, 623 *b*
En-hazor, 623 *b*
enigma, 31 *a*, 273 *b*, 477 *b*
to propose, 263 *b*
enjoy, 43 *a*
enlighten, 23 *a*
En-mishpat, 623 *b*
enmity, 36 *b*, 869 *a*
Enoch, 291 *a*
Enos, Enoch, 64 *a*
enough, 220 *a*
enraged, to be, 250 *b*
enrich, 660 *b*
En-rogel, 623 *b*
En-shemesh, 623 *b*

ensign, 24 *b*
ensnare, 394 *b*
entangled branches,
785 *b*
to be, 108 *a*, 309 *b*
En-tappuah, 623 *b*
enter, 106 *a*, 633 *b*
entering, 446 *a*
entire, 825 *a*, 867 *a*
entireness, 70 *b*
entrance, 41 *b*, 100 *a*,
446 *a*, 455 *a*, 669 *a*,
697 *a*
entreaty, 130 *a*, 291 *a*,
871 *b*
entwine, 577 *b*
enumeration, 686 *b*
environ, to, 420 *b*
environs, 676 *b*
envy, 735 *a*
to, 734 *b*
ephah, 575 *b*, 624 *a*
Ephai, 624 *a*
Epher, 646 *a*
Ephes-dammin, 73 *a*
Ephial, 71 *b*
Ephod, 70 *a*
Ephraim, 73 *a*
Ephraimite, 73 *b*
Ephrath, 73 *b*
Ephrathah, 73 *b*
Ephrathite, 73 *b*
Ephron, 646 *a*
epistle 11 *a*, 696 *a*
equal, to be, 809 *a*
to make, 890 *a*
equally with, 638 *a*
equipment, 863 *b*
equipped, 283 *a*
equitable, to be, 608 *b*
Er, 650 *b*
eradicade, 851 *b*
eradication, 851 *b*
Eran, 655 *b*
Erech, 79 *b*
erect, 402 *b*, 728 *b*
to, 82 *a*, 127 *b*, 386 *b*,
561 *a*, 660 *b*, 728 *a*,
735 *a*
to be, 868 *a*
erected, to be, 578 *a*
erection, 855 *a*
Eri, 654 *a*
err, 271 *a*, 569 *b*, 804 *b*,
870 *a*
to cause to, 870 *a*
error, 514 *b*, 804 *b*,
823 *b*, 824 *b*, 859 *b*
Esrhaddon, 68 *b*
Esau, 13 *b*, 658 *b*
escape, 230 *b*, 498 *b*,
676 *a*
to, 477 *a*, 582 *a*, 675 *b*,
677 *b*, 724 *b*
Esek, 659 *a*
Eshbaal, 83 *b*
Eshban, 83 *b*
Eshcol, 86 *a*
Eshcan, 87 *a*
Eshke, 660 *b*
Eshaol, 91 *b*

Eshemoh, Eshemoh
92 *a*
Eshon, 92 *a*
espouse, to, 82 *a*, 358 *a*
establish, to, 35 *a*, 166 *b*
248 *a*, 353 *a*, 360 *b*,
386 *b*, 561 *a*, 728 *b*
established, 300 *b*
establishing, 44 *a*
esteem, to, 375 *a*
esteemed, lightly to be,
733 *a*
Esther, 68 *b*
estimate, to, 654 *b*, 843 *i*
estimation, 655 *a*
estrangle, to, 551 *a*
Etam, 622 *a*
eternity, 606 *b*, 612 *i*
622 *b*, 634 *b*
Etham, 95 *b*
Etham, 42 *a*
Ethbaal, 94 *b*
Ether, 664 *b*
Ethnan, 96 *a*
Ethni, 96 *a*
eunuch, 595 *b*
Euphrates, 694 *a*
Eve, 264 *a*
even, 69 *a*, 89 *b*, 174 *a*,
375 *b*, 606 *a*
as, 638 *a*
even, to be, 46 *b*, 375 *a*,
422 *a*, 809 *a*
to make, 677 *a*, 864 *i*
evening, 658 *a*
event, 34 *a*, 550 *b*, 663
666 *a*
ever since, 611 *a*
every one, 40 *b*, 156 *b*
sort, 397 *a*
Evi, 19 *b*
evil, 280 *b*, 551 *a*, 586 *a*
611 *b*, 772 *a*
deed, 814 *b*
to be, 100 *b*, 380 *a*,
762 *b*, 807 *a*
Evil-Merodach, 19 *b*
ewe, 765 *b*
lamb, 383 *b*
exact, to, 570 *a*
exactor, 154 *a*
exalt, 153 *a*, 553 *b*,
589 *a*, 754 *b*
exaltation, 162 *a*, 763 *i*
exalted, to be, 150 *a*,
153 *a*, 569 *a*, 631 *a*,
761 *b*
examine, 111 *a*, 137 *a*,
719 *b*, 864 *a*
example, 750 *b*
excavate, to, 564 *a*
excavator, 811 *a*
exceed, 377 *a*
exceedingly, 444 *a*, 494 *i*
excel, 356 *a*, 377 *a*, 563 *i*
excellence, 286 *a*, 377 *b*,
461 *a*
excellency, 783 *a*
excellent, 112 *a*, 294 *i*,
358 *b*, 376 *b*
excelling, 319 *b*

- except, 124 *b*, 241 *b*,
434 *a*, 779 *b*
exchange, 650 *b*, 866 *b*
to, 459 *a*, 601 *a*
excite strife, 178 *b*
exclaim, 251 *a*, 326 *b*,
705 *a*
excluded, to be, 166 *b*
excrements, 301 *b*, 561 *b*,
693 *b*, 698 *b*, 704 *a*,
716 *a*
excorate, 720 *b*, 733 *a*
excretion, 445 *b*, 733 *b*,
800 *b*, 854 *b*
execute, 676 *b*, 830 *a*
executioner, 317 *a*, 412 *b*,
417 *b*
exemplar, 519 *a*, 856 *a*
exercise, to, 642 *b*
exercised, 662 *b*
exhalation, 11 *b*, 214 *b*
exhale, to, 314 *b*
exhausted, 329 *a*, 461 *a*
to be, 21 *a*, 426 *b*,
431 *a*, 666 *a*
exhilaration, 446 *b*
exhort, 354 *b*, 610 *a*
exile, 163 *a*, 171 *a*,
538 *a*
exist, 41 *b*, 221 *a*, 501 *a*,
727 *b*
existence, 371 *b*
expand, 324 *a*, 443 *b*,
515 *b*, 575 *b*, 688 *a*,
692 *b*, 816 *b*
expanded, to be, 764 *b*
expansion, 467 *a*, 480 *b*,
499 *a*, 515 *b*
expect, 334 *b*, 346 *a*,
727 *a*, 784 *a*
expectation, 193 *a*, 446 *a*,
503 *a*, 858 *b*
expel, 140 *b*, 181 *b*,
217 *a*, 534 *b*, 538 *a*,
575 *b*, 583 *a*, 826 *b*
expelled, to be, 380 *b*,
417 *a*
expend, 633 *b*, 845 *a*
expenditure, 558 *b*
experience, to, 333 *b*
expert, 439 *b*
expiate, 271 *b*, 568 *b*
expiation, 411 *a*
expire, 163 *b*
explain, 100 *a*, 114 *a*,
665 *a*, 695 *a*
explanation, 695 *a*
explore, 109 *a*, 145 *b*,
297 *a*, 301 *b*, 756 *a*,
860 *a*
explorer, 756 *b*
expulsion, 182 *a*
extend, 79 *a*, 321 *a*,
449 *b*, 545 *b*, 575 *b*,
694 *b*, 757 *b*, 795 *b*,
826 *b*, 869 *b*
extension, 467 *a*, 521 *b*
exterior, 275 *b*
exterminate, 133 *a*
extinct, to become,
205 *a*
extinct, to make, 228 *a*
extinction, 712 *b*
extinguished, to be,
205 *a*, 250 *b*, 382 *a*
extirpate, 36, 123 *b*, 305 *b*,
596 *a*, 851 *b*
extirpated, to be, 417 *a*
extort, 660 *a*
extraordinary, to be,
674 *a*
extremity, 33 *a*, 71 *b*,
368 *b*, 406 *a*, 683 *a*,
737 *a*, 864 *a*, 869 *a*
exult, 416 *a*, 541 *b*, 587 *b*,
632 *a*, 635 *a*
exultation, 169 *a*, 633 *a*
eye, 622 *b*
eyebrow, 152 *a*, 838 *a*
eyelids, 645 *b*
Ezba, 25 *b*
Ezbon, 73 *b*
Ezekiel, Jehezkeel, 345 *b*
Ezem, Azem, 648 *a*
Ezer, 74 *b*, 619 *b*
Ezion-geber, 647 *b*
Ezra, 619 *b*
Ezrahit, 27 *a*
Ezri, 620 *a*
- F.
- fabricate, 309 *a*, 657 *a*,
661 *a*, 684 *b*
fabricated, 660 *a*
fabricating, 310 *a*
face, 69 *b*, 623 *a*, 679 *a*,
679 *b*, 681 *b*, 682 *a*
before the, 681 *b*
from the, 681 *b*
to the, 682 *a*
faculty, 21 *b*
faded, to be, 528 *b*
faggot, 459 *a*
fail, to, 71 *a*, 71 *b*, 121 *a*,
166 *b*, 175 *b*, 295 *a*,
390 *b*, 417 *a*, 590 *a*,
684 *a*, 869 *b*
in duty, 86 *a*
in strength, 384 *b*
failure, 122 *a*
faint, to, 528 *b*, 614 *b*,
620 *b*, 621 *a*, 624 *a*,
635 *a*
become, 490 *a*
hearted, 380 *b*
fair, 319 *b*, 358 *b*, 618 *a*
to be, 239 *b*, 313 *b*
fairish, 358 *b*
faith, 562 *b*
faithful, 58 *a*, 59 *b*
to be, 58 *b*, 59 *a*
faithfulness, 58 *a*, 59 *b*,
62 *b*
faithless, 494 *a*
falcon, 197 *a*
fall, 219 *b*, 418 *b*, 498 *b*
to, 121 *a*, 557 *a*,
834 *a*
away, 121 *a*, 661 *a*,
695 *a*
down, to, 428 *b*, 528 *b*,
578 *b*
fall headlong, 219 *a*
off, 571 *a*
out, 535 *b*
upon, 225 *b*, 686 *a*,
709 *b*, 723 *b*, 811 *b*
falling away, 809 *a*
false, 42 *b*, 650 *b*, 871 *b*
falsehood, 21 *a*, 102 *b*,
389 *b*, 390 *b*, 461 *b*,
807 *a*
falsely, 849 *a*
fame, 832 *b*, 836 *b*
familiar, 50 *b*
to be, 54 *a*
familiarity, 455 *b*
families, 859 *a*
family, 54 *b*, 116 *b*, 242 *b*,
255 *a*, 346 *b*, 456 *b*,
519 *b*, 608 *a*
servants, 600 *a*
famine, 773 *a*
famous, 245 *b*
fanatic, 805 *b*
far distance, 509 *a*
far off, 223 *b*, 765 *a*
farther, 223 *b*, 344 *a*,
377 *a*, 494 *b*, 610 *b*
fascinate, 258 *b*
fashion, to, 102 *b*, 139 *a*,
361 *b*, 520 *a*, 646 *b*
fast, 321 *a*, 705 *b*, 747 *a*
to, 390 *a*, 642 *b*
fasten, to, 68 *b*, 547 *a*,
554 *b*, 566 *a*, 641 *a*,
712 *a*
fastened, to be, 30 *b*
fasting, 870 *b*
fat, 141 *a*, 210 *b*, 232 *b*,
239 *b*, 278 *b*, 462 *b*,
509 *b*, 667 *a*, 673 *b*,
731 *a*, 835 *b*
to be, 48 *a*, 210 *a*, 278 *a*,
281 *b*, 289 *b*, 313 *a*,
324 *b*, 406 *a*, 600 *b*,
835 *b*
to become, 210 *a*, 418 *a*
to make, 139 *a*
fate, 487 *a*
father, 1 *b*
father-in-law, 285 *a*
father's brother, 28 *a*
fatigue, to, 426 *b*
fatigued, 357 *a*
to be, 329 *a*, 357 *a*
fatness, 210 *b*, 278 *b*,
518 *a*, 835 *b*
fatnesses, 87 *a*
fatten, 9 *a*, 139 *a*
fattened, 141 *a*
to be, 835 *b*
fattening, 667 *a*
fatuity, 697 *b*
fault, 86 *b*, 271 *b*, 584 *a*,
695 *a*, 804 *b*, 823 *b*,
825 *b*
to commit, 804 *b*
favour, 290 *b*, 292 *a*,
294 *a*, 465 *a*, 555 *a*,
766 *a*, 778 *b*
to, 217 *b*, 292 *b*
favourable, to be, 296 *b*
fawn, 646 *a*
fear, 105 *a*, 183 *b*, 184 *a*,
260 *a*, 275 *b*, 303 *a*,
314 *a*, 364 *b*, 448 *a*,
459 *a*, 510 *a*, 625 *a*,
671 *b*, 678 *a*, 872 *a*
to, 121 *a*, 164 *a*, 184 *a*,
195 *a*, 241 *b*, 243 *a*,
329 *b*, 364 *a*, 461 *b*,
497 *a*, 656 *b*, 729 *a*,
809 *b*, 872 *b*
fearful, 184 *a*, 303 *a*,
314 *a*, 364 *b*
to become, 380 *b*
fearing, 329 *b*, 364 *b*
fearless, 112 *b*, 361 *b*
feast, to make *a*, 413 *b*
feasts, 238 *a*, 413 *b*
feather, 541 *a*, 561 *b*,
709 *a*
fed horses, 241 *b*
feeble, 58 *b*, 199 *a*, 200 *a*,
776 *a*, 777 *a*
to be, 200 *b*, 384 *b*
feed, to, 9 *a*, 43 *b*,
139 *a*, 241 *b*, 325 *b*,
773 *a*
oneself, 704 *b*
upon, 132 *b*
feel, 183 *a*, 460 *a*, 521 *a*
feign, 108 *a*, 390 *b*, 551 *a*
oneself, 297 *b*
felicity, 703 *a*
fellow, 259 *a*, 259 *b*
fellowship, 259 *a*, 259 *b*,
639 *a*
female, 564 *b*
descendant, 148 *a*
disciple, 148 *a*
friend, 774 *a*
relative, 29 *b*
slave, 57 *a*
worshipper, 148 *a*
fence, 160 *b*, 255 *b*, 298 *b*,
320 *b*, 321 *b*
to, 586 *b*, 785 *b*, 789 *b*
fenced, to be, 474 *a*
ferment, being in, 342 *b*
to, 289 *a*
fermentation, 783 *a*
ferry-boat, 603 *b*
fertile earth, 855 *b*
fertility, 210 *b*
fervour, 215 *b*
festival, 458 *a*, 260 *a*
day, 224 *a*, 341 *a*
sacrifice, 260 *a*
to keep *a*, 260 *b*
festoons, 159 *a*, 438 *a*,
459 *b*
fetch, 94 *b*, 441 *b*
fetter, 251 *b*, 382 *b*, 513 *a*,
545 *b*
few, 29 *a*, 493 *a*
to be, 493 *a*
fidelity, 59 *b*, 62 *b*
field, 14 *a*, 138 *b*, 328 *b*,
414 *b*, 462 *b*, 667 *a*,
784 *b*, 785 *a*
a new, 549 *a*
of grain, 254 *b*
fields, 266 *b*, 806 *b*, 850 *a*
fierce, 42 *b*, 132 *b*, 506 *a*,
654 *a*, 758 *b*
to be, 511 *a*, 758 *b*
fiercely, to act, 241 *a*
fierceness, 42 *b*, 768 *a*
fiery, 24 *a*, 74 *b*
fifth, 287 *a*, 290 *a*
fifth part, 290 *a*
fifty, 290 *a*, 523 *a*
fig, an early, 119 *b*
tree, *a*, 854 *b*
unripe, 665 *b*
fight, to, 436 *a*, 477 *a*
figure, 167 *a*, 513 *a*,
591 *a*
fill, 161 *a*, 473 *a*, 474 *b*
fillets, 320 *b*
filling, 474 *b*
filter, to, 843 *b*
filth, 534 *b*, 580 *b*, 698 *b*,
704 *a*
filthiness, 653 *b*
filthy, 169 *b*, 704 *a*
to be, 239 *b*, 420 *a*
to make, 539 *b*
fin of fishes, 591 *b*
find, 499 *b*, 891 *a*
fine, 645 *a*
to 644 *b*
linen, 267 *a*
fineness, 205 *b*
finger, 73 *b*
fining pot, 502 *b*
finish, to, 134 *a*, 175 *b*,
360 *a*, 398 *b*, 737 *b*,
829 *b*, 830 *a*, 867 *a*
finished, 829 *b*, 830 *b*
to be, 398 *b*, 399 *a*
finishing, 399 *a*
fire, 24 *a*, 82 *b*, 83 *b*,
541 *a*
pan, 466 *b*
to purge, by, 719 *b*
to set on, 362 *b*
firm, 41 *b*, 59 *b*, 77 *b*,
270 *b*, 361 *a*, 495 *b*,
747 *a*, 850 *b*
to be, 35 *a*, 58 *b*, 59 *a*,
265 *a*, 355 *b*, 376 *b*,
387 *a*, 435 *a*, 697 *b*,
851 *a*
to make, 35 *a*, 156 *a*,
269 *b*, 376 *a*, 518 *b*,
647 *a*
firmament, 780 *b*
firmness, 58 *a*, 62 *b*,
144 *b*, 616 *b*, 874 *a*
first, 28 *b*, 377 *b*, 724 *a*,
752 *a*, 752 *b*, 768 *a*,
to be, or come, 120 *a*,
326 *a*
born, 119 *b*, 120 *a*
fruits, 119 *b*, 752 *b*
sprouts, 210 *a*
fishing, 119 *b*
fish, 183 *b*, 189 *a*, 540 *a*,
869 *b*
to, 191 *a*, 197 *a*
fisher, 191 *a*
fisherman, 197 *a*

- fisher's net, 472 a
 fishery, 191 a
 fish-hooks, 191 a
 fishing, 191 a
 fissure, 104 a, 135 b,
 565 b, 566 b, 592 a,
 673 a
 fist, 11 b, 734 b
 fit, 347 a, 386 b
 to be, 809 b
 fitly, 347 a
 fitness, 275 a
 five, 211 a, 290 a
 fix, 547 a, 561 a, 701 b,
 864 b
 by smiting, 875 a
 firmly, 376 a
 the eyes, 701 b
 to a stake, 363 a
 flaccid, 374 a, 776 a
 flag, 199 b
 a, 552 b
 flame, 24 a, 428 b, 431 a,
 441 a, 782 a, 801 b,
 824 b
 to, 167 b, 301 a, 440 b
 flank, 408 a
 flash of lightning, 110 b
 flashes, 529 a, 744 b
 flask, a, 674 a
 flatter, 284 a, 390 b,
 404 a
 flattery, 590 a
 flavour, 323 b
 flax, 695 b
 flay, 165 b, 695 a
 flea, 691 a
 flee, 10 a, 140 b, 230 a,
 268 a, 294 a, 296 a,
 476 b, 534 a, 538 a,
 540 a, 611 b, 653 a,
 656 b, 677 b, 679 a,
 794 b
 fleece, 165 a
 fleeing, 548 b
 fleet, 64 a
 to be, 733 a
 fleetness, 129 b
 flesh, 146 b, 238 a, 435 b,
 799 b
 hook, 461 b
 fleshy, to be, 281 b,
 408 a
 flight, 216 a, 296 a, 446 b,
 450 a, 464 b, 486 b,
 538 a
 to put to, 140 b, 228 a,
 540 a, 837 a
 flint, 282 b
 floats, 188 b
 flock, 609 b, 698 b
 flood, 817 a
 gates, 75 b
 floor, 361 a, 505 a, 745 b
 to, 593 b
 flooring, 848 b
 flour, 590 a, 784 a
 flourish, to, 274 a, 563 a,
 689 b, 705 b, 709 b
 flourishing, 273 a, 541 a
 flow, a, 34 b
 flow, to, 225 a, 240 a,
 242 a, 252 b, 254 a,
 327 a, 344 b, 361 a,
 455 a, 461 b, 488 b,
 490 a, 511 b, 530 a,
 532 b, 537 a, 541 b,
 572 b, 622 b, 729 b,
 759 a, 763 b, 801 b,
 816 b
 abundantly, 207 a,
 209 a
 by drops, 119 a
 gently, 184 b
 together, 10 b, 168 a
 flower, 560 b, 561 b,
 563 a, 689 b, 709 a
 to, 563 a
 flowing, 162 a, 243 a
 flute, 280 b, 543 a
 fly, 237 b
 to, 184 a, 209 a, 320 b,
 534 a, 560 b, 561 b,
 563 b, 614 a, 689 b
 flying, 605 a
 foam, 250 b
 foaming, 289 b
 fodder, 490 b, 510 b
 foe, 36 b
 foece, 693 b
 fustid, 665 b
 to become, 101 a
 to make, 101 a
 foetus, 805 b
 fold, 135 a, 471 b
 the hands, to, 258 b
 together, 405 a, 410 b
 folding, 258 b, 410 b
 folds, 161 a, 520 a, 846 b
 foliage, 645 a, 665 a,
 713 a
 follow, 186 a, 209 b,
 224 b, 788 a, 860 a
 after, 758 b
 hard, 185 b
 followers, 40 b
 following, 32 b, 33 b,
 31 a, 220 a, 230 b,
 408 a, 529 b, 586 b,
 697 a, 790 a, 857 b
 food, 42 b, 43 b, 101 b,
 140 a, 141 a, 282 a,
 325 b, 435 b, 436 b,
 445 a, 461 b, 463 b,
 467 b, 471 b, 708 a,
 799 b
 to be full of, 505 b
 fool, 19 b, 407 b
 to act as, 326 a
 foolish, 19 b, 133 a,
 526 b, 529 a, 871 b
 to be, 20 a, 226 a,
 326 a, 528 b, 586 b
 foolishly, to act, 435 a
 foolishness, 697 b, 857 b
 foot, 756 b
 footman, 756 b
 footpath, 572 b
 footstep, 685 a
 for, 98 a, 129 b, 235 a,
 283 a, 394 a, 601 a,
 630 a, 681 a
 for ever, 634 b
 nothing, 292 b
 forbearing, 262 a
 forbid, 112 b
 forbode, to, 545 a
 force, 65 a, 444 a
 to, 383 b, 841 a
 forces, 11 a, 275 a, 448 a
 forcible, 511 a
 ford, 491 a
 fore-arm, 57 b, 74 a,
 299 a
 forefathers, 752 b
 forehead, 500 b
 bald, 154 a
 foreign language, to
 speak 440 a
 foreigner, 124 a, 178 a,
 480 a, 652 a
 forelock, 709 a
 foremost, 752 a
 forepart, 347 b, 680 a
 foresee, to, 334 b
 foreskin, 655 a
 forfeiture, liable to, 271 b
 forge, to, 421 b, 438 a,
 467 a
 forget, to, 570 a, 821 b
 forgetfulness, 570 b
 forgive, to, 588 b
 forgiveness, 411 a
 fork, 461 b, 734 a
 form, 167 a, 470 a,
 506 a, 661 a, 707 a,
 709 b, 737 a, 789 b,
 855 a, 864 b, 866 b
 to, 102 b, 138 b, 139 a,
 165 b, 250 a, 361 b,
 387 a, 646 b, 706 b
 a man of, 40 b
 formation, 362 a
 former, 724 a, 752 b
 formerly, 25 a, 95 b,
 383 a, 752 b, 866 b
 formidable, 38 b
 fornication, to commit,
 249 a
 forsake, 261 b
 forsaken, 53 a
 to be, 52 b, 548 a
 forth, 266 b
 break, 673 a
 to go, 699 a
 to lead, 542 b
 to put, 539 b
 fortification, 275 b
 fortified, 616 a
 to be, 230 b
 place, 83 b, 135 b,
 732 a
 fortify, 42 b
 fortitude, 38 a, 154 a
 fortress, 24 a, 42 b, 80 a,
 115 a, 116 a, 125 a,
 152 a, 232 a, 321 b,
 446 b, 492 a, 501 b
 732 a
 fortuitous, 504 b
 fortuitously, 697 b
 fortunate, 88 a, 158 b
 to be, 88 a
 fortune, 90 b, 157 a,
 477 a, 487 a
 forty, 75 b, 443 a
 forum, 764 b, 843 a
 forwards, 680 a
 fossil, 575 a
 foster-daughter, 148 a
 son, 126 a
 foul, to be, 707 b, 724 b
 found, to, 353 a, 366 a,
 386 b, 735 a, 819 b
 foundation, 14 b, 57 b,
 83 a, 85 a, 457 a,
 471 a, 488 b
 founded, to be, 59 a
 founder, 2 a
 founding, 457 a
 fountain, 100 b, 169 b,
 171 a, 446 a, 488 b,
 493 b, 503 b, 623 a
 four, 75 b, 76 a, 183 a,
 755 a, hundred, 854 a
 foursquare, 755 a
 fourth, 754 b
 fowler, 362 b
 fowls, 614 b
 fox, 811 a
 fracture, 473 a, 803 b
 fragment, 217 a, 738 b,
 778 a, 800 a
 frail, 262 a
 to be, 285 a
 frame, 362 a
 frankincense, 429 b
 fraud, 21 b, 273 b, 390 b,
 461 b, 510 a, 514 a,
 649 b, 770 b, 849 a,
 857 b, 874 b
 fraudulent, 395 b, 649 b
 fraudulently, to act,
 101 b, 550 b
 free, 298 a, 565 b
 to be, 297 b, 308 b,
 565 a
 from labour, 112 b
 to let go, 672 b
 to make, 297 b, 374 a,
 583 a
 free born, 267 a, 301 b
 to be, 308 b
 freed, to be, 811 a
 freedom 207 a, 297 b
 free-will, 17 b, 534 a
 freeze, 157 a
 frequent, to, 309 b
 fresh, 273 a, 325 a, 325 b,
 435 b
 to be, 322 a, 324 b,
 767 a
 freshness, 219 a, 435 b
 fret, to, 251 a, 303 b
 fretted (ceiling), 759 a
 friend, 16 a, 27 b, 50 b,
 191 a, 333 a, 455 b,
 472 b, 510 b, 587 a,
 767 b, 772 b, 773 b,
 825 a
 friendly, to live, 830 a
 friends, 216 a
 friendship, 470 b, 825 b
 frighten, to, 38 b, 121 a,
 frighten, to, 133 b, 316 a
 frightened, to be, 308 a
 366 b
 fringed edges, 709 a
 fringes, 159 a
 frog, 717 b
 from any time, 25 a
 behind, 29 b
 between, 115 a
 near by, 94 a
 of old, 25 a
 that time, 25 a
 the face, 681 a
 what, 196 b
 when, 25 a
 with, 94 a, 445 b
 front, 20 b, 456 a, 680 a,
 721 a
 from the, 681 b
 in, 680 b, 682 a, 721 a
 723 a
 part, 456 a, 530 b
 to be in, 347 b, 530 a
 frost, 292 b
 fruit, 3 a, 548 a, 689 b,
 731 b, 855 b
 basket, 11 b
 of labour, 329 b
 to put forth, 182 a
 fruitful, to be made, 254 a
 render, 688 b
 frying-pan, 513 b
 fuel, heap of, 459 a
 fugitive, 141 a, 216 a,
 446 b, 534 a
 to be, 538 a
 fulfilled, to be, 398 b
 full, 506 b
 of sap, 210 b
 to, 11 a
 to make, 473 b
 fully, 474 b
 fulness, 474 b, 475 b,
 506 b, 783 b, 866 a
 furnace, 95 a, 384 a,
 389 a, 869 a
 furnish, 670 a
 furnished with banners,
 189 b
 furrow, 496 b, 865 a
 to, 675 b
 future, the, 29 b
 time, 34 a

G

Gaal, 177 a
 Gaash, 177 b
 Gabbai, 154 a
 Gabriel, 156 b
 Gad, 157 b
 Gaddi, 158 b
 Gaddiel, 159 a
 gad-fly, 651 b
 Gadite, 158 b
 Gaham, 167 b
 Gahar, 167 b
 gain, 11 a, 96 a, 184 a,
 344 a, 377 a, 521 b
 618 a, 855 b
 to, 769 b
 a victory 377 a

- gain, unjust, 660 *b*
gait, 756 *b*
Galai, 173 *a*
Galbanum, 278 *b*
Galilee, 172 *a*
gall, 512 *a*
Gallim, 172 *a*
Gamaliel, 175 *b*
Garnul, 174 *b*
gape, to, 811 *b*
garden, 102 *a*, 175 *b*,
176 *a*, 415 *a*, 688 *a*
fruits, 415 *a*
herbs, 253 *b*
gardiner, 102 *a*, 176 *b*
Gareb, 178 *b*
gargle, to, 181 *a*
garland, 433 *b*
garment, 102 *a*, 407 *b*,
428 *b*, 449 *a*, 450 *a*,
464 *a*, 471 *b*, 472 *a*,
475 *b*, 476 *b*, 493 *b*,
516 *a*, 583 *a*, 672 *b*,
758 *a*, 790 *b*, 791 *b*,
842 *a*, 865 *a*
Garmite, 180 *a*
garrison, 501 *a*
garrulous, 567 *a*
Gatam, 177 *b*
gate, 101 *a*, 201 *b*, 458 *b*,
697 *a*, 843 *a*, 874 *b*
Gath, 183 *b*
Gath-hepher, 183 *b*
Gath-rimmon, 183 *b*
gather, 11 *a*, 67 *a*,
77 *a*, 123 *a*, 307 *a*,
404 *b*, 442 *a*, 551 *a*,
589 *a*, 593 *a*, 721 *b*,
747 *b*
together, to, 152 *b*,
164 *b*, 175 *b*, 616 *a*,
639 *b*
gathered, to be, 737 *a*
together, 726 *a*
gathering, 66 *b*, 314 *a*
Gaza, 618 *a*
gazelle, 198 *a*, 700 *a*,
854 *a*, 857 *b*
Gazer, 165 *b*
gazing-stock, 750 *b*
Gazzam, 166 *a*
Geba, Gibeah, Gaba,
155 *b*
Geba, 155 *a*
Geber, 156 *b*
Gebim, 154 *a*
Gedaliah, 160 *a*
Geder, 160 *b*
Gederite, 161 *a*
Gederoth, 161 *a*
Gederothaim, 161 *a*
Gedor, 160 *b*
Gehazi, 167 *b*
gem, 8 *a* 74 *b*, 145 *a*,
339 *a*, 672 *b*
Gemalli, 175 *b*
Gemariah, 175 *b*
genealogy, 346 *b*
generation, 194 *a*, 206 *b*,
859 *a*
generous, 535 *a*, 554 *b*
generous nature, 414 *b*
Gentiles, 163 *a*
gentle, 50 *b*, 205 *b*, 643 *a*
to be, 54 *a*, 287 *a*
gentleness, 287 *b*, 643 *a*
gently, 34 *b*, 426 *b*
to go, 35 *a*
Genubath, 176 *a*
genus, 519 *b*
Gera, 178 *a*
gerah, 179 *a*
Gerar, 181 *b*
Gerizite, Girzite, 179 *b*
germinate, 3 *a*, 537 *b*
Gershon, 182 *a*
Gesham, 169 *b*
Geshem, 182 *b*
Geshur, 182 *a*
Geshurite, 182 *b*
get, to, 107 *b*
before, 728 *b*
Gether, 183 *b*
Geuel, 150 *b*
Gazer, Gazer, 167 *a*
Giah, 168 *b*
giant, 159 *b*, 556 *b*
Gibbar, 156 *b*
Gibbethon, 157 *a*
gibbous, 152 *a*, 155 *a*
to be, 155 *a*
to make, 720 *b*
Gibea, 155 *b*
Gibeon, 156 *a*
Giddaltai, 160 *a*
Giddel, 159 *b*
giddiness, 803 *a*
giddy, to be, 260 *b*
Gideon, 160 *a*
Gideon, 160 *a*
Gidgad, 157 *b*
Gidom, 160 *a*
gift, 86 *a*, 95 *b*, 141 *b*,
144 *a*, 144 *b*, 214 *b*,
237 *a*, 487 *a*, 512 *b*,
522 *a*, 522 *b*, 527 *a*,
534 *b*, 535 *b*, 569 *a*,
813 *b*, 817 *b*, 831 *a*,
874 *a*, 876 *b*
Gilalai, 173 *a*
Gilboa, 169 *b*
Gilead, 173 *b*
Gilgal, 170 *a*
Giloh, 171 *a*
Gimzo, 175 *a*
gin, 258 *a*
Ginath, 169 *a*
Ginnethon, 176 *b*
gird, 18 *b*, 27 *a*, 261 *a*,
270 *a*, 413 *a*
on, 70 *a*
oneself, 27 *a*, 283 *a*
up, 841 *a*
girded, 27 *a*, 253 *b*, 260 *c*
to be, 27 *a*
girdle, 9 *a*, 26 *a*, 260 *b*,
311 *b*, 461 *b*, 463 *a*,
747 *b*
Girgashite, 178 *b*
girl, 349 *b*, 556 *a*, 634 *a*,
766 *a*
girls and boys, 327 *b*
Gispa, 183 *a*
Gittaim, 183 *b*
Gittite, 183 *b*
give, 165 *b*, 175 *a*, 336 *a*,
448 *b*, 486 *b*, 572 *b*,
813 *b*, 846 *b*
access, 210 *a*, 281 *a*
away, 460 *a*
consent, 357 *a*
food, 241 *b*
forth, 573 *a*
freely, 534 *a*
graciously, 292 *b*
milk, 612 *a*
more, 354 *a*
out, 670 *a*, over, 587 *b*
plentifully, 354 *a*
possession, 543 *a*
thanks, 332 *b*
to eat, 139 *b*
up as lost, to, 3 *b*
way, 460 *-*
given, 572 *b*
to be, 307 *b*
Gizonite, 165 *b*
Gizrites, 167 *a*
glad, to be, 261 *b*, 316 *b*,
581 *a*, 615 *b*, 767 *b*,
791 *a*
tidings, 146 *a*
gladden, 23 *a*
gladness, 261 *b*, 320 *a*,
513 *a*, 791 *b*, 796 *b*
glance, to, 705 *b*
glass, 244 *a*
glean, 633 *a*
gleanings, 612 *b*, 633 *b*,
442 *b*
glide, 282 *b*
away, 476 *b*
glitter, to, 563 *a*, 850 *a*
glittering steel, 431 *a*
sword, 145 *a*
globe, 171 *a*, 386 *a*, 396 *a*,
855 *b*
globosity, 676 *b*
globules, 386 *b*
glorify, 664 *b*
glorious, 13 *a*, 23 *a*
to be made, 14 *b*
glory, 151 *a*, 382 *a*, 562 *b*,
616 *b*, 700 *b*, 857 *a*,
871 *a*
a man of, 41 *a*
to, 326 *b*
glow of love, 201 *a*
to, 402 *a*
glue, to, 871 *b*
glued, to be, 185 *a*
gnash, 308 *b*
gnats, 404 *b*
gnaw, 180 *a*, 656 *b*
go, to, 26 *a*, 78 *a*, 94 *b*,
184 *b*, 190 *a*, 209 *b*,
219 *b*, 224 *b*, 225 *b*,
327 *a*, 336 *a*, 349 *b*,
439 *a*, 607 *b*, 709 *a*,
766 *b*, 801 *b*
about, 225 *b*, 756 *a*,
769 *a*
along, 224 *b*
go around, 193 *b*
aside, 688 *a*
astray, 323 *a*, 804 *b*
away, 255 *b*, 36 *a*, 225 *a*,
534 *b*, 583 *a*
back, 787 *b*, 432 *b*
before, 723 *a*
down, 365 *a*
forth, 359 *b*
forward, 225 *a*, 714 *b*
in a circle, 169 *a*,
190 *b*, 416 *a*, 566 *a*,
610 *a*
on, 88 *a*, 536 *b*
out, 152 *b*, 359 *b*, 558 *b*,
670 *a*, 700 *a*
round, 289 *a*
swiftly, 357 *a*
through, 224 *b*, 709 *b*
up, 630 *b*
goads, 206 *b*
goat, 80 *b*, 698 *b*, 785 *a*
female, 159 *a*, 792 *b*,
863 *b*
goat's hair, 616 *b*
Goath, 176 *b*
Gob, 152 *b*, 161 *b*
God, 45 *a*, 48 *b*, 49 *a*,
49 *b*, 466 *b*
a man of, 40 *b*
goddess, 49 *b*
godlike, 49 *b*
godly, to be, 864 *a*
Gog, 162 *a*
going, 34 *b*, 203 *a*, 224 *a*
away, 766 *b*, 788 *b*
on, 491 *a*
out, 458 *b*, 859 *b*
Golan, 163 *b*
gold, 190 *b*, 239 *b*, 304 *a*,
420 *a*, 450 *a*, 670 *b*
storehouse, 450 *a*
goldsmith, 719 *b*
Goliath, 172 *a*
Gomer, 175 *b*
Gomorrha, 641 *a*
gone by, to be, 222 *b*,
898 *b*
forth, 361 *a*
good, 316 *b*, 319 *a*, 320 *a*,
358 *b*
to be, 319 *a*, 347 *a*
to do, 175 *a*, 319 *a*
news, 146 *a*
part, 469 *b*
will, 290 *b*, 778 *b*
goodly, 319 *b*
goodness, 319 *b*
goods, 320 *a*, 497 *b*
Goshen, 182 *b*
govern, 844 *a*
government, 860 *b*
governor, 324 *a*, 578 *b*,
671 *b*
Gozan, Gausanitis, 162 *b*
grace, 275 *b*, 290 *b*, 292 *a*,
294 *a*, 464 *b*, 555 *a*,
766 *a*, 861 *a*
gracefulness, 291 *a*, 358 *b*
gracious, 291 *b*, 294 *b*
to be, 292 *b*, 293 *b*
58
g. ain, 43 *b*, 178 *a*, 179 *a*,
688 *a*, 803 *b*
granaries, 480 *a*, 489 *b*
grand-daughter, 148 *a*
mother, 55 *a*
son, 126 *a*, 138 *b*
grant of rest, 229 *b*
grape stones, 308 *b*
grapes, bad, 101 *a*
dried, 712 *a*
sour, 129 *a*, 308 *b*
grasp, to, 181 *a*, 721 *b*
grass, 298 *b*, grassy, 12
gratis, 292 *b*
gratuitously, 292 *b*
grave, 731 *a*, 722 *a*
to, 733 *b*
gravel stone, 299 *a*
gravelly soil, 179 *b*
graven images, 683 *b*,
684 *a*
to be, 298 *a*
graves, place of, 872 *b*
gravid, 578 *a*
graving tool, 304 *b*, 504 *b*
great, 158 *b*, 319 *b*, 382 *b*,
447 *a*, 753 *a*, 753 *b*,
784 *b*
to be, 159 *a*, 383 *a*,
674 *a*, 784 *a*, 805 *a*
to be made, 14 *b*
159 *b*
to render, 14 *b*
very, 13 *a*
great - grandchildren,
831 *b*
great-grandson's child-
ren, 755 *a*
greatly, 444 *a*
greatly valued, to be,
159 *a*
greatness, 158 *b*, 159 *b*
753 *b*, 754 *b*
greave, 500 *b*
greedy, to be, 111 *a*
green, 366 *b*, 369 *b*
767 *a*, 774 *b*
to be, 210 *a*, 299 *b*,
366 *b*, 369 *b*, 774 *b*
to grow, 767 *a*
oil, 776 *b*
tree, 774 *b*
greenish, 370 *a*
greenness, 3 *a*, 369 *b*
grief, 329 *a*, 409 *b*, 508 *a*,
510 *a*, 647 *a*
griefs, 308 *b*
grieve, to, 328 *b*, 409 *b*,
544 *a*, 605 *b*, 646 *b*
grieved, to be, 362 *a*,
858 *a*
grievous, 381 *b*
grind, 321 *a*
grinders, 321 *b*
gritty soil, 179 *b*
groan, to, 31 *a*, 63 *b*, 64 *a*,
525 *b*, 544 *a*
groaning, 65 *b*
grope, 183 *a*
ground, 14 *a*
the, 81 *a*, 81 *a*, 745 *b*

grove, 38 a
grow, 801 b
to cause, 159 b
exuberantly, 200 a
fat, 139 a
growing, 159 b
up, 159 b
growl, to, 215 a, 537 a
growing (of thunder),
215 b
growth, of slow, 71 a
guard, 518 b, 562 a,
625 a, 716 b, 838 a
to, 536 b, 547 b, 597 a,
837 a
guarding, 838 a
guidance of God, 552 b
guide, to, 88 a, 186 a
guile, 655 b
guilt, 86 b, 87 a
guilty, 781 b
to become, 86 a
to declare, 271 b
gullet, 178 b
gulp, 857 a
gum, fragrant, 437 b
Guni, 163 b
Gur-baal, 164 b
gush out, 529 b, 816 b
gyrating, 605 a

H.

Habakkuk, 258 b
Habaziniab, 258 b
habitable, 36 a
habitation, 17 a, 19 b,
116 a, 194 a, 237 b,
298 b, 450 b, 451 b,
460 a, 486 b, 492 b,
503 b, 517 a, 538 b,
868 b
Habor, 256 b
Hachaliah, 277 a
Hachilah, 276 b
Hachmoni, Hachmon-
ite, 278 a
hack, to, 300 b, 301 a
Hadam, 12 a, 216 b,
261 b
Hadadezer, 216 b
Hadadrimmon, 216 b
Hadar, 262 b
Hadarezer, 216 a
Hadasah, 263 a
Hadasseh, 217 a
Hades, 262 a, 461 a,
798 a
Hadid, 261 b
Hadlai, 262 a
Hadoram, 216 b
Hadrach, 263 a
haft, 561 a
Hagab, 260 a
Hagaba, 260 a
Hagar, 216 a
Hagarenes, 216 a
Haggai, 260 b
Haggeri, Hagarite, 216 a
Haggi, 20 b
Haggiah, 260 b
daggrith, 260 b

hail, 48 a, 139 b
hair, 199 b, 691 a, 793 a
hairs, to be covered with,
658 b
hairy, 792 a
to be, 411 a
Hakkatan, 730 b
Hakkoz, 729 b
Hakupha, 301 a
Halah, 280 a
half, 136 a, 298 b, 465 b,
675 a
Halhul, 280 a
Hali, 280 a
Haloheh, Haloheh,
433 a
halt, to, 683 b
halter, 772 a
Ham, 227 a, 285 a
Haman, 228 a
Hamath, 290 b
hamlet, 300 a, 411 b
hammer, 227 a, 498 b,
499 a, 502 b, 672 b
to, 421 b, 438 a,
467 a
hammered bar, 467 a
Hammoleketh, 479 a
Hammon, 286 b
Hammonah, 227 b
Hamor, 287 a
hamstring, to, 650 a
Hamuel, 286 b
Hamul, 286 b
Hamutal, 286 b
Hanameel, 292 b
Hanan, 293 a
Hananiel, 293 a
hand, 329 b, 683 a
hand-breadth, 324 a
handful, 701 a, 734 b,
842 a
handle, 561 a
to, 872 a
handles, 331 a
handmaid, 57 a, 556 a
handmills, 765 b
handsome, 663 b
Hanea, 293 a
hang, to, 252 a, 293 b,
363 a
down, to, 199 b
200 a
up, to, 864 b, 865 a
hanging, 595 b
over, 344 a
something, 199 a, 199 b,
377 a
Hanini, 293 a
Haniniah, 293 a
Hannah, 291 a
Hannathon, 293 b
Hanniel, 292 a
Hanun, 291 a
happen, to, 90 b, 94 b,
320 a, 470 b, 741 a,
790 a
happy, 88 a, 319 b
to be, 660 b, 801 a
to pronounce, 88 a
Hara, 231 a

Haradah, 303 a
Haram, 305 b
Haran, 232 a, 306 b
Hararite, 232 b
harass, 533 a
Harbonah, 302 b
hard, 41 b, 173 a, 173 b,
363 a, 381 b, 616 a,
747 a, 828 b, 850 b,
873 a
to be, 87 a, 355 b,
713 b, 746 b, 851 a
harden, to, 60 a, 381 b,
746 b
oneself, to, 60 a
hardened, 270 b
hardness, 561 a, 850 b,
874 a
hare, 80 b
Hareph, 307 b
Harhaiah, 303 b
Harhaa, 304 a
Harhur, 314 a
Harim, 306 a
harlot, 175 b, 241 b,
242 b, 725 b
harm, 66 b, 859 b
harmful, to be, 66 b
harming, 66 a
Harnepher, 306 b
Haroch, 750 b
Harod, 303 b
Harosheth of the Gen-
tiles, 310 a
harp, 404 a, 464 b, 732 a,
748 b
harpoons, 191 a
harrow, to, 784 b
harsh, 42 b, 616 a
to be, 299 a
Harsha, 310 a
hart, a, 37 a
Harum, 232 a
Harumaph, 303 b
Haruz, 304 a
harvest, 66 b, 67 b, 254 b,
731 b, 738 a
Hasadiah, 294 a
Hashabiah, 312 a
Hashabnah, 312 a
Hashabnah, 312 a
Hashbadana, 311 b
Hashem, 232 b
Hashmonah, 313 a
Hashub, Hashub, 312 a
Hashubah, 311 b
Hashum, 313 a
Haarah, 295 b
haste, 104 b, 105 a
to go away in, 477 a
to make, 276 a
hasten, to, 23 a, 104 b,
195 b, 217 a, 268 a,
299 a, 303 a, 454 a,
540 a, 616 a, 668 b,
837 a
backward, to, 23 a
hastened, to be, 104 b
hastening, 450 b, 454 b
hastily, 450 b
hasty, 267 b, 299 a

Hasupha, Hashupha,
310 b
Hatach, 282 b
hatched, to be, 136 a
hatchet, 418 a
hate, to, 36 b, 792 a
hateful, to become, 101 a
to make, 101 a
hater, 792 a
Hathath, 316 b
Hatipha, 272 b
Hatita, 272 b
hatred, 513 a, 792 a
Hattash, 272 b
Hattil, 272 b
haughtiness, 238 b, 604 a
haughty, 660 a
hanches, 368 b, 369 a
Hauran, 267 b
have in mind, to, 247 a
possession, 30 b
Havilah, 264 b
hawk, a, 560 b
hay, 814 a
to give, 314 a
of the latter growth,
442 b
Hazeal, 268 a
Hazeiah, 269 a
Hazar-addar, 300 a
Hazar-Enan, 300 a
Hazar-gaddah, 300 a
Hazar-hatticon, 300 a
Hazar-maveth, 300 a
Hazar-shual, 300 a
Hazar-susah, Hazar-su-
sim, 300 a
Hazazon-tamar, Haze-
zon-tamar, 299 a
Hazeleponi, 710 b
Hazerim, 300 a
Hazeroth, 300 a
Hazel, 269 a
Hazo, 268 b
Hazor, 298 b
Hazor Hadattah, 298 b
he, 218 a
he who, 196 b
head, 58 b, 751 b
headlong, 454 b
to be thrown, 428 b
to send, 589 b
heal, to, 83 b, 776 a
healed, to be, 274 a
healing, 77 b, 161 a,
385 a, 510 b, 776 b
health, 77 b, 825 a
healthy, 825 a
heap, 287 a, 289 b, 395 b,
533 b, 655 b, 792 a,
770 b
of ruins, 864 b
(of sheaves), 159 a
of stones, 169 b, 329 b,
507 a
to, 593 a
up to, 74 b, 161 a,
175 b, 295 a, 318 a,
404 b, 551 a, 701 a,
756 b, 865 a
heaps, 701 a

hear, to, 836 a, 836 b
head-bands, 317 a
hearing, 26 a, 518 b
836 b
heart, 120 b, 382 a, 427 a
428 b, 492 a
to steal one's, 428 a
hearth, 78 b, 395 a
hearths, 446 b
heat, 31 a, 215 b, 285 b,
286 b, 302 b, 303 b,
306 b, 340 b, 351 a,
459 a, 848 b
of anger, 304 b
of the sun, 83 a
to, 201 a
heaven, 222 b, 651 a
834 a
heaviness, 382 a
heavy, 363 a, 363 b, 381 b
shower, 182 b
to be, 363 a, 381 a,
746 b
heavy weight, 458 a
hebdomad, 800 b
Heber, 259 b
Heberites, 259 b
Hebrew, 604 a
Hebron, 259 b
he-camel, a young, 120 a
hedge, 160 b, 255 b,
489 a, 513 a, 789 a
to, 553 a
about to, 580 b, 785 b
a thorn, 555 a
hedgheg, 736 b
heed, to give, 83 a
to take, 838 a
heel, 649 a
Hege, Hegai, 215 a
he-goat, 662 b, 716 b,
792 a
heifer, 605 a, 688 b
height, 80 a, 106 a, 124 b
153 a, 232 a, 306 b,
513 a, 541 a, 589 b,
626 b, 751 a, 763 a,
788 b
Helah, 278 a
Helam, 275 b
Helbah, 278 b
Helbon, 278 b
Heldai, 279 a
Heleb, 278 b
Helek, 284 b
Helem, 227 a, 282 a
Heleph, 283 a
Helez, 283 b
Holkai, 285 a
Helkath, 284 b
Helkath-harurim, 284 b
helmet, 385 b, 726 b
help, 253 b, 373 a, 619 a
876 a
to, 592 a, 619 b
cry for, 811 a
helper, 253 b
helpless, 655 b
to be, 656 b
hem, 810 b
Heman, 225 a

- Hemdan, 286 a
 Hen, 291 a
 Hena, 229 b
 Henadad, 291 a
 hence, 239 a, 668 a
 Hephher, 297 b
 Hephzibah, 296 b
 herald, 414 a,
 herb, 24 a, 24 a, 255 a,
 369 b, 657 a
 nerd, 137 a, 465 a, 635 b
 herdman, 109 a
 herdsman, 564 b
 here, 16 b, 70 a, 227 a,
 228 b, 239 a, 384 b,
 664 a, 668 a
 Heseah, 310 a
 Hereth, 310 a
 Hermon, 306 a
 hero, 45 a, 75 a
 herself, 221 a
 Heseh, 294 a
 Heshbon, 311 b
 Heshmon, 313 a
 heterogeneous things,
 398 a
 Heth, 314 a
 Hethlon, 314 b
 hew, to, 146 a
 out, to, 298 a
 wood, to, 272 a
 hewn beams, 417 b
 Hezeki, 270 b
 Hezekiah, Hizkiah,
 Hizkijah, 270 b,
 345 b
 Hezer, 269 b
 Hezion, 269 a
 Hezrai, 300 a
 Hezron, 300 a
 Hiddai, 216 b
 Hiddekel, 262 b
 hidden, 301 b, 437 b,
 639 a
 places, 502 a
 something, 870 b
 hide, to, 66 b, 241 a,
 256 a, 323 a, 390 a,
 405 a, 431 b, 433 a,
 563 b, 593 b, 596 b,
 597 a, 598 a, 616 a,
 633 b, 639 b, 716 b,
 845 b, 793 b
 away, to, 401 b,
 420 a
 one self, to, 297 b,
 586 a
 hiding, 721 b
 place, 167 b, 462 b,
 491 a
 high, 133 b, 150 b, 153 a,
 508 b, 632 b, 769 b
 place, 124 b
 things, 751 a
 to be, 80 a, 153 a,
 154 a, 232 a, 369 a,
 383 a, 721 b, 751 a,
 770 b, 833 b
 to become, 761 b
 to make, 153 a, 159 b,
 865 a
 higher, 494 a, 632 a,
 632 b
 Highest, the, 626 b
 highway, 490 a
 Hilkiah, 285 a
 hill, 155 b, 156 a, 329 b,
 494 b, 645 b, 649 b,
 864 b
 Hillel, 226 b
 himself, 218 a
 hin, 223 a
 hind, a, 37 b, 38 b
 hinder, 33 b
 part, 29 b, 33 a,
 368 b
 hinder, to, 112 b, 462 b,
 537 b
 hindered, to be, 134 b,
 487 b
 hindrance, 496 b
 hinge, 709 a
 Hinnom, 229 b
 hippopotamus, 105 a
 Hiram, 276 a,
 hire, to, 587 b, 790 b
 hired, one, 11 b
 hireling, 789 b
 hiring, 789 b
 hiss, to, 544 b, 850 b
 hissing, 850 b, 851 a
 history, 859 a
 hither, 226 b, 229 a,
 384 b, 668 a
 hitherto, 226 b, 384 b,
 403 b, 609 a
 Hivite, 264 b
 hol 219 b
 hoar frost, 410 a
 hoary, 376 a, 788 b
 to be, 376 a, 788 b
 hairs, to have, 376 a
 Hobab, 256 b
 Hobab, 263 b
 Hobabiah, 256 b
 Hod, 219 a
 Hodaviah, 219 a
 Hodesh, 263 a
 Hodevah, 219 a
 Hodijah, 219 a
 hoe, 491 b
 hog, 269 b
 Hoglah, 260 b
 Hoham, 219 b
 hold, to, 30 a, 72 a,
 386 b, 872 a
 back, to, 648 b, 649 a
 fast, to, 72 a, 269 b,
 734 a, 867 a
 in, to, 310 b, 397 b
 oneself fast, to, 72 a
 to lay, 719 b
 to take, 721 b, 867 a,
 872 a
 together, to, 867 a
 up, to, 386 b
 hole, 267 a, 301 b, 444 b
 holiness, 725 b
 hollow, 720 a
 of the hand, 409 b, 842 a
 out, to, 526 b, 564 a,
 720 b
 hollow, that which is,
 409 b
 to be, 112 b, 152 b,
 428 a, 798 b
 to make, 362 a, 720 b
 vessel, 410 a
 hollowing, 266 b
 hollowness, 842 a
 Holon, 280 a
 holy, 722 b, 723 a
 fear, 365 a
 ones, 723 a
 thing, 503 a, 725 b
 to be, 725 a
 to declare, 725 a
 homage, to do, 813 b
 Homam, 220 a
 Homer, 289 b
 honest, 402 b, 702 a
 honestly, 347 a
 honey, 188 b, 705 b
 honour, 217 b, 363 b,
 382 a, 854 b
 to, 150 a, 217 b, 381 a,
 813 b, 837 b
 honourable, 531 b, 660 a
 honoured, 363 a, 363 b
 to be, 664 b
 hoof, 324 b, 690 b
 hook, 233 a, 236 b, 264 a,
 271 a, 276 b, 306 a,
 585 b, 744 b
 hooks of iron, 463 a
 hoopoe, 192 b
 hope, 112 b, 408 a, 408 b,
 446 a, 503 a, 858 b,
 864 a, 872 b
 to, 346 a, 578 a, 784 a
 to fail in, 109 a
 Hophni, 296 a
 Hophra, 297 a
 Hophraim, 297 a
 hoping, 345 b
 Hor, 220 b
 Horam, 232 a
 Horeb, 302 a
 Horem, 306 a
 Hori, 305 a
 Horite, 304 b
 Hormah, 306 a
 horn, 744 a, 811 b
 of jubilee, 340 a
 hornet, 719 a
 Horonaim, 306 b
 horrible, 843 b
 horrid, 654 a
 horror, 654 a, 677 b,
 792 b
 to occasion, 870 a
 horror-stricken, 155 a
 horse, 581 a, 693 a
 horseman, 693 a, 768 b
 Hosah, 294 a
 Hosea, 220 b
 Hoshaiah, 220 b
 Hoshama, 220 b
 Hoshea, 220 b
 hospital, 298 a
 host, 275 a, 518 a, 699 a
 hostile encounter 743 b
 mind, 36 b
 hostile way, to treat,
 719 b
 hot, 285 a, 305 a
 to be, 10 b, 169 a, 246 b,
 306 b, 346 a, 352 a,
 389 a, 615 a, 782 a,
 814 b, 849 b
 hot springs, 351 a
 Hotham, 268 a
 hough, to, 650 a
 house, 17 a, 96 a, 115 b,
 119 a, 149 b
 the higher part of a,
 633 a
 household, 600 a
 how, 37 a, 222 b, 378 a,
 452 b
 great, 378 a
 long, 63 a
 much, 452 b
 much less, 69 b
 much more, 69 b
 ...thus, 378 a
 however, 72 a, 174 a,
 403 a, 431 b
 howl, to, 19 a, 31 a,
 350 a
 howler, a, 86 a
 howling, 36 a, 350 a
 animals, 28 a
 howlings, 28 a
 Hukkok, 301 a
 Hul, 265 b
 Huldah, 279 a
 hum, to, 227 a, 237 a
 human race, 635 b
 humble, to, 814 a
 hump (of a camel), 189 a
 hump-backed, 155 a
 hundred, 444 a, 720 a
 hundred-fold, a, 843 b
 hundredth part, 444 b
 hunger, 373 a, 411 a
 to, 772 b
 to suffer, 320 a
 hungry, 773 a
 hunt, to, 704 b
 hunter, 708 a
 hunting, 708 a
 Hupham, 266 a
 Huppah, 295 b
 Huphim, 296 a
 Hur, 267 a
 Hurai, 267 a
 Hiram, 267 a
 Huri, 267 a
 hurled on, to be, 265 a
 hurt, 258 a
 to, 257 b
 to be, 400 b
 the tail, to, 248 b
 to receive, 66 b
 hurtful, 772 a
 husband, 40 a, 130 b
 husbandman, 44 a
 Hushah, 268 a
 Hushai, 268 a
 Husham, 268 a
 hushed, to be, 853 b
 Hushim, 268 a
 husk, 179 b, 458 b, 498 b
 hut, 585 b
 hyena, 700 b
 hymn, 62 a, 247 a, 867 a,
 872 a
 hyssop, 25 b
 I
 I, 63 a, 63 b, 64 a
 ibex, 356 a
 Ibhar, 327 a
 Ibleam, 124 a, 327 b
 Ibneiah, 328 a
 Ibtnijah, 328 a
 Ibzani, 9 a
 ice, 154 b, 736 b, 743 a
 Ichabod, 36 a
 Idalah, 332 b
 Idbash, 332 b
 Iddo, 12 a, 333 a, 355 b,
 608 a
 idle, to be, 777 a
 idleness, 804 b
 idol, 49 b, 147 b, 362 a,
 498 b, 647 a, 709 b,
 710 b
 carved, 591 a
 idolatrous priests, 402 a
 idols, 38 b, 171 a, 803 b
 if, 17 b, 49 a, 56 a, 229 a,
 394 a, 423 b
 not, 20 a, 57 a
 one choose, 17 b
 perhaps, 17 b
 Igdaliah, 328 b
 Igeal, 328 b
 ignoble, 199 b, 312 b,
 732 b, 845 b
 ignominy, 147 b, 731 b,
 732 b
 ignorance, 312 b
 ignorant of, to be,
 551 a
 Iim, 621 b
 Ije-abarim, 621 b
 Ijon, 621 b
 Ikkesah, 650 b
 Ilai, 622 a
 ill, to be, 848 a
 at ease, to be, 66 a
 very, to be, 66 a
 illtreat, to, 633 a
 illuminate, 531 a
 illumination, 536 b
 illustrious, 13 a
 to render, 14 b
 image, 71 a, 202 b, 203 a,
 513 a, 591 a, 710 b,
 789 b, 856 a, 866 b
 of an idol, 647 a
 images, 287 b
 of idols, 646 b
 imagination, 513 a
 imagine, to, 202 a
 imbue, to, 292 a
 Imlai Imlah, 351 b
 Immanuel, 639 b
 immature, to be, 665 b
 Immer, 62 a
 immerse, to, 317 b, 700 b
 immolate, to, 238 a
 immunity, 683 b

- Innah, 352 *a*
 impart, to, 830 *a*
 impatience, 739 *a*
 impel on, to, 44 *a*
 to, 195 *b*, 228 *a*, 533 *b*,
 534 *b*, 547 *a*, 685 *a*,
 817 *b*
 impelling, 450 *b*
 impetuous, 153 *b*, 454 *b*
 impiety, 19 *b*, 21 *a*,
 293 *b*, 825 *a*, 859 *b*
 impious, 293 *b*, 529 *a*,
 660 *a*, 871 *b*
 speech, 440 *a*
 implement, 26 *b*, 399 *b*,
 600 *a*
 implore, to, 811 *a*
 imply, to, 642 *a*
 impose, to, 570 *a*, 770 *a*
 imprecation, 48 *a*, 733 *b*,
 800 *b*
 impress a seal, 317 *b*
 impudent, 663 *b*
 impudently, to act, 435 *a*
 impure, 151 *b*, 322 *b*
 to be, 151 *b*, 848 *b*
 impurity, 534 *b*
 impute, to, 311 *a*, 573 *b*
 Imrah, 352 *a*
 Imri, 62 *a*
 in, 46 *b*, 47 *b*, 96 *b*, 97 *b*,
 161 *b*, 626 *b*
 a moment, 695 *b*
 any way, 444 *b*
 exchange for, 283 *a*
 front, 20 *b*, 441 *a*
 front of, 530 *b*
 future time, 466 *a*
 order that, 89 *a*, 219 *b*,
 235 *a*
 respect to, 47 *a*, 98 *b*
 some way, 378 *b*
 that, 89 *b*, 90 *a*, 196 *b*,
 235 *a*, 356 *b*, 424 *b*
 that, not, 122 *a*, 124 *b*
 that place, 25 *a*
 the end, 73 *b*
 the house, 682 *b*
 the manner of, 98 *a*,
 681 *a*
 the presence of, 97 *a*,
 456 *a*, 530 *b*
 the sight of, 530 *b*
 this day, 341 *a*
 this manner, 378 *a*,
 404 *b*
 truth, 59 *b*
 vain, 292 *b*
 what manner? 452 *b*
 what way, 378 *a*
 inaccessible, 133 *b*
 to be, 134 *b*
 to make, 134 *b*
 to render a defence,
 134 *b*
 inasmuch as, 344 *a*
 inauguration, 475 *a*
 incantation, 259 *b*, 419 *a*,
 431 *b*, 433 *a*, 437 *b*
 incense, 503 *b*, 548 *a*, 548 *a*,
 730 *a*, 730 *b*
 incline, 291 *a*, 296 *b*,
 441 *a*, 546 *a*, 714 *b*,
 821 *b*
 oneself to, 722 *a*
 to one side, to, 711 *a*
 inclined, to be, 4 *a*, 700 *a*
 towards, to be, 292 *b*
 inclose, to, 266 *a*
 inclosed, 579 *a*
 inclosure, 167 *a*, 320 *b*
 increase, 506 *b*, 661 *b*
 to, 150 *a*, 354 *a*, 538 *a*,
 593 *a*, 631 *a*, 691 *b*,
 784 *a*
 in age, to, 431 *b*
 increased, to be, 754 *a*
 inculcate, to, 841 *a*
 indeed, 7 *b*, 53 *a*, 59 *b*,
 174 *a*
 indicate, to, 366 *b*
 indication, 464 *a*
 indignant, to be, 128 *b*,
 738 *b*
 indignation, 250 *b*
 indolence, 770 *b*
 indulgence, 381 *a*
 indusium, 579 *b*
 inert, to be, 324 *b*
 infant, 611 *b*, 612 *a*
 inferior, 81 *a*
 to be, 193 *a*
 infirm, 298 *a*, 768 *a*,
 777 *a*
 to be, 279 *a*, 297 *b*
 infirmity, 298 *a*
 inflame, to, 201 *a*
 inflammation, 304 *a*,
 732 *b*
 inflated, 238 *b*
 inflict, to, 18 *b*, 19 *a*
 inglorious, 36 *a*
 inhabit, to, 193 *b*, 238 *a*,
 291 *a*, 372 *a*, 587 *a*,
 460 *a*, 823 *a*, 834 *b*
 inhabited land, 36 *a*
 to be, 823 *a*
 inhabiting, 538 *b*
 inherit, to, 370 *a*
 inheritance, 257 *b*, 370 *b*,
 544 *a*
 iniquity, 21 *b*, 612 *a*,
 631 *b*, 807 *a*, 857 *b*
 initiate, to, 292 *a*
 initiated, 292 *a*
 initiation, 292 *a*
 injure, to, 288 *a*, 400 *b*
 injuries, 660 *a*
 injury, 219 *b*, 258 *a*,
 660 *b*
 to receive, 762 *b*
 to suffer, 542 *a*
 ink, 197 *a*
 inmost depth, 465 *b*
 inmost mind, 400 *a*
 part, 113 *a*
 recess, 185 *a*, 368 *b*
 inn, 461 *b*, 476 *a*
 inner, 682 *b*
 part, 116 *b*, 766 *a*
 wall, 682 *b*
 innermost part, 726 *a*
 innocence, 866 *a*
 innocent, 565 *a*
 blood, 292 *b*
 to declare, 565 *a*
 to render, 702 *b*
 inquire, to, 209 *b*, 875 *a*
 for, to, 129 *b*
 of, to, 798 *b*
 of any one, to,
 138 *a*
 inquiring, 136 *b*, 209 *b*
 insane, 431 *a*
 inscribe, to, 301 *a*, 309 *a*,
 594 *a*
 inserted, to be, 107 *b*
 inside, 113 *a*, 682 *b*
 what is, 116 *b*
 insidious dealing, 461 *b*
 insight, 115 *a*
 insipid, 871 *b*
 insolence, 159 *b*, 250 *b*,
 758 *b*
 insolent, to be, 156 *b*,
 660 *b*
 insolently, to act, 241 *a*
 inspect, to, 136 *b*
 diligently, to, 137 *a*
 instantly, 757 *b*
 instead, 862 *b*
 instigate, to, 582 *b*
 instruct, to, 114 *a*, 292 *a*,
 354 *b*, 366 *b*
 instruction, 457 *a*, 491 *a*,
 834 *a*, 860 *a*
 instruments, 600 *a*
 insulted, to be, 400 *b*
 insurrection, 731 *a*
 integrity, 275 *a*, 375 *b*,
 376 *a*, 522 *a*, 703 *a*,
 866 *a*
 of mind, 62 *b*
 intellect, 789 *b*
 intelligence, 115 *a*, 205 *a*,
 323 *b*, 790 *a*, 855 *b*
 intelligent, 277 *b*
 to be, 114 *a*
 intend, to, 679 *b*
 intent, 356 *b*, 495 *b*,
 496 *b*
 intercede, to, 676 *b*
 intercept, to, 438 *b*
 intercession, 871 *b*
 interchange, 282 *b*
 to, 465 *b*
 interdict, 68 *b*
 interest, 506 *b*, 570 *b*,
 873 *b*
 interior, 427 *b*, 682 *b*,
 742 *a*
 interpret, to, 435 *a*, 695 *a*,
 698 *a*, 873 *b*
 interpretation, 477 *b*,
 695 *a*, 698 *a*
 interpreter, to act as,
 435 *a*
 interrogate, to, 138 *a*,
 798 *b*
 interstice, 695 *b*
 intertwine, 75 *a*
 to, 7 *a*, 553 *a*, 783 *a*
 intertwined threads,
 159 *a*
 to be, 604 *b*
 interval, 114 *b*
 interweave, to, 577 *b*,
 586 *a*, 794 *a*, 803 *a*
 interwoven, 577 *b*, 604 *b*
 to be, 604 *b*
 intestines, 491 *b*
 intimate, 50 *b*
 into, 114 *b*, 129 *b*, 161 *b*,
 422 *a*, 455 *a*
 intoxicated, 821 *b*
 intoxication, 347 *b*
 intreat, to, 663 *b*
 for mercy, to, 293 *a*
 intrepid, to be, 387 *a*
 inundate, 254 *a*
 to, 787 *b*, 817 *a*, 846 *b*
 inundation, 254 *a*, 558 *b*
 593 *a*
 of waters, 446 *a*
 invade, to, 162 *a*, 666 *a*
 invasion, 692 *a*
 inventions, 312 *a*
 investigate, to, 301 *a*,
 860 *a*
 investigation, 301 *b*
 inveterate, to be, 374 *a*
 invocation of good, 144 *a*
 invoke, to, 610 *a*
 God, to, 142 *a*
 involved, 273 *b*
 inward, 682 *b*
 inwardly, 682 *b*
 Ionia, 342 *b*
 Iphedeiah, 358 *a*
 Ir, 625 *a*
 Ira, 625 *a*
 Irad, 625 *a*
 Iram, 625 *a*
 Iri, 625 *a*
 Irijah, 365 *a*
 Ir-nahash, 625 *a*
 iron, 140 *a*, 365 *a*, 675 *a*,
 689 *b*
 head of a spear,
 298 *a*
 Irpeel, 369 *b*
 irrigate, to, 847 *a*
 irrigated, to be, 759 *b*
 irrigation, 767 *a*
 irritate, to, 409 *b*,
 511 *a*
 511 *b*, 583 *a*, 756 *a*
 irritated, to be, 178 *b*
 to become, 173 *b*
 irruption, 692 *a*
 Iru, 625 *a*
 is, 83 *a*
 Isaac, 360 *b*
 Isabella, 37 *a*
 Isaiiah, Jeshaiiah, 374 *b*
 Ischah, 354 *a*
 Ishbah, 372 *b*
 Ishbak, 372 *b*
 Ishbi-benob, 372 *b*
 Ishi, 374 *b*
 Ishijah, Isaiiah, 373 *a*
 Ishma, 373 *b*
 Ishmael, 373 *b*
 Ishmerai, 373 *b*
 Ishpan, 375 *a*
 Ishua, Isua, 372 *b*
 island, an, 36 *a*
 Ismachiah, 354 *a*
 Ismaiah, 373 *b*
 Ispah, 375 *a*
 Israel, 370 *b*
 Israelite, 371 *a*
 Isseachar, 371 *a*
 issue, 34 *a*
 forth, to, 168 *b*
 Isui, Ishui, Jemi,
 373 *a*
 it, 218 *a*, 220 *b*
 itch, 306 *b*
 iteration, an, 839 *a*
 Ithamar, 41 *b*
 Ithiel, 41 *b*
 Ithmah, 376 *b*
 Ithnan, 377 *a*
 Ithran, 377 *b*
 Ithream, 377 *b*
 Ittah-kazin, 662 *a*
 Ittai, 95 *a*
 Iva, 611 *a*
 ivory, 839 *a*
 Izhar, 360 *b*
 Izrahiah, 344 *b*
 Izrahite, 344 *b*
 J.
 Jaakobah, 357 *b*
 Jaalam, 356 *b*
 Jaanal, 357 *a*
 Jaasan, 358 *a*
 Jaasiel, Jasiel, 336 *a*
 Jaazaniah, 326 *a*
 Jaazer, Jazer, 355 *b*
 Jaaziah, 355 *b*
 Jaaziel, 355 *b*
 Jabel, 327 *b*
 Jabbok, 328 *a*
 Jabeah, 328 *b*
 Jabez, 355 *a*
 Jabin, 327 *a*
 Jabneel, 327 *b*
 Jabneh, 327 *b*
 Jachan, 356 *a*
 Jachin, 348 *a*
 Jacob, 357 *b*
 Jada, 335 *b*
 Jadau, 333 *a*
 Jaddua, 333 *a*
 Jadon, 333 *a*
 Jagur, 329 *a*
 Jah, 335 *b*
 Jahaz, 339 *b*
 Jahaziah, 345 *b*
 Jahaziel, Jahziel, 345 *b*
 Jahdai, 336 *a*
 Jahdiel, 345 *a*
 Jahdo, 345 *a*
 Jahleel, 346 *a*

- Jahmad, 346 *b*
 Jahzeel, 346 *b*
 Jahzerah, 345 *b*
 Jair, 326 *a*, 356 *a*
 Jakeh, 362 *b*
 Jakim, 363 *a*
 Jalon, 349 *b*
 Jamlech, 352 *a*
 Janim, 351 *b*
 Janoah, 352 *b*
 Janum, 352 *b*
 Japheth, 359 *a*
 Japhia, 359 *a*
 Japhlet, 359 *a*
 Japho, 358 *b*
 Jarah, 358 *a*
 Jared, 366 *a*
 Jaresiah, 358 *a*
 Jarha, 368 *a*
 Jarib, 368 *a*
 Jarmuth, 369 *a*
 Jaroah, 366 *b*
 Jashob'am, 372 *b*
 Jashen, 374 *a*
 Jashubeam, 372 *b*
 Jashub, 372 *b*
 Jashubi-lehem, 372 *b*
 Jasper, 375 *a*
 Jathir, 376 *b*
 Jathniel, 376 *b*
 Javam, 342 *b*
 Javelin, 395 *a*
 jaw-bone, 435 *b*
 jaws, 276 *a*
 Jaziz, 344 *a*
 jealous, 735 *a*
 to be, 719 *b*, 734 *b*
 jealousy, 735 *a*
 Jeaterai, 326 *b*
 Jeberechiah, 328 *a*
 Jebus, 327 *a*
 Jecoliah, 348 *a*
 Jecoliah, Jecholiah,
 348 *b*
 Jedaiah, 333 *a*, 335 *b*
 Jediah, 345 *a*
 Jediahel, 333 *a*
 Jedidah, 333 *a*
 Jedidiah, 333 *a*
 Jeduthun, 333 *a*
 Jehiah, 345 *b*
 Jehiel, 345 *a*, 345 *b*
 Jehoahab, 338 *b*
 Jehoaddan, 338 *b*
 Jehoahaz, 336 *b*
 Jehoash, 336 *b*
 Jehoiachin, 338 *b*
 Jehoia, 338 *b*
 Jehoia, Joiada, 340 *b*
 Jehoiaim, 338 *b*
 Jehoiairib, 338 *b*
 Jehonanan, Johanan,
 338 *a*
 Jehoshaphat, 339 *a*
 Jehosheba, 339 *a*
 Jehovah, 337 *a*
 Jehozabab, 338 *a*
 Jehu, 336 *b*
 Jehubbah, 345 *a*
 Jehuchal, 338 *b*
 Jehud, 336 *b*
 Jehudi, 337 *a*
 Jeiel, Jehiel, 356 *a*
 Jekabzeel, 362 *b*
 Jekameam, 363 *a*
 Jekamiah, 363 *a*
 Jekathiel, 362 *b*
 Jemimah, 351 *a*
 Jemuel, 351 *a*
 Jephthah, 359 *a*
 Jephthel-el, 359 *a*
 Jerah, 367 *b*
 Jerahmeel, 368 *a*
 Jeremiah, 369 *a*
 Jeremoth, 368 *a*, 369 *a*
 Jeribai, 368 *a*
 Jericho, 367 *b*
 Jeriel, 368 *a*
 Jerijah, 368 *a*
 Jerimoth, 368 *a*
 Jerioth, 368 *b*
 Jeroboam, Jarobeam,
 365 *a*
 Jerohan, 367 *b*
 Jerubbesheth, 365 *a*
 Jeruel, 366 *b*
 Jerusalem, 366 *b*
 Jerusha, 366 *b*
 Jesaiiah, 373 *a*
 Jesebel, 37 *a*
 Jeshaiiah, Jesaiah, 375 *a*
 Jeshanah, 374 *a*
 Jeshareliah, 376 *a*
 Jeshbeab, 372 *b*
 Jeshur, 375 *b*
 Jeshishai, 373 *b*
 Jeshohaiiah, 373 *a*
 Jeshua, 373 *a*
 Jeshurun, Jesurun, 376 *a*
 Jesimiel, 370 *b*
 Jesse, 373 *a*
 jest, to, 440 *a*, 707 *b*,
 787 *b*
 jester, 440 *b*
 Jether, Jethro, 377 *b*
 Jetheth, 377 *b*
 Jethiah, 376 *b*
 Jethro, 377 *b*
 Jetur, 347 *b*
 Jeuel, Jeiel, Jehiel,
 355 *b*
 Jeus, 355 *b*
 Jeush, Jehush, 355 *b*
 Jew, 337 *a*
 to make one's self *a*,
 336 *a*
 Jewish tongue, in the,
 337 *a*
 Jewishly, 337 *a*
 Jezer, 362 *a*
 Jeziah, 344 *a*
 Jeziel, 344 *a*
 Jeziah, 344 *a*
 Jezoar, 707 *b*
 Jezreel, 344 *b*
 Jibsam, 328 *a*
 Jidaph, 333 *a*
 Jimma, Imna, 352 *a*
 Jiphtah, 359 *a*
 Joab, 339 *b*
 Joah, 339 *b*
 Joash, 339 *b*, 343 *b*
 Job, 36 *b*, 339 *b*
 Jobab, 339 *b*
 Jochebed, 340 *b*
 Joed, 343 *b*
 Joel, 339 *b*
 Joelah, 343 *b*
 Joezer, 343 *b*
 Jogbethah, 328 *b*
 Jogli, 329 *a*
 Joha, 340 *b*
 Johalah, Jahalah, 356 *b*
 Johanan, 340 *b*
 Joiakim, 340 *b*
 Joiarib, 340 *b*
 join, to, 30 *b*, 68 *b*, 74 *a*,
 270 *a*, 566 *a*, 593 *a*
 oneself, 345 *a*
 oneself together, 28 *a*
 planks to, 824 *a*
 together, 54 *a*, 58 *b*,
 175 *b*, 185 *a*, 258 *b*,
 259 *a*, 313 *b*, 639 *b*
 joined, to be, 30 *b*,
 345 *a*
 closely, 432 *b*
 in one, 29 *a*
 together, to be, 16 *a*
 joining, 74 *a*, 462 *b*
 together, 29 *a*
 joinings, 185 *b*, 313 *b*
 joint, 74 *a*, 744 *b*, 824 *a*
 joist, 729 *b*
 joists, to lay, 742 *b*
 Jokdeam, 362 *b*
 joke, to, 787 *b*
 Jokim, 343 *b*
 Jokmeam, 363 *a*
 Jokneam, 363 *a*
 Jokshan, 364 *a*
 Joktan, 362 *b*
 Joktheel, 364 *a*
 Jonadab, Jehonadab,
 338 *b*
 Jonah, 343 *a*
 Jonathan, 338 *b*, 343 *a*
 Joppa, 358 *b*
 Jorah, 343 *b*
 Jorai, 343 *b*
 Joram, 343 *b*
 Jordan, 366 *a*
 Jorkeam, 369 *b*
 Joseph, 338 *b*, 343 *a*
 Joshabiah, 344 *a*
 Joshah, 344 *a*
 Joshbekashah, 372 *b*
 Joshua, Jehoshua, 339 *a*
 Josiah, 326 *b*
 Josibiah, 344 *a*
 Josiphiah, 343 *b*
 Jotbath, Jotbatha, 347 *a*
 Jotham, 344 *a*
 journey, 208 *a*, 225 *b*,
 454 *a*, 490 *b*
 to, 26 *a*, 553 *b*, 812 *a*
 joy, 261 *b*, 491 *b*, 513 *a*,
 791 *b*, 796 *b*
 joyful, 632 *b*, 791 *b*
 to be, 347 *a*, 635 *a*
 acclamation, 221 *a*
 sound, 339 *b*
 Jozabab, 340 *b*
 Jozachar, 340 *b*
 Jubal, 340 *b*
 jubilee, 339 *b*
 Juchal, 340 *b*
 Judah, 336 *b*
 Judea, 336 *b*
 judge, 197 *b*, 204 *b*, 211 *a*,
 676 *a*, 738 *a*, 844 *b*
 to, 14 *b*, 197 *a*, 348 *a*,
 676 *b*, 844 *a*
 judged, to be, 844 *b*
 judges, 49 *a*
 judging, 676 *b*
 judgment, 193 *b*, 197 *b*,
 304 *a*, 323 *b*, 451 *a*,
 519 *b*, 676 *a*, 806 *b*,
 844 *a*
 in, 843 *a*
 of Jehovah, 680 *b*
 wresting, 467 *a*
 judicial, 676 *b*
 Judith, 337 *a*
 juice, 442 *b*, 562 *b*
 to press out, 501 *b*
 juicy, 210 *b*, 767 *a*
 junction, 259 *b*, 345 *a*
 juniper, 782 *b*
 jurisdiction, 451 *a*, 480 *b*
 Jushab-hesed, 343 *b*
 just, 701 *b*
 cause, to have, 701 *b*,
 702 *a*
 now, 42 *a*
 to be, 608 *b*, 702 *a*
 to declare, 702 *b*
 to render, 702 *b*
 justice, 197 *b*, 470 *b*,
 703 *a*
 to do, 348 *a*
 justly, 470 *b*
 done, 703 *a*
 Juttah, 347 *a*
 juvenile, 120 *b*
 age, 631 *b*
 K
 Kabzeel, 362 *b*, 722 *a*
 Kadesh, 725 *b*
 Kadesh-barnea, 725 *b*
 Kadmonites, 724 *b*
 Kallai, 733 *a*
 Kanah, 735 *b*
 Kareah, 743 *a*
 Karkaa, 745 *b*
 Karkor, 745 *b*
 Kartah, 745 *b*
 Kartan, 746 *a*
 Kattath, 731 *a*
 Kedar, 724 *b*
 Kedemah, 724 *a*
 Kedemoth, 724 *a*
 Kedish, 725 *b*
 keep, to, 547 *b*, 563 *b*,
 837 *a*
 alive, 274 *a*
 back, 487 *b*
 safely, 810 *b*
 silence, 309 *b*
 keeping off, 489 *a*
 Kehalathah, 726 *a*
 Keilah, 736 *a*
 Kelaiah, 733 *a*
 Kelita, 733 *a*
 Kennel, 734 *a*
 Kenan, 731 *b*
 Kenath, 736 *a*
 Kenaz, 735 *b*
 Kenezite, 735 *b*
 Kenite, *a*, 731 *b*
 Kenizzites, 735 *b*
 Keren-happuch, 744 *b*
 Kerioth, 744 *a*
 Keros, 732 *a*
 kettle, 732 *b*
 Keturah, 730 *a*
 key, 499 *a*
 Kezia, 738 *a*
 Keziz, 738 *a*
 Kibroth-hattaavah, 722 *a*
 Kibzaim, 722 *a*
 kick, to, 130 *a*
 backward, 130 *a*
 kid, 158 *b*
 kidneys, 400 *a*
 Kidron, 724 *b*
 kill, 36, 67 *a*, 231 *a*, 317 *a*
 416 *b*, 460 *b*, 550 *a*
 730 *a*, 814 *a*
 killing, 231 *a*
 Kinah, 731 *b*
 kind, 294 *b*, 319 *a*, 470 *a*,
 519 *b*, 520 *a*
 kindle, 23 *b*, 25 *b*, 132 *b*,
 133 *a*, 201 *a*, 309 *a*,
 362 *a*, 431 *b*, 569 *b*
 723 *a*
 kindled, to be, 133 *a*,
 303 *a*
 kindness, 294 *a*, 320 *a*
 to do, 587 *a*
 kindred, 635 *b*, 638 *b*,
 456 *b*
 kindredship, 152 *a*
 king, 49 *a*, 477 *b*, 764 *a*
 to be, 477 *b*
 king's guard, 317 *b*
 kingdom, 476 *a*, 478 *b*,
 480 *b*
 kinsman, 27 *b*
 kinswoman, 29 *b*
 Kir, 732 *a*
 Kir-haraseth, 732 *a*
 Kir-hareseth, 732 *a*
 Kir-heres, 732 *a*
 Kir-heresh, 732 *a*
 Kiriathaim, 743 *b*
 Kiriath, 744 *a*
 Kirjath-arba, 743 *b*
 Kirjath-arim, 743 *b*
 Kirjath-baal, 743 *b*
 Kirjath-huzoth, 743 *b*
 Kirjath-jearim, 743 *b*
 Kirjath-sannah, 743 *b*
 Kirjath-sepher, 743 *b*
 Kish, 732 *a*
 Kishion, 747 *a*
 Kishon, 747 *a*, 732 *a*
 kiss, 570 *b*
 to, 571 *b*
 kite, 36 *b*, 197 *a*
 Kithlish, 420 *a*
 Kitron, 731 *a*

- Kittir, 419 *b*
 knead, to, 435 *a*
 kneading trough, 514 *a*
 knee, 79 *b*, 143 *b*
 kneel down, to, 142 *a*, 143 *b*
 knife, 445 *a*, 718 *a*, 789 *b*
 knock at a door, to, 205 *b*
 knot, 10 *a*, 731 *a*, to, 75 *a*
 know, to, 114 *a*, 333 *b*, 551 *a*, 587 *a*
 knowing, 223 *b*
 knowledge, 205 *a*, 442 *a*, 451 *b*, 485 *b*
 Kohath, 726 *b*
 Koheleth, 726 *a*
 Kolaiah, 727 *b*
 Korah, 743 *a*
 Kore, 741 *b*
 Koz, 729 *b*
 Kushaiah, 730 *a*
 L
 Laadah, 440 *b*
 Laadan, 440 *b*
 Laban, 429 *a*
 Labben, 429 *a*
 labour, 600 *a*, 601 *a*, 855 *a*, 864 *b*, to, 73 *b*, 329 *a*, 426 *b*, 598 *a*, 639 *a*, 646 *b*, 657 *a*, 675 *b*
 earned by, 329 *b*
 heavily, to, 384 *a*
 tiring, 859 *b*
 Lachiah, 439 *a*
 luck, to, 295 *a*
 lacking, 295 *b*
 ladder, 490 *a*, 589 *b*, 632 *b*, 653 *b*
 laden, 381 *b*, 546 *b*, 578 *a*
 with guilt, 236 *b*
 lady, 154 *b*, 156 *b*, 806 *a*
 Lael, 427 *a*
 Lahad, 431 *a*
 Lahmam, 437 *a*
 Lahmi, 436 *b*
 laid upon, to be, 820 *b*
 waste, 202 *b*, 302 *a*
 waste, to be, 373 *b*, 701 *b*, 816 *a*
 lain with, to be, 821 *a*
 lair, 585 *b*
 Laish, 438 *b*
 Lakum, 441 *a*
 lamb, 61 *b*, 383 *b*, 412 *b*, 417 *b*
 a young, 322 *a*
 lame, 683 *b*
 to become, 711 *a*
 Lamech, 440 *a*
 lament, to, 74, 48 *a*, 350 *a*, 536 *b*, 538 *a*, 544 *a*, 592 *b*
 for, to, 293 *a*
 lamentation, 19 *b*, 119 *a*, 220 *b*, 490 *b*, 536 *a*, 731 *b*
 lamp, 129 *b*, 441 *a*, 548 *b*, 567 *a*
 lance, 140 *a*, 770 *b*
 land, 14 *a*, 81 *b*, 451 *a*
 languid, 58 *b*, 192 *a*, to be, 7 *a*, 200 *b*, 373 *b*, 431 *a*
 to become, 620 *b*
 languish, to, 58 *b*, 183 *a*, 184 *a*, 191 *a*, 192 *a*, 621 *a*, 624 *a*, 635 *a*
 languishing, 192 *a*
 languor, 184 *a*
 of soul, 183 *b*
 lap, 256 *a*, to, 350 *a*, 442 *b*, 443 *b*
 Lapidoth, 441 *a*
 lapping, 430 *b*
 large, 13 *a*, 382 *b*, 753 *a*, to be, 217 *a*
 largeness, 534 *a*
 lascivious, to be, 672 *a*
 lasciviousness, 672 *a*
 lash, to, 505 *b*
 Lasha, 443 *b*
 last, 33 *b*, 731 *b*
 latchet, 795 *a*
 late, 71 *a*
 later, 33 *b*
 lateral projections, 332 *a*
 latter, 33 *b*
 part, the, 34 *a*, 649 *b*
 time, 29 *b*, 34 *a*
 lattice work, 783 *a*
 lattices, 75 *b*, 87 *a*, 305 *b*
 laugh, to, 121 *a*, 707 *b*, 787 *b*
 laughter, 707 *b*, 788 *a*
 laver, 395 *a*
 lavish, to, 246 *a*
 law, 52 *b*, 210 *b*, 518 *b*, 520 *a*, 608 *a*, 726 *b*, 860 *a*, 870 *b*
 skilled in, 211 *a*
 lawful, 520 *a*
 lawgiver, 301 *a*
 lawless, to become, 690 *b*
 lawyers, 872 *b*
 lay, to, 590 *b*, 755 *b*, 786 *a*
 eggs, 348 *b*
 a foundation, 336 *a*, 366 *a*
 on colours, 757 *a*
 oneself down, 161 *a*
 open, 281 *a*
 over, 848 *b*
 snares, 186 *a*, 730 *a*, 788 *a*
 together, 405 *a*
 up, 66 *b*, 74 *b*, 295 *a*, 401 *b*, 420 *a*, 716 *b*
 upon, 848 *b*
 waste, 33, 123 *b*, 150 *b*, 202 *b*, 415 *b*, 701 *b*, 797 *b*
 laying waste, 202 *b*, 302 *b*
 lead, 64 *b*, 646 *a*
 lead, to, 186 *a*, 327 *b*, 536 *b*, 553 *b*, 860 *a*
 astray, 323 *a*, 824 *b*
 away, 603 *a*, 800 *a*
 forth, 583 *a*
 in, 107 *a*, 696 *b*
 in music, 562 *a*
 into sin, 271 *b*
 out, 360 *a*
 round, 577 *a*
 straight, 88 *a*
 leader, 13 *a*, 301 *a*, 531 *b*, 562 *b*, 689 *a*, 691 *a*, 738 *a*, 753 *b*, 794 *a*, to be, 794 *b*
 of a family, 50 *b*
 leaders, 20 *a*, 37 *b*, 357 *a*
 leaf, 325 *b*, 325 *b*, 631 *b*
 of a door, 201 *a*
 league, 52 *b*, 489 *b*, 769 *b*
 to make, 259 *a*
 Leah, 426 *b*
 lean, 199 *b*, 779 *b*, 764 *a*
 against, to, 842 *b*
 to become, 815 *a*
 to make, 763 *b*
 oneself, 778 *a*
 upon, 59 *a*, 842 *a*, 863 *b*
 leanness, 390 *b*, 764 *a*
 leap, to, 193 *b*, 199 *b*, 217 *a*, 416 *a*, 574 *b*, 587 *b*, 670 *b*, 671 *b*, 717 *b*, 737 *a*, 780 *a*, 812 *a*
 for joy, 169 *a*
 forth, 250 *a*
 up, 296 *a*
 learn, to, 54 *a*, 335 *b*
 learner, 439 *b*
 least, 714 *b*
 leather, 616 *a*
 leave, to, 261 *b*, 360 *b*, 377 *a*, 617 *b*, 803 *a*, 821 *b*
 off, 175 *b*, 203 *a*, 261 *b*, 684 *a*, 804 *a*, 867 *a*, 869 *b*
 leavened, 288 *b*, 465 *a*
 leaves, to put forth, 774 *b*
 Lebanon, 429 *b*
 Lebanon, 429 *b*
 Lebaoth, 428 *a*
 Lebonah, 429 *b*
 Lecah, 439 *a*
 led, to be, 88 *a*
 in, to be, 107 *b*
 up, to be, 631 *b*
 ledge, 95 *b*, 620 *a*
 leech, 632 *a*
 leek, 298 *b*
 left, 377 *b*, 791 *a*
 to be, 377 *a*, 799 *b*
 behind, to be, 609 *b*
 hand to use, 790 *b*
 leg, 812 *a*, 846 *b*
 legs, both, 416 *a*
 Lehabim, 431 *a*
 Lehi, 436 *a*
 Lemuel, 439 *b*
 lend, to, 432 *b*, 570 *a*, 570 *b*, 601 *a*, 798 *b*
 length, 79 *b*, 383 *a*, 383 *b*, 450 *a*
 lengthen, 79 *a*
 lentiles, 609 *b*
 leopard, 552 *a*
 leper, 719 *a*
 leprosy, 719 *b*
 lessen, to, 43 *b*
 lessened, to be, 295 *a*
 lest, 120 *b*
 let down, to, 199 *b*, 365 *b*, 822 *b*
 go, to, 666 *b*, 690 *b*, 826 *a*
 loose, to, 696 *b*
 out, to, 548 *a*
 remain, to, 377 *a*
 stay, to, 360 *b*
 letter, 11 *a*, 473 *a*, 572 *a*
 letting down, 770 *b*, 845 *b*
 Leummim, 427 *a*
 level, 809 *a*
 to, 676 *b*
 to be, 375 *a*, 784 *b*
 to make, 677 *a*, 809 *b*, 864 *a*
 place, 180 *b*
 with the ground, to, 216 *b*
 Levi, 433 *b*
 levir, 327 *b*
 to act as the, 327 *b*
 liar, 102 *b*, 849 *a*
 libation, a, 553 *a*
 liberal, 535 *a*, 811 *a*
 to be, 671 *a*
 liberality, 703 *b*
 liberate, to, 297 *b*, 667 *a*, 692 *a*, 813 *a*, 818 *a*
 liberation, 230 *b*, 667 *a*, 676 *a*, 687 *a*, 703 *a*
 liberty, 207 *a*, 297 *b*
 Libnah, 429 *b*
 Libni, 430 *a*
 Libya, 668 *b*
 Libyans, 432 *b*
 lick, to, 350 *a*, 436 *a*, 442 *b*
 licking, 430 *b*
 lie, 837 *a*, 849 *a*
 to, 384 *a*, 389 *b*, 390 *b*, 820 *b*
 down, to, 173 *b*, 755 *a*, 820 *b*, 822 *b*, 863 *b*
 in wait, 75 *a*, 247 *b*, 701 *b*, 704 *b*
 on the ground, to, 287 *a*
 to let, 834 *a*
 with, to, 755 *a*, 805 *a*
 lie in wait, 445 *b*, 649 *a*, 788 *a*
 lies, to tell, 384 *a*
 life, 264 *a*, 273 *b*, 274 *b*, 275 *a*, 427 *a*, 571 *a*, 760 *a*
 lift, to, 546 *b*, 640 *a*
 lift oneself up, to, 61 *b*, 150 *a*, 218 *b*, 784 *a*
 up, to, 159 *b*, 553 *b*, 567 *b*, 587 *b*, 589 *a*
 up a cry, 718 *b*
 up oneself, 761 *b*
 lifted up, 150 *b*
 something, 151 *a*
 lifting, a, 860 *b*
 up, 151 *a*, 162 *a*, 494 *b*, 512 *b*
 light, 23 *b*, 24 *a*, 205 *b*, 444 *b*, 531 *a*, 536 *b*, 537 *b*, 732 *a*
 a moving, 243 *a*
 of day, 23 *b*
 of life, 23 *b*
 of lightning, 23 *b*
 of the sun, 23 *b*
 sleep, 539 *b*
 light, to be, 670 *b*, 672 *a*, 733 *a*
 to be made, 23 *a*
 to become, 23 *a*
 to give, 16 *b*, 23 *a*, 226 *b*, 359 *a*, 529 *b*, 537 *a*, 541 *a*
 to give forth, 240 *a*
 to make, 23 *a*, 733 *b*
 upon, to, 666 *b*
 lighten, to, 23 *a*, 23 *a*
 lightness, 21 *a*
 lightning, 23 *b*, 110 *b*, 144 *b*, 269 *b*, 782 *a*
 to send, 144 *b*
 lights, 23 *b*
 like, 203 *a*, 401 *b*, 681 *a*
 as, 89 *a*, 98 *a*
 as this, 384 *b*
 to be, 202 *a*, 202 *b*, 591 *a*
 to become, 202 *a*
 to make, 517 *a*
 liken, to, 202 *a*, 809 *b*
 likeness, 202 *a*, 202 *b*, 203 *a*, 591 *a*, 710 *b*, 856 *a*
 Likhi, 442 *a*
 Lily, 258 *a*, 812 *b*, 813 *a*
 lime, 169 *a*, 178 *a*, 788 *b*
 lime-kiln, 384 *a*
 limit, 153 *a*
 to, 154 *b*
 exceeding, a, 377 *b*
 limp, to, 711 *a*
 limping, 711 *a*
 line, 264 *b*, 697 *b*
 linen, fine, 416 *a*
 linger, 453 *b*
 lintel, 520 *b*
 lion, 78 *b*, 428 *a*, 428 *b*, 438 *b*, 788 *b*, 814 *b*
 a whelp, 164 *b*, 178 *a*
 a young, 410 *b*
 of God, 75 *a*
 lioness, 429 *a*
 lip, 793 *a*
 liquid, to become, 246 *b*
 liquefaction, 868 *a*
 liquor, 562 *b*
 listen, to, 26 *b*

LITIGATE

(19)

MEAL

- litigate, to, 844 b
litter, 73 a, 467 a, 696 a, 699 a
little, 250 b, 493 a, 500 b, 730 b
 children, 323 b
 finger, 730 b
 man, 41 a
 moment, 220 a
 to be, 251 b, 493 a, 730 a
lituus, 811 b
live, to, 224 b, 225 b, 263 b, 273 b, 275 a
 again, 274 a
 in truth, 225 b
 in uprightness, 225 b
 softly, 641 b
 well, 274 a, 347 a
live coal, 167 b
lively, 273 a, 274 b
liver, 381 b
living, 273 a, 273 b
 at ease, 799 a
lizard, 287 a, 437 b, 699 a
lo! 48 b, 55 b, 77 a, 214 a, 228 b, 229 b
 here, 239 b
load, 36 b, 44 a, 512 a
 on, to put, 44 a
 to, 18 b, 323 b
loam, 321 b, 645 b
Lo-Ammi, 426 b
loathe, 4a, 106, 111a, 130a, 176 b, 239 b, 243 b, 249 b, 565 a, 727 a, 848 b
oathing, 177 a, 239 b, 252 b
 causing, 192 a
oathsome, to be, 242 b, 243 b
locks, 199 b
 of hair, 729 b
locksmith, 488 b
locust, 75 b, 152 b, 154a, 161 b, 166 a, 260 a, 294 b, 303 a, 350 a, 539 b
Lod, 430 b
Lo-debar, 426 b
lodge, to, 434 a
lodging, 638 a
 place, 181 b, 461 b, 475 a
loft, 631 b
lofty, 155a, 339a, 508b, to be, 232 a, 369 a, 761 b, 770 b
 to become, 218 b
 building, 719 a
 place, 157 a, 317 a, 502 a, 513 a, 556 a, 560 b, 765 b
log, 430 b, 171 a
loins, 283a, 303a, 408a, 392 a
long, 79 b, 612 b
 agc, 383 a
 to be, 79b, 320c, 183a
long, to, 219 a, 326 a
 for, to, 4a, 19a, 22b, 854a
 to make, 79 a
 since, 25 a
longing, 854 a, 854 b, 876 a
look, 269 a, 506 a
 to, 527b, 678b, 679a, 679 b, 841 b
 after, to, 137 a
 around, to, 794 a
 at, to, 136 b, 137 a, 585 b, 750 a, 783 b, 789 b, 797 b, 805 a
 forth, to, 848 b
 forward, to, 193 b
 out, to, 111 a, 193 b, 715 a
 round, to, 193 b
 upon, to, 268 a
looking after, 137 b
 down upon, 130 b
 glass, 506 a, 750 b
loops, 434 a
loose, to, 281 a, 283 a, 666 b, 690 b, 696 b, 849 b
loose, something, 498 b
loused, to be, 297 b
loosen, to, 580 a
 bands, to, 617 a
 with a mattock, to, 619 a
lop, to, 738 a
loquacious, 62 a
lord, 12 a, 12 a, 12 b, 130 b, 131 a, 154 b, 480 b, 506 a, 828 a
Lo-ruhamah, 426 b
lose, to, 3 b
lose oneself, to, 3 a
loss, 653 b
lost, to be, 3 a, 123 b, lost, something, 3 b
lot, 165 a, 284 a, 433 b, 486 a, 503 a, 670 a
Lotan, 433 b
loud noise to make, 762 b
louse, 592 a
love, 16 a, 191 a, 293 b, 465 a
 immodest, 605 a
 object of, 191 a
 to, 16 a, 191 a, 256 a, 293 b, 332 b, 604 b, 765 b
 any one, to, 112 a
loved, to be, 16 a
 that which is, 333 a
lovely, 333 a, to be, 554 b
lover, 16 a, 772 b
loves, 16 a, loving, 191 b
low, 199 b, 845 b
 (as an ox), to, 176 b
 to be, 193 a, 405 a, 593 b, 845 a
 to be brought, 471 b
 place, 204 b
 region, a, 845 b
 lower, 862 b, part, 862 a
lower, to be, 14 b
lowest, 862 b
 part, 81 a
loving, 176 b
lowliness, 845 b
lowly mind, 643 a
 to be, 713 b
Lubim, 432 b
Lucifer, 222 b
Ludim, 432 b
Luhith, 433 a
lunar month, 263 a
lust, 19 b, 854 b
 after, to, 19 a
lustful, to be, 437 a
luxuriant useless plant, 206 b
Luz, 433 a
Lydda, 430 b
Lydians, 432 b
lying, 42b, 384a, 389b, 390 b
 down, 517 a, 755 a, in wait, 75 b, 701 b
 to reprove of, 389 b
M
Maachah, 494 a
Maadai, 491 b
Maadiah, 491 b
Maai, 493 b
Maarath, 497 a
Maaseiah, 465 b, 498 a
Maasiah, 492 b
Maasiah, 498 a
Maaz, 496 b
mace, 498 b
maceration, 521 a
Machbanai, 471 a
Machbenah, 471 a
machination, 551 a
Machir, 471 b
Machnadebai, 472 a
Machpelah, 472 a
mad, 226 a, 431 a
 to be, 226 b, 526 a
made, to be, 139 a, 221 b, 809 b
 destitute, 262 a
 hot, 287 b
 less of, to be, 181 a
 ready, to be, 398 b
madman, 805 b
Madmannah, 451 b
Madmen, 451 b
Madmenah, 451 b
madness, to feign, 226 b
Madon, 460 b
Magbish, 447 a
Magdiel, 447 b
magian, 276b, 418a, 446b
magic, 437 b
magician, 87 a, 276 b
magistrate, 578 b, 738 a, 817 a, 828 a
magnificence, 15a, 15b, 150 b, 158 b, 159 b, 363 b
magnificent, 13 a, 150 a, 363 b, 382 a
magnify, 784 a
magnitude, 158 b, 159 b, 173 a, 506 b, 753 b, 754 b
Magog, 447 b
Magpiash, 449 b
Mahalaleel, 454 a
Mahalath, 464 b
Mahanaim, 465 a
Mahaneh-dan, 465 a
Maharai, 454 b
Mahavite, 463 b
Mahazith, 463 b
Maheth, 466 b
Mahlah, 464 a
Mahli, Mahali, 464 a
Mahlon, 464 a
Mahol, 463 b
maiden, 148 a, 399 a
maid-servant, a, 844 a
mail, a coat of, 595 b
maintain, to, 386 b
majesty, 150 b, 151 a, 153 a, 159 b, 218 b, 382 a, 616 b, 783 a
 of God, 158 b
Makaz, 504 b
Maker, 2 a
make, to, 599 a, 657 a, 684 b, 820 b
 a show, 226 a
 an alliance, 259 a
 an end of, 581 b
 clean, 725 b
 fast, 68 a, haste, 616a
 light of, 241 b
 narrow, 291 b
 possessor, 30 b
 ready, to, 387 a
 to stand, 360 b
Makheleth, 503 a
Makkedah, 502 b
Makteah, 473 a
Malachi, 475 b
Malcham, 479 a
Malchiah, Malchijah, 478 b
Malchiel, 478 b
Malchiram, 478 b
male, 199 a, 244 a, 243 a
malice, 462 a
Mallothi, 480 a
Malluch, 476 a
maltreatment, 250 a
Mamre, 480 b
man, 13 a, 13 b, 63 b, 66 a, 156 b, 521 a
 any other, 27 b
Manahath, 487 a
Manassah, 488 a
mandate, 61 b, 210 b, 323 b, 419 b, 445 a, 499 a
manful, to be, 283 a
manger, 24 a, 77 a
manifest, to be, 347 b
manna, 481 a
manner, 188 b, 520 a, 680 a, 860 a
 of, in the, 681 a
Manoah, 486 b
mantle, 171 b, 864 b
manufacture, to, 657
manumitted, to be, 663a
manure, to, 204 a
many, 753a, 753b, 784 a
 to become, 753 b
Maach, 492 a
Maon, 492 b
mar, to, 380 b
Mara, 505 b
Maralah, 510 b
marble, white, 819 a
mare, 581 b, 770 b
Marehash, 506 b
margins, 153 b, 488 b
maritime district, 258 a
 land, 36 a
mark, 419 b, 464 a, 467 b, 532 b, 857 b
 to, 19 a, 564 b, 858 a
 out to, 591 a, 854 a
mark, branded, 394 b, 736 a
 burnt in, 394 b
 of relation, 196 b
marked, 564 b
 out, to be, 855 a
 with stripes, 258 b
market, 618 a
Maroth, 508 b
marriage, 315 b
marring, 515 b
marrowy, to be, 467 a, 463 b, 770 a
marry, to, 568 b
Mars, 507 b
Marsena, 510 b
marsh, 11 a, 133 b, 152 b
 grass, 29 a
 rush, 174 b
mart, 583 b
marvel, to, 866 a
Mash, 513 b
Mashal, 517 b
mason, 309 b
Masrekah, 513 b
Massa, 512 b
Massah, 489 a
mast, a, 874 b
master, 2 a, 12 a, 130 b
Matred, 467 b
Matri, 468 a
matrix, 514 a
Mattan, 522 a
Mattanah, 522 a
Mattaniah, 522 a
Mattathah, 522 b
Mattathiah, 522 b
Mattenai, 522 a
matter, 296 b, 700 a, 799 a
 unformed, 173 a
mattress, 382 b
mature, to, 291 b
maul, 498 b
maula, 395 b
meadow, 7 b, 784 b
 saffron, 258 a
Meah, 444 b
meal, 42 b, 43 b, 590 a, 734 a, 768 a

- meal, coarse, 654 *a*
 mean, 312 *b*
 measure, 87 *b*, 413 *a*,
 449 *a*, 450 *a*, 513 *a*,
 521 *b*, 575 *b*, 641 *a*
 to, 150 *b*, 386 *b*, 449 *b*,
 450 *a*, 864 *b*
 a double, 40 *a*
 fold, *a*, 843 *b*
 (of fluids), 148 *b*
 of grain, *a*, 39 *b*
 off, to, 803 *b*
 that which exceeds,
 377 *b*
 measured field, 257 *b*
 measures, 480 *a*
 measuring-line, 257 *b*
 Mebunnai, 446 *b*
 Mecherathite, 472 *b*
 Medad, 469 *b*
 Medan, 451 *b*
 Mede, 451 *a*
 Medeba, 469 *b*
 Media, 450 *b*
 medicine, 776 *b*, 874 *a*
 meditate, to, 202 *a*,
 215 *a*, 247 *a*, 311 *a*,
 789 *a*
 meditation, 215 *b*, 216 *a*,
 362 *a*, 789 *a*
 meek, 643 *a*
 to be, 236 *b*
 meekness, 511 *a*
 meet, 79 *b*
 to, 68 *b*, 666 *b*, 723 *b*,
 741 *a*, 742 *b*
 to go to, 742 *b*
 meeting, 607 *b*
 Megiddo, Megiddon,
 447 *a*
 Mchetabel, Mehetebeel,
 453 *b*
 Mehida, 463 *b*
 Mehir, 464 *a*
 Meholahite, 464 *b*
 Mehonothai, 492 *b*
 Mehujael, 463 *b*
 Mehuman, 453 *b*
 Mehunim, Meunim, 492 *b*
 Mekonah, 471 *a*
 Melatiah, 477 *b*
 Melchi-shua, 478 *b*
 Melchizedec, 478 *b*
 Melech, 478 *a*
 Melicu, 477 *b*
 melons, 5 *a*
 melt, to, 183 *a*, 445 *b*,
 455 *a*, 488 *b*, 490 *a*,
 504 *b*, 719 *b*
 away, to, 183 *a*, 471 *b*
 melted, to be, 572 *b*
 melting, 204 *b*, 232 *b*, 868 *a*
 members, 102 *b*, 362 *a*
 memorial, 26 *a*, 199 *a*
 sentence, 245 *b*
 memory, 245 *b*, 832 *b*
 Memphis, 498 *a*, 556 *a*
 Menucan, 480 *a*
 men, sons of, 41 *a*
 Menahem, 487 *a*
 mend, to, 773 *b*
 menstrual uncleanness,
 534 *b*
 mention of, to make,
 244 *b*
 Mephaath, 470 *a*
 Mephikosheth, 498 *b*
 Merab, 506 *b*
 Meraiah, 509 *b*
 Meraioth, 510 *a*
 Merari, 512 *a*
 Merathaim, 508 *a*
 merchandise, 489 *a*, 496 *b*,
 510 *a*, 583 *b*
 beautiful, 471 *b*
 merchant, 405 *b*, 588 *b*,
 769 *a*
 mercies, 766 *a*
 merciful, 291 *b*, 294 *b*,
 765 *a*, 766 *a*
 Mercury, 526 *b*
 mercy, 287 *b*, 292 *a*, 294 *a*,
 861 *a*, 869 *a*
 to have, 293 *a*
 to obtain, 765 *b*
 Mered, 507 *a*
 Meremoth, 510 *b*
 Mera, 510 *b*
 Meribah, 509 *b*
 Merib-baal, 509 *b*
 Merodach - Baladan,
 139 *a*, 506 *a*
 Meronothite, 510 *b*
 Meroz, 508 *b*
 merry, 319 *b*
 to be, 319 *a*, 347 *a*,
 634 *b*
 Mesha, 470 *b*, 513 *b*
 Meshach, 470 *b*
 Meshech, 516 *b*
 Meshelemiah, 518 *a*
 Meshellemoth, 518 *a*
 Meshezabeel, 516 *a*
 Meshobab, 515 *a*
 Meshullam, 518 *a*
 Meshullemith, 518 *a*
 meslin, 122 *b*
 to give, 123 *a*
 Mesobaita, 501 *a*
 Mesopotamia, 80 *a*
 message, 475 *b*, 833 *b*
 messenger, 142 *a*, 475 *a*,
 709 *a*
 Methusael, 521 *b*
 Methuselah, 521 *b*
 metropolis, 55 *a*, 57 *b*
 Mezahab, 468 *b*
 Mezarkon, 468 *b*
 Mibhar, 446 *a*
 Mibsam, 446 *b*
 Mibzar, 446 *b*
 Micah, Micahiah, 469 *b*,
 470 *a*
 Micha, 469 *b*
 Michael, 469 *b*
 Michaelah, 470 *a*
 Michal, 470 *a*
 Michmas, Michmash,
 471 *b*
 Michmetha, 472 *a*
 Michri, 472 *b*
 mid-day, 704 *a*
 Middin, 451 *a*
 middle, 41 *a*, 161 *b*, 298 *b*,
 427 *b*, 465 *b*, 858 *b*,
 863 *a*
 Midian, 451 *a*
 Midianites, 451 *b*
 midst, 41 *a*, 161 *b*, 427 *b*,
 742 *a*
 from the, 858 *b*
 midwife, 349 *a*
 Migdal-el, 447 *b*
 Migdal-gad, 447 *b*
 Migdol, 447 *b*
 might, 37 *b*, 45 *a*, 154 *a*,
 253 *a*, 270 *b*, 275 *a*,
 386 *a*, 390 *a*, 616 *b*,
 726 *b*
 mightily, 270 *b*
 mighty, 66 *b*, 134 *a*, 45 *a*, 63 *a*,
 87 *a*, 153 *b*, 270 *b*,
 294 *b*, 873 *a*
 one, 6 *b*, 37 *b*, 45 *a*
 to be, 72 *a*, 74 *b*, 873 *b*
 migrate, to, 553 *b*
 migration, 88 *a*, 163 *b*
 Migron, 449 *a*
 Mijunim, Miamin, 470 *a*
 Mikloth, 504 *a*
 Mikneiah, 504 *b*
 Milalai, 479 *b*
 Milcah, 478 *b*
 Milcom, 479 *a*
 mild, 643 *b*
 to be, 287 *a*
 milkew, 369 *b*
 Milel, 29 *a*
 military car, 605 *b*
 force, 253 *b*
 leader, 153 *b*
 standard, 189 *b*
 tumult, 395 *a*
 virtue, 154 *a*
 milk, 278 *a*, 286 *b*
 abundant, 243 *a*
 mill, 321 *a*, 321 *b*
 millet, 195 *a*
 Millo, 476 *a*
 millstone, 675 *b*, 765 *a*,
 768 *b*
 mind, 40 *a*, 451 *b*, 559 *a*,
 761 *a*, 789 *b*
 mindful, 244 *a*
 to be, 244 *b*
 mine, *a*, 543 *b*
 mingle, to, 461 *a*, 489 *a*,
 651 *a*, 651 *b*, 754 *b*,
 803 *a*
 Minianim, 487 *b*
 minister, 216 *a*, 357 *a*,
 595 *b*, 599 *b*, 851 *b*
 to, 838 *b*, 851 *b*
 Minni, 487 *a*
 Minnith, 487 *b*
 Miphkad, 499 *a*
 miracle, 458 *a*, 498 *b*,
 866 *a*
 mire, 133 *b*, 289 *b*, 343 *a*,
 778 *a*
 Miriam, 510 *a*
 Mirma, 510 *b*
 mirror, 506 *a*, 750 *b*
 miry, to be, 319 *a*, 575 *b*
 mischief, 66 *b*, 219 *b*
 miserable, 643 *a*
 misery, 4 *b*, 71 *b*, 312 *b*,
 489 *b*, 614 *a*, 643 *b*
 misfortune, 21 *b*, 36 *b*,
 71 *b*, 219 *b*, 272 *a*,
 551 *b*
 Misgab, 513 *a*
 Mishal, 514 *a*
 Misham, 519 *a*
 Mishma, 518 *b*
 Mishmannah, 518 *b*
 Mishraites, 521 *a*
 Mispar, 490 *b*
 Mispereth, 490 *b*
 Misrephoth-maim, 513 *b*
 miss, to, 271 *a*, 272 *a*,
 686 *a*
 missile, 827 *a*
 misstep, 272 *a*
 mist, 214 *b*
 mistress, 132 *a*, 154 *b*,
 156 *b*, 806 *a*
 Mitcheah, 522 *b*
 Mithnite, 522 *a*
 Mithredath, 522 *b*
 mitigation 385 *a*
 mitre, 447 *a*
 mix, 461 *a*, 489 *a*, 650 *b*,
 651 *b*
 oneself, 123 *a*
 mixed crowd, 68 *a*
 Mizar, 502 *a*
 Mizpah, 502 *a*
 Mizpeh, 502 *a*
 Mizzah, 461 *a*
 Moah, 455 *a*
 Moadiah, 458 *a*
 mock, to, 233 *a*, 435 *a*,
 441 *a*, 459 *a*, 870 *b*
 at, to, 440 *a*
 mocker, 440 *b*
 mockery, 440 *a*, 851 *a*
 mockings, 871 *a*
 mode, 188 *b*, 208 *b*, 860 *a*
 model, 202 *b*, 856 *a*
 modest, 121 *b*
 to be, 713 *b*
 modesty, 121 *b*, 643 *a*
 moist, 435 *b*
 to be, 435 *b*
 country, 340 *b*
 moisten, to, 322 *a*, 772 *a*
 moistened, to be, 701 *a*,
 847 *a*
 Moladah, 456 *b*
 mole, 279 *a*, 297 *a*
 Molech, 479 *a*
 Molid, 456 *b*
 Moloch, 478 *a*
 molten image, 489 *b*,
 553 *a*, 684 *a*
 moment, *a*, 697 *b*, 757 *b*,
 841 *b*
 money, 409 *a*, 545 *a*
 monster, *a* sea, 869 *b*
 month, 367 *b*
 monument, 332 *a*, 501 *a*,
 832 *b*
 moon, 367 *b*, 406 *b*, 765 *a*
 Mordecai, 507 *b*
 more, 344 *a*, 377 *a*, 494 *b*,
 610 *b*
 Moreh, 459 *b*
 moreover, 635 *b*
 not, 71 *b*
 Moresheth-gath, 488 *a*
 Moriah, 509 *b*
 morning, 137 *a*, 515 *b*,
 815 *b*
 light, 23 *b*
 morose, 180 *a*
 to be, 251 *a*, 409 *b*
 morrow, the, 466 *a*
 morsel, 695 *b*, 696 *b*
 mortar, 289 *b*, 451 *a*,
 473 *a*
 Mochi, 516 *b*
 Mosera, Moereth, 457 *a*
 Moses, 514 *b*
 most excellent, 446 *a*
 Most High, 626 *b*, 632 *b*
 moth, 592 *a*, 659 *b*
 mother, 53 *a*, 348 *b*
 in law, 287 *a*
 mouldy, to become,
 645 *b*
 mound, 289 *b*, 475 *b*,
 500 *a*, 500 *b*, 580 *a*
 mount, to, 9 *b*
 up to, 714 *a*
 upwards, 9 *b*
 Mount Gerizim, 179 *b*
 mountain, 155 *a*, 230 *a*,
 230 *b*, 232 *b*, 330 *b*,
 451 *b*
 cock, 192 *b*
 mountaineer, 62 *a*, 238 *a*
 mountainous, 231 *a*
 mourn, to, 74 *a*, 65 *a*, 724 *b*
 for, to, 592 *b*
 mournful cry, 771 *b*
 mourning, 76 *a*, 645 *b*, 126 *a*,
 215 *b*, 855 *a*
 dress, 725 *a*
 mouse, 625 *b*
 mouth, 449 *b*, 608 *b*,
 664 *a*, 667 *a*, 669 *a*,
 673 *a*, 673 *b*, 874 *b*
 of caverns, 673 *b*
 to put something into
 the, 292 *a*
 move, to, 241 *a*, 416 *a*,
 534 *a*, 540 *a*, 569 *b*,
 589 *a*, 669 *b*, 714 *b*,
 733 *b*
 moved, to be, 177 *b*,
 381 *b*, 402 *a*, 455 *b*,
 538 *a*, 539 *b*, 735 *b*,
 766 *a*, 775 *b*
 moving to and fro, 673 *b*
 mow, to, 701 *b*
 mowing, 163 *a*
 Moza, 458 *b*
 Mozah, 501 *b*
 much, 382 *b*, 383 *a*, 733 *a*,
 753 *b*, 784 *b*
 more, 69 *b*
 of, to make, 159 *b*
 to be, 197 *a*, 363 *b*,
 753 *b*

μud, 133 *b*, 321 *b*, 778 *a*
muddy, to be, 584 *a*
muffle, to, 426 *b*
mule, 34 *b*, 688 *a*
muleteer, 34 *b*
multiplication, 506 *b*
multiplied, to be, 754 *a*
multiply, to, 383 *a*, 664 *a*, 850 *b*
oneself, to, 381 *b*
multitude, 58 *a*, 227 *b*, 382 *a*, 475 *a*, 506 *b*, 585 *b*, 648 *a*, 753 *b*, 846 *a*
munificent, 96 *a*
mural tower, 682 *a*
murmur, 34 *b*
to, 215 *a*, 237 *a*, 757 *a*
murmuring, 865 *a*,
muscle, 849 *b*
Mushi, 460 *a*
music, 248 *a*, 531 *b*, 836 *b*
musical instrument, 140 *a*, 183 *b*
must, 645 *a*, 863 *b*
muster, 686 *b*
to, 699 *a*
mute, 53 *a*
to be, 52 *b*, 105 *a*
matter, to, 215 *a*, 437 *a*
mutually, 345 *a*
muzzle, 465 *b*
to, 272 *b*, 294 *b*
myriad, 753 *b*, 754 *i*
myrrh, 505 *b*
myrtle, 217 *a*
myself, I, 560 *a*

N

Naam, 554 *b*
Naamah, 555 *a*
Naarah, 556 *a*
Naaran, 556 *a*
Naarah, 556 *a*
Naashon, 545 *a*
Nabal, 529 *a*
Nabhi, 543 *b*
Naboth, 527 *a*
Nachon, 550 *b*
Nadab, 534 *a*
Nahalol, 537 *a*
Naham, 544 *b*
Naharai, 544 *b*
Nahash, 545 *a*
Nahor, 542 *b*
Nahum, 542 *b*
nail, 233 *a*, 236 *a*, 324 *b*, 376 *a*, 717 *b*
nails, 490 *a*, 513 *a*
Naioth, 548 *a*
naked, 625 *a*, 653 *b*, 655 *b*, 810 *b*, 843 *b*
hill, *a*, 844 *b*
making, 134 *a*, 871 *a*
place, 497 *a*
the, 497 *a*
to be, 170 *a*, 171 *b*, 615 *b*, 653 *a*, 656 *b*
to make, 170 *a*, 310 *b*, 455 *b*, 690 *b*

nakedness, 496 *b*, 625 *b*, 653 *b*, 654 *a*, 844 *b*
name, 832 *b*, 833 *a*
of God, 832 *b*
to, 740 *b*
namea, 833 *b*
Naomi, 555 *a*
Naphesh, 556 *b*
Naphtali, 560 *b*
Naphtuhim, 560 *b*
narcissus, 259 *a*
nard, 567 *a*
narrate, to, 594 *a*
narration, 490 *b*
narrow, 462 *b*, 718 *a*
to be, 23 *a*, 293 *b*, 361 *b*, 706 *a*
to make, 252 *b*, 292 *a*
way, 519 *a*
what is, 458 *b*
narrowed, to be, 74 *a*
Nathan, 574 *a*
Nathan-melech, 574 *a*
nation, 55 *a*, 427 *a*, 443 *a*
of another, 242 *a*
nations, 635 *b*, 639 *b*
native, *a*, 27 *a*
tree, 27 *a*
nativity, 456 *b*, 471 *a*
nausea, 252 *b*
navel (of a wheel), 314 *a*
navel, 849 *b*, 851 *a*
Nazarite, *a*, 541 *b*
Neah, 554 *a*
near, 47 *b*, 74 *b*, 93 *b*, 97 *a*, 98 *a*, 129 *a*, 331 *a*, 636 *b*, 638 *a*, 742 *b*
of kin, 151 *b*
relative, 151 *b*
Neariah, 556 *a*
nearly, 493 *a*
nearness, 129 *a*
Nebaioth, 528 *b*
Neballat, 529 *b*
Nebak, 528 *a*
Nebo, 526 *b*
sword of, 590 *a*
Nebuchadnezzar, 527 *a*
Nebushashban, 527 *a*
Nebuzaradan, 526 *b*
Necho, 550 *a*
neck, 499 *a*, 656 *a*, 704 *a*, 707 *a*
neckchain, 228 *a*, 280 *a*, 644 *b*, 754 *b*
necklace, 228 *a*, 280 *a*, 280 *b*, 386 *b*, 644 *b*
Ne labiah, 534 *a*
need, 55, 312 *b*, 465 *b*, 719 *a*
needful, to be, 312 *a*
needing, 295 *b*
needy, 654 *a*, 719 *a*
to be, 587 *a*, 763 *b*
negation, 21 *a*
neglect, to, 570 *a*, 839 *b*
Nehaliel, 544 *a*
Nehelamite, 544 *a*
Nehushta, 545 *b*
Neiel, 554 *b*
neigh, to, 703 *b*
neighbour, 639 *a*, 823 *a*

neighbourhood, 577 *b*
neighbouring, 95 *a*
neighing, 501 *b*
Nekodah, 565 *a*
Nemuel, 552 *a*
Nepheg, 556 *a*
Nephteah, 560 *b*
Nephusim, 556 *a*
Nergal, 567 *a*
Nergal-Sharezzer, 567 *a*
Neriah, 567 *b*
nerve, 168 *b*, 570 *b*, 849 *b*
nervous, 579 *b*
nest, 734 *b*
to make, 736 *a*
nestle, to, 736 *a*
net, 305 *b*, 306 *a*, 461 *b*, 472 *a*, 501 *b*, 671 *a*, 783 *a*, 801 *b*
Nethaneel, 574 *a*
Nethaniah, 574 *a*
Netophah, 547 *b*
nettle, 303 *b*
net-work, 75 *b*, 471 *a*
to make, 803 *a*
nevertheless, 72 *a*, 144 *b*, 403 *a*, 431 *b*
new, 242 *b*, 263 *a*, 263 *b*, 551 *b*
moon, 263 *a*
to be, 263 *a*
wine, 863 *b*
newly plucked, 325 *b*
Neziah, 563 *a*
Nibhaz, 527 *b*
Nibnah, 530 *a*
nigh, 98 *a*
night, 438 *a*
owl, 388 *a*
nimble, 60 *a*, 81 *a*
to be, 324 *b*
Nimrah, Nimrim, 552 *a*
Nimrod, 552 *a*
Nimshi, 552 *b*
nine, 316 *a*, 876 *b*
ninety, 698 *a*
Nineveh, 548 *b*
ninth, 876 *b*, 876 *b*
nip, to, 404 *b*
nipped off, to be, 745 *a*
Nisan, 548 *b*
Nisroch, 554 *a*
nitre, 575 *a*
no, 425 *b*
doubt, 42 *a*
farther, 71 *b*
one, 13 *b*, 28 *b*, 39 *a*
No, 524 *a*
Noah, 539 *b*, 554 *a*
Noahdiah, 540 *b*
Nob, 525 *b*
Nobah, 527 *b*
nobility, 535 *b*
noble, 66, 13 *a*, 301 *b*, 462 *b*, 531 *b*, 535 *a*, 660 *a*, 811 *a*
lady, 794 *b*
something very, 447 *a*
to be, 266 *b*, 414 *b*
nobles, 13 *a*, 267 *a*, 313 *a*, 694 *a*, 755 *b*, 852 *b*

nobles, of a state, 37 *b*
nocturnal spectre, 438 *b*
nod, to, 538 *a*
Nodab, 538 *a*
Nogah, 531 *a*
noise, 227 *b*, 727 *b*, 772 *b*, 774 *b*, 775 *b*, 798 *a*, 874 *a*, 875 *b*
(of a shower), 227 *b*
to make, *a*, 228 *a*, 352 *a*, 369 *a*, 759 *a*, 775 *a*, 781 *a*, 797 *b*, 807 *a*
noon, 704 *a*
noose, 258 *a*, 459 *a*, 513 *a*, 515 *b*
to be taken in, *a*, 364 *a*
Nophah, 556 *b*
north, 462 *b*, 715 *b*, 791 *a*
northern, 716 *a*
nose, 69 *b*
nostrils, 69 *b*, 543 *a*
not, 36 *a*, 38 *b*, 71 *b*, 120 *b*, 122 *b*, 425 *a*, 426 *a*, 431 *b*
not any thing, 122 *b*
not, so that, 39 *b*
not to be, 624 *a*
not to grow, 402 *a*
not to me, there is, 39 *a*
not unto, 124 *a*
not yet, 324 *b*, 325 *b*
notched, 685 *b*
nothing, 21 *a*, 38 *b*, 44 *a*, 52 *b*, 71 *b*, 120 *b*, 122 *a*, 122 *b*, 124 *b*, 426 *a*, 430 *b*, 857 *a*
bringing to, 124 *b*
to, 124 *a*
to bring to, 537 *b*
nothingness, 807 *b*
nourish, to, 241 *b*, 386 *b*, 773 *a*
nourished, to be well, 505 *b*
nourishing, 667 *a*
now, 70 *a*, 239 *b*, 383 *a*, 409 *a*, 662 *a*
noxious, 772 *a*
number, 472 *a*, 486 *a*, 487 *b*, 489 *a*, 490 *b*, 593 *a*, 825 *a*
to, 409 *a*, 485 *b*, 486 *a*, 594 *a*, 686 *a*
numbering, 499 *a*, 594 *b*
numerous, 647 *b*
to be, 381 *b*
nuptial bed, 295 *b*
nuptials, 315 *b*
nourished, *a*
nurse, 470 *a*, 488 *a*
nut, 10 *b*
O
oak, 38 *a*, 48 *b*, 50 *a*
oar, 515 *a*, 818 *a*
oath, 48 *a*, 800 *b*
to bind by, 48 *a*
Obadiah, 600 *b*
Obal, 610 *a*
Obed, 600 *b*
Obed-edom, 600 *b*

obedience, 92 *a*, 362 *b*, 518 *b*
to render, 836 *a*
obey, to, 4 *a*, 26 *b*, 362 *b*, 836 *a*
Obil, 18 *b*
object, 600 *b*
of praise, 248 *b*
oblation, 742 *a*, 874 *a*
obliterated, to be, 411 *b*
Oboth, 18 *b*
obscurations, 402 *a*
obscure, 71 *b*, 312 *b*
saying, 477 *b*
to be, 276 *b*, 402 *a*
obscurity, 725 *a*
obseverance, 518 *b*
observation, 838 *a*
observe, to, 563 *b*, 778 *a*, 837 *b*, 838 *a*
obstacle, 670 *a*
obstinacy, 747 *a*
obstinate, 6 *b*, 270 *b*
to shew oneself, 434 *a*
obstruct, to, 596 *b*, 796 *b*
obtain, to, 499 *a*, 821 *b*, 867 *a*
a cause, to, 709 *a*
obtest, to, 511 *a*
occasion, 855 *a*
occupation, 685 *a*
occupy, to, 370 *a*, 441 *i*
occur, to, 741 *a*
ocean, 857 *a*
Ocran, 626 *b*
octave, 834 *b*
Oded, 611 *a*
odious, to become, 101 *a*
to make, 101 *a*
odium, 293 *b*
odour, 767 *b*
to offer, 730 *b*
of all kinds, 397 *a*
naught, 51 *b*
nothing, 51 *b*
offence, 473 *a*, 595 *a*
to take, 409 *b*
offended, to be, 426 *b*
offer, to, 533 *b*, 742 *a*, 762 *a*
for sin, to, 271 *b*
gifts, to, 569 *a*
offered, to be, 631 *b*
offering, 238 *a*, 742 *a*, 874 *a*
a heave, 874 *a*
of a victim, 87 *a*
office, 501 *a*, 600 *a*, 686 *b*, 687 *a*
of a priest, 385 *b*
officer, 687 *a*, 687 *a*, 689 *a*
off-scourings, 588 *a*
offset, 95 *b*
offshoot, 127 *a*
offspring, 116 *b*, 236 *b*, 254 *b*, 456 *b*, 548 *b*, 689 *b*, 690 *a*, 873 *i*
void of, 654 *b*
often, 379 *b*
Og, 610 *a*

- Ok r^{at} 32 a, 56 a, 432 a
 Ohad, 16 a
 Ohel, 17 a
 oil, 360 b, 515 b
 beaten, 430 a
 ointment, 511 b, 780 a,
 835 b
 .ld, 374 a, 663 a, 724 b,
 788 b
 age, 252 a, 399 b,
 788 b
 man, 252 a, 373 b,
 376 a
 of, 680 a, 724 a
 to be, 251 b, 374 a
 to become, 251 b,
 663 a
 to grow, 251 b
 oleaster, 835 b
 olive, 243 b
 branch, 243 b
 leaf, 243 b
 tree, 243 b
 Omar, 21 a
 omen, 545 a
 omentum, 472 a
 Omri, 641 a
 On, 21 b
 on, 97 a, 626 b
 a certain day, 341 b
 account of, 90 a, 98 b,
 356 b, 423 b, 440 a,
 495 b, 630 a, 681 a,
 721 a
 behalf of, 424 a
 high, 626 b
 that account, 403 a
 the outside, 275 b
 the other hand, 8 a
 this account, 394 b
 Onan, 22 a
 once, 29 a
 one, 28 b, 40 b, 84 a,
 261 a
 after another, 29 a
 another, 28 b, 30 a
 born, 349 b
 by one, 29 a
 kept silent, 53 b
 no, 13 b, 28 b, 39 a
 only, 28 b
 time, 29 a
 onions, 133 b
 only, 42 a, 72 a, 102 b,
 345 b, 779 b
 begotten, 345 b
 child, 345 b
 now, 42 a
 that, 72 a
 Ono, 22 a
 onward, 494 b
 open, to, 136 a, 136 b,
 685 a, 685 b, 687 a,
 694 b, 696 a, 697 a
 eyed, 687 a
 space, 449 a
 opened, to be, 136 a
 opening, 499 a, 687 a,
 697 a
 Ophel, 645 b
 Ophir, 22 a
- Ophni, 645 b
 Ophrah, 646 a
 opinion, 83 b, 305 a,
 513 a, 517 b, 661 a
 opportunity, 662 b
 opportunity, 661 b
 oppose, to, 508 a, 589 a,
 701 a, 727 b
 opposed, to be, 721 a
 opposita, 20 b, 456 a,
 531 a, 550 b, 592 a,
 603 b, 682 b, 723 a,
 741 a
 oppress, to, 102 a, 288 a,
 352 a, 437 a, 570 b,
 660 a, 719 b, 806 a,
 851 a
 oppressed, 5 b, 198 b
 to be, 642 b
 oppression, 250 a, 288 a,
 437 a, 450 a, 498 a,
 508 b, 616 a, 648 b,
 649 b, 660 b, 690 a,
 805 b, 863 b, 864 a
 oppressor, 286 b, 660 a,
 706 a, 771 a
 opprobrium, 293 b
 opulent, 811 a
 or, 229 a
 oracle, 269 a, 273 b
 orbits, 577 b
 orcus, 798 a
 ordain, to, 301 a
 order, 464 b, 580 a, 785 a,
 787 b, 860 a
 to, 61 b
 to put in, 571 b, 812 b
 ordinance, 300 b
 ore, of gold and silver,
 134 b, stone, 8 a,
 Oreb, 652 b
 Oren, 80 b
 oriental, 724 a, 724 b
 origin, 456 b, 458 b,
 471 a, 724 a
 Orion, 408 a
 ornament, 150 b, 151 a,
 217 b, 313 b, 608 a,
 665 a, 846 b, 854 b,
 871 a
 to, 217 b
 ornamented, to be, 664 b
 Ornan, 81 a
 Orpah, 656 a
 orphan, 376 b
 Oshea, 220 b
 ossifrage, 690 b
 ostrich, 356 b, 772 a,
 861 a
 other, 34 a
 to be, 839 b
 otherwise, 235 a
 Othni, 663 a
 Othniel, 663 a
 out of doors, 266 b
 outcry, 251 a, 509 a,
 705 a, 772 b, 779 a,
 811 a
 outer, 275 b
 out-pouring, 817 a
 of wrath, 603 b
- outside, 266 b
 oven, 869 a
 over, 98 a, 344 a, 626 b,
 690 b, 682 a
 against, 455 a, 456 a,
 530 b, 638 a, 721 a
 and above, to be,
 377 a
 to be, 222 b
 overcome, to, 348 b,
 762 b
 overdrive, to, 205 b
 overflow, to, 669 b,
 691 b, 705 b, 811 b,
 846 a, 846 b
 overflowing, 243 a
 overlay, to, 295 b, 757 b
 with, to, 631 b, 715 b
 overlaying of a statue,
 70 a
 overlook, to, 690 b
 overpower, to, 873 b
 overshadow, to, 322 a
 oversight, 686 b, 687 a
 overspread, to, 178 a,
 411 a, 842 b
 overtake, to, 208 a
 overthrow, 230 b, 454 a,
 837 a
 to, 230 a, 656 a, 829 a
 overthrowing, 195 a
 overthrown, to be, 575 b,
 650 a
 overturn, to, 216 b, 230 a,
 589 b, 611 a
 overturning, 230 b, 454 a,
 611 b
 overwhelm, to, 254 a,
 817 a
 owner, 130 b
 of flocks, 564 b
 ox, 506 b, 54 a, 812 a, 860 a
 cart, 605 b
 goad, 206 b, 479 b
 stalls, 778 a
 oxen, 137 a
 Ozem, 74 b
 Ozni, 26 b
 Ozmites, 26 b
- P
- Paarai, 685 a
 pace, 756 b
 package, 405 a
 Padan-Aram, 667 a
 paddle, 376 b
 Padon, 667 a
 Pagiel, 666 a
 Pahath Moab, 672 b
 paid, to be, 830 a
 pail, 384 a
 pain, 275 b, 280 a, 380 b,
 470 b, 496 b, 617 a
 to be in, 265 a
 to have, 380 b
 pained, to be, 279 a,
 328 b, 413 a
 pains, 257 b, 709 a
 paint, to, 300 b, 301 a,
 757 a
 with stibium, 390 b
- painted with colours,
 163 b
 painter, 145 a
 pair, a (of oxen), 712 a
 palace, 70 a, 80 a, 115 a,
 115 b, 116 a, 119 a,
 222 b, 232 a
 palaces, 53 b
 Palal, 677 a
 palanquin, 73 a
 palate, 276 a
 pale, to be, 807 a
 to become, 266 b,
 384 b, 401 a, 409 a
 paleness, 369 b, 370 a
 Palla, 675 b
 palm, 324 a, 409 b
 branch, 410 a
 tree, 868 a
 Palma Christi, 731 b
 palme, 865 b
 the land of, 41 b
 palpitate, to, 574 b
 Palti, 676 a
 Pan, 684 a
 pan, 410 a, 710 a
 panga, 257 b, 308 b
 pant, to, 358 b, 390 a,
 536 a, 544 a, 571 a,
 668 b, 799 a
 pap, 190 a, papyrus, 4 a
 parable, 273 b, 517 b
 to set forth a, 263 b
 to use, 202 a, 517 b
 Parah, 688 b
 paramour, 67 a
 Paran, 665 a
 parapt, 496 b
 parch, to, 732 b
 parched, 309 a
 pardon, to, 411 a, 565 a,
 568 b, 588 b
 Parmashta, 690 a
 Parnach, 690 a
 Parosh, 691 a
 Parshandatha, 694 a
 part, 102 b, 103 b, 167 a,
 284 b, 332 a, 481 a,
 486 a, 488 a, 515 b,
 667 b
 partiality, 512 b
 particle, 205 b
 parting, of the road, 55 a
 partridge, 260 b, 741 a
 Paruah, 689 a
 Parvaim, 689 a
 Pasach, 684 a
 paschal lamb, 683 b
 Pas-dammim, 683 a
 Pascah, Phasah, 683 b
 Pashur, 694 b
 pass, 491 a
 to, 283 a
 away, 162 b, 607 b
 beyond, 282 b
 by, 12 a, 25 b, 94 b,
 283 b, 607 b, 683 a
 on, 282 b
 over, to, 162 b, 601 a,
 607 b, 683 a
 the night, 109 b, 434 a
- pass through, 140 b, 163 b
 282 b
 passing over, 491 a, 600 a
 passover, the day of, 683 a
 past, to be, 398 b
 pastry, sweet, 678 a
 pasture, 188 a, 449 a,
 524 b, 537 a, 538 b,
 570 b, 774 a
 to, 773 a
 patch, 322 a, 324 a
 path, 78 a, 208 a
 Pathros, 688 a
 pattern, 202 b
 pavement, 511 a
 pay off, to, 778 b
 peace, 144 a, 470 b,
 825 b, 830 a
 to have, 829 b
 to make, 830 a
 son of, 147 a
 peacocks, 863 b
 peak, 501 b
 pearl, 206 b, 682 b, 683 b
 Pedahel, 666 b
 Pedahzar, 666 b
 Pedaiah, 667 a
 pedestal, 14 b, 408 b
 pedigree, 346 b
 pediment, 38 a
 peel, to, 295 a, 688 a,
 738 a
 off, 815 a
 peeling off, 466 a, 746 a
 peg, 236 a
 Pekah, 687 a
 Pekahiah, 687 a
 Pelaiiah, 674 b, 676 a,
 677 a
 Pelatiah, 676 a
 Peleg, 675 a
 Peleth, 677 b
 pelican, 388 a, 720 a
 Pelonite, 677 a
 Pelusium, 584 a
 pen, 471 b, 620 a
 penalty, 197 b, 272 a,
 831 a, 844 a
 to be madeliable, 265 a
 Penates, 875 a
 pendulous, something
 498 b
 to be, 199 b, 300 a
 penetrate, to, 157 b
 Peniel, 683 a
 Peninnah, 683 b
 pens, 520 a
 pensile work, 459 b
 Penuel, 682 a
 penury, 295 b, 411 a
 people, 54 b, 57 b, 162 b,
 274 b, 427 a, 443 a,
 635 a
 one of the same, 37 b
 peoples, 639 b
 Peor, 684 b
 perceive, 113 b, 114 a,
 323 b, 333 b, 335 b
 perennial, 41 b
 to be, 59 a
 Peresh, 693 b

- perfect, 400a, 830a, 867a
 beauty, 471 b
 to, 134 a, 400 a
 to be, 562 b
 perfection, 399 a, 471 b,
 562 b, 864 a
 perfidious, 102 a
 perfidiously, to act,
 101 b, 295 b
 perfidy, 102 a, 494 a
 perforate, to, 281 a,
 304 a, 564 a
 perform, to, 633 a
 performed, to be, 830 a
 perfumer, 780 a
 perhaps, 20 a
 perish, to, 3 a, 3 b, 67 b,
 86 b, 104 b, 123 b,
 166 b, 202 b, 219 a,
 225 b, 252 b, 282 b,
 398 b, 417 a, 428 b,
 460 b, 592 b, 593 a,
 775 a, 865 b, 870 a
 to be ready to, 3 b
 Perizzite, 689 a
 permission, 781 a
 permit, to, 573 a
 pernicious, 41 b
 perpetually, 341 b
 perpetuity, 62 b, 562 b,
 605 b, 612 b, 856 b,
 866 b
 perplex, to, 804 a
 perplexed, to be, 669 a
 perplexing, 108 a
 perplexity, 446 a
 to be in, 362 a
 persecute, to, 366, 719b,
 758 b
 persecution, 507b, 508b,
 513 a
 Persia, 690 b
 Persians, 690 b
 person, 679 b
 a dead, 560 a
 living out of his own
 country, 178 a
 perspicuous, 707 a
 persuade, to, 696 a
 pertinaciously refusing,
 445 a
 perturbation, 756 a
 Perudd, 689 a
 perverse, 432 b, 650 b,
 697 b
 to be, 20a, 368a, 611a
 perverseness, 230 b,
 435 b
 perversity, 611 b, 614 a,
 857 b
 pervert, to, 230 a, 589 b,
 604 b, 611 a, 616 a,
 649 b, 650 b
 perverted, 432 b
 pestilence, 461 a, 730 a
 postle, 632 a
 Pethahiah, 697 a
 Pothor, 696 b
 Pethuel, 696 b
 petition, 91 b, 129 b,
 138 a, 514 a, 799 a
- Petra, 589 b
 petulant, 870 b
 to be, 633 a
 Peulthai, 685 a
 Pharaoh, 691 a
 Pharez, Peres, 692 a
 Pharthar, 691 a
 Philistea, 677 b
 Philistine, 677 b
 Philistines, 678 a
 Phinehas, 673 b
 Phurah, 689 a
 physician, 66 a
 Pibeseth, 673 a
 piece, 103b, 167a, 217a,
 745 a
 cut off, 305 a
 of flesh, 572 a
 pierce, to, 306 a, 555 a,
 566 b, 675 b, 693 a
 through to, 140 a,
 281 a, 323 b, 550 a,
 779 a
 pierced through, 281 b
 piercer, 104 a, 412 b
 piercing through, 412 b
 piercings, 451 b
 piety, 365 a, 703 a
 Pildash, 675 a
 pile, 497 a, 533 b, 654 b,
 770 b
 to, 757 a
 for burning, 450 b
 Pileha, 675 b
 pillar, 501 a, 638 b,
 708 b, 863 a
 pillows, 409 a
 Piltai, 676 a
 pin, 376 a
 pinch, to, 404 b
 pino, 471 b
 a species of, 80 b
 away to, 12 a, 191 a,
 240 b, 398 b, 455 b,
 504 b, 553 b
 to, 183 a, 184 a, 410 b
 to cause to, 455 a
 with longing, to, 401a
 pining, 183b, 196b, 400a
 away, one, 399 a,
 488 a
 with desire, 200 a
 pinion, a, 561 b
 Pinon, 673 b
 pious, 294 b, 702 a,
 723 a
 pip, to, 717 a
 pipe, 280b, 521 a, 543 a,
 610 a
 to, 851 a
 piping, 850 a
 Piram, 687 b
 Pirathan, 691 a
 Pisgah, 683 a
 Pishon, 673 b
 Pispah, 684 a
 pistacia, 113 a
 pit, 100 a, 109 a, 152 b,
 161 b, 163 b, 472 b,
 672 a, 810 a, 814 a,
 814 b, 816 a
- pitch, 178 a, 251 b, 411 b
 to, 411 a
 a tent, to, 547 a
 pitchers, 529 a
 Pitkom, 697 b
 Pithon, 674 a
 pits, 413 b
 pity, 294 a, 766 a,
 869 a
 to, 266 a, 287 a, 292 b,
 538 a
 place, 96 b, 116 a, 332 a,
 403 b, 460 a, 471 a,
 503 b, 620 b, 638 a,
 653 b, 672 b, 770 a,
 863 b
 a tent, to, 823 a
 of habitation, 179 b
 of union, 259 b
 to, 336 a, 360 a, 361 b,
 370 b, 372 a, 560 b,
 590 b, 786 a, 794 b,
 809 a, 819 b, 846 b,
 854 a
 placed, 562 b
 something, 562 b
 places of refuge, 260 b
 placing, 853 a
 plague, 188a, 448a, 532b,
 782 a
 plain, 138 b, 667 a,
 785 a
 plaister, 321 b, 870 b
 plait, to, 76 a, 383 a,
 402 a, 577 b
 plaits of hair, 464 a
 plan, 211 a, 520 a
 to, 231 b, 361 b
 plane tree, 655 b
 plank, 745 b
 plant, 101a, 404a, 547a,
 752 a, 853 a
 to, 254 b, 853 b
 plantation, 467 b, 547 a,
 688 a
 planted, to be, 547 a,
 561 a
 planting 254 b, 255 a,
 467 b
 plates, thin, 671 a
 platform, 395 a, 447 b,
 494 b, 638 a, 638 b
 play, to, 248 a, 281 b,
 440 a, 707 b, 788 a
 plead a cause, to, 767 b
 pleasant, 286 a, 319 b,
 333 a, 521 b, 554 b,
 651 b
 to be, 319 a, 554 b,
 651 a
 pleasantness, 286a, 522b,
 554 b
 please, to, 846 a
 pleasure, 19 b, 554 b,
 604 b, 609 a, 778 b,
 843 b, 870 b
 pledge, 258 a, 600 b,
 652 b
 to, 651 a
 Pleiades, 395 b
 plentifully, 383 a
- plenty, 227b, 471a, 506b,
 783 b
 plot, 216 a
 to, 247 b
 against, to, 186 a
 plough, to, 161 b, 309 a,
 328 b, 666 b, 697 a
 ploughing, 305 a
 plough-share, 94a, 466a
 pluck, to, 76 b, 248 a,
 509 b, 656 a
 away, to, 165 b
 off, to, 76b, 165b, 307a,
 325 a, 325 b, 730 b,
 777 b, 831 a
 out, to, 553 a
 up, to, 575 a, 650 a
 plucking away, 158 a
 plumb-line, 531 a
 plummet, 8 a, 521 a
 plunder, to, 181 b, 841 a
 plunged, to be, 317 b
 Pochereth of Zebaim,
 674 a
 poem, 62 a, 273 b, 462 a,
 473 a, 517 b, 790 a
 poet, 463 b
 poetess, 528 b
 point, 261 b, 564 b, 717 b
 a sharp, 834 b
 of time, 457 a
 out, to, 332 b, 355 a
 to bring to, a, 308 a
 pointed, to be, 26 a
 poise, to, 847 b, 864 a
 poison, 286 b, 752 a
 poisonous, 510 a
 poker, wooden, 18 b
 polish, to, 509 a, 511 a,
 594 a, 733 b
 polished, 493 a, 703 b,
 733 b
 to be, 279 a, 433 a,
 492 b
 pollute, to, 151 b, 250 a,
 539 b, 848 b
 polluted, 151 b
 to be, 151 b, 293 a,
 322 b
 pollution, 322 b, 855 b
 pomegranate, 770 a
 pond, 144 a
 ponder, to, 26 b
 pool, 11 a, 144 a, 152 b
 poor, 5 b, 489 b, 655 b,
 751 b, 763 b, 766 a
 the, 199 b
 to be, 587 a
 to make, 370 b
 poplar, white, 429 b
 poppy, 763 b
 Poratha, 670 a
 port, 499 a
 portent, 24 b, 92 a,
 458 a
 porter, 874 b
 portico, 20 b, 488 b
 portion, 78 b, 257 b,
 284 a, 284 b, 431 a,
 486 a, 488 a, 515 b,
 667 b
- possess, to, 130 a, 295 a,
 370 a, 520 b, 543 a
 possessed, of, 182 a
 possessing, 30 b
 possession, 30 b, 257 b,
 370 b, 460 a, 472 b,
 504 a, 516 b, 520 b,
 735 b
 of nettles, 481 a
 taking, 543 b
 to take, 758 a
 possessor, 2 b 30 b, 130 b
 post, 59 b, 501 a
 posterity, 33 b, 34 a
 posts, 37 b
 pot, 191 a, 191 b, 395 b,
 509 a, 585 a, 689 a,
 732 b
 a great, 28 a
 potash, 575 a
 Potiphar, 668 b
 Potiphara, 668 b
 potsherd, 309 a
 pottage, 240 b, 541 b
 potter, 343 b, 361 b,
 672 a, wheel 8 b,
 potter's clay, 321 b
 ware, 295 a
 workshop, 307 a
 pottery, 307 a
 pouch, 305 a
 pound, to, 9 a, 192 b,
 194 b, 329 a, 384 a,
 421 a, 655 b, 763 a,
 781 a
 pounding, 842 a
 pour, to, 252 b, 361 a,
 553 a, 572 b, 593 a,
 595 b, 706 a, 793 b,
 845 a
 oneself out, to, 763 a
 out, to, 83 b, 136 b,
 241 b, 246 a, 252 b,
 254 a, 353 b, 361 a,
 529 b, 532 b, 653 a,
 669 b, 768 a, 821 a
 over, to, 122 b
 together, to, 123 a
 poured out, to be, 225 a
 something, 458 b
 pouring, 502 a
 out, 83 b
 poverty, 4 b, 489 b, 751 b,
 768 a
 powder, 9 b
 power, 20 a, 21 a, 21 b,
 154 a, 253 a, 275 a,
 295 a, 331 a, 390 a,
 616 b, 873 b
 having, 828 b
 to give, 827 b
 to obtain, 827 b
 powerful, 6 b 13a, 294 b,
 363 a, 447 a, 618 b,
 647 b, 654 a, 305 b,
 806 b, 809 a, 828 a
 to be, 348 b
 ones, 20 a, 828 b
 warrior, 702 a
 powerless, 199 b
 powers, 445 a

- practice, 300 *b*
 practice, to, 209 *b*
 divination, to, 736 *a*
 praise, 245 *b*, 454 *a*,
 816 *b*, 857 *a*
 to, 142 *b*, 143 *b*, 159 *b*,
 226 *a*, 332 *b*, 526 *a*,
 801 *a*, 868 *b*
 praised, to be, 143 *a*,
 226 *b*
 praises, 221 *a*
 praising, 226 *b*
 prate, to, 689 *b*
 pray, to, 418 *b*, 663 *b*,
 676 *b*, 709 *b*
 prayer, 113 *b*, 129 *b*,
 130 *a*, 291 *a*, 514 *a*,
 799 *a*, 861 *a*, 871 *b*
 preaching, 743 *b*
 precede, to, 723 *a*
 precept, 188 *b*, 419 *b*,
 500 *a*, 608 *a*, 687 *a*,
 704 *a*
 precious, 286 *a*, 363 *b*,
 447 *a*, 464 *b*
 ointments, 868 *a*
 stone, 443 *a*
 things, 286 *a*, 363 *b*,
 447 *b*, 464 *b*
 to be, 363 *a*
 preciousness, 363 *b*
 precipitate, to, 368 *a*
 predestined, to be,
 361 *b*
 predict, 357 *b*, 385 *a*
 prediction, 526 *b*
 pre-eminence, 20*a*, 21*a*,
 377 *b*, 461 *a*
 pre-eminent, 376 *b*
 to be, 377 *a*
 prefect, *a*, 562 *b*, 578 *b*
 pregnant, 231 *b*, 578 *a*
 to become, 231*b*, 232*b*
 prematurity, birth, 558 *a*
 preparation, 654 *b*
 prepare, to, 27 *a*, 248 *a*,
 485 *b*, 677 *a*, 684 *b*,
 820 *b*
 prepared, 662 *b*
 to be, 387 *a*, 398 *b*
 presage, to, 385 *a*
 presence, 679 *b*
 of Jehovah, 680 *b*
 present, 39 *a*, 144 *a*,
 371 *b*, 522 *a*, 813 *b*,
 817 *b*, 876 *b*
 to give, 868 *b*
 to be, 63 *b*, 501 *a*
 to, 533 *b*
 presently, 137 *b*, 341 *b*,
 493 *a*, 662 *a*, 743 *a*
 preserve, to, 310*b*, 374*a*,
 514 *b*, 563 *a*, 593 *b*,
 666 *b*, 837 *b*
 preserved, 563 *a*
 preserving of life, 463 *b*
 press, to, 65 *a*, 162 *a*,
 212 *a*, 329 *a*, 437 *a*,
 458 *b*, 493 *b*, 533 *a*,
 544 *b*, 706 *b*, 719 *b*,
 851 *a*
 press down, 18 *b*
 in, 317 *b*
 on, 23 *a*, 190 *b*
 out, 242 *a*
 together, 185 *a*
 upon, to, 291 *b*,
 493 *b*, 621 *b*, 706 *a*,
 720 *a*
 upon any one, 54 *b*
 pressed, to be, 615 *a*,
 719 *b*
 pressing, to be, 270 *a*
 together, 91 *b*, 461 *b*
 pressure, 470 *b*
 pretend, to, 470 *a*
 pretext, 631 *b*
 prevail, to, 156 *a*, 348 *b*
 previously, 325 *a*
 prey, 43 *b*, 110 *a*, 134 *a*,
 315 *b*, 325 *b*, 479 *b*,
 501 *b*, 518 *a*, 519 *a*,
 606 *a*, 708 *a*, 829 *b*
 to, 110 *a*
 price, 363 *b*, 454 *b*, 464 *a*,
 472 *a*, 503 *b*, 504 *b*,
 600 *b*, 667 *a*
 to set *a*, 842 *b*
 prick, to, 564 *b*
 up the ears, 26 *b*
 prickles, 713 *b*
 pride, 150 *b*, 151*a*, 153*a*,
 162 *b*, 238 *b*, 508 *b*,
 604 *a*, 672 *a*, 758 *b*,
 815 *a*
 priest, 385 *a*, 385 *b*
 to be *a*, 385 *a*
 priesthood, 385 *b*
 primogeniture, 119 *b*
 prince, 13 *a*, 516 *a*, 531*b*,
 535 *a*, 541 *b*, 553 *a*,
 569 *b*, 607 *a*, 682 *a*,
 751 *b*, 764 *a*, 794 *a*,
 844 *b*
 to be, 796 *b*
 princes, 480 *b*, 486 *b*,
 596 *a*, 755 *b*, 852 *b*
 princess, 794 *b*
 principal judges, 15 *a*
 prints, 649 *a*
 prison, 109 *a*, 398 *a*,
 399 *a*, 399 *b*, 488 *b*,
 580 *b*, 708 *b*
 to hold in, 68 *a*
 prisoner, 810 *b*
 pristine state, 724 *a*
 privately, 597 *b*
 privilege, 300 *b*, 301 *a*
 probity, 62 *b*, 470 *b*
 procession, 224 *a*, 857 *b*
 proclaim, to, 251*a*, 414*a*,
 530 *a*, 741 *a*
 proclamation, 743 *b*
 procure, to, 107 *b*
 prodigal, 246 *a*, 816 *a*
 prodigy, 458 *a*
 produce, 108 *a*, 182 *a*,
 254 *b*, 327 *a*, 548 *a*,
 600 *b*, 639 *a*, 855 *b*
 to, 138 *b*, 327 *b*, 360 *a*,
 538 *a*, 657 *a*, 719 *a*,
 788 *b*
 produce, by God, 141*a*
 product of labour, 329 *a*
 profanation, 855 *b*
 profane, 278 *a*, 280 *b*,
 281 *b*, 293 *b*
 to, 250 *a*, 281 *a*, 322 *b*
 profaned, to be, 293 *a*
 profess, to, 332 *b*
 profit, 11 *a*, 377 *b*, 419 *a*,
 583 *b*, 855 *b*
 to, 356 *a*, 587 *a*
 to make, 377 *a*
 profligates, 242 *b*
 progeny, 116 *b*, 254 *b*,
 456 *b*, 486 *b*, 506 *b*,
 548 *b*, 549 *a*, 661 *b*,
 717 *a*, 873 *b*
 progress, 224 *a*
 prohibit, to, 305 *b*
 prohibiting, 44 *b*, 68 *b*,
 678 *a*
 project, 466 *a*
 to, 700 *a*
 projection, 37 *b*
 prolong, to, 79 *a*, 516 *b*
 prominence, 37 *b*
 prominent, to be, 129 *b*,
 700 *a*
 promise, 62 *a*, to, 186 *b*
 prompt, 454 *a*, 662 *b*
 to be, 454 *b*, 662 *a*
 promulgate, to, 360 *a*
 prone, to be, 4 *a*
 proof, 247 *b*, 111 *b*, 458 *a*
 prop, 81 *a*, 87 *a*, 490 *b*,
 319 *a*, 575 *a*, 777 *b*
 to, 58 *b*, 83 *b*, 592 *a*,
 801 *a*
 property, 116 *b*, 320 *a*,
 472 *b*, 475 *b*, 497 *b*,
 578 *b*
 prophecy, 526 *b*
 to, 525 *b*
 prophet, 264 *a*, 268 *b*,
 335 *b*, 528 *a*, 750 *b*
 prophetaess, 528 *b*
 propose, to, 679 *b*
 to oneself, to, 247 *b*
 propped, to be, 591 *a*
 prospect, 269 *a*
 prosper, to, 10 *a*, 88 *a*,
 143 *a*, 419 *a*, 660 *b*,
 709 *b*
 prospered, to be, 710 *a*
 prosperity, 273 *b*, 351 *b*,
 389 *b*, 419 *a*, 866 *a*
 prosperous, 273 *a*, 319 *b*
 to be, 274 *a*
 prostitute, 241 *b*
 prostrate, 298 *a*
 to, 217 *a*, 285 *a*, 313 *a*,
 320 *b*, 416 *a*, 545 *b*,
 757 *b*, 813 *b*, 821 *a*
 to be, 297 *b*
 oneself, to, 161*a*, 558*a*
 protect, to, 295 *b*, 296 *a*,
 386 *b*, 404 *b*, 553 *a*,
 586 *a*
 protection, 60 *a*, 133 *b*,
 597 *b*, 616 *b*
 protract, to, 516 *b*
 protuberance, 118 *a*
 proud, 150 *a*, 151 *a*,
 153 *a*, 154 *a*, 158 *b*,
 238 *b*, 339 *a*, 758 *b*,
 799 *a*
 to be, 153 *a*, 156 *b*,
 603 *a*, 660 *b*, 670 *a*,
 672 *a*
 proudly, to act, 217 *b*
 prove, to, 111 *a*, 145 *b*,
 347 *b*, 864 *a*, 552 *b*,
 719 *b*
 provender, to give, 123 *a*
 proverb, 517 *b*
 provide for, to, 357 *a*,
 536 *b*
 province, 451 *a*
 provision, 43 *b*, 708 *a*
 provoke, to, 409 *b*, 511*b*,
 615 *b*, 756 *a*
 provoked to anger, to be,
 250 *b*
 prudence, 108 *a*, 462 *a*,
 620 *a*, 647 *b*, 655 *b*,
 790 *a*, 858 *a*
 prudent, 653 *b*
 teachers, 446 *a*
 to be, 114 *a*, 789 *b*
 prune, to, 160 *a*, 248 *a*,
 454 *a*
 pruning-hook, 462 *a*
 psalm, 531 *b*
 Puhah, 668 *a*, 669 *b*
 public thanksgivings,
 224 *a*
 publish, to, 529 *b*
 pudenda, 653 *b*, 732 *b*
 Puhites, 670 *b*
 Pul, 669 *a*
 pull, to, 325 *b*, 583 *a*,
 656 *a*
 away, to, 563 *a*
 down, to, 232 *a*, 365 *b*
 off, to, 283 *a*
 out, to, 563 *a*
 up, to, 553 *b*, 596 *a*
 puncture, to, 304 *a*
 punish, to, 137 *a*, 197 *a*,
 348 *a*, 844 *a*
 punished, to be, 86 *b*,
 335 *a*, 686 *b*
 punishment, 137*b*, 687*a*,
 844 *b*, 858 *b*, 859 *a*
 Punites, 669 *a*
 Punon, 669 *a*
 purchase, 504 *a*, 735 *b*
 pure, 138*a*, 244*a*, 564*a*,
 565 *a*, 670 *b*, 722 *b*
 to be, 244 *a*, 565 *a*,
 725 *a*
 to become, 318 *a*
 purge, to, 192 *a*, 383 *a*,
 429 *a*, 702 *b*, 719 *b*,
 843 *b*
 oneself, to, 145 *b*
 purification, 318*b*, 508*b*,
 868 *a*
 purified, 670 *b*, 719 *b*
 purify, to, 252 *b*, 318 *b*,
 725 *b*
 oneself, to, 271 *b*
 parity, 104 *a*, 138 *i*,
 141 *a*, 244 *a*, 318 *a*,
 318 *b*, 565 *b*
 purple, 76 *a*
 cloths, 76 *b*
 purpose, 211 *a*, 247 *b*,
 356 *b*, 495 *b*, 496 *b*,
 600 *b*, 701 *a*
 to, 202*a*, 247*a*, 661*a*,
 pursu, 305 *a*, 350 *a*,
 395 *b*, 720 *b*
 pursue, to, 758 *b*
 pursuit, 296 *b*,
 push, 195 *b*
 to, 177 *a*, 195 *a*,
 217 *a*, 531 *a*, 532 *b*,
 719 *a*
 pustule, 9 *a*
 Put, Phut, 668 *b*
 put, to, 336 *a*, 360 *a*,
 360 *b*, 560 *b*, 573 *b*,
 770 *a*, 786 *a*, 809 *b*,
 813 *a*, 819 *b*, 846 *b*
 away, to, 534 *b*, 607*b*
 back, to be, 181 *a*
 forth, to, 360 *a*, 788*b*
 in, to, 633 *b*
 in, to be, 107 *b*
 in bonds, to, 68 *a*
 in motion, to, 220 *a*,
 228 *a*
 in order, to, 654 *b*
 into shape, to, 250 *a*
 off, to, 571 *a*, 694 *b*
 on, to, 70 *a*, 407 *a*,
 413 *a*, 430 *a*
 out, to, 382 *a*
 to flight, 110 *b*
 to shame, 400 *b*
 together, 819 *b*
 Putiel, 668 *b*
 putridity, 502 *b*
 putrify, to cause to, 529
 putting aside, 241 *b*
 on, 70 *a*
 Q
 quadrupeds, 105 *a*
 quail, *a*, 790 *b*
 quake, to, 756 *a*, 773 *a*
 quantity, large enough,
 195 *b*
 quarrel, 789 *a*
 to, 173 *b*, 561 *b*
 quarries, stone, 683 *b*
 quarry, 490 *a*
 quarter of the heaven,
 664 *a*
 queen, 154 *b*, 478 *b*,
 479 *a*, 805 *a*
 quench thirst, to, 633 *a*
 quenched, to be, 382 *a*
 question, 799 *a*
 to, 798 *b*
 quick, 267 *b*
 to be, 454 *a*
 quickly, 105 *a*, 434 *b*,
 493 *a*, 732 *a*
 quiet, 203*a*, 305*a*, 739*a*,
 757 *b*, 847 *b*
 to, 529 *a*

- quiet, to be, 202*b*, 203*a*,
312 *a*, 588 *a*, 799 *a*,
810 *b*
domicile, 735 *b*
to have, 847 *b*
to make one hold
one's, 309 *b*
quietness, 203 *a*
quilt, 791 *b*
quilts, 490 *b*
quit, 565 *b*
quite, 42 *a*, 69 *a*, 70 *b*
quiver, 87 *a*, 865 *a*
to, 792 *b*
- R
- Ramah, 774 *b*
Raamah, 774 *a*
Raames, 774 *b*
Rabbah, 754 *b*
Rabbath, 754 *b*
Rabbith, 754 *b*
Rabshakeh, 755 *b*
race, 255 *a*, 346*b*, 508*b*
races, 859 *a*
Rachal, 769 *a*
Rachel, 765 *b*
Raddai, 758 *a*
radiate, to, 744 *b*
radiating, 209 *a*
raft, 603 *b*
rafts, 188 *b*, 777 *b*
rage, 250 *b*, 251 *a*
to, 228*a*, 369*a*, 757*b*,
758 *b*, 774 *a*
ragged, 653 *b*
raging, 756 *a*, 774 *b*
raga, 122 *a*, 476 *b*
Raguel, 773 *b*
Rahab, 758 *b*, 764 *b*
Raham, 766 *a*
Rahel, 765 *b*
rail, to, 668 *b*
rain, 108*a*, 182*b*, 467*b*,
579 *b*
to, 182 *b*, 467 *b*
the latter, 479 *b*
rainbow, 748 *b*
raise, to, 252 *a*, 578 *a*,
728 *a*, 761 *b*
up, to, 252 *a*, 615 *a*
Rakkath, 781 *a*
Rakkon, 780 *a*
ram, 20 *a*, 37 *b*, 199 *a*,
769 *b*
a great, 37 *a*
Ramah, 770 *a*
Ramath, 751 *b*
ramble, to, 759 *a*
Rameses, 774 *b*
Ramiah, 770 *b*
Ramoth, 751 *a*, 770 *b*
rampart, 475 *b*, 491 *b*
rancid, to be, 249 *b*
to become, 239 *b*
range, to, 812 *b*
ranging in order, 186 *a*,
497 *a*
rank, 785 *a*
rankless creature, 622*a*
Rapha, 775 *b*
- Raphael, 776 *b*
Raphah, 777 *a*
Raphu, 777 *a*
rapid course of a horse,
190 *b*
rapine, 102 *a*, 134 *a*,
166 *a*, 692 *a*
rare, 363 *b*
to make, 363 *b*
rash, 454 *b*
rashly, 292 *b*, 768 *a*
to take his part, 217*b*
uttered something,
446 *b*
rat, 397 *a*
ration, 78 *b*
rattle, to, 771 *b*
raven, 652 *a*
ravin, to, 315 *b*, 701 *a*
ravished, to be, 805 *a*,
821 *a*
raw, 273 *a*, 523 *a*
razor, 459 *b*, 871 *a*
reach, to, 499 *b*
across, to, 140 *b*
out to, to, 700 *b*
to, to, 466 *b*
unto, to, 531 *b*
read aloud, to, 740 *b*
reading, 504 *b*
ready, 371*b*, 535*a*, 662*b*
to be, 534 *a*, 561 *a*,
662 *a*
to make, 485 *b*
prepared, 283 *a*
prepared for war, to
be, 283 *a*
there is, 39 *a*
there is not, 39 *a*
Reaia, 750 *b*
Reaiah, 750 *b*
reap, to, 739 *a*
reaping hook, 448 *a*
rear, 29 *b*, 368 *b*, 649 *a*
reason, 173 *a*, 188 *b*,
311 *b*, 323 *b*
reasons, 18 *b*
Rebah, 755 *a*
Rebecca, 755 *b*
rebel, 595 *a*, 809 *a*
rebellion, 91 *b*, 507 *a*,
695 *a*
rebellious, 507 *b*, 595 *a*,
809 *a*
to be, 505 *b*, 507 *a*
rebuild, to, 128 *a*, 270 *a*
rebuke, 177*a*, 448*b*, 858*b*
to, 380 *b*
recall to mind, 661 *a*
recalled to mind, to be,
244 *b*
recede, to, 533 *a*
receive, to, 67 *b*, 442 *a*,
499 *a*, 568 *b*, 721 *a*,
732 *b*
an inheritance, to,
370 *a*
as a loan, to, 432 *b*
as a possession, or in-
heritance, to, 543 *a*
glad tidings, to, 146*b*
- received, to be, 67 *b*
receiving, 503 *b*
Rechab, 763 *b*
Rechah, 769 *a*
recitation, 504 *b*
recite, to, 740 *b*
reckon, to, 409 *a*, lost, 3*b*
reckoned, to be, 311 *a*
recline, to, 755 *a*, 842 *b*
recognise, to, 551 *a*
recollect, to, 244 *a*
recompense, 174*b*, 866*b*
to, 830 *a*
record, 199 *a*
recount, to, 594 *a*
recover, to, 283 *a*
health, to, 274 *a*
rectitude, 702 *b*, 703 *a*
red, 13 *b*, 14 *a*, 852 *b*
to be, 13 *a*, 289 *a*
chalk, 794 *b*
reddish, 796 *b*
to be, 796 *a*
redeem, to, 151 *a*, 666*b*
redemption, 150*b*, 152*a*,
412 *a*
price of, 412 *a*, 666 *b*
the right of, 152 *a*
redness, 13 *b*, 852 *b*
reduced to poverty, to
be, 370 *b*
redundance, 593 *b*
redundancy of honey,
357 *b*
redundant, 344 *a*, 595 *b*
to be, 377 *a*, 609 *a*,
691 *b*, 793 *b*
reed, 4 *a*, 11 *a*, 581 *b*,
610 *a*, 735 *a*
(a measuring), 735 *b*
reeds, 29 *a*
reedy place, 11 *a*
reel, to, 177 *b*, 260 *b*,
418 *b*, 804 *b*
Reelaiah, 774 *a*
reeling, 774 *a*, 874 *b*
refine, to, 252 *b*
refractory, 445 *a*, 595 *a*,
596 *a*
refresh, to, 23 *a*, 591 *a*
refreshed, 71 *a*
refreshing, 505 *a*, 510 *b*
refreshment, 273*b*, 713*b*
refuge, 294*b*, 465*b*, 486*b*,
491 *a*, 492 *b*, 616 *b*
to take, 294 *a*
refuse, 551 *b*
to, 4 *a*, 74 *a*, 445 *a*,
453 *b*, 537 *b*
refutation, 496 *b*
regard, to, 678 *b*
as a thing understood,
to, 114 *a*
with disgust, to, 239*b*
regarded, to be, 836 *a*
Regem, 757 *a*
Regem-melech, 727 *a*
region, 14 *a*, 96 *b*, 149 *b*,
172 *a*, 257 *b*, 664 *a*
on the other side,
603 *a*
- region, sterile, 652 *b*
regulate, to, 197 *a*
Rehabiah, 765 *a*
Rehob, 764 *b*
Rehoboan, 765 *a*
Rehoboth, 764 *b*
Rehum, 765 *a*
Rei, 774 *a*
reign, to, 477 *b*, 533 *a*
reins, 321 *a*, 400 *a*
reject, to, 130 *a*, 176 *b*,
249 *b*, 445 *a*,
525 *a*
rejoice, to, 163 *a*, 169 *a*,
327 *b*, 615 *b*, 632 *a*,
634 *b*, 635 *a*, 787 *b*,
791 *a*
rejoicing, 169 *a*, 216 *a*,
221 *a*, 633 *a*, 791 *b*,
874 *a*
Rekem, 780 *b*
rekindled, 71 *a*
relations (by blood),
799 *b*
relationship, 2 *b*, 152 *a*
relative, 27 *b*
relaxation, 759 *b*, 761 *b*
relaxing, 770 *b*
release, 834 *a*
religion, 210 *b*
remain, to, 193 *b*, 346 *a*,
372 *a*, 377 *a*, 539 *a*,
609 *b*, 637 *a*, 727 *b*,
799 *b*
remainder, 344 *a*, 377 *a*,
377 *b*
remaining, 47 *a*
part, 800 *a*
Remaliah, 770 *b*
remark, to, 114 *a*
remedy, 511 *a*, 868 *a*
remember, to, 199 *a*,
202 *a*, 244 *a*
remembrance, 245 *b*
Remeth, 771 *b*
remission, 230 *a*, 834 *a*
remissness, 777 *b*
remit, to, 547 *b*, 690 *b*,
834 *a*
Remmon, 770 *a*
remnant, 799 *b*
remote, 765 *a*
regions, 369 *a*
time, 634 *a*
to be, 766 *b*
remoteness, 223 *b*
remove, to, 133 *a*, 161 *a*,
223 *b*, 241 *b*, 242 *b*,
355 *b*, 417 *b*, 460 *a*,
534 *b*, 552 *b*, 553 *b*,
569 *b*, 582 *b*, 603 *b*,
607 *b*, 679 *a*, 741 *b*,
766 *b*, 804 *a*
away, to, 663 *b*
removed, 582 *a*
to be, 215 *b*, 223 *b*,
329 *a*, 663 *a*
removing, 678 *a*
away, 489 *a*
remuneration, 830 *b*
rend, to, 136 *a*, 571 *b*
- rend, to, 685 *b*, 690 *a*
692 *a*, 745 *a*, 841 *b*
render, to, 808 *b*
illustrious, to, 381 *b*
stinking, to, 250 *a*
rendered, to be, 809 *b*
rending abroad, 690 *a*
renew, to, 263 *a*, 808 *a*
rent, to be, 136 *a*
repair, to, 283 *a*, 264 *a*,
270 *a*, 776 *a*
repay, to, 175 *a*
repeat, to, 610 *a*, 839 *b*,
840 *b*
repeatedly, 610 *b*
repeating, 610 *b*
a, 839 *b*
repel, to, 206 *b*, 217 *a*,
546 *b*, 766 *b*
repent, to, 809 *a*, 858 *a*
repentance, 544 *b*
Rephah, 777 *a*
Rephaiah, 777 *b*
Rephaim, 776 *b*
Rephaites, 776 *b*
Rephidim, 777 *b*
repine, to, 757 *a*
reply, 496 *b*, 876 *a*
to, 642 *a*
report, 836 *b*
repose, 486 *b*
reproach, 158 *b*, 29*a*,
307 *b*, 400 *b*, 525 *a*
to, 160 *b*, 307 *a*, 400 *b*
reproached, to be, 210*a*
reproof, 177 *a*
reprove, to, 177 *a*, 380 *b*
reprover, 353 *b*
reptile, 771 *a*, 850 *b*
request, 91 *b*, 799 *a*
to, 129 *b*, 798 *b*
require, to, 138 *a*
required, to be, 210 *a*
requite, to, 830 *a*
rescue, to, 477 *a*
resemble, to, 809 *b*
Reeen, 772 *a*
reserve, for any one to,
74 *a*
to, 837 *b*
reserved, to be, 310 *b*
reservoir, 10 *b*, 152 *b*,
171 *a*
Resheph, 782 *a*
reside, to, 589 *a*
residence, 237 *b*
residue, 377 *b*, 799 *b*
resist, to, 508*a*, 589*a*, 743*b*
resisting, 873 *a*
respect of persons, 512*b*
respite, 761 *b*
rest, 184 *a*, 203 *a*, 229 *b*,
377 *a*, 377 *b*, 486 *b*,
507 *a*, 539 *b*, 545 *b*,
588 *a*, 668 *a*, 799 *b*,
818 *a*, 847 *b*
to, 202 *b*, 312 *a*, 538*a*,
613 *b*, 757 *b*, 804 *a*,
823 *a*, 847 *b*
on one's arm, to, 353*a*
to cause to, 539*a*

- rest from, to, 112 b
upon, to, 590 b, 591 a,
778 a, 842 a
resting, 757 b
restore, to, 60 a, 128 a,
263 a, 270 a, 610 b,
808 a, 830 a
life, to, 274 a
restored, to be, 809 a, 873 a
restrain, 487 b
to, 134 b, 260 a, 310 b,
384 b, 397 b, 462 b,
537 b, 716 b
by rule, to, 648 b
oneself, to, 72 a
restrained, to be, 134 b,
310 b
restraint, 135 b, 496 b,
648 b
results, 855 b
retard, to, 32 b, 79 b,
649 a
retribution, 174 b, 825 b,
830 b, 846 b
return, 809 a, 817 b,
876 a
to, 18 a, 610 a, 808 a,
808 b, 857 b
Reu, 773 b
Reuben, 750 b
Reuel, 773 b
Reumah, 750 b
reveal, to, 170 b
revelation, 23 b, 269 a,
608 a
revelations, 23 b
revenge, to, 565 b
revenged, to be, 544 a
reverence, 303 a, 365 a,
459 a
to, 364 a, 364 b
reversing, 364 b
reverse, 230 b
the, 230 b
review, to, 486 a, 686 a
revile, to, 160 b
revive, to, 274 a
to cause to, 282 b
reviving, 273 a
revoke, to, 808 b
revolve, to, 605 a, 677 b,
717 b
reward, 956, 464 a, 513 a,
649 b, 830 b
of good news, 146 a
to, 808 b
to receive a, 830 a
Rezepeh, 779 a
Rezia, 779 a
Rezin, 779 a
Rezon, 764 a
Rhodians, 758 a
rib, 635 a, 711 a
Ribai, 767 b
Riblah, 755 a
rich, 210 b, 462 b, 660 a,
811 a
to be, 220 a, 660 b, 810 a
riches, 21 a, 220 a, 227 b,
275 a, 295 a, 329 a,
377 b, 382 a, 390 a,
riches, 551 a, 661 a, 664 b,
687 a, 811 a
their, 227 a
ricinus, 731 b
ride, to, 768 b
riders, 768 b
riding, 769 a
right, 197 b, 300 b, 301 a,
351 b, 520 a, 550 b,
676 a, 703 a
hand, to use the, 352 a
on the, 863 a
shewing the, 858 b
side, 351 a
to be, 88 a, 419 a, 702 a
to go to the, 352 a
righteous, 375 b, 701 b
to be, 702 a, 702 b
to declare, 702 b
to render, 702 b
righteousness, 703 a
rightly, 15 a, 347 a, 402 b,
702 a
to dispose, 873 a
to do, 347 a
rim, 152 a
Rimmon, 770 a
Rimmon-perez, 770 a
ring, 172 a, 264 a, 271 a,
318 a, 542 a, 605 a
ringlets, 759 a
Rinnah, 771 b
ripe late, to be, 442 b
ripen, 175 a
to, 147 a
ripened, to be, 147 a
Riphath, 197 b, 768 a
ripped up, to be, 136 a
rise, to, 253 b, 359 b,
761 b
above, to, 356 a
up, to, 162 a, 387 a,
728 a
rises up, one who, 873 a
rising of light, 254 a
up, a, 731 a
Rissah, 772 a
rite, 518 b
Rithmah, 782 b
rival, to, 303 b, 719 b
river, 18 b, 168 b, 326 a,
326 b, 327 b, 340 b,
350 b, 537 a, 537 b,
543 b, 674 b, 675 a
Rizpah, 779 a
roar, to, 555 a, 774 a,
797 b, 814 b
roaring, 806, 537 a, 797 b
roast, to, 709 b, 732 b
roasted, 710 a
robber, 225 b, 315 b
robbery, 166 a
robe, a long, 864 b
robust, 19 b, 37 b, 71 a,
274 b, 647 b, 747 b
to be, 18 b, 355 b, 726 b
to become, 282 a
to make, 156 a
rock, 8 a, 42 a, 320 b,
410 a, 513 a, 589 b,
706 b, 718 a, 839 a
rod, 174 b, 273 a, 504 a,
801 a
roe, 74 b
roe-buck, 74 b
Rogelim, 756 b
Rohgah, 759 a
roll, to, 7 a, 20 a, 26 a, 52 b,
172 a, 605 a, 605 b,
677 b
down, to, 172 b
off, to, 26 a
oneself, to, 710 b
oneself on, to, 230 b
rapidly, to, 507 a
together, 7 a, 173 a, 320 a
up, to, 7 a, 620 a, 714 a
rolled down, 710 b
rolling, 108 a, 172 a,
173 a, 676 b
Romanti-esser, 771 a
roof (of a house), 157 a
root, 650 a, 851 a
out, to, 650 a, 851 b
to take, 851 b
up, to, 650 a
rope, 257 b, 264 b, 377 a,
566 b, 604 b, 726 b,
872 b
Roosh, 752 b
rot, to, 604 b, 780 a
rough, 173 b, 180 a,
792 a
to be, 178 b, 306 b, 718 a
soil, 179 b
sounds in the throat,
to produce, 181 a
roughness, 179 b
round, 605 a
about, 129 a, 488 b
heap of wood, 194 a
to be, 48 a, 526, 238 a,
721 b, 785 a
to go, 576 b, 580 a,
812 a
to make, 238 a
roundness, 580 a, 676 b
roust, to, 421 b
an enemy, to, 390 a
the rear of an army,
to, 248 b
row, 320 b, 654 b, 787 b,
860 a
royal edict, 323 b
rub, to, 209 a, 278 a,
609 a, 511 a, 815 a
off, to, 296 a
over, to, 463 a
to pieces, to, 768 a
rubbing, 765 a
ruby, 384 a
ruddy, 13 b, 665 a
to be, 13 a
ruin, 36 b, 305 b, 219 b,
450 b, 466 b, 473 a,
498 b
to, 816 a
ruins, 169 b, 302 b, 493 b,
498 b, 514 b, 621 b,
772 a, 798 a, 807 b
rule, 480 b, 515 b, 689 a,
726 b, 828 a, 860 b
rule, to, 186 a, 197 a, 259 b,
517 a, 533 a, 648 b,
809 a, 827 b, 844 a
to cause to, 827 b
over, to, 758 a
ruler, 531 b, 828 b
Rumah, 762 b
ruminate, to, 181 a
rumination, 179 a
rumour, 727 b, 834 a,
836 b
run, to, 344 b, 357 a,
416 a, 541 b, 592 a,
688 b, 692 b, 759 a,
763 a, 778 a, 811 b,
(as a sore), to, 327 a
swiftly, to, 687 b
up, to, 849 a
runner, 778 a
runners, 763 a
running about, 520 b
rupture, 691 b
rush, 11 a, 581 b
to, 592 a, 666 b, 817 a
headlong, to, 219 a
on, to, 723 b
upon, to, 233 b, 558 a,
592 b, 694 b
violently upon, to,
621 b
rushes, rope of, 11 a
rushing, 80 b
Russians, 752 a
rust, 278 a
rut, 491 b
Ruth, 763 b
S
sabbath, 804 b
Sabaeans, 800 a
Sabtah, 578 b
Sabtechah, 578 b
Sacar, 790 b
sack, 718 a, 794 a
sackcloth, 794 a
sacred, to be, 725 a
scribes, 304 b
sacrifice, 83 b, 86 b,
184 b, 238 a, 487 a,
742 a
for sin, 272 a, 272 b
to, 184 b, 238 a
sad, 11 a, 353 a, 380 b,
505 a, 595 a, 772 b
to be, 58 b, 65 a,
192 a, 251 a, 328 b,
380 b, 605 b
to make, 279 b
saddle, to, 259 b
sadness, 280 b, 312 b,
480 b, 508 a, 510 a,
772 b, 858 a
safe, 373 a, 825 a, 829 b,
830 b, 867 a
to be, 824 b
and sound, to con-
tinue, 274 a
to keep, 829 b, 837 b
safety, 374 b, 825 a,
866 a
to set in, 676 a
sagacious, 277 b
sail, 499 a
sailor, 258 a, 476 b
Salathiel, 799 a
Salcach, 588 b
sale, 480 a
something for, 471 a
Salem, 830 b
saliva, 768 a
Sallai, 588 b
Sallu, 588 b
Salmah, 790 b
Salmon, 710 b, 796 b
salt, 476 b
to, 476 b
to eat, 476 b
land, 476 b
salted, 287 a
salute, to, 143 a, 825 a
salvation, 220 b, 374 b,
717 a
salvations, 460 b
Samaria, 838 b
sambuca, 783 a
same, the, 28 b, 29 a
Samlah, 791 b
Samson, 839 a
Samuel, 833 b
Sanballat, 591 b
sanctuary, 503 a, 735 b
sand, 265 b
sandal, 554 b
wood, red, 53 a
sand-piper, 65 b
sandy country, 449 b
soil, 147 a
Sansannah, 591 b
sap, 251 b
Saph, 592 b
sapphire, 593 b
Saraballaz, 595 a
Saraechim, 795 b
Sarah, 795 a
Sarai, 795 a
Saraph, 796 a
sardius, 14 a
sardonyx, 807 a
Sargon, 595 a
Satan, 122 b, 788 a
satiare, to, 759 b
satiated, 783 b
to be, 210 b, 783 a
satiety, 783 b
satire, 485 b, 531 b
satisfaction, 778 b
satisfied, to be, 759 b,
783 a
satisfy, to, 778 b
satrap, 324 a
satrapa, 34 a
Saturn, 395 a
satyra, 792 a
Saul, 798 a
savage, 42 b
save, 241 b
to, 514 b
saw, 449 a, 513 a
to, 181 a, 569 b, 757
say, to, 60 b
and do, to, 679 a
saying, a sharp, 841 a

- scab, 178 *a*, 350 *a*, 490 *b*,
 574 *b*, 593 *a*, 718 *a*
 scabby, 178 *b*
 to be, 718 *a*
 scaffold, 395 *a*, 638 *b*
 scale, 746 *a*
 to, 295 *a*, 814 *b*
 scales, 444 *b*
 scaling off, 746 *a*
 scall, 574 *b*
 scarcely, 43 *a*
 scarlet, 82 *a*
 clothed in, 865 *b*
 deep, 840 *b*
 scatter, to, 104 *a*, 110 *b*,
 139 *b*, 209 *a*, 253 *a*,
 254 *a*, 255 *a*, 255 *b*,
 541 *a*, 558 *b*, 562 *b*,
 592 *b*, 669 *b*, 688 *a*,
 689 *b*, 691 *b*
 those that, 462 *a*
 scattered, to be, 226 *b*
 scent, 767 *b*
 sceptic, 592 *a*
 sceptre, 301 *a*, 467 *a*,
 801 *a*, 849 *b*
 scoff, to, 870 *b*
 at, to, 733 *b*
 scorch, to, 806 *b*, 813 *a*
 scorched, 732 *b*
 to be, 386 *a*
 scoria, 580 *b*, 584 *a*
 scorn, 693 *a*
 scorn, 307 *b*, 513 *a*, 733 *b*,
 788 *a*
 to, 307 *a*, 733 *b*
 life, to, 307 *a*
 scorpion, 650 *a*
 scourge, 650 *a*, 719 *a*,
 810 *b*, 816 *b*, 818 *a*
 scrape, to, 67 *a*, 178 *a*,
 178 *b*, 180 *b*, 181 *a*,
 306 *b*, 583 *a*, 592 *b*,
 593 *b*, 738 *a*, 843 *b*,
 846 *a*
 off, to, 296 *a*, 737 *b*
 the beard, to, 196 *b*
 together, to, 11 *a*, 67 *a*
 scratch, to, 169 *b*, 178 *a*,
 178 *b*, 180 *b*, 306 *b*,
 593 *b*, 718 *a*, 843 *b*,
 846 *a*
 scribe, 594 *a*
 sculpture, 504 *a*, 696 *b*
 to, 733 *b*
 scurf, 490 *b*, 593 *a*
 scurvy, 178 *a*
 sea, 350 *b*, 351 *a*, 476 *b*,
 857 *a*
 sea-coast, 258 *a*, 463 *b*
 sea-purslane, 476 *a*
 sea-weed, 581 *b*, 668 *b*
 seal, 268 *a*, 315 *a*,
 318 *a*
 to, 314 *b*, 315 *a*, 317 *b*
 up, to, 314 *b*
 seal-ring, 268 *a*
 search, to, 137 *a*, 137 *b*,
 301 *a*
 for, to, 137 *a*, 297 *b*,
 701 *b*
- search out to, 109 *a*,
 111 *a*, 145 *b*, 297 *a*,
 301 *b*, 860 *a*
 searching, 301 *b*
 out, 376 *b*
 that which is known
 by, 465 *b*
 season, to, 291 *b*, 401 *b*,
 780 *a*
 reasonable, to be, 120 *a*
 seat, 407 *a*, 460 *a*, 524 *b*,
 538 *b*, 804 *b*, low *8b*,
 seats set round, 488 *b*
 Seba, 576 *a*
 Secacah, 586 *b*
 Sechu, 789 *b*
 second, 518 *b*, 840 *b*,
 869 *b*
 time, *a*, 841 *a*
 secret, 301 *b*, 580 *b*,
 597 *b*, 763 *b*
 arts, 433 *a*
 secretly, to do, 295 *b*,
 433 *a*
 section, 149 *b*
 secure, 825 *a*, 867 *a*
 to be, 112 *b*, 824 *b*
 to make, 829 *b*
 securities, 112 *b*
 security, 58 *a*, 112 *b*,
 446 *b*, 652 *b*, 871 *a*
 sedition, to move, 507 *a*
 seduce, to, 535 *a*,
 570 *a*
 to fornication, to,
 249 *b*
 to sin, to, 271 *b*
 to vanity, to, 214 *b*
 seductions, 450 *b*
 sedulous, 304 *a*
 see, to, 268 *a*, 268 *b*,
 333 *b*, 538 *a*, 748 *b*,
 805 *a*
 about, to, 334 *b*
 seed, 254 *b*
 time, 254 *b*
 seeing, 687 *a*, 750 *a*,
 750 *b*
 seek, to, 129 *b*, 138 *a*,
 209 *b*, 806 *b*, 815 *b*
 by feeling, to, 183 *a*
 for, to, 137 *b*, 747 *b*
 for prey, to, 320 *b*
 from any one, to,
 138 *a*, 309 *b*
 occasion, to, 63 *b*
 the face of God, to,
 137 *b*
 seeking, 209 *b*
 seemly, 524 *b*
 to be, 326 *a*
 see, 268 *b*, 750 *b*
 Seir, 792 *b*
 Seirath, 792 *b*
 seize, to, 30 *a*, 273 *a*,
 314 *a*, 315 *b*, 656 *a*,
 734 *a*
 Selah, 589 *b*, 827 *a*
 select, to, 103 *b*, 111 *b*,
 145 *a*, 564 *b*
 selected, to be, 103 *b*
- Seled, 587 *b*
 self, 92 *a*
 sell, to, 465 *b*, 472 *b*
 Semachiah, 591 *a*
 semen virile, 254 *b*
 seminis fluxus, 254 *a*
 Senaah, 591 *a*
 Sennacherib, 591 *b*
 Senah, 591 *b*
 send, to, 825 *b*, 827 *a*
 after, to, 441 *b*
 away, to, 547 *b*
 down, to, 365 *b*
 forth, to, 320 *b*
 out, to, 826 *a*
 sending, 518 *a*
 Senir, 792 *a*
 sent, one, 475 *a*
 sentence, 167 *a*, 323 *b*,
 512 *a*, 517 *b*, 696 *a*,
 783 *a*
 sententious expression,
 273 *b*
 separate, to, 74 *a*, 103 *a*,
 113 *b*, 145 *a*, 179 *b*,
 417 *b*, 458 *b*, 491 *a*,
 564 *a*, 564 *b*, 666 *b*,
 674 *a*, 675 *a*, 682 *b*,
 688 *a*, 690 *a*, 693 *a*,
 694 *b*
 oneself, to, 542 *a*
 out, to, 574 *b*
 separated, 310 *b*
 to be, 166 *b*, 462 *a*
 separately, 102 *b*, 103 *a*
 separation, 102 *b*, 103 *a*
 separations, 446 *a*
 Sephar, 594 *b*
 Sepharad, 594 *b*
 Sepharvaim, 594 *b*
 sepulchral heap, 159 *a*
 mound, 125 *b*
 sepulchre, 109 *a*, 116 *a*,
 721 *a*, 722 *a*, 816 *a*
 sepulture, 721 *a*
 Serah, 795 *a*
 Seraiah, 795 *a*
 Sered, 595 *a*
 serene, 707 *a*
 serenity, 141 *a*
 series, 787 *b*
 serpent, 243 *a*, 433 *b*,
 545 *a*, 869 *b*
 serpents, great, 868 *b*
 winged, 796 *a*
 Serug, 795 *a*
 servant, 556 *a*, 599 *a*,
 600 *a*, 646 *b*, 851 *b*
 servants, to have many,
 313 *a*
 serve, to, 217 *a*, 598 *a*,
 640 *b*, 675 *b*, 851 *b*
 service, 475 *a*, 600 *a*,
 675 *b*
 servitude, 600 *b*
 set, to, 18 *a*, 71 *a*, 154 *b*,
 336 *a*, 353 *a*, 360 *a*,
 360 *b*, 361 *b*, 370 *b*,
 560 *b*, 633 *b*, 651 *a*,
 669 *a*, 786 *a*, 809 *a*,
 809 *b*, 819 *b*, 854 *a*
- set, to be, 355 *b*, 539 *b*,
 637 *b*, 873 *a*
 a seal upon, to,
 314 *b*
 an ambush, to, 75 *a*
 bounds to anything,
 to, 154 *b*
 lown, to, 539 *a*
 free, to, 283 *a*, 666 *b*,
 667 *a*
 free, to be, 663 *a*
 in order, to, 609 *b*,
 794 *b*
 on fire, 362 *a*
 oneself down, to,
 291 *a*, 538 *b*
 oneself, up to, 610 *b*
 over, 562 *b*
 something, 59 *b*
 time, 248 *a*, 457 *a*
 up, to, 386 *b*, 704 *b*,
 706 *a*, 728 *a*, 864 *b*
 Seth, 852 *b*
 Sethur, 596 *b*
 setting, 853 *a*
 in a row, 186 *a*
 of gems, 475 *a*
 (of the sun), 494 *b*
 settings, 514 *a*
 settle down, to, 853 *b*
 seven, 236 *a*, 802 *b*,
 803 *a*
 times, 803 *a*
 seven-fold, 803 *a*
 seventeen, 802 *b*
 seventy, 597 *a*, 803 *a*
 sever, to, 145 *a*
 severe, 299 *a*
 severity, his, 875 *b*
 sew, to, 264 *a*, 872 *a*
 together, to, 264 *a*,
 324 *a*, 775 *b*
 up, to, 322 *a*
 sexual desire, 870 *b*
 intercourse, to have,
 346 *a*
 Shaalabbin, 842 *a*
 Shaalbin, 842 *a*
 Shaalim, 842 *a*
 Shaaph, 842 *b*
 Shaaraim, 843 *b*
 Shaashgaz, 843 *b*
 Shabbethai, 804 *b*
 Shackai, 821 *b*
 shaded, to be, 710 *b*
 shades, 698 *b*
 shadow, 133 *b*, 709 *b*
 of death, 711 *a*
 Shadrach, 807 *a*
 shady place, 500 *b*
 shaggy, to be, 411 *a*
 Shahraraim, 815 *b*
 Shahazimah, 815 *a*
 shake, to, 241 *b*, 246 *a*,
 302 *b*, 455 *b*, 465 *b*,
 539 *b*, 540 *b*, 555 *a*,
 692 *b*, 733 *b*
 down, to, 574 *b*
 forth, to, 541 *a*
 off, to, 555 *a*, 574 *b*
 out, to, 246 *a*, 555 *a*
- shake the hand, to
 541 *a*
 shaken, to be, 241 *b*
 540 *b*, 592 *a*, 763 *a*,
 775 *b*
 shaking, 177 *b*, 250 *a*,
 869 *a*
 of the head, 486 *a*
 off, *a*, 566 *b*
 Shalisha, 831 *b*
 Shallecheth, 829 *b*
 Shallum, 825 *b*, 830 *b*
 Shalmal, 790 *b*, 831 *a*
 Shalman, 831 *a*
 Shalmanezzer, 831 *a*
 Shama, 836 *b*
 Shamar, 838 *a*
 shame, 109 *b*, 147 *b*,
 400 *b*, 529 *b*, 653 *b*,
 732 *b*
 a man of, 41 *a*
 to put any one to,
 109 *b*
 to put to, 293 *b*, 297 *a*,
 316 *b*, 328 *b*
 shameful, to make,
 870 *a*
 things, to do, 109 *b*,
 328 *b*
 shamefully, to act,
 109 *b*
 Shamgar, 833 *a*
 Shamir, 834 *b*
 Shamlai, 834 *b*
 Shamma, 833 *a*
 Shammah, 833 *b*
 Shammal, 834 *a*
 Shamsherai, 839 *a*
 shape, 737 *a*
 shaphan, 845 *b*, 846 *a*
 Shaphat, 844 *b*
 Shapher, 846 *a*
 Shaphir, 845 *a*
 Sharai, 850 *a*
 Sharar, 851 *a*
 Sharezer, 849 *b*
 shark, *a*, 548 *b*
 Sharon, 850 *a*
 sharp, 261 *a*, 261 *b*, 438 *a*,
 493 *a*
 to be, 261 *a*, 206 *b*, 261 *a*,
 288 *b*, 299 *a*, 308 *a*,
 492 *b*, 713 *b*
 weapon, 789 *a*
 sharpen, to, 261 *b*, 308 *a*,
 438 *a*, 509 *a*, 733 *b*,
 841 *a*
 sharpened, 304 *a*, 305 *a*
 to be, 261 *a*
 sharpness, 261 *b*, 289 *b*
 Sharuhin, 850 *a*
 Shashai, 852 *a*
 Shashak, 852 *b*
 Shaul, 798 *a*
 Shaulites, 798 *a*
 shave, to, 171 *b*, 408 *b*
 Shaveh, 809 *b*
 Shaveh - Kiriathaim,
 810 *a*
 Shavaha, 812 *b*
 sheaf, 53 *a*, 639 *a*, 651 *a*

- Sheal**, 798 *b*
Shealtiel, 799 *a*, 832 *a*
shear, to, 165 *b*, 408 *b*, 737 *a*
shearer, 165 *b*
Sheariah, 843 *b*
shearing, 165 *a*
Shear-jashub, 799 *b*
she-ass, 95 *a*
sheath, 535 *b*, 871 *a*
Sheba, 800 *a*, 803 *a*
Shebah, 801 *a*
Shebam, 783 *a*
Shebaniah, 802 *a*
Shebarim, 804 *a*
Shebna, 802 *a*
Shebuel, 800 *b*
Shecaniah, 823 *b*
Shechem, 822 *b*
shed tears, to, 119 *a*, 201 *a*, 204 *a*
shedding of blood, 513 *a*
Shedeur, 806 *b*
sheep, 698 *b*, 785 *a*
 the thick and fat tail of *a*, 51 *a*
sheep-fold, 135 *a*
Sheerah, corner of, 26 *b*
Shege, 804 *b*
she-goat, 37 *a*, 616 *b*
Shehariah, 815 *b*
shekel, *a*, 848 *a*
 the twentieth part of *a*, 179 *a*
Sheleph, 831 *a*
Shelash, 831 *b*
shell-fish, 864 *a*
Shelomi, 831 *a*
Shelomith, 831 *a*
shelter, to take, 322 *a*
Shem, 833 *a*
Shema, 836 *b*
Shemaiah, 837 *a*
Shemariah, 838 *b*
Shemeber, 833 *a*
Shemida, 834 *a*
Shemiramoth, 834 *b*
Shenazar, 839 *b*
Shepham, 845 *b*
Shephatiah, 844 *b*
shepherd, 774 *a*
Shephi, 845 *a*
Shepho, 844 *a*
Shephuphan, 844 *a*
Sherah, 800 *a*
sherd, 295 *a*
Sherebiah, 849 *b*
Shersh, 851 *a*
Sheshach, 852 *b*
Sheshai, 852 *a*
Sheshan, 852 *b*
Sheshbazzar, 852 *a*
Shethar, 853 *b*
Shethar-bozni, 853 *b*
Sheva, 807 *b*, 817 *b*
shew, to, 175 *a*, 263 *b*, 264 *a*, 335 *a*, 347 *b*, 530 *a*
 oneself, to, 41 *a*
showing, 29 *b*
- showing of opinion**, *a*, 29 *a*
Shibmah, 783 *a*
Shicron, 823 *b*
shield, 448 *b*, 583 *b*, 713 *b*, 827 *b*
Shihon, 817 *b*
Shihor, Sihor, 818 *a*
Shihor-libnath, 818 *a*
Shilhi, 827 *b*
Shilhim, 827 *b*
Shilleth, 830 *b*
Shiloh, 818 *b*
Shilonite, 818 *b*
Shilshah, 831 *b*
Shimea, 836 *b*
Shimeah, 833 *a*, 837 *a*
Shimeath, 837 *a*
Shimei, 837 *a*
Shimma, 836 *b*
Shimon, 818 *b*
Shimrath, 838 *b*
Shimri, 838 *b*
Shimrith, 838 *b*
Shimron, 838 *a*
Shimshai, 839 *a*
Shinab, 839 *b*
Shinar, 841 *a*
shine, to, 166 *b*, 23 *a*, 226 *b*, 239 *b*, 318 *a*, 358 *a*, 359 *a*, 433 *a*, 440 *b*, 500 *b*, 529 *b*, 531 *a*, 537 *a*, 541 *a*, 545 *a*, 562 *a*, 563 *a*, 564 *a*, 661 *a*, 703 *b*, 705 *b*, 715 *a*, 744 *b*, 840 *a*, 850 *a*
 forth, to, 121 *a*, 240 *a*
 like gold, 239 *b*
 to cause one's face to, 23 *a*
 to make to, 240 *a*
 to make one's own face to, 23 *a*
shining, 108 *b*, 209 *a*, 662 *b*, 663 *b*, 703 *b*
 to be, 703 *b*
 to make, 226 *a*
 plate, 709 *a*
ship, 22 *a*, 64 *a*, 64 *b*, 593 *a*, 708 *a*
Shiphi, 846 *a*
Shiphrah, 846 *b*
Shiphtan, 844 *b*
Shisha, 819 *a*
Shishak, 819 *a*
Shitrai, 817 *b*, 850 *a*
Shittim, 816 *b*
Shiza, 818 *a*
Shobab, 809 *a*
Shobach, 809 *a*
Shobai, 801 *b*
Shobal, 809 *a*
Shobek, 809 *a*
Shobi, 801 *b*
Shochoh, 786 *a*
shoe, *a*, 554 *b*, 575 *b*
 to, 554 *b*, 576 *a*
Shoham, 807 *a*
shone upon, 703 *b*
shoot, 246 *a*, 247 *a*, 352 *b*, 564 *a*, 650 *a*,
- shoot**, 689 *b*, 716 *a*, 795 *a*, 796 *b*, 814 *b*, 827 *a*, 851 *b*, 853 *a*
 to, 769 *b*
shooter, 459 *b*
Shophach, 811 *b*
shore, 36 *a*, 266 *a*
shorn, to be, 171 *b*
 wool, 165 *a*
short, 739 *a*, 743 *a*
shortly, 493 *a*
shortness, 743 *a*
shortness, 743 *a*
shot through, to be, 366 *a*
shoulder, 420 *b*, 822 *a*
 pieces, 420 *b*
shout for joy, 216 *a*
 to, 703 *b*
shouting for joy, 771 *b*
shovel, 355 *a*
show, to, 332 *b*, 366 *b*
shower, 108 *a*, 254 *a*, 558 *b*, 754 *b*, 792 *b*, 810 *b*, 838 *a*
shrewd, 277 *b*
shrew-mouse, 65 *b*
shrub, 789 *a*
Shua, 811 *a*
Shuah, 810 *a*
Shual, 811 *b*
Shubael, 809 *a*
shudder, 842 *b*
 to, 792 *b*
Shuham, 810 *a*
Shulamith, 810 *b*
Shumathites, 839 *a*
Shunem, 811 *a*
Shunni, 810 *b*
Shupham, 844 *a*
Shuphamites, 811 *b*
Shuppim, 845 *a*
Shur, 812 *b*
shut, 35 *a*
 to, 30 *b*, 35 *a*, 105 *a*, 105 *b*, 315 *a*, 579 *b*, 596 *b*, 629 *b*, 647 *a*, 648 *b*, 736 *b*
 doors, to, 163 *b*
 fast, to, 123 *a*
 out, to, 103 *b*
 up, 305 *b*
 up, to, 259 *b*, 397 *b*, 579 *b*, 719 *b*
 up, to be, 579 *a*, 587 *b*, 605 *b*
Shuthelah, 813 *a*
shutting up, 488 *b*, 578 *b*, 648 *b*, 838 *a*
Siah, 585 *a*
Sibechai, 578 *a*
Sibmah, 783 *a*
Sibram, 578 *a*
sick, 192 *a*
 of mind, 192 *b*
 to be, 66 *a*, 278 *a*, 279 *a*, 541 *a*, 553 *b*, 848 *a*
 to feign oneself, 279 *b*
sickle, 306 *a*, 448 *a*
Siddim, 785 *a*
- side**, 74 *a*, 74 *b*, 331 *a*, 368 *b*, 664 *a*, 701 *a*, 711 *a*, 755 *a*, 817 *a*
side chamber, 711 *a*
sides (of a gate), 420 *b*
Sidonian, 708 *b*
siege, 436 *b*, 500 *a*
sieve, 383 *a*, 556 *a*
sigh, 34 *b*
 to, 63 *b*, 64 *a*, 536 *a*
 deeply, to, 358 *b*
sighing, 215 *b*
sight, 269 *a*, 506 *a*, 730 *b*
 to be in, 530 *a*
 of, to be in, 550 *b*
sign, 24 *b*, 58 *a*, 92 *a*, 464 *a*, 512 *b*, 552 *b*, 857 *b*
 of something future, 24 *b*
 of something past, 24 *b*
 of the covenant, 24 *a*
signal, 457 *b*
signet ring, 619 *a*
signify, to, 642 *a*
Sihon, 584 *a*
silence, 526 *b*, 192 *b*, 198 *a*, 203 *b*, 230 *a*, 310 *a*, 588 *a*, 828 *a*
 to, 588 *a*
 to bring to, 203 *b*
 to keep, 312 *a*
silent, 230 *a*, 305 *a*
 to be, 526 *b*, 192 *b*, 202 *b*, 203 *a*, 587 *b*, 588 *a*, 713 *a*, 853 *b*
 to command to be, 230 *a*
 silently, 193 *a*, 310 *a*
silk, 516 *a*
mill, 592 *b*
Sillah, 587 *b*
silly, 871 *b*
 person, 697 *a*
Siloah, 827 *a*
silver, 409 *a*
 coin, 10 *b*
Simeon, 837 *a*
similitude, 202 *b*, 517 *b*, 518 *a*
simplicity, 697 *a*
simply, 72 *a*
Simri, 838 *b*
sin, 271 *b*, 272 *a*, 272 *b*, 611 *b*, 614 *a*, 806 *a*, 857 *b*
 to, 271 *a*, 611 *a*, 695 *a*
 offering, 272 *a*
Sinai, 584 *a*
since, 25 *a*, 56 *b*
sincere, to be, 387 *a*
sincerely, 470 *b*
sincerity, 470 *b*, 562 *b*
sinful, 272 *a*
sing, to, 215 *a*, 226 *a*, 248 *a*, 641 *b*, 728 *b*, 789 *a*, 812 *b*, 818 *b*, 836 *b*
singe, to, 30 *a*
singer, 248 *a*
- singing**, 226 *b*, 240 *a*, 512 *b*, 836 *b*
singular, to be, 688 *a*
 to make, 674 *a*
Sinite, 584 *b*
sink, to, 317 *b*, 810 *a*, 848 *b*
 down, to, 813 *b*, 814 *a*, 848 *a*
 together, to, 418 *b*
sinner, 271 *b*, 272 *a*
Siphamoth, 793 *b*
Sippai, 593 *a*
Sirah, 595 *b*
Sirion, 850 *a*
Sisamai, 592 *a*
Sisera, 585 *a*
 sister, 29 *b*, 30 *a*
 sister-in-law, 327 *b*
Sistra, 488 *a*
sit, to, 1736 *b*, 3716 *b*, 376 *a*, 524 *a*
 down, to, 1736 *b*, 3716 *b*, 376 *a*, 538 *a*, 804 *a*
 upon eggs, to, 136 *a*
 site (of a city), 460 *a*
Sitnah, 788 *b*
sitting, 804 *b*
six, 233 *a*, 852 *a*, 853 *a*
sixth part, 852 *a*
sixty, 575 *a*
skillful, 277 *b*, 454 *a*, 461 *a*
 to be, 454 *a*
skill, 278 *a*
skilled, 292 *a*
 to be, 114 *a*
skin, 170 *a*, 615 *b*
 of the grape, 238 *b*
skip, to, 780 *a*
skirt, 406 *a*
skull, 170 *a*
slack, 777 *a*
slackness, 777 *b*
slain, 281 *b*, 480 *a*
 beasts, 317 *b*
slander, 184 *b*, 443 *b*, 769 *a*
slaughter, 420 *b*, 231 *a*, 280 *a*, 317 *b*, 448 *b*, 466 *b*, 471 *a*, 513 *a*, 692 *a*, 730 *a*
 animals, to, 237 *b*
 guilt of, 202 *a*
 house, 317 *b*
 knife, 464 *a*
 slay, to, 36 *a*, 298 *a*, 317 *a*, 460 *b*, 550 *a*, 730 *a*, 814 *a*
 in sacrifice, to, 238 *a*
slaying, 202 *a*, 238 *a*, 317 *a*, 317 *b*, 466 *a*, 814 *a*
sleek, to be, 675 *b*
sleep, 840 *a*, 841 *a*
 to, 373 *b*, 758 *a*
 deep, 874 *a*
sleeping, 374 *a*
sleepless, 846 *b*
slender, 199 *b*, 205 *b*
 thread, 199 *b*
slenderness, 199 *b*

- slice**, 675 *b*
sling, 733 *b*
slinger, 734 *a*
slip, to, 282 *b*, 590 *a*
 away, to, 477 *a*, 672 *b*, 675 *b*
 off, to, 571 *a*
 with the foot, 272 *a*
slipperiness, 476*a*, 590*a*
slippery, 284 *a*
 places, 285 *a*
slipping away, 464 *b*
slithful, to be, 647 *b*
slithfulness, 647 *b*
slow, 79 *b*, 381 *b*
slowly, 34 *b*
 to go, 700 *a*
sluggish, 381 *a*
slumber, 539 *b*
small, 493 *a*, 714 *b*, 730 *b*
 to be, 715 *a*, 730 *a*
 to make, 9 *a*
smallness, 462 *a*, 502 *a*, 714 *b*, 730 *b*
Smaragdites, 104 *b*
smear, to, 842 *b*
smear'd, to be, 210 *b*, 841 *b*
smell, to, 760 *a*
 a sweet, 146 *a*
 sweetly, to, 146 *a*
 to have a bad, 100 *b*
smite, to, 226 *b*, 248 *b*, 462 *b*, 465 *b*, 532 *b*, 549 *a*, 566 *b*, 593 *b*, 834 *a*, 873 *a*
 in pieces, to, 226 *b*, 465 *b*
smith, 309 *b*, 488 *b*
smiting, 471 *a*, 793 *b*
smoke, 660 *a*, 731 *a*, 869 *b*
 to, 195 *a*
smoking, 660 *a*
smooth, 284 *a*, 493 *a*, 733 *b*
 to, 279 *b*, 284 *a*
 to be, 170 *a*, 279 *a*, 283 *b*, 433 *a*, 477 *a*, 479 *b*, 675 *b*
 to make, 180 *b*, 733 *b*, 743 *a*
smoothed, to be, 842 *b*
smoothness, 284*b*, 464 *b*, 476 *a*, 590 *a*
snail, 802 *a*
snare, 258*a*, 459*a*, 461*b*, 478 *b*, 515 *b*, 671 *a*, 712 *b*
snare's, to lay, 363 *b*, 566 *b*, 704 *b*
 the devising of, 462 *a*
snatch, to, 563 *a*, 581 *b*
 away, to, 110 *a*, 181 *a*, 355 *b*, 685 *b*
snerving, 620 *b*
snore, to, 758 *a*
snort, to, 544 *b*
snow, 665 *a*
- snuffers**, 462 *a*, 466 *b*, 479 *b*
so, 40 *a*, 89 *b*, 378 *a*, 380 *a*, 384 *b*, 395 *b*, 401 *a*, 402 *b*, 403 *a*, 404 *a*, 409 *b*, 580 *a*
 and so, 239 *b*
 as, 380 *a*
 great, 378 *a*
 long as, 606 *b*
 that, 196 *b*, 235 *a*, 391 *b*, 424 *b*, 607 *a*
 that not, 122 *a*
Sochoh, 786 *a*
socket, 473 *a*, 564 *b*
Socoh, 786 *a*
sodden, something, 147 *a*
Sodi, 580 *b*
Sodom, 579 *b*
sodomite, 725 *b*
soft, 147 *a*, 608 *b*, 641 *b*, 768 *a*
 to be, 368 *b*, 769 *a*
softness, 476 *a*, 491 *b*, 768 *a*
soil, to, 123 *a*, 323 *a*
soiled, to be, 420 *a*
sojourn, to, 164 *a*
sojourner, 178 *a*
sojourning, 181 *b*
solace, 548 *a*
 to, 83 *b*
solar, 839 *a*
soldering, (of metal), 185 *b*
soldier, 40 *b*, 156 *b*, 174 *b*
soles of the feet, 71 *b*
solicitous, to be, 279 *a*
solitarily, 103 *a*
solitary, 345 *b*, 654 *a*
 to be, 526 *b*, 103*a*, 376*b*, 835 *a*
Solomon, 831 *a*
some, 29 *a*
 measure, 378 *b*
 one, 28 *b*, 40 *b*
 something, 62 *a*, 188 *a*, 452 *a*, 696 *a*
 opposite, 721 *a*
 precious, 296 *b*
son, 125 *b*, 138 *a*, 138 *b*, 349 *b*
 in law, 315 *b*
song, 221*a*, 247*a*, 248*b*, 273 *b*, 462 *a*, 477 *b*, 485 *b*, 517 *b*, 531 *b*, 790 *a*, 819 *a*, 872 *a*
soon, 743 *a*
soothe, to, 800 *b*
soothing, 183 *a*
soothsayer, 18 *d*
Sophereth, 594 *b*
sorceries, 419 *a*
sorcery, to use, 545 *a*
sore, to be, 380 *b*
Sorek, 796 *b*
sorrow, 64 *b*, 329 *a*, 470 *b*, 647 *a*, 855 *a*, 858 *a*
- sorrowful**, 505 *a*, 639 *a*
 to be, 65 *a*, 413 *a*
sort, 470 *a*
Sotai, 581 *a*
sought, to be, 129 *b*
 for, to be, 210 *a*
soul, 274 *b*, 382*a*, 427 *a*, 451 *b*, 559 *a*
sound, 34 *b*, 215 *b*, 227*b*, 339 *b*, 727 *b*, 825 *a*, 829 *b*, 830 *b*, 837 *a*, 867 *a*, 873 *b*, 874 *a*
 a trumpet, to, 762 *b*
 to utter a gentle, 35 *a*
soundness, 522 *a*, 825 *a*
soup, 511 *a*, 692 *a*
sour, to be, 129 *a*, 288 *b*, 308 *a*
 to become, 50 *b*
south, 351 *b*, 530 *a*
quarter, 207 *a*
southern quarter, 351 *b*, 863 *a*
sow, to, 254 *a*
sowing, 254 *b*
sown, place which is, 462 *b*
space, 759 *b*, 765 *a*
 between, 114 *b*, 695 *b*
 included within certain limits, 153 *b*
 of time, 521 *b*
spacious, 759 *b*, 764 *b*
 to be, 222 *b*, 374 *a*, 759 *b*, 764 *a*
spade, 376 *b*
span, 255 *b*
spare, to, 266 *a*, 287 *a*, 310 *b*, 683 *a*
sparing, 683 *b*
 of, to be, 310 *b*
spark, 394 *b*
sparkling, 74 *b*, 209 *a*
spatter, to, 541 *b*
speak, to, 186 *a*, 215 *a*, 479 *a*, 479 *b*, 594 *a*, 673 *a*, 788 *b*
 barbarously, to, 435 *a*
 fast, to, 567 *a*
 rapidly, to, 507 *a*
 rashly, to, 440 *b*
 that which is certain, to, 360 *b*
 that which is true, to, 360 *b*
 the truth, to, 702 *a*
 to begin, to, 643 *a*
 vainly, to, 214 *b*
spear, 292 *a*, 467*a*, 648*a*, 731 *b*, 770 *b*, 801 *a*
species, 248 *b*, 470 *a*
specify, 564 *a*
spectacle, 750 *b*
speech, 62*a*, 187*b*, 443*a*, 475 *b*, 789 *a*
speed, 105 *a*
speedily, 276 *a*, 454 *b*
spent, to be, 398 *b*, 867 *b*
sphere, 263 *b*
spice, 146 *a*, 780 *a*
 to, 291 *b*, 780 *a*
- spices**, 590 *a*
spider, 625 *b*
spin, to, 26 *a*, 320 *a*
spindle, 676 *b*
spirit, 571 *a*, 760 *a*
 of divination, 335 *b*
 of python, 335 *b*
spit, to, 369 *b*, 871 *b*
 out, to, 249 *b*, 859 *b*
spittle, 780 *a*, 872 *b*
splendid, 104 *b*, 363 *b*, 382 *a*
 to be, 266 *b*
 garments, 464 *a*
splendour, 15 *b*, 83 *a*, 150 *b*, 151 *a*, 219 *a*, 240 *a*, 243 *a*, 318 *b*, 358 *b*, 359 *a*, 382 *a*, 531 *a*, 562 *b*, 616 *b*, 700 *b*, 871 *a*
splinters, 738 *b*
split, to, 672 *b*, 781 *a*
spoil, 110 *a*, 519 *a*, 606 *a*
 to, 102 *a*, 110 *a*, 134*a*, 181 *b*, 257 *a*, 257 *b*, 283 *a*, 695 *a*, 829 *b*, 841 *a*, 863 *b*
 any one, to, 134 *a*
spoiling, 102 *a*, 515 *a*
spoils, 281 *a*
spokes, 314 *a*
spontaneous, 535 *a*
sport, 707 *b*
 to, 707 *b*, 788 *a*
 to make, 707 *b*
spot, 444 *b*, 456 *b*, 532 *b*
 in the skin, 106 *a*
spotted, 322 *a*, 856 *a*
spotty, 139 *b*
spouse, 30 *a*, 428 *b*
spout, to, 209 *a*
 forth, to, 241 *a*
spread, to, 593 *a*, 593 *b*, 694 *a*, 757 *b*
 (a bed), 753 *b*
 oneself abroad, to, 684 *a*
 out, to, 253 *a*, 324 *a*, 361 *a*, 515 *b*, 521 *b*, 546 *a*, 672 *a*, 673 *a*, 692 *b*, 693 *a*, 694 *a*, 694 *b*, 696 *a*, 763 *b*, 776 *b*, 780 *b*, 816 *b*
 over, to, 320 *a*, 515 *a*, 631 *b*
 wide, to be, 136 *b*
spreading out, 297 *b*, 499 *a*
sprigs, 246 *a*
spring, 169 *b*, 171 *a*
 to, 199 *b*, 217 *a*, 587 *b*, 737 *a*, 780 *a*
 up, to, 296 *a*
 up, things which, 699 *a*
springing, 458 *b*
sprinkle, to, 366 *a*, 540*b*, 541 *b*, 562 *b*, 772 *a*
sprinkled, to be, 541 *b*
 with spots, 139 *b*
sprinkling, 343 *b*
- sprout**, 564 *a*, 689 *b*
 712 *a*, 814 *i*, 827 *a*
 to, 210 *a*, 537 *b*, 539 *b*, 689 *b*
 forth, to, 292 *b*, 712 *a*
spun, something, 467 *a*
 what is, 26 *a*
spurious, 480 *a*
spy, a, 756 *b*
 out, to, 859 *b*
squanderer, 246 *a*
squeak, 714 *a*
squeeze, 437 *a*
 to, 242 *a*, 252 *b*
 out, to, 704 *a*, 787 *b*
 together, to, 734 *b*
squeezing, 470 *b*
stability, 62 *b*
stable, 46, 77*a*, 77*b*, 495*b*, 507 *a*
 to be, 59 *a*, 376 *b*
 to be made, 387 *b*
stables, 24 *a*
staff, 174 *b*, 455 *b*, 466 *b*, 504 *a*, 519 *b*, 801 *a*
 a round, 676 *b*
tag, a, 37 *a*
 belonging to a, 37 *b*
stage, 494 *b*
stagger, to, 177 *b*, 418 *b*
 to cause, 540 *b*
stain, 456 *b*
 to, 123 *a*, 151 *b*, 445 *a*
stained, 856 *a*
 to be, 420 *a*
stalk, 734 *a*, 735 *b*
stall, 46, 77*a*, 291*b*, 444*a*, 507 *a*
stallion, 729 *a*
stalls, 24 *a*, 846 *b*
stammer, to, 435*a*, 440*a*, 870 *b*
stammering, 630 *b*
stamp, to, 11 *a*
stamping, 842 *a*
stand, to, 360 *b*, 372 *b*, 561 *a*, 593 *b*, 637 *a*, 727 *b*, 728 *b*
 by, to, 360 *b*
 fast, to, 727 *b*
 firm, to, 59 *a*, 387 *a*
 on end, to, 591 *a*
 out, to, 372 *b*
 over against, 721 *a*
 up for, to, 360 *b*
 upright, to, 372 *b*, 386 *b*, 610 *b*
standard, 189 *b*, 552 *b*
standing, 495 *a*, 873 *a*
star, 386 *a*
 bright, 222 *b*
station, 403 *b*, 495 *a*
 501 *a*, 518 *b*
statuary work, 715 *a*
statue, 71 *a*, 501*a*, 562 *b*, 591 *a*
stature, 728 *b*
statute, 210 *b*, 300 *b*
 520 *a*, 731 *a*
staves, 102 *b*
stay, 490 *b*, 519 *a*

- amy, to, 58 b, 265 c,
 591 a
 behind, to, 32 b
 oneself, to, 591 a
 steal, to, 176 a
 weeping, 521 a
 steer, 605 a
 stench, 101 a, 707 b
 step, 84 b, 224 a, 494 b,
 499 a, 500 b, 685 a,
 694 b, 714 b, 756 b
 to, 714 a
 stepping chains, 714 b
 steps, 490 a, 598 a, 631 b
 sterile, 173 a
 to be, 651 b
 country, 449 b
 stick, 801 a
 fast, to, 269 b
 on, to, 871 b
 stigma, 736 a
 still, 610 b
 to, 230 a, 801 a, 821 b
 to be, 203 a, 312 a,
 757 a
 to stand, 59 a
 stillness, 203 a, 203 b
 stimulate, to, 582 b
 stink, 707 b
 to, 100 b, 239 b, 249 b
 striking, 707 b
 stir up, to, 706 b
 up strife, to, 178 b
 stirred up, to be, 626 a
 stock, 255 a, 458 b, 501 a,
 650 a
 stocks, 454 a, 579 b
 stomach, 720 b
 stone, 8 a, 8 b, 718 a,
 720 b, 779 a
 a little, 179 b, 720 b
 a small, 299 a
 costly, 8 a, 583 b
 cutter, 298 a
 pebble, 706 b
 quarry, 162 b, 165 b,
 502 b, to stone, 594 b,
 stony, 134 b, 215 a
 stool, 8 b, 384 a
 for the feet, 217 a
 stop, to, 35 a, 272 b,
 579 b, 596 b, 637 b,
 796 b
 up, to, 294 b
 store, 23 a, 687 a
 hidden, 476 b
 to, 74 b
 up, to, 701 a
 storehouse, 23 a, 66 b,
 444 a, 448 a, 461 b,
 489 b
 (of snow and hail),
 10 b
 stork, 294 b
 storm, 246 c, 254 a,
 592 b, 773 a, 807 b
 of rain, 254 a
 to be taken by, 136 a
 story, 361 a
 straight, 375 b, 557 b
 in, 720 a
- straight, to be, 23 a, 88 a,
 375 a, 702 a, 784 b,
 873 a
 on, to go, 88 a
 straighten, to, 706 a
 straightened, to be, 361 b,
 613 a, 706 a, 719 b
 straightness, 375 b, 702 b
 of way, 470 b
 strain, to, 252 b
 strange, 242 a, 242 b
 to be, 551 a
 stranger, 169 b, 178 a,
 242 a, 252 b, 551 b,
 860 b
 to be, 242 a
 strangers, 652 a
 strangle, to, 65 b, 291 b,
 293 b
 strangling, 465 a
 straw, 169 b, 521 b, 746 a,
 856 a
 stream, 13 b, 71 a, 225 b,
 327 b, 537 a, 543 b,
 674 b, 802 a
 of water, a little, 470 a
 streams, 454 a, 675 a
 of milk, 243 a
 street, 266 b, 764 b, 812 a
 strength, 20 a, 21 b, 37 b,
 38 a, 45 a, 60 a,
 154 a, 253 a, 270 b,
 275 a, 295 a, 331 a,
 390 a, 444 a, 445 a,
 561 a, 611 b, 616 b,
 618 b, 648 a, 726 b,
 871 a, 873 b
 to exert one's, 674 b
 strengthen, to, 42 b,
 156 a, 269 b, 618 b
 oneself, to, 60 a
 stretch oneself out, to,
 450 a
 out, to, 79 a, 216 b,
 321 a, 373 a, 449 b,
 521 b, 545 b, 795 a,
 826 a
 strew, to, 689 a, 776 b
 striated, 649 b
 stricken, 549 a
 stride, to, 694 b
 strife, 197 b, 450 b, 451 a,
 451 b, 500 b, 501 b,
 509 b, 738 b, 767 b,
 856 b
 strike, to, 226 b, 462 b,
 531 a, 532 a, 549 a,
 566 a, 566 b, 593 b,
 673 a, 685 a, 686 a,
 780 b, 793 b, 834 a,
 872 a, 873 a
 down, to, 719 a
 fire, to, 384 a
 on the mind, to, 685 b
 upon, to, 463 a, 665 b
 striking, 463 b, 471 a
 string (of a bow), 470 b
 stringed instrument, to
 play on a, 531 b
 strings, 481 a
 of pearls, 303 b
- strings, to strike, 531 b
 strip, to, 278 a
 off, to, 165 b, 561 b,
 563 a, 829 b
 off bark, to, 295 a,
 310 b
 stripe, 256 b
 to, 507 b
 stripes, 454 a
 strive, to, 193 b, 561 b,
 659 a, 759 a, 767 a
 often, to, 138 a
 upward, 9 b
 stroke, 227 a, 331 a,
 507 b, 532 a
 to, 279 b, 463 a, 515 a,
 800 b, 842 b
 the face, to, 32 a
 strokes, 454 a
 strong, 22 a, 37 b, 45 a,
 58 a, 60 a, 63 a,
 71 a, 87 a, 153 b,
 270 b, 274 b, 279 b,
 294 b, 616 a, 618 b,
 647 b, 873 a, one, 61 b
 to be, 18 b, 59 b, 60 a,
 72 a, 74 b, 87 a,
 156 a, 230 b, 265 a,
 295 a, 435 a, 511 a,
 697 b, 726 b, 805 b,
 809 a, 812 a, 873 b
 to become, 282 a,
 631 a
 to make, 60 a, 270 a,
 516 b, 618 b, 873 b
 to show oneself, 156 b
 stronghold, 11 a, 135 b
 struck, to be, 774 a
 structure, 856 a, 863 b,
 864 b
 stubborn, 6 b, 596 a, 747 a
 to be, 434 a, 686 a
 stubbornness, 850 b
 stud, 564 b
 studiously, 68 a
 study, 774 a
 to, 209 b
 of letters, 431 a
 stumble, to, 418 b
 stumbling, 532 b
 block, 473 a, 670 a
 stunned, 835 a
 to be, 223 a
 stupendous, 364 b
 deed, 459 b
 stupid, 100 a, 529 a
 to be, 324 b
 stupidified, to be, 223 a
 stupify, to, 38 b
 stupor, 518 a
 style, 304 b, 620 a
 Suah, 580 b
 subdue, to, 187 b, 197 a,
 365 b, 383 b, 402 a,
 410 a, 640 b, 758 a
 subdued, to be, 405 a
 subject, 126 a
 to, 383 b
 subjugate, to, 197 a
 sublime, 508 b, 751 a
 sublimity, 150 b
- submerged, to be, 848 b
 submission, 362 b
 submissive, to be, 713 b
 submit, to, 411 a
 oneself, to, 405 a
 subscription, 857 b
 subside, to, 810 a, 821 b,
 848 a, 853 b
 substance, 21 b, 180 a,
 220 a, 390 a, 769 a
 substitute, 578 b
 subtle, 277 b
 subtlety, 273 b
 suburb, 687 b
 subvert, to, 611 a
 succeed, to, 419 a, 709 b
 to let, 670 a
 success, 419 a
 successful, to be, 88 a,
 710 a
 to make, 710 a
 Succoth, 585 b
 Succoth-benoth, 586 a
 succour, to, 374 b, 616 a
 such, 380 a
 a one, 677 a
 as, 401 b
 Suchathites, 786 a
 suck, to, 164 b, 352 b,
 501 b, 502 a, 522 b,
 541 a
 down, 434 b
 in, to, 795 b
 out, to, 502 a
 sucker, 127 a, 273 a,
 343 a, 352 b
 suckle, to, 352 b, 612 a
 suckling, 164 b, 352 b,
 611 b, 612 a
 sudden destruction,
 121 b
 suddenly, 29 a, 695 b,
 697 b, 757 b
 suffer, to, 568 b
 suffice, to, 499 b, 593 b
 sufficiency, 195 b
 sufficient, to be, 197 a
 what is, 451 a
 suffocate, to, 291 b
 suitable, 79 b, 216 a,
 809 b
 Sukkiim, 586 a
 sullen, 595 a
 sulphur, 178 a
 sum, 737 b
 summer, 731 a, 731 b
 to pass the, 729 b
 summit, 58 b, 155 a,
 317 a, 501 a, 744 b
 summon, to, 355 b, 836 b
 sun, 23 b, 286 b, 306 b,
 838 b
 sunburnt places, 309 a
 sunk, to be, 705 b
 down, places, 848 b
 sunny, 707 a
 to be, 703 b, 708 b
 sun-rise, 458 b, 462 a
 sunshine, to be in the,
 347 b
 superfluity, 595 b
- superior, to be, 37 a
 supplant, to, 649 a
 supplicate, to, 661 a,
 676 b, 677 a
 supplication, 291 a
 861 a, 871 b
 to make, 293 a
 support, 81 a, 85 a, 87 a,
 519 a, 575 a, 777 b
 to, 58 b, 592 a, 901 a,
 867 a
 oneself, to, 353 a
 supported, to be, 591 a
 suppose, to, 61 a, 676 b
 supreme, 632 b
 judges, 15 a
 Sur, 582 b
 sure, 731 a
 to be, 59 a, 387 b
 surely, 42 a, 44 a, 229 a
 surety, 59 b, 652 b, 871 a
 to become, 650 b
 surface, 679 b
 of the altar, 157 a
 on the, 682 a
 surpass, to, 639 b
 surpassing, 112 a
 surround, to, 18 b, 27 a,
 40 a, 72 a, 160 b,
 262 b, 266 a, 275 b,
 299 b, 320 b, 414 a,
 420 b, 566 b, 576 b,
 580 a, 610 a, 621 a,
 729 a
 survivor, 795 a, 800 a
 Susa, 813 a
 Susseans, 813 a
 Susi, 581 b
 suspend, to, 587 b, 864 b,
 865 a
 sustain, to, 58 b, 83 a,
 386 b, 536 b, 590 b
 sustenance, 273 b, 463 b
 swaddle, to, 314 b
 swaddling land, 314 b
 swallow, 207 a, 581 a,
 585 a
 to, 123 a, 174 a, 434 a,
 664 b
 swarm, 608 a
 swear, to, 48 a, 802 a
 to cause any one to,
 48 a
 sweat, 250 a, 344 b
 sweep, to, 181 a, 583 a
 away, to, 180 b, 181 a,
 580 b, 583 a, 591 b
 sweepings, 580 b, 583 a
 sweet, to be, 502 a, 521 b,
 522 b, 651 a, 651 b
 odours, 548 b
 what is, 501 b
 sweetness, 481 a, 522 b
 swell, to, 232 b, 700 a
 up, to, 129 b, 134 a,
 289 a, 645 a
 swelling, 14 b, 232 b,
 339 a, 700 a
 swift, 732 a
 course, 357 a
 to be, 261 b, 783 a

swiftly, 732 *a*
to be borne, 540 *a*
swim, to, 787 *b*
to canse to, 705 *b*
swine, 269 *b*
swing, to, 200 *a*
swinging, something,
199 *a*
swollen, to be, 217 *a*
up, to be, 129 *b*
sword, 302 *a*, 472 *b*
swords, drawn, 697 *b*
sycamore, 848 *a*
Syene, 581 *a*
Syria, 80 *a*
Syrian, 80 *b*, 718 *b*
Syrians, 80 *a*
Syrinx, 610 *a*

T

Taanath Shiloh, 855 *a*
Tabaath, 318 *a*
Tabareni, 858 *a*
Tabbath, 318 *a*
Tabeal, Tabeel, 317 *a*
Tabeah, 856 *a*
tabernacle, 17 *a*, 517 *a*
table, 433 *a*, 827 *b*
tablet, 171 *b*, 433 *a*
Tabor, 855 *b*
summits of, 26 *b*
Tabrimmon, 318 *a*
tache, 744 *b*
Tachmonite, 860 *b*
Tadmor, 856 *b*
Tahan, 861 *a*
Tahash, 862 *a*
Tahannes, 861 *a*
Tahpenes, 861 *a*
Tahrea, 861 *b*
tail, 248 *b*
take, to, 30 *a*, 67 *a*, 273 *a*,
314 *a*, 370 *a*, 438 *b*,
441 *a*, 568 *b*, 721 *a*,
721 *b*
a pledge, to, 257 *a*
a stand, to, 360 *a*
a wife, to, 130 *a*
away, to, 30 *b*, 67 *a*,
74 *a*, 123 *b*, 133 *a*,
176 *a*, 180 *b*, 241 *b*,
283 *a*, 355 *b*, 460 *a*,
552 *b*, 553 *b*, 563 *a*,
592 *b*, 603 *a*, 663 *b*,
692 *b*, 800 *a*, 804 *a*
care of, to, 137 *a*
counsel, to, 357 *a*
heed, to, 872 *b*
hold of, to, 30 *a*, 314 *a*
in, to, 386 *b*
out, to, 30 *b*, 199 *b*,
360 *a*
out of the way, to,
67 *a*, 679 *a*
possession of, to, 370 *a*
the care of, to, 210 *a*
up, to, 546 *b*, 554 *a*,
567 *b*, 631 *b*, 640 *a*
seen, 24 *b*
to be, 872 *b*
away, 663 *a*

taken away, to be, 166 *a*,
166 *b*, 215 *b*, 593 *a*
by storm, to be, 136 *a*
for, to be, 311 *a*
taking, 503 *b*
away, 241 *b*, 678 *a*
knowledge of, 223 *b*
talent, 396 *a*
talk idly, to, 112 *a*
in one's dreams, to,
220 *b*
triflingly, to, 103 *a*
talkative, 21 *a*
talking, 62 *a*
tallness, 450 *b*, 728 *b*,
855 *a*
Talmal, 865 *b*
Talmom, 322 *b*
Tamar, 868 *a*
tamarisk, 86 *a*
tame, 50 *b*
to, 410 *a*
to be, 54 *a*
Tammuz, 866 *a*
Tanach, 870 *b*
Tanhumoth, 869 *a*
Tanis, 714 *b*
tapestry, 846 *b*
Taphath, 324 *b*
Tappuah, 871 *b*
Tara, 874 *b*
Taralah, 873 *b*
Tarea, 855 *a*
Tarpelites, 325 *b*
tarry, to, 326 *b*, 796 *b*, 164 *a*,
164 *b*, 346 *b*, 434 *a*
Tarshish, 875 *a*
Tartak, 875 *b*
Tartan, 875 *b*
task, 300 *b*, 864 *b*
taste, 323 *b*
to, 43 *b*, 323 *a*
tasted, to give to be,
292 *a*
Tatnai, 876 *b*
taught, to be, 240 *a*
one, 865 *b*
tawiness, 370 *a*
tawny, 796 *b*
to be, 796 *a*
taxation, 655 *a*
teach, to, 54 *a*, 114 *a*,
240 *a*, 335 *a*, 354 *b*,
366 *b*, 439 *b*, 573 *a*
to go to, 756 *b*
teaching, 23 *b*, 459 *b*,
834 *a*, teacher, 2 *a*
team, 77 *b*
tear, a, 204 *a*
tear, to, 745 *a*, 803 *b*,
841 *b*, 865 *a*
in pieces, to, 134 *a*,
136 *a*, 325 *b*, 685 *a*,
694 *b*
off, to, 863 *b*
up, to, 574 *a*
tearing in pieces, 583 *a*
teat, 805 *b*
Tebah, 317 *b*
Tebaliah, 317 *b*
teeth, 480 *a*, 522 *a*

Tehinnah, 861 *a*
Tekoa, 873 *a*
Telabib, 864 *b*
Telah, 865 *a*
Telassar, 865 *a*
Telem, 322 *a*
Tel-harsa, 864 *b*
tell, to, 529 *b*, 530 *a*,
836 *b*
Tel-mela, 864 *b*
Tema, 863 *a*
Teman, 863 *a*
tempest, 246 *a*, 582 *a*,
805 *b*, 807 *b*
temple, 115 *b*, 116 *a*,
222 *b*, 517 *a*, 780 *a*
temptation, 489 *a*
ten, 325 *a*, 659 *a*
tenacity, 204 *b*
tend, to, 773 *a*
to any thing, to, 46 *a*
tender, 768 *a*
to be, 71 *a*, 368 *b*, 769 *a*
grass, 210 *a*
herb, 210 *a*, 211 *a*
tendon, 168 *b*
tendrill, 796 *b*
tendrils, 546 *b*, 795 *a*
tenons, 331 *a*
tent, 17 *a*, 96 *a*, 116 *a*,
517 *a*, 720 *b*
to move one's, 16 *b*
to pitch, 16 *b*
tenth, 659 *a*
terebinth, 47 *b*, 48 *b*
Teresh, 875 *a*
terrace, 93 *b*
terrible, 38 *b*, 41 *b*, 364 *b*,
656 *b*
terrified, to be, 104 *b*,
121 *a*
terrify, to, 104 *b*, 121 *a*,
133 *b*, 195 *a*, 303 *a*,
364 *b*, 656 *b*, 671 *b*,
757 *a*
terrifying, 654 *a*
territory, 153 *b*
terror, 38 *b*, 57 *b*, 105 *a*,
121 *b*, 133 *b*, 183 *b*,
242 *a*, 246 *a*, 260 *a*,
280 *a*, 303 *a*, 314 *a*,
316 *b*, 364 *b*, 466 *b*,
497 *a*, 671 *b*, 767 *a*,
782 *b*, 803 *b*, 866 *a*,
872 *a*
to strike with, 104 *b*
tessellate, to, 779 *a*
tessellated pavement,
779 *a*
stuff, 876 *a*
testicle, 85 *b*
testimony, 607 *a*, 608 *a*,
785 *a*
Thahath, 862 *b*
Thamah, 866 *b*
thanksgiving, 454 *a*,
830 *b*, 858 *a*
Thapsacus, 683 *a*, 872 *a*
that, 88 *a*, 89 *a*, 196 *a*,
196 *b*, 219 *b*, 391 *a*,
391 *a*, 424 *b*, 601 *a*

that thing, 832 *a*
time, 394 *a*, 832 *a*
which, 196 *b*
the, 211 *b*, 220 *b*
Thebez, 856 *a*
theft, 176 *a*
them, 376 *a*
themselves, 229 *a*
then, 13 *a*, 25 *a*, 26 *a*,
33 *a*, 89 *b*, 239 *b*,
341 *a*, 403 *a*, 832 *a*
now, 70 *b*
thence, 832 *a*
Theophilus, 48 *a*
there, 25 *a*, 384 *b*, 832 *a*,
866 *a*
is, 41 *b*
therefore, 25 *a*, 40 *a*, 235 *a*,
403 *a*, 403 *b*, 431 *b*
therein, 832 *a*
thereupon, 26 *a*
these, 46 *a*, 48 *b*, 51 *b*,
52 *b*, 53 *b*
they, 63 *b*, 227 *a*, 228 *b*,
229 *a*
joined together, 345 *a*
together, 345 *a*
thick, to be, 48 *a*, 52 *b*
clouds, 656 *a*
darkness, 632 *a*
wood, 310 *a*
thicket, 577 *b*, 585 *b*,
598 *a*
of trees, 358 *a*
thickets, 264 *a*
thickness, 601 *a*
thief, 176 *a*
thigh, 368 *b*, 369 *a*
thin, 205 *b*, 779 *b*, 780 *a*
to be, 698 *b*
to make, 312 *a*, 763 *b*
plates, 781 *a*
thing, 62 *a*, 187 *b*, 475 *b*,
643 *b*, 700 *a*
done, 187 *b*
itself, 180 *a*
things formed, 362 *a*
sown, 253 *b*
think, to, 61 *a*, 202 *a*,
311 *a*, 661 *a*, 676 *b*
on, to, 137 *a*
upon, to, 789 *a*
thinness, 205 *b*
third, 828 *b*, 831 *b*, 865 *a*
part, 828 *b*
rank, 865 *b*
thirst, 711 *b*, 712 *a*,
864 *b*
to, 426 *b*, 432 *b*
to burn with, 431 *a*
thirsty, 711 *b*
to be, 711 *b*
(region), 712 *a*
thirty, 421 *a*, 831 *b*,
865 *b*
this, 183 *a*, 198 *a*, 199 *a*,
204 *b*, 211 *a*, 221 *a*,
224 *a*, 237 *a*, 238 *b*
same, 92 *a*
thither, 832 *a*
thong, 168 *b*

thorn, 262 *b*, 264 *a*
271 *a*, 588 *b*, 713 *b*
729 *b*, 820 *b*, 834 *b*
bush, 264 *a*, 591 *b*
thorns, 585 *b*, 789 *a*,
820 *b*
a place of, 555 *a*
thorny plant, 734 *a*
those, 63 *b*, 227 *a*, 228 *b*,
229 *a*
thou, 66 *a*, 72 *a*, 94 *b*,
95 *a*
though, 56 *b*
thought, 215 *b*, 231 *b*,
362 *a*, 661 *a*, 772 *b*,
774 *a*, 787 *b*
thoughts, 792 *b*, 795 *a*
thousand, 54 *a*, 54 *b*
thread, 26 *a*, 35 *a*, 102 *b*,
168 *b*, 264 *b*, 697 *b*
threads, 489 *b*
(slender), 729 *b*
threaten, to, 757 *a*
three, 150 *a*, 831 *b*, 865 *b*
threefold, 831 *b*
thresh, 156 *b*, 194 *b*, 198 *a*
threshing, 450 *b*
floor, 15 *a*
time, 198 *a*
wain, 145 *a*, 304 *a*,
459 *b*
threshold, 499 *a*, 592 *b*,
598 *a*
thrice, 831 *b*
throat, 178 *b*, 179 *a*,
440 *a*
throne, 415 *b*
a royal, 407 *a*
throng, 720 *b*
through, 455 *a*
throw, to, 320 *b*, 325 *a*,
332 *b*, 557 *a*, 769 *b*,
770 *a*, 776 *b*, 826 *b*,
829 *a*, 834 *a*
down, to, 195 *a*, 449 *a*
headlong, to, 368 *a*
oneself down, to, 443 *a*
stones, to, 733 *b*
throwing down, 450 *b*
thrum, 199 *b*
thrust, to, 177 *a*, 181 *b*,
195 *a*, 195 *b*, 217 *a*,
324 *b*, 534 *b*, 719 *a*,
837 *a*, 873 *b*
any one from a place,
to, 105 *a*
away, to, 161 *a*, 217 *a*,
766 *b*
down, to, 217 *a*
forth, to, 534 *b*
in, to, 633 *b*
out, to, 192 *a*, 324 *b*,
719 *a*
through, to, 206 *a*
thrusting down, 195 *a*
thumb, 105 *b*
Thumnim, 866 *a*
thunder, 157 *b*
thus, 378 *a*, 401 *a*, 402 *b*,
404 *b*, 409 *b*
thyself, thou, 360 *a*

- tiara, 317 *a*, 665 *a*, 713 *b*
 Tibhath, 317 *b*
 Tibni, 856 *a*
 Tidal, 857 *a*
 tidings, 833 *b*
 tie, to, 382 *b*, 412 *a*, 782 *b*
 fast, to, 252 *a*, 269 *b*
 firmly, to, 382 *b*
 up, to, 647 *b*
 tied together, 253 *b*
 up, 794 *a*
 tighten a cord, to, 257 *a*
 Tiglath-pileser, 856 *b*
 Tikvah, 873 *a*
 Tikvath, 872 *b*
 till now, 609 *a*
 tilled, to be, 598 *b*
 Tilon, 863 *a*
 timbrel, 871 *a*
 time, 25 *a*, 71 *b*, 247 *b*, 248 *a*, 341 *a*, 342 *a*, 609 *a*, 661 *b*
 of life, 279 *a*
 of the pruning of the vines, 247 *a*
 times, 486 *a*
 appointed, 247 *b*
 timid, 314 *b*, 454 *b*
 to be, 384 *b*, 671 *b*
 tinidity, 510 *a*
 Timnah, 867 *b*
 Timnath-heres, 868 *a*
 tin, 103 *a*
 tinge, to, 700 *b*
 tingle, to, 710 *a*
 tinkling, 711 *b*
 instrument, 711 *b*
 tip, of the ear, 869 *a*
 Tiras, 863 *b*
 Tirathites, 875 *a*
 tired, one who is, 329 *b*
 Tirhakah, 874 *a*
 Tirhanah, 874 *b*
 Tira, 863 *b*
 tiring labour, 859 *b*
 Tirzah, 875 *a*
 Tishbite, 875 *b*
 tithes, 498 *a*
 to give, 659 *b*
 to, 46 *a*, 97 *b*, 422 *a*, 425 *a*, 606 *a*
 to-day, 341 *a*
 to-morrow, 137 *b*, 465 *b*
 Toah, 858 *b*
 Tob, 319 *b*
 Tob-Adonijah, 319 *b*
 Tobiah, Tobijah, 320 *a*
 Tochen, 864 *b*
 toe, 74 *a*
 the great, 105 *b*
 Togarnah, 856 *b*
 together, 28 *b*, 261 *a*, 345 *a*, 635 *b*
 with, 46 *b*
 toil, 329 *a*, 864 *b*
 to, 73 *b*, 639 *a*
 toils, 855 *a*
 toilsomely, to labour, 384 *a*
 Tola, 359 *a*
 Tolad, 859 *a*
 tongs, a pair of, 479 *b*
 tongue, 442 *b*, 443 *b*
 too light, 294 *b*
 much, 344 *a*
 tool, 399 *b*
 top, 58 *b*, 501 *a*, 501 *b*
 (of the head), 724 *b*
 topaz, 672 *b*, 875 *b*
 tope, to, 576 *a*
 Tophel, 871 *b*
 torch, 129 *b*, 441 *a*
 tormentor, 859 *a*
 torn away, to be, 363 *a*, 574 *b*
 from, to be, 566 *a*
 in pieces, that which is, 325 *b*
 off, to be, 363 *a*
 pieces, 745 *a*
 torpid, to be, 236 *b*, 668 *a*
 torrent, 543 *b*
 tortuous, 649 *b*
 things, 496 *b*
 tossed, to be, 592 *a*
 tossings, 534 *b*
 totality, 396 *a*, 400 *a*
 totter, to, 418 *b*, 455 *b*, 491 *b*
 tottering, 455 *b*
 Tou, 870 *a*
 touch, to, 460 *a*, 521 *a*, 531 *b*, 550 *a*
 towards, 46 *a*, 422 *a*, 425 *a*, 456 *b*, 530 *b*, 550 *b*, 678 *b*
 tower, 447 *b*, 580 *a*, 719 *a*
 a mural, 682 *a*
 of Eddar, tower of the flock, 447 *b*
 town, 503 *b*, 624 *b*, 743 *b*
 track, 96 *b*, 491 *b*
 tract, of land, 257 *b*, 822 *b*
 traffic, 489 *a*, 583 *b*, 618 *a*, 769 *a*
 train, 802 *a*, 810 *b*
 to, 439 *b*
 up, to, 292 *a*
 trample, to, 198 *b*, 207 *b*, 209 *a*, 216 *b*, 339 *a*, 677 *a*
 down, to, 130 *a*, 777 *b*
 on, to, 108 *a*, 194 *b*
 under feet, to, 383 *b*
 with the feet, to, 382 *b*
 trampling, 572 *a*
 tranquil, 799 *a*, 824 *a*
 to be, 799 *a*
 to make, 847 *b*
 tranquillity, 511 *a*, 818 *a*, 825 *a*, 828 *a*
 transcribe, 663 *b*
 transfer, to, 663 *b*, 840 *a*
 transferred, to be, 576 *b*, 663 *a*
 transfix, to, 140 *a*, 550 *a*, 779 *a*
 transform, 839 *b*
 transgress, to, 282 *b*, 695 *a*, 805 *a*, 839 *b*
 transgression, 695 *a*
 transition, 600 *b*
 translate, to, 757 *a*, 873 *b*
 translated, 874 *a*
 transparency, 429 *b*
 transparent, to be, 238 *b*
 trap, 478 *b*
 trappings, 608 *a*
 travel, to, 859 *b*
 about, to, 583 *b*
 traveller, 78 *a*, 225 *b*
 treacheries, 102 *a*
 treacherous, 102 *a*
 treacherously, to act, 494 *a*
 treachery, 494 *a*
 tread, 130 *a*
 to, 11 *a*, 207 *b*, 209 *a*, 382 *b*, 756 *a*, 758 *a*, 771 *a*, 777 *b*
 a threshing floor, 208 *a*
 down, 147 *b*, 216 *b*, 339 *a*, 645 *a*, 758 *a*
 with the feet, 108 *a*, 383 *b*
 treading, 572 *a*
 down, a, 510 *b*, 855 *b*
 treasure, 23 *a*, 295 *a*
 hidden, 467 *b*
 up, to, 74 *b*
 treasurer, 165 *a*
 treasures, 176 *b*, 471 *b*
 treasures, 176 *b*
 treasury, 23 *a*, 343 *b*
 treat shamefully, to, 400 *b*
 tree, 38 *a*, 38 *b*, 48 *b*, 646 *a*, 856 *b*
 trellis, 653 *b*
 tremble, to, 104 *b*, 169 *a*, 241 *b*, 265 *a*, 302 *b*, 303 *a*, 364 *a*, 366 *b*, 369 *a*, 574 *b*, 656 *b*, 671 *a*, 756 *a*, 758 *b*, 773 *a*, 774 *a*
 to make, 246 *a*
 trembling, 246 *a*, 275 *b*, 280 *a*, 303 *a*, 677 *b*, 756 *a*, 773 *a*, 774 *b*
 to cause, 656 *b*
 tremulous sound, to give forth, 406 *a*
 sound, to make, 771 *b*
 trepidation, to be in, 104 *b*
 trespass, 695 *a*
 one who brings a sacrifice for, 86 *b*
 trial, 111 *b*
 trials, 489 *a*
 triangle, 828 *b*
 tribe, 467 *a*, 519 *b*, 801 *a*
 a man of the same, 27 *b*
 or people, one of the same, 30 *a*
 tribunal, 197 *b*, 477 *a*, 415 *b*
 tribute, 121 *b*, 450 *a*, 472 *a*, 487 *a*, 488 *a*, 512 *b*
 triens, 828 *b*
 trier (of metals), 110 *b*
 trifles, 102 *b*
 trim, to, 347 *a*
 trip along, to, 324 *b*
 tristata, 828 *b*
 triumphal song, 247 *a*
 trodden, 572 *a*
 a place which is, 451 *b*
 troop, 10 *a*, 158 *a*, 274 *b*, 635 *b*
 trophy, 332 *a*
 trouble, 241 *b*, 250 *a*, 325 *a*, 639 *a*
 to, 121 *a*, 121 *b*, 241 *b*
 troubled, to be, 191 *a*, 384 *b*, 626 *a*
 in mind, 109 *b*
 troublesome, to be, 381 *a*
 troubling, 437 *a*
 trough, 11 *a*, 759 *a*
 true, 63 *a*, 361 *a*
 to be, 387 *a*
 truly, 76, 59, 144, 174 *a*, 702 *a*
 trumpet, 298 *b*, 299 *a*, 811 *b*
 to, 299 *b*
 to blow a, 299 *b*
 signal, 339 *b*
 trunk, 166 *b*, 171 *a*, 501 *a*, 650 *a*
 trust, 294 *b*
 to, 59 *a*, 766 *b*
 in, to, 294 *a*
 trustworthy, 361 *a*
 to be, 59 *a*
 trusty, 59 *b*
 truth, 59 *b*, 63 *a*, 562 *b*, 747 *a*
 try, to, 111 *a*, 111 *b*, 552 *b*
 to get, to, 138 *a*
 Tubalcain, 858 *a*
 tube, 71 *a*, 459 *a*
 tubes, 714 *a*
 tumble, 230 *b*
 tumid, to be, 217 *a*, 645 *a*
 tumour, 645 *b*
 tumours of the anus, 321 *a*
 tumult, 756 *a*, 774 *b*, 775 *b*, 798 *a*, 853 *a*, 869 *a*, 874 *a*, 875 *b*
 to make a, 757 *b*
 tumultuous, to be, 369 *a*
 tunic, 420 *a*, 493 *b*, 672 *b*
 turban, 317 *a*, 665 *a*
 turbid, to be, 384 *b*, 724 *b*
 turn, 860 *a*
 to, 4 *b*, 18 *b*, 71 *b*, 230 *a*, 265 *a*, 546 *a*, 576 *a*, 678 *b*, 679 *a*, 747 *a*, 820 *a*
 about, to, 46, 18, 576 *b*, 807 *b*
 turn aside, to, 19 *a*, 242 *a*, 582 *a*, 612 *a*, 785 *b*, 788 *a*
 aside from the way, to, 163 *b*
 aside to lodge, to, 19 *a*
 away, to, 432 *b*, 546 *a*, 611 *b*
 back, to, 230 *a*, 610 *a*, 857 *b*
 from the way, to, 242 *a*
 itself, to, 678 *b*
 oneself, to, 701 *a*
 over to, 18 *b*
 round, to, 265 *a*
 the mind to anything, to, 113 *b*
 the mind to something, to, 334 *b*
 to, to, 809 *a*
 to the left, to, 790 *b*
 to the right, to, 59 *a*
 turned, to be, 353 *b*, 576 *b*
 something, 305 *a*
 work, 505 *a*
 turning, 108 *a*, 172 *a*
 away, 515 *a*
 turnings, 18 *b*
 turtle-dove, 860 *a*, 873 *a*
 tutelage, 59 *b*
 twelve, 841 *a*
 twentieth, 659 *b*
 twenty, 377 *a*, 659 *a*
 twig, 177 *b*, 466 *b*
 twigs, 246 *a*, 738 *b*
 twilight, 571 *a*
 twin, 854 *b*
 twine, to, 259 *a*, 712 *b*, 851 *a*
 twins, 659 *a*, 866 *a*
 twist, 611 *a*
 to, 154 *b*, 209 *a*, 257 *a*, 259 *a*, 320 *a*, 604 *b*, 649 *b*, 650 *b*, 726 *b*, 813 *b*, 851 *a*
 threads, to, 144 *b*
 together, to, 154 *b*, 159 *a*
 twisted, 230 *b*, 273 *b*
 to be, 265 *a*, 697 *b*
 in folds, 433 *b*
 work, 159 *a*
 twisting, 454 *a*
 twitter, to, 717 *a*, 717 *b*
 two, 96 *a*, 840 *b*, 853 *a*, 874 *b*
 edges, 673 *b*
 persons, 69 *b*
 they, 841 *a*
 two-fold, 519 *a*
 tyranny, 690 *a*
 tyrant, 154 *a*, 535 *a*
 Tyre, 706 *a*
 U.

- f. minah, 638 b**
unalloyed, 318 a
unbridled, to let go,
 690 b
uncircumcised, 655 a
unclean, 151 b, 322 b,
 665 b
 to become, 322 b
 bird, 192 b, 870 a
uncleanness, 192 a, 534 b,
 548 a
unclose, to, 853 b,
 872 a
uncover, to, 170 b, 653 a,
 655 b
under, 860 b, 862 a
undermine, to, 729 b
understand, to, 113 b,
 114 a, 335 b, 836 a
understanding, 115 a,
 205 a, 311 b, 485 b,
 789 b, 790 a, 855 b
 to have, 114 a
undertake, 684 b
undeservedly, 292 b
unexpectedly, 697 b
unfold, to, 546 a
unfortunate, 3 b, 772 b
 the, 281 a
 to be, 3 b, 281 a
ungodly, 611 b
unhappy, 380 b, 772 b
unheard of, 242 b, 263 a,
 551 b
unholy, 278 a
union, 345 a, 346 b
unite, to, 28 a
united, 29 a
 together, to be, 345 a
unitedly, 28 b
unlawful, 242 b
unless, 20 a, 57 a, 394 b,
 431 b, 434 a
 that, 124 b, 241 b
unmixed, 318 a
Unni, 643 b
unprofitableness, 122 b
unpunished, to leave,
 565 a
unrighteous, 781 b
unrighteousness, 781 b
unsalted, 871 b
unsearchable, to be,
 640 a
unseasoned, 871 b
unshaken, to be, 58 b
unshod, 346 b, 810 b
until, 424 b, 606 b
failure, 122 a
 not, 124 b
 when? 63 a
unto, 97 b, 422 a, 550 b
 between, 115 a
unwilling, 445 a
 to be, 4 a, 445 a
upbraid, to, 348 a
Uphaz, 22 a
uphold, to, 590 b, 592 a
upon, 97 b, 494 b, 626 b,
 630 a, 682 a
upper, 632 a
upper chamber, 632 b
 room, 495 a
upright, 90 b, 319 a, 375 b,
 402 b, 728 b, 865 b,
 867 a
 to be, 364 a, 702 b,
 867 b
 columns, 868 b
uprightly, to act, 867 b
uprightness, 62 b, 275 a,
 372 b, 375 b, 376 a,
 470 b
upwards, 494 b
Ur, 24 a
urethra, 845 a
urge, to, 25 a, 54 b, 65 a,
 162 a, 195 b, 299 a,
 533 b, 685 a, 706 a,
 758 b
 on, to, 536 a, 544 b
 oneself, to, 23 a
urgent, to be, 470 a,
 691 b
urgently, 450 b
 to do, 822 a
Uri, 24 a
Uriah, 24 b
Uriel, 24 b
Urijah, 24 b
urine, 818 b
Ursa Major, 659 b
useful, to be, 356 a
useless, 122 b
usury, 506 b, 513 b, 570 b,
 873 b
 to lend on, 570 b
utensil, 26 b, 399 b
Uthai, 616 a
utmost, 731 b
utter, to, 573 a, 594 a,
 668 b
 a voice, to, 836 b
 anything rashly, to,
 350 a
 words, to, 696 b
uxorious, 92 a
Uz, 614 b
Uzai, 19 b
Uzal, 19 b
Uzza, 616 b
Uzzen-Shera, 26 b
Uzzi, 618 b
Uzziah, 619 a
Uzziel, 618 b

V.
vacant, to be, 112 b, 565 a
vacillate, to, 540 a
vacuity, 38 b
vagrant, 225 b
vail, 489 a, 493 b, 690 a,
 712 a, 714 b, 734 a
vain, 50 a, 51 b, 768 a
 in, 857 a
 to be, 112 b
vainglorious, to be, 672 a
Vajezatha, 236 b
vale, 171 a
valid, 41 b, 361 a
valley, 71 a, 136 a, 168 a,
 486 a, 543 b, 640 b
valley of vision, 167 l
vallies, 151 a
valour, 40 a, 275 a
value, 654 b
 highly, to, 159 b
Vaniah, 236 b
vanish, to, 67 b, 225 a,
 476 b
vanity, 21 a, 51 b, 214 b,
 807 b, 849 a, 857 a
 of words, 21 b
vanquish, to, 285 a
vapour, 11 b, 214 b, 569 b,
 731 a
variegate, to, 780 b
variegated, 780 b
 to be, 258 b
 garments, 140 a
 spots, 259 b
Vashni, 236 b
Vashti, 236 b
vast, 753 a
vat of the wine-press,
 362 a
vault, 152 a
 to, 720 b
vaulted house, 152 a
 work, 10 b
vectura, 768 a
vegetables, 255 a
vehemence, 382 a
vehement, 616 a, 828 b
 to be, 511 a
vehicle, 769 a
veil, 368 a, 433 b
 to, 295 b
veiling over, 866 b
vein (of silver), 458 b
venerable, 364 b
vengeance, to take, 565 b
venture, to, 552 b
verdant, to be, 3 a, 564 a
verdure, 3 a, 369 b
verge towards any place,
 to, 46 a
verily, 59 b
versicoloured, 780 b
vertebrae of the neck,
 499 a
vertigo, 803 a
very, 270 b, 376 b, 377 b,
 444 a, 784 b
 great, 376 b
vessel, 399 b, 445 a,
 462 b, 736 a
vessels, 529 a
vestibule, 20 b
vestry, 480 a
vex, to, 570 b, 633 a, 720 a
 any one, to, 409 b
vexation, 409 b, 639 a,
 648 b, 855 a, 864 a,
 870 b
vexer, 859 a
vibrate, to, 771 b, 865 a
vicissitudes, 78 b, 662 a
victim, 238 a, 260 a
victory, 154 a, 373 a,
 477 a, 876 a
view, 269 a
 to, 749 a, 783 b
vigorous, 278 a, 283 a
vigour, 435 b, 442 b
vile, 147 b, 551 b, 845 b
 to be, 246 a
 to account, 529 a
vileness, 122 b
village, 300 a, 411 b, 503 b
villager, 689 a
villages, 689 a
vindicated from wrongs,
 to be, 702 b
vine, 177 b
vine-branch, 247 a
vine-dresser, 415 a
vinegar, 288 b
vineyard, 414 b, 806 b
vintage, 133 b
violation, 595 a
violence, 253 b, 270 b,
 288 a, 497 a, 498 a,
 660 b, 692 a, 805 b,
 809 a, 863 b
violent, 654 a, 806 a
 heat, 246 b
 man, 286 b
 shower, 253 b
violently, to act, 241 a,
 288 b, 660 a
 to treat, 288 a
viper, 72 a, 697 b, 717 a
virgin, 149 a
virginity, 149 b
 tokens of, 149 b
virtue, 275 a, 703 a
virtuous, 702 a
virulent, 42 b
vision, 268 b, 269 a,
 273 b, 463 b, 506 a,
 750 b
 visit, to, 686 a
vital moisture, 442 b
 power, 274 b
 principle, 760 a
vitiligo alba, 105 b
viziers, 2 a, 216 a
vociferate, to, 762 b
voice, 727 a, 732 a
 of God, 524 b
void, 124 a
 to make, 124 a, 537 b,
 692 b, 808 b
 of heart, to be, 428 a
 of strength, to be,
 666 a
 space, 496 b
voidness, 104 a
volume, 448 a
voluntary, 535 a
vomit, 720 a, 731 a
 to, 593 b
 up, to, 726 b
Vophsi, 236 b
vow, 536 a
 to, 535 b
 of abstinence, 68 l
 of God, 82 b
vulture, 36 b, 197 a, 766 a

W.
wafer, 780 b
wag, to, 538 a
wage war, to, 456 a
wages, 11 a, 464 a, 506 a,
 649 b, 684 b, 685 a,
 790 b
wagon, 605 b
wail, to, 349 b, 536 a,
 592 b
wailing, 490 b, 536 a,
 771 b
wain, 659 b
wait, to, 265 a, 276 a,
 346 a, 421 a, 784 a
 to lie in, 812 b, 847 a
 upon, to, 217 a, 851 b
waiting, 345 b
wake, to, 615 a
walk, 454 a
 to, 78 a, 207 b, 224 b,
 225 b, 327 a, 349 b
 about, to, 225 b
 over, to, 771 a
 up and down, to, 225
wall, 91 b, 128 b, 160 b,
 265 b, 275 b, 320 b,
 321 b, 420 a, 534 a,
 732 a, 812 b
 (of a city), 161 a
 of the house, 682 a
wallow, to, 677 b
walls, 849 a
wander, to, 3 a, 271 b, 538 a,
 540 b, 804 b, 821 a,
 824 b, 870 a
 about, to, 289 a, 759 a
 to cause to, 3 b, 538 a,
 540 b, 805 a
wanderer, 225 b, 534 a
wanderings, 448 a
want, 295 b, 465 b, 654 a
 to be in, 4 a, 295 b, 719 a
 to cause to, 295 b
 to suffer, 295 a, 763 b
wanting, 294 b, 295 b
 to be, 295 a, 609 b
wanton, to be, 672 a
want-ness, 672 a
war, 436 b, 477 a, 742 a
 to, 436 a
 to make, 179 a
ward, 467 b, 686 b
warfare, 699 b
warlike disturbance,
 395 a
engineer, 312 a
warm, 285 a
 to be, 10 b, 287 b
 baths, 290 b
 to become, 287 b, 402 a
warmth, 286 b, 351 a,
 665 a
warn, 240 a
warning, to take, 240 a
warp, the, 853 a
warrior, 127 b
 wash, to, 11 a, 244 a,
 296 a, 766 b, 817 a
 away, to, 192 a
 garments, to, 382 b
 off, to, 296 a
washing, 766 b
wasps, 719 a

WASTE

waste, 373 *b*
to, 121 *b*
away, to, 121*a*, 285*a*, 490 *a*
to be, 857 *a*
to be laid, 86*b*, 302*a*, 835 *a*
to lay, 806 *a*, 835 *a*
wasted, 835 *b*
to be, 398 *b*
wasteness, 857 *a*
wasting, 135 *b*, 183 *b*, 833 *b*
away, 400 *a*
watch, 87*a*, 716 *b*, 838 *a*
to, 111*a*, 562*a*, 563*b*, 615 *b*, 837 *a*, 846 *b*
to keep, 547 *b*
watcher, 625 *a*
watchman, 715 *b*
watch-tower, 110 *b*, 111 *b*, 197 *b*, 502 *a*, 562 *a*, 716 *a*, 719 *a*
water, 455*a*, 468*b*, 470*a*
to, 366 *a*, 759 *b*
cattle, to, 847 *a*
disturbed, 511 *a*
making, 853 *b*
water-course, 514 *a*, 713 *b*, 870 *b*
watered, 759 *b*
watering, 343 *b*, 767 *a*
water-pots, 181 *b*
waters of Merom, 508 *b*
wave, 857 *a*
to, 200 *a*, 540 *b*, 865 *a*
waver, to, 418 *b*, 491 *b*, 589 *a*
waving, 668 *b*
waves, broken, 514 *a*
waving, 869 *a*
about, 682 *b*
wax, 193 *b*
way, 78 *a*, 208 *a*, 225 *b*, 454 *a*, 491 *b*, 680 *a*, 801 *b*
embarked, 490 *a*
toll, 225 *b*
ways, 78 *b*, 224 *a*
we, 63 *b*, 64 *a*
weak, 199 *b*, 200*a*, 285*a*, 384 *b*, 776 *a*
to be, 71 *a*, 200 *b*, 236 *b*, 285 *a*, 297 *b*
to be made, 279 *b*
weakened, the, 313 *a*
weakness, 51 *b*
wealth, 21 *a*, 21 *b*, 116 *b*, 227 *b*, 275 *a*, 320 *a*, 329 *a*, 390 *a*, 475 *b*, 504 *a*, 551 *a*, 578 *b*, 583 *b*, 662 *b*, 735 *b*, 769 *a*, 811 *a*
wealthy, 210 *b*, 811 *a*
to be, 295 *a*
wean, to, 175 *a*
weaned, 174 *b*
weapon, 26*b*, 490*a*, 827*a*
weapons, 230 *b*, 399 *b*, 571 *b*
wear away, to, 815 *a*

wearied, 329 *a*, 357 *a*
the, 312 *a*
to be, 426 *b*
to become, 279 *a*
one who is, 329 *b*
out, to be, 329 *a*, 357 *a*
weariness, 329 *a*, 639 *a*, 859 *b*, 864 *b*
weary, to, 329 *b*
to be, 373 *b*, 729 *a*
of, to be, 239 *b*
weasel, 279 *a*
weave, to, 75 *a*, 76 *a*, 553 *a*, 586 *a*, 712 *b*, 789 *b*, 853 *a*
weaver's shuttle, 76 *a*
spatha, 376 *b*
web, 489 *b*
weed, to, 609 *b*
week, 800 *b*, 804 *b*
weep, to, 119 *a*, 201 *a*, 204 *a*
for the dead, to, 119*b*
weeping, 119 *a*, 119 *b*, 120 *a*
weevil, 592 *a*
weigh, to, 26 *b*, 587 *b*, 847 *b*, 864 *a*, 873 *a*
weight, 84, 173*a*, 520 *b*, 547 *a*
the smallest Hebrew, 179 *a*
weighty, to be, 764 *a*
welfare, 220 *b*, 273 *b*, 320 *a*, 373 *a*, 374 *b*, 703 *a*, 825 *b*, 830 *a*, 876 *a*
well, 100 *a*, 115 *a*, 152 *b*, 160 *b*, 169 *b*, 347 *a*, 402 *b*
fed, 509 *b*
nigh, 39 *b*
off, 319 *b*
to do, 319 *a*, 347 *a*
watered district, 520*b*
west, 350 *b*, 446 *a*
the, 29 *b*, 496 *b*, 497 *a*
western quarter, 350 *b*
westward, 497 *a*
wct, to be, 7*a*, 701*a*, 767 *a*
what? 35 *b*, 444 *a*, 451 *b*, 454 *b*, 481 *a*
time, 392 *a*
whatever, 452 *a*
is without, 266 *b*
lives, 362 *b*
whatsoever, in, 824 *a*
wheat, 272 *a*, 292 *a*, 436 *b*
wheel, 22 *b*, 169 *b*, 170 *a*
in flight, to, 209 *a*
wheeling, 605 *a*
whelp, 164 *b*
when, 56 *b*, 89 *a*, 196 *b*, 341 *b*, 379 *b*, 380 *a*, 392 *a*, 394 *b*, 401 *b*, 424 *b*
yet, 69 *b*
whence? 35 *b*, 39 *b*, 63 *a*, 832 *a*
whenever, 196 *a*

where? 16 *b*, 35 *b*, 36 *b*, 37 *a*, 39*b*, 40*a*, 63 *a*, 89 *a*, 90 *a*, 832 *a*
then, 16 *b*
wherefore? 35 *b*, 235 *a*, 450 *b*, 452 *a*
wheresoever, 90 *a*
whether, 56 *a*, 214 *a*, 229 *a*
not, 20 *a*
...or, 114 *b*, 235 *a*
which? 35*b*, 88*a*, 196*a*, 392*a*, 454*b*
while, to be, 376*a*, 392*b*, 424*b*, 601*a*, 606*b*, 611*a*
whip, 810 *b*, 816 *b*, 818 *a*
whirl, 676 *b*
whirlpools, 454 *a*
whirlwind, 169 *b*, 582 *a*
whiskers, 664 *b*
whisper, to, 437 *a*, 544 *b*
whisperer, *a*, 567 *a*
whisperers, 34 *b*
whispering, 437 *b*
whistle, to, 850 *b*
whistlings, 850 *a*
white, *a*, 267 *a*, 429 *a*, 429 *b*, 707 *a*, 707 *b*
to be, 105 *b*, 108 *b*, 266 *b*, 429 *a*, 703 *b*, 707 *a*
bread, 304 *b*
like snow, 824 *a*
linen, 267 *a*
marble, 852 *a*
something, 852 *a*
whiteness, 429 *b*, 707 *b*, 812 *b*
whither? 63 *a*, 63 *b*, 89 *a*, 90 *a*, 832 *a*
whithersoever, 89 *a*, 90 *a*
whitish, to be, 72 *b*
who? 35 *b*, 88 *a*, 196 *a*, 468 *b*, 481 *a*
whoever, 469 *a*
whole, 70 *a*, 396 *a*, 397*b*, 400 *a*, 737 *b*, 825 *a*, 830 *a*, 865 *b*, 867 *a*
the, 70 *b*
to be, 829 *b*
to make, 867 *b*
wholeness, 825 *a*, 866 *a*
wholly, 40 *a*, 69 *a*, 345 *a*, 397 *a*
whoredom, 860 *b*
whoredoms, 249 *b*
whosoever, 84 *a*, 397 *a*, 469 *a*, 481 *a*
why? 35 *b*, 450 *b*, 452 *a*
wicked, 100 *a*, 529 *a*, 612 *a*, 772 *a*, 781 *b*
action, 256 *b*
deed, 246 *b*
man, 122 *b*
to be, 586 *b*
wickedly, to act, 101 *a*, 241 *a*, 816 *a*
wickedness, 21 *a*, 21 *b*, 122 *b*, 219 *b*, 246 *b*, 256 *b*, 312 *b*, 462 *a*,

wickedness, 512 *a*, 529*b*, 612 *a*, 772 *b*, 781 *b*, 807 *a*
wicker-work, 399 *a*
wide, 15 *b*, 764 *b*
to be, 146 *b*, 716 *a*, 764*a*
to become, 764 *a*
cloak, 15 *a*
wideness, 15 *a*
widow, 53 *a*
widowed, 53 *a*
to be, 52 *b*
widowhood, 53 *a*, 53 *b*
wield, 872 *a*
wife, 84 *a*, 259 *b*, 428 *b*
wiles, 649 *b*
will, 17 *b*, 19 *b*, 275 *a*, 700 *a*, 772 *b*, 774 *a*, 778 *b*
of God, 18 *a*
to, 61 *a*, 296 *b*, 326 *a*, 700 *a*
willing, 535 *a*
to be, 4*a*, 534*a*, 700*a*
willow, 652 *a*, 717 *a*
wind, 760 *a*, 761 *a*
wind up, to, 714 *a*
winding stairs, 433 *b*
window, 75 *b*, 279 *b*, 385 *b*, 463 *b*
wine, 289 *b*, 347 *b*, 489 *b*, 576 *a*
mixed, 480 *b*
new, 645 *a*
winepress, 183 *a*, 329 *a*, 362 *b*, 670 *a*
wing, 11 *a*, 177 *b*, 377 *a*, 406 *a*, 614 *b*, 709 *a*
feather, 9 *b*
wink, to, 757 *b*, 764 *a*
winnow, to, 253 *a*
winnowing fan, 462 *a*, 767 *a*
winter, 596 *b*
to, 307 *a*
wipe away, to, 580*b*, 583*a*
to, 463 *a*
off, to, 296 *a*
wisdom, 205 *a*, 278 *a*, 536 *b*, 647 *b*, 860 *b*
wise, 276 *b*, 277 *b*
to be, 277 *a*, 335 *a*
to become, 277 *a*
wish, to, 4*a*, 326*a*, 700*a*
for, to, 19 *a*
with, 93 *b*, 94 *a*, 98 *b*, 435 *a*, 636 *a*, 637 *a*
one another, 345 *a*
regard, to, 423 *b*
withdraw, to, 417 *b*, 582 *a*, 741 *b*
oneself, to, 23*a*, 283*a*
withdrawing, 353 *b*, 595 *a*, 788 *b*
wither away, to, 734 *b*
withered, to be, 528 *b*
withhold, to, 134*b*, 180*b*, 487 *b*
within, 97*a*, 114*b*, 115*a*, 116*b*, 607 *a*, 682 *b*
yet, 611 *a*

without, 39*b*, 71*b*, 122*a*, 122 *b*, 124 *a*, 124 *b*, 266 *b*, 275 *b*, 425 *b*
to be, 295 *a*
cause, 292 *b*, 768 *a*
witness, 607 *a*, 785 *a*
to, 610 *a*
wizard, 335 *b*
woe, 36 *a*, 52 *b*, 219 *b*
wolf, 237 *a*
woman, 84*a*, 148*a*, 564*b*, 766 *a*
a strange, 242 *b*
womanly, 92 *a*
womb, 113*a*, 492*a*, 766*a*
women, 570 *b*
wonder, *u*, 866 *a*
wonderful, 676 *a*
deed, 459 *b*
to be, 674 *a*
to make, 674 *b*
wonderfully, 364 *b*
wont, to be, 54 *a*
wood, 69 *a*, 646 *b*, 647 *a*
a kind of precious, 53*a*
wood-cutter, 298 *a*
wood-demons, 792 *a*
woods, 355 *b*
woof, 651 *b*
wool, 641 *a*, 713 *a*
word, 61 *b*, 62 *a*, 187 *b*, 475 *b*, 696 *a*
words, 188 *b*
great, 102 *b*
work, 174*b*, 491*a*, 497*b*, 498 *b*, 600 *a*, 601 *a*, 632 *b*, 684 *b*
to, 598 *a*, 657 *a*
done, 329 *a*
of an artificer, 310 *a*
to urge to, 44 *a*
up a mass, to, 188 *b*
working of wood, 310 *a*
workman, 58 *a*, 59 *b*, 646 *b*
workmanship, 661 *a*
works, 495 *a*
workshop, 632 *b*
world, 279 *a*, 613 *b*
worm, 770 *a*, 859 *a*, 865 *b*
wormwood, 440 *b*
worn down in strength, to be, 279 *a*
out with use and age, 121 *b*
worship, 675 *b*
to, 837 *b*, 838 *a*
to offer, 418 *b*
worshipper, 599 *a*, 664*b*
worthless, to be, 246 *a*
worthlessness, 122 *b*
would that! 56 *b*, 432 *a*
to God! 32*a*
wound, 198 *b*, 298 *a*, 465 *b*, 471 *a*, 635 *b*
to, 400 *b*, 428*a*, 685 *b*, 693 *a*, 711 *a*
slightly, to, 308 *a*
wounded, to be, 279 *a*, 281 *a*, 841 *a*

wounds, 140 *a*
 wrap around, to, 414 *a*
 oneself up, to, 405 *a*
 round, to, 426 *b*, 609 *b*
 up, to, 414 *a*, 433 *a*,
 620 *a*, 635 *a*
 wrapped in darkness,
 to be, 621 *a*
 wrath, 250 *b*, 303 *b*
 wreath, 433 *b*, 438 *a*,
 604 *b*
 wreath, to, 154 *b*
 wreathed work, 252 *b*
 wreathen work, 155 *a*
 wrenched, to be, 683 *a*
 wrest, to, 649 *b*
 wrestle, 9 *a*, 697 *b*
 wretched, 56, 192 *a*, 489 *b*,
 639 *a*
 to be, 3 *b*, 281 *a*,
 to be made, 418 *b*
 wrist, 74 *a*
 write, to, 419 *a*, 419 *b*,
 594 *a*, 781 *a*, 817 *a*
 writhe, to, 265 *a*, 611 *a*
 with pains, to, 257 *a*
 writing, 419 *b*, 473 *a*,
 594 *a*
 written, something, 419 *b*
 wrong, 288 *a*
 to do, 322 *a*,
 wrought, 660 *a*

 Y
 year, 609 *a*, 840 *a*
 ya, 66 *a*

yea, 89 *b*, 144 *b*, 174 *a*
 more than, 69 *b*
 year, 609 *a*, 840 *a*
 years, two, 840 *a*
 yell, to, 349 *b*
 yelling, 350 *a*
 yellow, 703 *b*
 yellowish, 370 *a*
 yellowness, 369 *b*, 370 *a*
 yesterday, 62 *b*, 95 *b*,
 866 *b*
 the day before, 832 *a*
 yesternight, 62 *b*
 yet, 144 *b*, 610 *b*, 611 *a*
 more, 69 *a*
 therefore, 403 *a*
 yield, to, 460 *a*
 yoke, 455 *b*, 486 *b*, 630 *b*,
 712 *a*
 you, 95 *b*
 young man, 111 *a*, 349 *b*
 of animals, 127 *a*
 of birds, the, 73 *a*
 woman, 148 *a*
 younger, 730 *b*
 youth, 111 *a*, 112 *a*,
 126 *a*, 349 *b*, 554 *a*,
 556 *a*, 631 *b*, 634 *a*

 Z
 Zaanaim, 714 *a*
 Zaan, 699 *a*
 Zaanannim, 714 *b*
 Zaavan, 250 *a*
 Zabad, 237 *b*
 Zabbai, 238 *a*

Zabbud, 237 *b*
 Zabdi, 237 *b*
 Zabdriel, 237 *b*
 Zabud, 237 *b*
 Zaccur, 244 *a*
 Zacher, 245 *b*
 Zadak, 701 *b*
 Zaham, 239 *b*
 Zair, 714 *b*
 Zalaph, 711 *a*
 Zalmon, 710 *b*
 Zalmonah, 710 *b*
 Zalmunna, 711 *a*
 Zamzummins, 247 *a*
 Zanoah, 249 *b*
 Zaphon, 716 *a*
 Zareathites, 719 *b*
 Zarephath, 719 *b*
 Zareth-shahar, 720 *b*
 Zarhites, 254 *a*
 Zattu, 255 *b*
 Zaza, 242 *b*
 zeal, 293 *b*
 zealous, to be, 734 *b*
 Zebah, 238 *a*
 Zebinah, 238 *a*
 Zeboim, 700 *a*, 701 *a*
 Zebudah, 237 *b*
 Zebul, 237 *b*
 Zebulun, 237 *b*
 Zechariah, Zachariah,
 245 *b*
 Zedad, 701 *b*
 Zedekiah, 703 *b*
 Zeeb, 237 *a*
 Zelah, 711 *a*

Zelck, 711 *b*
 Zelophehad, 711 *b*
 Zelzah, 711 *b*
 Zemaraim, 713 *a*
 Zemarite, 713 *a*
 Zemirah, 247 *a*
 Zephaniah, 716 *b*
 Zephath, 718 *a*
 Zephathah, 718 *a*
 Zepho, 715 *b*
 Zer, 718 *a*
 Zerah, Zarah, 254 *a*
 Zerahiah, 254 *a*
 Zered, Zared, 252 *b*
 Zereda, 718 *b*
 Zeresh, 255 *b*
 Zereth, 720 *b*
 Zeri, 719 *a*
 Zernah, 718 *b*
 Zeruiah, 718 *b*
 Zeror, 720 *b*
 Zerubbabel, 252 *b*
 Zetham, 255 *b*
 Zethan, 244 *a*
 Zethar, 255 *b*
 Zia, 243 *a*
 Ziba, 708 *a*
 Zibeon, 701 *a*
 Zibia, 700 *b*
 Zichri, 245 *b*
 Ziddim, 701 *b*
 Zidkijah, 703 *b*
 Zidon, 708 *a*
 Zif, 240 *a*
 Ziha, 707 *a*
 Ziklag, 709 *a*

Zillah, 709 *b*
 Zilpah, 246 *b*
 Zilthai, 711 *b*
 Zimmah, 246 *b*
 Zimran, 248 *b*
 Zimri, 248 *b*
 Zin, 713 *a*
 Zion, 708 *b*
 Zior, 709 *a*
 Ziph, 243 *a*
 Ziphion, 716 *a*
 Ziphron, 251 *b*
 Zippor, 716 *a*
 Zithri, 597 *b*
 Ziz, 709 *a*
 Ziza, 243 *a*
 Zizah, 243 *a*
 Zoan, 714 *b*
 Zoar, 715 *a*
 Zoba, Zobah, 704 *a*
 Zobebah, 700 *a*
 Zodiac, the signs, 462 *a*
 Zohar, 707 *b*
 Zoheth, 243 *a*
 Zoheth, 241 *a*
 Zophar, 705 *b*, 716 *a*
 Zophar, 705 *b*
 Zorah, 719 *a*
 Zorites, 719 *b*
 Zuar, 705 *b*
 Zuph, 705 *b*
 Zur, 707 *a*
 Zuriel, 707 *a*
 Zuriashaddai, 707 *a*
 Zuzima, 241 *a*

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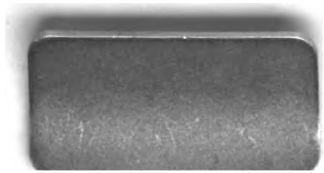


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